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AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

The Sabbath Recorder

Vol. 113

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No. 19

LET US, THEN, AS A NATION, BE JUST—OBSERVE GOOD FAITH TOWARDS ALL NATIONS, CULTIVATE PEACE AND HARMONY WITH ALL, AND GIVE TO MANKIND THE EXAMPLE OF A PEOPLE ALWAYS GUIDED BY AN EXALTED JUSTICE AND BENEVOLENCE.

—George Washington.

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The Sabbath Recorder

A SEVENTH DAY BAPTIST WEEKLY

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WHOLE No. 4,574

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"Peace on Earth" "Peace on earth, good will among men" must not remain merely as the ground work upon which are based our sentiments at Christmas time. If anything, it means that it is the spirit and purpose underneath all of Christ's teaching. The Christian Church is no longer content, if it ever was, to give spineless assent to this as an ideal. It is arising to make the condition of peace actual. "With startling clearness," says the Federal Council, "we now see that war, in its spirit and modern practice, is the negation of everything to which the gospel of Jesus bears witness. What, then, shall the Church of Christ do with this institution which degrades human personality, sets brother against brother, and rejects the constructive power of love? The Church can be satisfied with nothing less than the complete abolition of war." Many denominations have gone strongly on record in declaration against war. We give a few of these pronouncements:

We set ourselves to create the will to peace, the conditions for peace, and organization for peace. The agencies of our church shall not be used in preparation for war; they shall be used in preparation for peace.

—Methodist Episcopal.

Whatever may be the right methods used by nations to render war a thing of the past, and whatever wars of the past may have been justified, we no longer can believe that war as a present and future method of settling difficulties is justifiable from any human or Christian standpoint. —Northern Baptist Convention.

We pledge our undivided support to all efforts and agencies which make for peace and international good will. We work and pray for the success of all undertakings which seek through conferences, peace pacts, treaties, and courts of justice to outlaw war and to establish among men international understanding based upon mutual respect and Christian good will.

—Presbyterian Church in the U. S. A.

Extracts of similar nature from thirteen other denominational agencies are before the writer. They show the temper and the inflexible purpose of the Christian Church united in such a matter. Among them is the resolution passed by the Seventh Day Baptist General Conference last year at Alfred, N. Y. It reads:

While a nation "has a duty to survive," yet its first duty is to "seek justice, love mercy, and walk humbly before God." Our nation has by the Constitution and by legislative enactment even in times of war safeguarded religious liberty, thus recognizing that a citizen's first duty is to God.

Armistice Day—day long to be remembered—will soon be honored again. In memory of those who sacrificed and of all that the world lost must the Christian Church stand as a unit, like the general at Verdun who declared, "They shall not pass," and firmly resolve under high heaven—war shall not be again.

We quote John Galsworthy on the Madness of War, as he speaks of Armistice Day:

Today we shall stand silent for two minutes. Why? Because a million of our own kindred were cut off in their prime? I hope not for that alone. Nine million others fell. No less than our own kindred, they fell because the world went mad. It had indulged the thought of madness so long, so diligently, that madness came as fruit comes from blossoms; as madness will come again if the thought of it be indulged.

Not in the same way will it come, nor with the long drawn out death of young men. It will come swiftly, indiscriminately, falling as a murrain from the sky on all alike: on men old and young, on women, children, and the sick, on every form of culture and everything that with long labor we have made beautiful. Under it will die religion and art, comfort and security.

Let there be, at least, in our two minutes of motionless silence some few seconds of deep resolve that the world shall not go mad again.

Our hearts respond, "Amen."

Red Cross Roll Call Once more the time approaches when lovers of their fellow men find an opportunity to express, in a tangible way, their sympathy for those less fortunate than themselves. The Red Cross Roll Call will occur during the days between Armistice and Thanksgiving. The SABBATH RECORDER is glad to lend a hand, and furnish a bit of space for publicity. This week and next in editorial space will appear articles especially prepared for the SABBATH RECORDER by the American Red Cross. We bespeak for this organization a careful reading of these brief and interesting articles by our people and whatever financial aid they can afford.

PREPARING FOR THE WINTER'S EMERGENCIES

During the coming winter, due to the present world-wide economic situation, it is inevitable that new and greater demands will be made upon the American Red Cross, our Congress-Chartered national relief agency. Millions of our fellow citizens await with anxious hearts the response to the annual roll call of the Greatest Mother, held from Armistice Day to Thanksgiving. The nation-wide program of relief and health conservation carried on under her ægis is financed by the membership dues subscribed during that period.

In the past year sixty domestic disasters affecting thirty-one states, and ranging from drought and flood and insect plagues, to blizzards, tornadoes, and fires, have commanded the energies of the American Red Cross. Through the distribution, by Congressional designation, of 42,000,000 bushels of Federal Farm Board wheat, and 500,000 bales of government-owned cotton the Red Cross has contacted some 15,000,000 individuals throughout the Union.

It is always easier to give charity directly to the one whose need is apparent than to minister to those afar off and in impersonal ways. This year, therefore, it should not be difficult for those who have been blessed with salaries and incomes to loosen their purse strings. To meet the needs of those who through no fault of their own cannot today command a living wage the Red Cross is distributing relief in the form of clothing, food-stuffs, medical supplies, and nursing care.

Your Red Cross needs you. Every dollar contributed makes you a participant in her splendid humanitarian projects.

Why College? Alfred opened up with the largest freshman enrollment in its long history. The same may be true of Milton—statistics are not at hand—and the entering class at Salem is probably equal to that of its biggest year. Many of these young people go from homes that take and read the SABBATH RECORDER. We wonder how many of them have seriously asked themselves, "Why

should I go to college?" We sometimes wonder if the colleges themselves have clearly defined objectives which they wish their students to reach. Judging from Conference addresses on the Education Society's program we are sure they do. What is the object of a college course?

The curriculum is plain enough. There are subjects of various sorts in various departments—so many hours, so many credits. But what does the subject aim to do for the student? College catalogues usually do not state the object to be accomplished by the teaching. Such a statement ought to be helpful. It is sometimes thought that teachers and professors themselves are lacking in clearly defined objectives.

There are many evidences, we believe, of improvement in our schools along these lines. If a boy, or girl, soon after entering college, does not settle in his mind rather definitely as to the real purpose of a college course, perhaps it is his own and not the institution's fault.

Words of the late President Hyde of Bowdoin College, quoted recently by one of our leading religious magazines, state beautifully what he believed a college should do for its students:

"To be at home in all lands and in all ages; to count nature a familiar acquaintance and art an intimate friend; to gain a standard for the appreciation of other men's work and the criticism of your own; to carry the keys of the world's library in your pocket and feel its resources behind you in whatever task you undertake; to make hosts of friends among the men of your own age who are to be leaders in all walks of life; to lose yourself in generous enthusiasm and co-operate with others for common ends; to learn manners from students who are gentlemen and form character out of professors who are Christians—this is the offer of the college for the best four years of your life."

No better summation of the purpose of college training can be made, we believe, for the benefit of the college student. There are many ways of expressing the objectives of a college education. Perhaps everything, practically, is involved in these three things—aims to know one's self; to learn to think; and the development of personality.

One of the best known mottoes of an ancient Greek philosopher is, "Know thyself." There is not much evidence that he succeeded in getting his nation successfully to take this bit of important advice. It was not then, nor

is it now, an easy thing to do. Moreover, if a man is to live well he must not only know about his body, mind, and soul, he must also know the world of which he is a part—in the fields of science, history, literature, and sociology. "Others have labored and ye are entered into their labors," is true in every phase of life. Said another, a poet, "The proper study of mankind is man." The college course must have this objective—that the youth find himself, with relation to himself and to his fellow man. No generation can be at its best or achieve the best for the next, that does not properly evaluate the past and make the best possible use of its heritage. Life is enriched at such fountain heads. Poor is the man and a failure the system that have not achieved something of this. A proper criticism of the schools, perhaps, is that methods have been emphasized, while the content of subject, too often, has been ignored. This, passed back to life in any of the professions and vocations, especially as seen in public school teaching, has proved a deplorable error.

The college that has succeeded, even in a small degree, in teaching its students to *know* has already achieved something of the next objective, namely, to think. Perhaps never before as now were needed men and women who think, who think clearly, and who think through. Most subjects in a college course lend themselves to this kind of culture. Would it not be well for more stress, by way of explanation and information, to be laid upon this phase of a course? It may readily be seen in languages and mathematics, while not so apparent in some other subjects.

The head of the personnel department of a well known corporation is quoted in answer to the question, what kind of students they were looking for—"Students who have learned to think." No calling comes to mind in need of men and women who, copy book like, perform their tasks—men who do not think.

In attempting to achieve these ends in their students, colleges do not use air-tight compartments, and students do not come through "processed." The open scholastic field brings about—if it does—these things in the various pursuits of curriculum and extra-curricular life. Likewise in the third objective—development of personality—character is achieved. Personality is hard to define, but we know it when we see it. Asked to define vacuum, one

answered, "I can't define it, but I have it in my head." We have no trouble in recognizing personality when we see it. Instinctively we know when we have come into the presence of a great personality. Four pictures face me as I write: the portraits of Doctor Lewis, Doctor Gardiner, President Davis, and Frank Hubbard. In the days I met these men I always realized I was in the presence of great personalities. They were true products of Christian education. Under the power of a great personality, one of another generation is said to have exclaimed when he saw Daniel Webster, "No man could possibly be as great as that man looks."

Personality can and must be developed, and is largely the reaction not only from contact with great books, great facts, great knowledge, but the reaction from frequent contacts with fine personalities of professors and high minded fellow students. The writer values more as the days go by the influence of such students as Ring, Johnson and Babcock, of Titsworth and Norwood, and of teachers such as the Whitfords, Main, and Clark.

The benefits of the Christian college are not fully evaluated—as in our own schools—if we fail to mention the influence of the village church in developing Christian personality, and of the lasting benefits of the ministry of such pastors as Dunn, Platts, and Randolph. The Christian college must not leave it out, but the church has the unhandicapped privilege of holding up to impressionable student life, the life and spirit of him "whom to know aright is life eternal." There is no more potent developer of personality than that found in him of whom St. John says, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Sad for school, students, and homes if the college leaves him out who can do for life-building personality what none else can do, who imparts to it that only which has eternal value. Those who will sit at his feet—the great Master Teacher—are in the way of knowing the experience of Paul who declared, "But we all, with open face, beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory even as by the spirit of the Lord."

Perhaps these paragraphs will encourage parents, pastors, and teachers to call the attention of their young people to facing seriously the question of why they go to college.

Snap Shots While traveling from Athens, Ala., to Memphis, Tenn., the other day, the editor refreshed his mind and heart by reading the *October Christian Endeavor World*. It was an unusually good number. There are some things gleaned from this reading which he wishes to pass on to SABBATH RECORDER readers. The first is on "Spiritual Possibilities" of the Sabbath, by Dr. John R. Mott. The Sabbath and "Lord's day" are one and the same to him. It is an inspiring article; its greatest weakness is his minor premise, namely, that Sunday, or Lord's day, is the Sabbath. "One day for spiritual renewal," he asserts, "in our busy days and constantly occupied lives, is actually essential for a man's highest good." A man must have a regular time for "deep meditation upon truth," and for its assimilation, "for recollection and for inspiration." There are needed, as he points out in quoting another, not so much high churchmen or low churchmen, as "deep churchmen." People must regularly "maintain the habit of religiously keeping the Lord's day for sinking shafts deep down into the great truth of God, for uncovering hidden streams, and for setting great vital fountains to gush afresh." Conscience, he avers, must be progressively educated. "Christ so shed his light that more things are found to be sinful than men regarded as such." He looks upon keeping the Lord's day as helpful in developing the conscience. How much more useful for such conscience development is the Sabbath of God than the day which he *assumes* to be the Sabbath. He speaks also of Sabbath observance as a "recharging of spiritual batteries." The practice of God's power is urged, and the words of Isaiah are recalled—"They that wait upon the Lord shall renew their strength."

There is nothing that can take the place of the Sabbath for us in developing a "reasonable faith and vital faith, and of a strong and expanding character." The opportunity which the Sabbath affords, as nothing else, for meditation, prayer, and fellowship in Christian assembly, should be zealously guarded and conscientiously improved. "The power of vision," Doctor Mott also considers vital to real Christian and prophetic leadership. Reserves are needed which arise from dependence upon God. Leaders must keep "the spiritual granary stored." Doctor Mott is right when he observes that the most pathetic

sight one can see "is that of men handing out the bread of life from emaciated hands, busy trying to help others, but starving themselves." The habit of "going apart for purposes of spiritual realization and spiritual renewal" requires regular time—unchangeable time, and of course he means by that time, "The Lord's day." How much more significant, it seems to us, cogent, reasonable, and loyal, would it be to use the time for that purpose which God himself set apart and of which Jesus declared himself the Lord. He touches a very vital truth when he observes that it is essential not that we have spent an hour in worship or in meditation or in Bible reading, but that we have the experience of actually having fellowship with God.

SECOND CHOICES

Another article the editor wishes to speak of is under the above caption by Bert Davis. How often we find men and women at tasks that are not of their choosing, or certainly not their first choices. Circumstance or disappointment or depression has forced them into unchosen lines of activity. Too, we find men who have felt strongly inclined toward the ministry busy elsewhere and to their sorrow. There is the occasional "misfit," the "square peg in the round hole." Or, someone is discovering that he is doing what God evidently did not intend for him to do. Mr. Davis' few paragraphs in the *Christian Endeavor World* give practical instances of changes and adjustments that have proved of value. His conversation with many has revealed a cheerful optimism built up in the experience of men who have been forced to give up their chosen occupation for a second or third choice. In stress and strain of losing employment many have found themselves and the real work in life. Some of the examples he mentions bring to mind the frog that fell into a jar of cream. From the ball of butter churned by his vigorous kicking to keep from drowning came the means of his escape. No doubt from these days of unemployment forced upon men who are not primarily to blame for conditions will come forth men and women who have "found themselves" and have entered into the greater realities and services of their lives. Our "hard times" shall not, then, have been in vain.

FROM THE CONFERENCE PRESIDENT

There was one action taken at Conference this year in which I had more interest possibly than any other delegate who attended the Conference sessions. That was the adoption of the "Report of the Seventh Day Baptists on the Findings of the World Conference on Faith and Order." The object of this article is to create additional interest in this matter, which in my judgment is one of considerable importance.

It is an old story that Seventh Day Baptists sent a delegate from America to the World Conference on Faith and Order held in Lausanne in 1927. It is known to RECORDER readers that our American delegate was made a member of the continuation committee of the conference, and that this committee, with the Archbishop of York as its chairman, is making plans for another conference to be held in 1937, just ten years from the time of the first conference, and five years from the present time.

A thing that may not be so well known is the fact that every denomination represented at Lausanne was asked to study the findings of that conference and to prepare a statement for the consideration of the continuation committee in making a program for the next world conference. From time to time I have received from the secretariat a copy of the report of some denomination which had taken official action on a statement covering its reactions to the reports of the Lausanne Conference.

It became evident that the time limit for the filing of these reports was at hand, and that they would soon be assembled and published in a single volume for distribution among the members of the committee and others. The question that began to agitate my mind was whether Seventh Day Baptists were to be properly represented in this forthcoming volume, which will be read and examined by representatives of eighty denominations in many countries.

A statement was prepared, therefore, covering the topics discussed at Lausanne, and was presented to Conference. This statement was examined by a committee which reported it back to Conference with the recommendation that it be adopted and Conference formally adopted it. Immediately after Conference the chairman of our Committee on Faith and

Order forwarded the report to Ralph W. Brown, general secretary, Geneva, Switzerland. The timeliness of this action by our Conference is revealed in the following paragraph from Secretary Brown's letter in reply:

The response to the reports of the 1927 Conference transmitted with your letter is gratefully received and will appear in our forthcoming volume, to be published, we hope, in the next few months. I need not tell you that the reply of the Seventh Day Baptists is wholly in accordance with the method and the spirit of the Lausanne movement. Its paragraph about the sacrament of baptism has already been repeated from Geneva to several Baptist members.

It appears, therefore, that our action was taken in time to have the statement of Seventh Day Baptists included in the volume soon to be published. In order that all who are interested may know just what the denomination is saying to the Christian Churches throughout the world that are interested in the study of Faith and Order, the space in the SABBATH RECORDER regularly allocated to the president of Conference will be devoted next week to the publication of the report adopted at Adams Center. If any of my readers would like a copy of the reports of the World Conference on Faith and Order, to which the statement adopted by our General Conference is the official reply of Seventh Day Baptists, I shall be glad to mail them a copy on request as long as my limited supply lasts. Or you may address the Secretariat, P. O. Box 226, Boston, Mass.

AHVA J. C. BOND,
President of the General Conference.

SEMI-ANNUAL MEETING OF WESTERN ASSOCIATION

The sessions of the semi-annual meeting were held with the church at Little Genesee, beginning with Friday night and closing evening after the Sabbath—October 21 and 22. These meetings were well attended, not only by the local people but by delegates from Alfred, Alfred Station, Andover, Independence, Petrolia, Nile, Richburg, Hebron, and Main Settlement.

The meeting on Friday night opened with a vesper service conducted by the local choir leader, Mrs. Edna Sanford. Features of this hour were the much loved hymns, "Day Is Dying in the West" and "Sweet Sabbath Eve." The devotional period was led by Pastor Harley Sutton and the sermon was de-

livered by Rev. Clyde Ehret of Alfred. The entire service which closed with a testimony meeting was characterized by warmth, devotion, and worship.

Though the week had been rainy and rather dismal, Sabbath morning dawned clear and beautiful and a large congregation gathered for the morning worship. The program had been arranged according to the order of service recommended by the Commission and approved by Conference this year, and was carried out with general profit and satisfaction to all. The sermon was delivered by Rev. Edgar D. Van Horn of Alfred Station on the theme, "The Spirit of Indifference in the Face of Present Needs." With the denominational crisis as a background, Pastor Van Horn spoke of the attitude of Jesus in his day to the outstanding sin of indifference and the fact that this sin threatens now, as then, the work of the Church. His sermon was a strong plea for sacrificial giving of time, thought, and money to carry through this time of depression the work of Christ and his Church.

At the close of the worship period, the children were dismissed from the congregation to gather under the leadership of Mrs. Ray Polan for a special children's service at the library hall. The reporter regrets that a fuller write-up of this service is not here available.

The services in the afternoon were in the nature of an introduction and welcome to the new members of the theological seminary. The coming of this fine group of workers constitutes a welcome addition to the working force of this association and it was fitting they should receive this special welcome. Emmett Bottoms and his fine family have recently settled at Nile. Mr. Bottoms preaches for the churches at Nile and Richburg and attends the seminary at Alfred. After the welcome extended in behalf of the association by Rev. Walter L. Greene of Andover and Independence, Mr. Bottoms preached a very helpful sermon on the theme, "Jesus Christ and Him Crucified." We congratulate the churches at Nile and Richburg for calling to their assistance such a group of helpers as Pastor Bottoms and his family and express the hope and belief that their ministry will be one of success and great blessing to all concerned.

The latter part of this service was as unique as it was interesting. The four younger members of the seminary group, consisting of Orville Babcock of North Loup, Neb.; Albert

Rogers of Brookfield, N. Y.; Donald Gray and Trevah Sutton of Milton Junction, Wis., took their places on the platform and rendered several delightful male quartet numbers, and then in short ten minute addresses each told why he had accepted the ministry as a life calling, and some of the factors which led to the decision. Their messages with touches of wit and humor were much appreciated by the large audience. Here again we look forward with the assurance that the coming of this group into the association will constitute one of the bright pages in our history.

The evening program opened with a sacred concert under the leadership of Professor Alfred E. Whitford, a recent addition to the faculty of Alfred University. Professor Whitford had arranged a male octet consisting of Orville Babcock, Henry Pieters, Albert Rogers, Professor Harold Burdick, Victor Freeborn, Professor Burton Crandall, Professor Alfred E. Whitford, and Mr. Dan Rogers. This group was assisted by Miss Helen Clark who played a piano solo and Miss Arloine Hall who sang a solo. This musical program was greatly appreciated by the audience and proves what a spiritual uplift the ministry of music has upon the hearts of men. These musical programs have rightfully come to have a large place in our associational and Conference programs.

The semi-annual meeting closed with a hopeful message from Rev. Walter L. Greene, who spoke of the evidences of divine guidance in the past and the confidence and hope with which we may expect the continuance of the same guidance out of the present depression into a new life.

REPORTER.

THE WORLD'S EYES UPON AMERICA

Friends of the dry cause are urged to press forward, no matter what the odds against them. The eyes of the world are upon the U. S. A. at this time.

The World Prohibition Federation continues to follow the struggle hopefully, and in the firm belief that what America has gained for herself and proved of worth, she will steadfastly hold to for the sake of rising youth at home and overseas, and for generations yet unborn.

A remarkable appeal for the saving of prohibition in the U. S. A. has also been addressed by the International Prohibition League of Okayama, Japan, to the adherents

of the World Prohibition Federation, and others, in America. Japanese prohibitionists realize, as they say, that "any relaxation of the enforcement of American prohibition is far-reaching. It would certainly affect adversely not only all movements for prohibitory legislation in the various countries, but indirectly encourage drinking habits in the whole world."

Similar expressions have come from prohibitionists in China, South Africa, India, Austria, and other countries, to hearten the American forces in their Herculean struggle; for "As America goes, so goes the world," says the federation.—Release.

MISSIONS

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

SOME THINGS NEEDFUL IN MISSIONS

(From address by Secretary William L. Burdick,
Missionary day at Conference, 1932)

III. SENSE OF A MISSION

There needs to be a deep sense of a mission. The men and women who have succeeded have had a strong conviction that they were called to perform certain tasks. This was so in the case of Moses, Elijah, Nehemiah, John the Baptist, Paul, and the great and good in all ages. Christ was driven on by the undying belief that he had a mission to fulfill. He said, "To this end was I born and for this cause came I into the world that I might bear witness to the truth." Even at twelve years of age he had a profound sense of a mission, as is shown by his answer to his parents when he said, "Wist ye not that I must be about my Father's business?"

The point I have in mind is well illustrated in the early life of the late President Jonathan Allen. He had received such education as Alfred Academy at that time could give him and had gone West, where his parents were then living. The appeal of the West with its business and political opportunities was very great with him, but there was a feeling that he ought to give himself to something else. Nevertheless, he decided to cast his lot with the West and started one morning for the land office sixty miles distant to arrange for the purchase of land on which he was going to begin his life's career. He set out on foot,

expecting to make the journey that day. The farther he journeyed the stronger he became impressed that he ought to return East, continue his studies, and fit himself for the Christian ministry either as a pastor, a teacher, or a foreign missionary. The struggle within was very great. It shortened his steps and weakened his physical efforts so much that when nightfall came he was several miles from the land office, his destination. He secured lodgings for the night in a private home, thinking he would finish the journey in the morning; but the sense of a divine mission in a field other than business and politics was so strong that the struggle raged far into the night. Finally the sense of duty triumphed. The next day he returned home instead of going to the land office. He soon made arrangements to enter college in the East, and in due time fitted himself for the great work of life. It was his sense of a divine mission in a given field that made him what he was and his life a blessing to thousands, as a goodly number here this afternoon can testify.

If missions are to succeed, Christ's followers must become profoundly impressed that their first duty to themselves, to the world, and to God is to propagate their religion. If our religion is worth anything, it becomes both our duty and our privilege to share it with others. If our religion is what we profess it to be, we cannot help sharing it. All the higher sentiments of the soul impel us thus to do, and such a course gives a joy to all life's activities.

Not only do individuals need a sense of a mission, but churches and the denomination must have it if they perform their task. Does your church have a sense of a mission in the community in which it lives, or are you just aimlessly drifting along in the ruts other generations have followed? I have been afraid that Seventh Day Baptists have been losing their sense of a mission in the world. The time is at hand when we should take ourselves in hand, study our relation to the changed conditions, before God determine what our mission is, and give ourselves to it.

IV. THE SENSE OF DIVINE LEADERSHIP

In the field of missions there is not only needed a sense of a mission, but to that must be added a sense of divine leadership. It is one thing to have a sense of a mission and

another to let God lead in the pursuit of that mission. For instance, one may dedicate time, money, and life itself to missions and yet do this in any but God's way. It is one thing to do mission work in our own way and ask God to help us, and quite another thing to submit ourselves to God and seek and follow his leadings. To follow our own ways even in missions means failure; to follow the Master assures unbounded success.

Many are troubled over divine leadership. They desire it; they know it is the promise of the Father; but at times they are in most serious doubt. Nevertheless, there is assurance of the Father's guidance. He has promised it and it is ours, though it may not be always clearly perceived. It is too much to expect that there be no dark hours on earth. The apostles themselves had hours of perplexity and uncertainty, and we are not to despair or condemn ourselves too harshly if we do. Christ had his dark hours and in his extremity was compelled to cry, "My God, my God, why hast thou forsaken me?" The footpath is not as clearly discerned in a dark night as in the moonlight, and not as clearly seen in moonlight as in daylight. The path of life is not seen as plainly at sometimes as at others.

In this connection we should remember that it is wise to be careful about claiming we are being divinely led. People sometimes bring reproach upon themselves and our religion by claiming that they have been divinely directed to do certain things. They wish to defend a questionable course and to do so they say they are being divinely led. A pastor who had received a call elsewhere went to a shrewd and honest business man for advice as to what he should do in the matter. The business man advised him to resign and accept. The next Sabbath morning the pastor announced that under divine guidance he was accepting the call of another church. The business man criticized him, intimating that it looked to him as though the pastor was following his advice instead of the Lord's. Whether the criticism was just or unjust, the incident illustrates the need of care in claiming that we are under divine leadership.

Though we cannot expect to escape dark hours, and though we should be careful about advertising that we are being divinely directed, we can have assurance of the divine leadings, "For the Spirit beareth witness with

our spirits that we are the children of God." If we submit ourselves entirely to the Master, seek all light possible from every source, and follow what appears to us to be the Father's will, we will never have occasion to regret our decisions. We may or may not at the time have the keenest sense of divine guidance, but in after years it will be as plain as day that we were divinely led.

In missions, church, and all Christian work, it is ours to have divine guidance, and we should seek and obtain it. The momentous task demands it. We fail without it. "Except the Lord build the house, they labor in vain who build it." With divine leadership we cannot fail. "All power is given unto me in heaven and on earth."

V. MUST BE ABLE TO FEED ON DIFFICULTIES

It is needful that those who promote missions be able to feed on difficulties. Those who have led the world's progress have had to do this. It was so with Moses, David, Elijah, John the Baptist, Paul, and the other apostles, Luther, John James, and the martyred Lincoln. Through the ages all the powers of darkness have conspired together to defeat Christ's missionary program. Every evil scheme in the imagination of men and demons has been used to wipe it out. They are being used today to overthrow Seventh Day Baptist missions. We must expect this and we must be able to meet and overcome all obstacles.

We must not allow them to discourage us even. When we become discouraged we are more than one-half defeated. There is a legend which runs something like this: The devil wished to defeat a good man and cause him to backslide. He tried many things but failed. Finally he called a council and asked his followers what they would advise. One said, "Portray to him the joys of sin." The adversary said, "That will not do because he knows better." Another advised, "Tell him of the miseries of the Christian life," and the adversary replied, "That will not do for he knows better." A third said, "Discourage him." Whereupon the devil said, "That will do! That will do! Discourage him and we will cause him to backslide." The legend expresses a great truth. Discouragement is one of the greatest enemies of missions and all Christian work.

It does not take much to defeat a discour-

aged person or a discouraged people. Nine years ago next Christmas time I lay in a hospital in Kingston, Jamaica. There was only one person in that land I had ever seen before and he was a comparative stranger. For weeks I had been campaigning up and down the island, eating such food as the people had where I happened to be, sleeping on such beds as were at hand, and some nights without the protection of mosquito bars, bearing the terrific work, and facing the grave problems of starting a new work in a strange land. Now two unfriendly diseases were doing their work to destroy the forces of life, and what the result was to be I did not know. In the weariness, loneliness, and physical weakness I became discouraged and did not care. To die among strangers in a foreign land did not seem so bad. For years I had struggled, sometimes against great odds, to do my little bit. If this was the end of the earthly life, it would be welcome. Then weariness, loneliness, severe labors, and uncertain struggles would be over forever. I have very seldom mentioned my feelings on this occasion, even to my closest friends. But once when I had related it to a clear headed man, he said, "It would not have taken much to have pushed you over," and he was right. He was right because I was discouraged. It does not take much to push into oblivion a man, a church, or a denomination when discouragement reigns.

Again I remind you that every step of the progress of Christ's kingdom has been obstructed by difficulties, and this hour is not much different in this respect from others. We must face them honestly, bravely, and lovingly. We must make them our meat day and night, and conquer. We must do it in the name of Christ, for our fellow men, and for ourselves; then our difficulties become bread indeed and our struggles the way to the crown of a joyous life, now and forevermore.

OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE TRACT SOCIETY

The building once provided by A. T. Bottoms as a house of worship at Athens, Ala., is once more used as a residence. Religious services now are held as occasion demands either in the home of Brother T. J. Bottoms or in the nearby schoolhouse. The slump of

the cotton market of the past three years forced many people to the wall; large farms were lost to the owners and other properties ruined. The promoters of the Seventh Day Baptist Church at Athens were caught with others and some of them lost all they had. Others "fell away," until now but two or three faithful families remain to carry on. Of these near by are the families of T. J. Bottoms and his son, B. H. Bottoms. The former consists of the elderly father and mother; the latter of the father and mother and four fine children, two in high school, the others younger.

The corresponding secretary preached five times while there, and taught the class in the family Sabbath school. One service was held in the home where the two families dwell, the others at the schoolhouse with congregations of from twenty-five to fifty. There is a fine country of well lying land, which raises good crops and is capable of being built up still better. It is a promising field for Seventh Day Baptists if a missionary program could be carried out. Such a program must be laid out with vision, and to be of permanent value it would need vision, good judgment, courage, patience, and time. A work of permanence calls for a man of strong faith, unimpeachable life, balance, judgment, with tact and ability to present truth in a convincing and winning manner. Here are good people, bad people, and those who are careless and indifferent. The writer spoke to interesting and attentive audiences, none ever more so. The people were apparently pleased to hear more of the Sabbath and Seventh Day Baptists, as evidenced by their calls for tracts and RECORDERS at hand for distribution. Just now would be a strategic time to inaugurate such a program, as the "hard times" are causing rural people, especially, to think on things of value other than the material. It is a sad sight to see a church go down, with such possibilities, especially one that has furnished the denomination two such ministers as Ary and Emmett Bottoms.

AT PAINT ROCK

This little village, nestling at the foot of Keith Mountain and facing the southern extremity of the Cumberland range, was torn to pieces last spring in the tornado that swept across Alabama. Here four people were killed, many injured, and more than half the popu-

lation made homeless in almost an instant of time. Three miles away, in a wonderfully beautiful cove bordered on three sides by emerald, crimson, and gold covered mountains, lives the Robert Lee Butler family, consisting of father, mother, four sons, and four daughters—a lovely and lovable family. The wife and mother, Almira Bottoms, is clerk of the Athens Church, forty miles away. Arrangements had been made for "speaking" at the Cedar Point church nearby, for a morning service. The attempt of the corresponding secretary, however, to get there by auto through a heavy storm had resulted in failure. The car of Brother B. H. Bottoms was "drowned out" in the attempt to act as a motor ferry in negotiating the approach to a bridge over the Lime Stone River. We had to be pushed out and on by a truck; "distributor" dried out, and a quick run of thirty miles made in another direction to catch an afternoon train. A car from the Butler home was awaiting the writer at the station of Paint Rock, and soon we were in the pleasant home above mentioned. Time does not permit us to dwell upon the merits of this home any more than it permitted the secretary to tarry to enjoy its hospitality. An evening service was quickly arranged for and neighbors and friends notified. About forty greeted the speaker and gave good heed to his "double barreled" message—The Sabbath and Seventh Day Baptists, from the one; and an evangelistic sermon from the other. Close, appreciative interest was shown, tracts and RECORDERS were taken up. Here, as at Athens, one felt how good it would be to stop for a time for a real evangelistic campaign. There seemed to be a hunger and thirst for a larger knowledge of the truth, the way, and the life. Some day the writer hopes he may be permitted to go back there and "lend himself to the Lord" for such a service.

ATTALLA, ALA.

For many years there was a small Seventh Day Baptist church at Attalla. Several of our men have worked there in special services in times past, and the Missionary Board spent considerable time and money in support of the interests there. It was the home of the Wilsons, a family from which at least two preachers and a preacher's wife have come. For several years the work at Attalla has been abandoned and the property reverted to its former owners.

Our visit to this place was made possible by Brother Robert Butler, who drove us over in his car. Only Mrs. John, Rev. Verney A. Wilson's mother, was seen. She is getting to be an aged woman, but her faith is still strong. At Steele, some miles farther on, we called upon Elder J. Franklin Browne, weak and very poor in health. Our call was much appreciated by Brother Browne, who could not speak too highly in praise and appreciation of the help received from the Memorial Board. He has a small house on a very pleasant site, and is now being "cared for" by a man and wife who do not appear to be very able to care for themselves. Our heart was made sad, but we were glad to carry a bit of cheer and encouragement to this veteran of the cross.

At Brother Browne's we learned that Scott Wilson's place, a few miles beyond and for which we were headed, could not be reached by our road on account of the flood waters. However, a six mile drive on a dirt road to the "Rainbow Highway," we were advised, would lead us to Ashville where we would be about two miles from destination. After driving over miles of muddy and flooded roads, with a man in rubber boots piloting, in places, we finally arrived at the well named highway. There were some twelve "rainbow" curves in as many miles before Ashville was reached. Here we learned that owing to flood conditions this approach to Scott Wilson's was impassable. It was nearly dark, and we were more than ninety-two miles from home. There was no assurance of the water's receding within the following twenty-four hours. Our disappointment was complete, but there was nothing left but to return before our objective was reached.

ACROSS TENNESSEE STATE LINE

Reluctantly the home at the foot of the mountains was left behind as our hosts took us back to Athens the next day. It was a beautiful drive. The storm was clearing away and broad views of mountains and valleys were enjoyed, especially from the summit of Monte Sano above Huntsville. We were interested in the legendary history of the mountain's name-origin. It received its name, the tradition says, from the reply an Indian maid was instructed by her father to give to her suitor—"Monte Sa(y) no," Monte Sano.

The day after this return to Athens was largely spent in looking up Mr. M. G. Marsh, a lone Sabbath keeper, member of the Plain-

field Church. He has distributed many tracts for the Tract Society during the past year, particularly. This work is carried on by him as he goes about canvassing and selling various goods in his community and nearby towns and cities. He proffers no one a tract, he says, until a proper approach has been made, and then not more than two, at most, are left at a time. The secretary was taken on this quest by Brother B. H. Bottoms, who left his work in getting his cotton off to be of help in this way. We were accompanied by his father, a vigorous man of seventy-two years, a clear thinker, and a fearless advocate of the truth. He has done some preaching and writing on the Sabbath question. He plans, some time in the near future, to visit Brother Marsh's community, Lincoln, Tenn., just across the Alabama state line, and preach in one of the churches. We were assured this could easily be arranged for.

We found Brother Marsh, assisting one of his sons in erecting a new house. His own home, on a small farm which he works, is nearby. His post office is at Kelso, ten miles away, and about sixty miles from Athens. He is the only Sabbath keeper in the place, and naturally he is looked upon as "peculiar" by those who never before or elsewhere ever heard of any one "keeping Saturday for Sunday." His wife and one son are members of other churches and are not in sympathy with his Sabbath views. Nevertheless we found him cheerful and optimistic. It was a real pleasure to meet him, though the visit was all too short. His cordial invitation to dinner had to be declined and the return trip made as quickly as possible. The secretary is under not a little obligation to the two men who used so freely of their time and autos, and were at some expense to help him make these side trips. May the Lord bless them and theirs and use them not a little for his honor and glory.

Ramsay MacDonald (British Premier) says that one of the great tests that can be put upon an educated mind is, "Can you spend a couple of hours at your own fireside with yourself and at the end of it rise happy in the companionship that you have been to yourself?" One of the great dangers of our times is the eagerness for mass amusement.

—Selected.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

WORSHIP PROGRAM FOR NOVEMBER

Hymn — "Praise God From Whom All Blessings Flow"

Scripture reading—Psalms 116: 12-17
Psalms 100

Prayer—

Most heartily do we thank thee, O Lord, for all thy mercies of every kind, and for thy loving care over all thy creatures. We bless thee for the gift of life, for thy protection round about us, for thy guiding hand upon us, and for the many tokens of thy love within us, especially for the saving knowledge of thy dear Son, our Redeemer, and for the living presence of thy Spirit, our Comforter. We thank thee for friendship and duty, for good hopes and precious memories, for the joys that cheer us, and for the trials that teach us to trust in thee. In all these things, our heavenly Father, make us wise unto a right use of thy great benefits, and so direct us that in word and deed we may render an acceptable thanksgiving unto thee, in Jesus Christ, our Savior. Amen.—Selected.

Hymn—"Faith of Our Fathers"

N. E. S.

AN EASTERN ASSOCIATION PAPER

RESULTS TO YOUNG PEOPLE OF SEEKING FIRST
THE KINGDOM OF GOD

BY ANNA MAY RYNO

(Read by Mrs. E. T. Harris at the devotional service for young people held at Lewis Camp during the Eastern Association at Ashaway)

I believe that the greatest need of the young people today is an increased knowledge and realization of the power of God and a feeling of closer fellowship and spiritual communion with him. We are seeking the kingdom of God. We need a fuller understanding of God's plan. He has included in his kingdom more than the individual, for the kingdom on earth means that science and society, trade and commerce, and letters will be in perfect harmony with the will of the divine Father. The final goal will be the rule of peace, truth, and right.

What benefits are received by those who are seekers? We admit that true seekers must endure sacrifice and, perhaps, suffering. People who leave home and country to go elsewhere to seek riches, minerals, or geographical information have many hardships, but success brings its reward. Surely when we are seeking the *Pearl of Great Price* we will be able to see results.

Young people are bound together with other young people in the work of the Master. We may have friends who are going their own way, unaware of the joys of the spiritual life, but I know that my truest friends are those who have the "Christian tie that binds." Then let us say that one real result is true friends and worthy fellowship "one with another," for the jewels of our life are the friends we make.

A second good is that of work. Many times we have heard the words, "I'm no good to anyone," or "Nothing interests me." Maybe we have been guilty, ourselves, of a similar remark, but when we are working for our Master, however small our task may be, we are partners with One who never fails. Therefore work as an outlet, as a balance, and as a blessing in the restoration of confidence in ourselves is essential. We can increase this blessing by doing our part in Sabbath school, Christian Endeavor, or in other church organizations.

"I am happy in the service of the King;
I am happy, oh, so happy in the service of the King."

We need a firm foundation upon which we can build our hopes, beliefs, and standards, upon which we can stand and say, "I know that I am on safe ground." Fear, doubt, and misgivings wreck the mind of the individual, and we must stabilize that; we can by building our life on Christ. He is a rock that is safe in times of joy, peace, strife, or sorrow.

"On Christ, the solid rock, I stand;
All other ground is sinking sand."

True seekers are not those listed in the "Who's Who" of the police courts with ransom out for capture. Thus we can truly say we are free—free under God's laws. We do not need to fear man-made laws or government regulations if we are in harmony with God's plans.

"The pleasantest things in the world are pleasant thoughts." Young people, by work-

ing in the church with other young people, obtain clean ideas, clear visions, unhampered thoughts, encouragement, and stimulus for going on and remaining true to their convictions. This will tend to give us a feeling of joy and peace in our hearts. "Seekers" are better fitted to fill their place in the world. A few weeks ago in a prayer meeting the idea was brought out that young people, especially Seventh Day Baptist young people, must do their work just a little better than others. We are better able if we have clear minds, health, peace, and godliness in our hearts. Let us show it by living.

We receive all these blessings from God through the agencies of the Bible and the Church. The Church is our benefactor and receives good from us. It is, at least it should be, a give and take proposition. The Church has the seeker's increased enthusiasm, which used to advantage will produce leaders, teachers, missionaries, and ministers, who will lead other young people into a knowledge of the goodness of our heavenly Father and to the acceptance of him as the guiding light in their lives. This is the mission of the Church. You and I, as individuals bound together in the work of the kingdom, are the Church. The Church needs us that each one of us may be able to do our best for our Master. Thus there is established a spirit of unity, co-operation, and understanding. This is a great result of a seeking first the kingdom of God, not only for the Church but for the individual as well.

In summing up the benefits to young people of seeking first the kingdom of God, we have a list that only time can limit. Some of the outstanding ones are: friends, encouragement, true ideals, cleanliness—which means our health—nearness to God, freedom, a sure foundation, strength to carry on, and above all a clean heart.

And so I repeat the words of the Scripture, "Seek ye first the kingdom of God, and all these things shall be added unto you."

A philosopher of the eighteenth century declared that there were three hard things for men in life:

To guard a secret.
To bear an injury.

To employ one's spare time.

—Selected.

Young People's Work

MISS MARJORIE J. BURDICK
1122 Seymour Avenue, Lansing, Mich.
Contributing Editor

CONFERENCE IMPRESSIONS

MY IMPRESSIONS OF THE YOUNG PEOPLE'S
MEETINGS AT CONFERENCE

Washington Park was an ideal spot for the young people's breakfast at Conference this year. The service was held in a natural amphitheater surrounded by trees. From the spot where I sat I was not able to hear all of the speeches, but I particularly liked the talk by Doctor George Thorngate. The theme of the service was "With Jesus in the Out-of-Doors." The music was also an important part of the worship.

The Sabbath afternoon service was held in the high school before a large audience. Here again I would say that the music was a fundamental part of the program, furnished by the Milton College Quartet, by Luther Crichlow in a beautiful trumpet solo, and by several others. The theme of this meeting brought out the contact of Jesus with young people.

I am certainly glad that it was my privilege to attend these meetings. Such services do much in adding to the unity of the young people of our denomination.

ETTA NORTH (Milton College.)

A LIFE WITH JESUS

BY DR. GEORGE THORNGATE, LIUHO, CHINA

Last Easter morning I stood on a mountain peak in Southern California and watched the sunrise, "lovely appear over the mountains." Small wonder that oboriginal peoples were sunworshippers. And when I heard read Van Dyke's noble poem, "God of the Open Air" I felt the presence of Jesus. There was a Jesus atmosphere there even as there is a Jesus atmosphere here this morning.

A life with Jesus. Some of you know Miriam Shaw. I have known her since she was a little girl. I know her to be thoughtful and rational, with a fine sense of humor. When she found among her papers the guarantee slip of a mantel clock which the Japanese had stolen from her room while they were in occupation of Liuho, she remarked

that she must send it to the Japanese authorities, as the clock wasn't running very well when last she saw it. When she arrived at Liuho, at once she set about the appalling job of organizing and developing a nurses' school. Nearly every one of the pupil nurses became Christians after a few months' contact with Miss Shaw in the wards and rooms of Grace Hospital, and the glow in the faces of the patients that she has just ministered to is evidence that they have received something besides the physical attention that she has given. I think, if I should ask our patients what they think Jesus is like, they would say, "He must be something like Miss Shaw."

I have above my desk the picture of a man, clear-eyed and courageous. You have heard of Carroll West perhaps, but never from me. We were chums. He was a man of the open air, athlete, swimmer, canoeist. He had this policy in regard to his canoe, that he would improve it every time he used it, and I have helped him sandpaper the workwork or polish the brass or varnish the canvas.

We often bunked together on baseball and other trips, and I got the impression that somehow he lived with Jesus. A fellow involuntarily closed his eyes when Carroll West prayed—he talked to God. I recall his praying before a game—not to win but to play hard and square.

Every good thing that we can imagine is a part of Jesus, and those who live with him partake of them.

There is a stirring song that sometimes we like to sing:

"I am the master of my fate,
I am the captain of my soul!"

That idea is incorrect, I think. Certainly with Carroll West it was—

"Christ is the Captain of my Soul."

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

The annual meeting of the Executive Committee of the Federal Council of the Churches of Christ in America was held last December in Philadelphia, the city in which the council was organized in 1908. Very few of the men who took part in that organization meeting are now connected with the council. Most of them, indeed, have already passed to their reward. Among those who had part in that significant meeting and who are still living is our own beloved Dr. Arthur E. Main,

whose influence in the council has been of great benefit to the council and significant in our own annals. President Boothe C. Davis has been connected with the work of the council throughout its history also.

The council continues to carry on its work through its various commissions, on many of which Seventh Day Baptists have representation. While the past year has been one in which many departments have been obliged to carry on with reduced budgets, it is significant that the commission on evangelism is the only one to which addition has been made in its secretarial force. Of like significance in indicating the present emphasis in the work of the council is the fact that the only new department that has been added to the council during the year is a committee on worship. President Boothe C. Davis represents Seventh Day Baptists on this committee.

An extensive report of the manifold activities of the council is not desired here. A copy of the full report of the year's work may be had by those who are sufficiently interested to examine it, and a briefer "Report of the Council to the Constituent Bodies" has been prepared.

Rev. Ahva J. C. Bond and Rev. Walter L. Greene, the former a member and the latter a delegate, attended the meeting of the executive committee in Philadelphia. Rev. William L. Burdick and Rev. Herbert C. Van Horn, corresponding members of the council, were present also.

A committee on function and structure was appointed at the meeting of the council in Rochester in 1928. This committee which is charged with the task of revamping the organization so as to make the council even more responsive to the direction of the constituent denominations will make its final report at the next quadrennial session to be held in Indianapolis next December. Mr. Bond is our representative on that committee, and is its recording secretary. He has attended its meetings during the year, and has attended regularly the monthly meeting of the administrative committee, which are held in New York.

Fortunate indeed is it that American Protestantism is able through the Federal Council of the Churches of Christ in America to give voice to the ideals of our evangelical Christianity, and to express our convictions

with reference to the vital questions which concern us all, and which challenge our common faith.

For their own sake and for the sake of the larger kingdom tasks which these Christian communions must face together if they are to be accomplished effectively, Seventh Day Baptists should continue to give to the council at least its usual support in money, and its very best in sympathetic and intelligent interest, and in co-operative effort.

Respectfully submitted,

A. J. C. BOND,

Secretary of Seventh Day Baptist Delegation.

PACIFIC COAST SEMI-ANNUAL MEETING

The semi-annual meeting of the Pacific Coast Association was held in the Los Angeles Church on Sabbath day, October 8. Nearly seventy-five were in attendance, forty-two from Riverside.

The morning sermon was brought by Rev. E. S. Ballenger, who spoke on the theme chosen for the meeting—"Come Unto Me." Mr. and Mrs. Charles D. Coon of Riverside gave reports of the General Conference at Adams Center, N. Y., which they attended as delegates from the Riverside Church.

The afternoon session was in charge of the young people with Bernice Brewer as leader. Dora Hurley spoke on the topic, "Come Unto Me"—"From Turmoil to Peace." Margaret Davis followed with, "From Peace to Service." Bernice Brewer read a devotional story which she had written. The special music included a selection from the "Messiah," sung by Mrs. Susie Coon and Miss Dora Hurley; a song by the boys' trio—Wayne Rood, Lloyd Pierce, and Duane Hurley — and duets by Bernice Brewer and Lloyd Pierce.

As usual, the association meetings closed with a testimony service, when many spoke of the "Rewards," that come to those who accept the invitation "Come Unto Me."

SECRETARY.

Barber—"Well, my little man, and how would you like your hair cut?"

Small Boy—"If you please, sir, just like father's, and don't forget the little round hole at the top where the head comes through."

—Witness and Canadian Homestead.

CHILDREN'S PAGE

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

"FOR PEACE AND FOR PLENTY"

PSALM 118: 12, 13, 17

Junior Christian Endeavor Topic for Sabbath
Day, November 19, 1932

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

WHEN LACK OF GUNS BROUGHT PEACE

(This story is founded on a true incident)

Not far from the Ohio River there stood, one hundred and fifty years ago, a fort in which fifty pioneers lived. The men went out from here to their work in the morning. But one of these pioneers was a Quaker whose name was Greene. He refused to live in the fort because he believed that friendliness and kindness to the Indians would ensure peace with them. Instead, he built a little cabin about four miles from the fort in which he and his family lived.

One day his son Billy rushed home with the news, "The Indians are coming! Everybody is leaving for the fort. Come! We must go too."

But his father answered, "God will take care of us, and we will go on with our work as usual."

After supper Billy was sent to bring the calf which was tied to a stake near where the woods began. When he was almost there he heard a stick crunch. He dropped instantly to the ground, where he lay hidden in the tall grass. Peering through the grass he saw, one after another, forty-three naked Indians daubed with war paint go toward his house. In the doorway stood his father, and behind him his mother and little Ruth. Just before they reached the house the Indians sat down in a circle and talked together. Then they arose and walked into the house. Billy learned afterward that they looked under the tables and beds, in all the closets and chests, and even in the flour-barrel; then they all came out again.

"What were they looking for?" asked Billy, who had crawled through the grass on his stomach and now stood beside his father.

"Guns," answered Mr. Greene. "But we didn't have any."

Just then the last Indian came out of the house, took a white feather from his hair, and stuck it in the bark of a log just above the door.

"What's that?" whispered Billy to his father, as the Indians filed back into the woods.

"That," replied Mr. Greene, "is the Indian's sign of peace."

Leader.—Let us take our Bibles, turn to John 14: 27, and read together about the legacy Jesus left us (John 14: 27 read in concert).

Leader.—Now let us find 1 Corinthians 14: 33, and read Paul's words. The people of the Old Testament times thought God wanted wars. See what Paul says God wants (1 Corinthians 14: 33 read in concert).

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I have just read the Children's Page in the last SABBATH RECORDER. I enjoyed it very much.

This vacation my father bought me a bicycle and a football. Last spring he bought me a baby lamb. I taught him how to bunt. He grew up to be a big lamb with horns. He got so I couldn't handle him. We sold him.

This summer Milton and Elston Van Horn worked on our farm. I liked them a lot.

I am in the fifth grade at school in Ashaway.

The nicest plaything of all I have is my baby brother, Richard Canfield Kenyon. Good-by.

ROBERT E. KENYON.

Hopkinton, R. I.,
October 23, 1932.

DEAR ROBERT:

I am so glad you enjoy the Children's Page, and also that you like it well enough to write such a nice letter for it. I hope this is only the first of many letters you will send me for the RECORDER.

I had to interrupt my letter just now as my doorbell rang; I went to the door and found there some very queer looking little people. They were dressed in queer clothes and had terrible looking faces; one had a very long, ugly nose and the other a very short, fat one. Soon they had to laugh and I discovered that they were two of my little neigh-

bor boys, Robert and Richard Billes, aged seven and four, dressed up for Hallowe'en. They have gone now to make another call. I'm glad Hallowe'en doesn't come often, aren't you?

I'm sure your father knows just the kind of presents boys like, so I guess he hasn't forgotten when he was a boy himself. I think I should like the lamb best of all, but I'm afraid you taught him a rather bad habit, aren't you? Habits are very hard to break, either by people or goats, so we have to be careful to form good ones, don't we?

I agree with you that baby brother is the very nicest plaything of all and I'm sure you must have wonderful times with him. You see I am very fond of babies.

I, too, like Milton and Elston very much. I saw Elston a short time ago when he came from Salem to attend a football game between Salem and Alfred, at which Salem beat Alfred, 19 to 0. Don't you suppose Elston was proud of his school? I imagine you will like to play football when you grow up as much as my big boy does.

Now don't forget to write often.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MR. VAN HORN:

I just want to thank you for the book of sermons and the calendar you sent me.

I put the calendar on the wall, and we are going to read the sermons every Sabbath until we get more people to accept our belief.

I am in study period, and I have just finished my algebra home-work. I am in the eighth grade.

Thanking you again for your present, I am

Your little friend,

MADGE B. CONYERS.

Fort Myers, Fla., Box 241,
October 12, 1932.

Miss Madge Conyers,
Fort Myers, Fla.

MY DEAR FRIEND MADGE:

Your letter of appreciation of the book of Doctor Bond's sermons, *When I Was a Boy*, and the *Seventh Day Baptist Calendar and Directory* has made me very happy. I am so glad to know about your school work, and especially about your determination to win

others to "accept our belief." That is like those young men who found Jesus and were so glad that they began to invite and bring others to him. Andrew and John, and Philip, I mean. You read about them in the Gospel of John, first chapter, from the nineteenth verse on.

I am a long way from home and still going farther. I hope before I finish this work among our churches that I shall be able to see you and your father in your own home. I shall esteem it a privilege to do so.

I like your letter so much that I am sending it to Mrs. Greene of Andover, N. Y., for her department in the SABBATH RECORDER, known as the Children's Page. I hope you will like that page and write often to Mrs. Greene. I trust you will not mind my sending her your letter.

Sincerely your friend,

EDITOR VAN HORN.

Farina, Ill.,
October 23, 1932.

DEAR MADGE:

I am very grateful to Mr. Van Horn for sending your good letter on to me for our Children's Page, and I hope you will soon become one of my RECORDER children as well as Mr. Van Horn's. I should be very proud and happy to receive letters from you soon.

I am so glad to hear that you and your dear father are keeping and teaching the Bible Sabbath which is so dear to me, and I know you will find joy in it.

Sincerely your new friend,

MIZPAH S. GREENE.

SUMMER-SICK

BY J. N. NORWOOD

When th' Alfred hills majestic rise
To meet October's azure skies,
In multi-colored garments dressed
From lowest slope to highest crest;

When southing bird-flocks wheel and pass
Or early frosts paint white the grass;
When Sol cuts short his daily race
And southward turns his summer face;

When frosh caps green the campus haunt
And football men their prowess flaunt;
I'm summer-sick—'tis summer's end;
I miss it like an absent friend.

—Alfred Sun.

OUR PULPIT

WHO FOLLOW IN HIS TRAIN?

AN ARMISTICE DAY SERMON

BY DR. HAROLD COOKE PHILLIPS

(Condensed)

Text—"Ye have heard that it was said by them of old time . . . but I say unto you."—Matthew 5: 21-22.

We shall speak today of the wisdom of Jesus as it bears on what is considered the greatest social problem of our age—the problem of war. It is unnecessary to speak of the steps which we have taken—on paper—to abolish war. Suffice it to say that what has been written on paper remains to be written on our hearts. No machinery works without power. Peace needs and must have a motive—a motive that is moral. It is in behalf of this necessity that we speak.

There are many ethically-minded people today who wonder why it is that when we talk of peace we should talk of Christ. The causes of war, they tell us, are quite evident. They are largely economic. The problem of war, we are assured, is thus a human problem. Why should we befuddle an ethical issue by bringing in religious considerations? While such a statement no doubt contains much truth, it rather betrays only a partial understanding of the issue. Every great social problem is ultimately a moral one. You cannot change the gear of human life from war to peace by throwing out a clutch. The shift is not mechanical, but moral. It demands adjustments that are deep-seated. If, therefore, we insist today that Christ has a tremendous contribution to make to the world's peace, it is because he has touched life at its deepest sources. One is not belittling the baffling problems which will tax those technically capable of solving them, when one insists that the basic problem is a moral one. It is because Christ illumines this problem that he stands in the vanguard of the peace movement. Let me, therefore, mention in no sense exhaustively a few of the contributions which Christ by his life and teachings makes to peace.

The first contribution that Jesus can make to the peace of the world is faith that peace is possible. Christ was not a moral cynic. He

came into a world that was full of bad rumors, doleful traditions that had assumed all the finality of truth. One rumor was that human nature could not be changed. "What has been shall be, and there is nothing new under the sun."

Now, if peace is not possible, let us stop talking about it and face frankly the tragic fact that war is here to stay. Is there any greater drag on peace today than the fact that multitudes view it as being an empty dream? Even some Christian people so regard it. Talk to the average citizen today about war and you immediately strike the snag of moral inertia. He will say, "Yes, but you know we have always had war, and always will." That thought found classic expression by a noted British visitor at the Institute of Politics a few years ago. He said, "For as long a time as the records of history have been preserved, human society has passed through a ceaseless process of violence and adjustment. . . . The world continues to offer glittering prizes to those who have stout arms and sharp swords, and it is, therefore, extremely improbable that the experience of the future nations will differ in any material respect from that which has happened since the twilight of the human race." Lord Birkenhead's words found current expression in a recent article in an American magazine. "For centuries," said the writer, "man has pursued the great illusion that it was possible to eliminate war from the world." Now, as long as such a belief finds general acceptance, the cause of peace carries a millstone about its neck.

But is there no answer to this? Has not Jesus some authority here? "Ye have heard that it was said by them of old time . . . but I say unto you." And what did he say? "Greater works than these shall ye do." "Ye must be born again." "With God all things are possible." He spoke of putting new cloth on new garments, and new wine in new bottles. It is not that Jesus was a facile optimist. It was rather that he refused to make what was base the measure of man. As Dr. Hugh Black finely says, "He ever took men on their strongest side. He accepted the highest in them as representing their true self. He believed the best of them, and so despaired of none but hoped for all. He discovered soul, however buried in sense. . . . In the company of sinners he dreamed of saints." In short, Jesus looked beyond actualities to possibilities.

He refused to attach finality to what is, if it contradicted his faith in what ought to be. He believed in the creative possibilities of human personality. Indeed, the world was not sure what personality was until Jesus came. There is a sense in which he may be said to have discovered it—the confusion created by modern psychology notwithstanding. He believed in the innate nobleness of man, a nobleness which, even if dormant, never dies. That is why the gospel is good news. It is a gospel of hope.

The remarkable fact is that the religion of Jesus succeeded and succeeds. It is not a fiction, but a faith. It produced two miracles—the Christian life and the Christian society. Peace is possible. There is nothing that humanity wants that it cannot get. The trouble with our efforts toward peace is the trouble with our attitude to all good things; we have far too much wishbone and not enough backbone! The dead weight of that moral inertia must give place to the inspiration of a moral incentive. Peace is quite possible. What has been does not have to be. "Ye must be born again." Jesus believed that what was ethically necessary was morally possible. You can change human nature. "Greater works than these shall ye do."

As I see it, then, this faith of Christ must be shared by us if war is to be truly outlawed. We must not permit the dead hand of the past to rest longer on the present and paralyze the future. The fact that we have always fought does not mean that we must always fight. "Ye have heard that it was said by them of old time . . . but I say unto you . . ."

There was another false rumor abroad in Jesus' day. It was that revenge was both natural and effective. "An eye for an eye and a tooth for a tooth." If a man harms you, get even, "go him one better." Fight fire with fire. Hate those that hate you. Do to others what you know they would like to do to you—but do it first! Jesus looked through all the implications of that attitude and said, "Ye have heard that it was said by them of old time . . . but I say unto you . . ." And what did he say? "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Rightly has this been called "Christ's most striking innovation in morality." This law of

unlimited forgiveness gave a startling shock to the beliefs and notions of mankind. Indeed, it may be regarded as the dividing line between ancient and modern morality. Not only did the ancients not forgive their enemies, but what is more, they had no wish to do so. One is not suggesting that forgiveness was entirely unknown to the ancient world, but one is saying that what the ancients regarded as an impossible virtue Christ makes a plain duty. The ancient world was merciful to its friends and merciless to its enemies.

Anyone who thinks it is easy to love an enemy has never had one. Anyone who thinks it is easy to forgive has never been truly hurt. It is quite natural, therefore, to hear the London "Post" saying after the war, "Probably never had Englishmen of all classes so completely hated and loathed a foreign country as do the British now hate and loathe the Germans." The London "Post" was not alone in this. How many churches equally shared this spirit! It is not easy to forgive an enemy and love him. But this is one of the prices we pay for peace. It is difficult, but not impossible. There is no more beautiful expression of human nature than forgiving love.

The story is told of a young woman who, during the Armenian atrocities, was pursued, with her brother, by a Turkish soldier. The brother was killed before his sister's eyes. She escaped. Later on, being a nurse, she was forced to work in a military hospital. Into her ward one day was brought this Turkish soldier. She recognized him. He was very ill. A slight neglect on her part would have been all that was necessary to insure his death. The young woman, who is now safe in this country, describes the struggle that ensued. The old Adam cried, "Revenge!" The new Christ cried, "Love!" Love conquered. She nursed him as carefully as she did any other patient. One day he recognized her. Unable to restrain his curiosity he asked her why she had not let him die. She replied, "I am a follower of him who said, 'Love your enemies and do them good.'" He was silent. At last he spoke. "I never knew there was such a religion. If that is your religion, tell me more about it, for I want it." Forgiving love! That is something that makes an exacting demand upon the strongest nature. But love never faileth.

There was another terrible tradition in Jesus' day. It was to the effect that the surest way to settle vexed questions was to fight them out with the sword. It was thought that physical force was the only reliable arbiter of our disputes. Jesus did not accept that belief. "Ye have heard that it was said by them of old time . . . but I say unto you . . ." What did he say? "Put up again thy sword . . . for all they that take the sword shall perish with the sword." In other words, Jesus believed that force was absolutely futile in the settlement of any moral issue. The history of war's aftermath bears him out. . . .

The real cost of war is never tabulated. The breakdown of morality, the cheapening and coarsening of human life, "the loss of faith in justice, in humanity, in the soul itself"—these results do not appear in a statistical chart. As a matter of fact, we shall be reaping, for generations to come, the miserable harvest of our last tragic venture. No nation is victorious in modern wars. "As well talk of cutting off a finger without injuring the hand as to talk of defeating another nation for your own benefit." Any nation who thinks she can win anything in a modern war has temporarily lost her mind. "Only one came out of the war with an enhanced reputation—Jesus."

This truth, then, is another great contribution that Jesus has made to the world's peace. Long ago he predicted the utter futility of force. Force is a blind alley. For every problem that war "solves" it creates a dozen more.

Nothing is ever settled until it is settled right. Force never makes a wrong right. In modern wars there are no victors. "The slayer is slain," said Homer long ago. "Nothing except a battle lost can be half so melancholy as a battle won." Those are not the words of a pacifist. They were uttered by the Duke of Wellington.

There is another contribution that Christ has made to the peace of the world. It is perchance his greatest. I refer, of course, to his concept of world brotherhood, implicit in his teaching of the kingdom of God.

He came into a world of national, racial, and social exclusiveness. . . . Jesus had no part in this bigotry. "Ye have heard that it was said by them of old time . . . but I say unto you . . ." What did he say? ". . . All ye are brethren." "For whosoever shall do the will

of my Father which is in heaven, the same is my brother. . . ." ". . . Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob. . . ."

There was a time when these words of Jesus might have seemed sheer nonsense. Today they are sober truth. We are brethren. Science has made us brethren, in the sense that it has brought the remotest corners of the world to our doors. It has made the world a veritable "whispering gallery." In the year 1833, William Carey, then in India, had great cause for excitement. Steamboats had brought news to Calcutta *via* Egypt in sixty-four days! "We here," the missionaries wrote, "know all that has been going on at home up to the beginning of February; yet it is only April 24." Today that news could be flashed from London to Calcutta in less time probably than it has taken me to record this incident. An event that occurs in the remotest corner of the world this morning we shall probably read about in our evening papers! How futile, in such a world, to talk of isolation!

Moreover, the nations of the world are brethren in another sense. We are economically interdependent. How long would our rubber factories operate without the raw material that comes from Asia? How long would our steel factories run without the fifty-seven nations from whom the forty ingredients of steel are imported? We cannot get on without one another economically. "Man is a bundle of relations. . . . Insulate, and you destroy him. He cannot live without a world." How true are Emerson's words!

A depression today is no longer national; it is international. No nation in the long run prospers at the expense of any other nation. We are like Alpine climbers, tied together. We may or may not advance. One thing, however, is certain. Whatever we do, we shall do together.

This, then, is the kind of world in which we are living. The world is no longer an organization. It has become an organism. We cannot get on without one another. The question is, can we get on with one another? The tragedy of the modern world is that it is not willing to face this fact. It is applying a medieval psychology to a situation which has made that psychology hopelessly obsolete. It is trying to fit medieval political ideas into a

DENOMINATIONAL "HOOK-UP"

DE RUYTER, N. Y.

October 27. — The evangelistic meetings which have been in progress for the past three weeks at the Seventh Day Baptist church closed last Sunday evening and the men who have been assisting the pastor in this work have returned to their homes. The meetings have awakened a wide-spread interest and it is hoped that much good has been done.

When people's attention is fixed upon the subject of religion and the wonderful love of God, sober thinking cannot fail to leave its mark on the life of a community. The services have been marked by a total absence of excitement or cheap methods of arousing feeling. The simple gospel has been sung and preached and talked with tenderness, clearness, and beauty, and with the earnestness that only deeply consecrated men could give to the work. The visiting ministers have made warm friends in De Ruyter and will be welcomed whenever they can come our way again.

There has been a number of conversions which will bring new members into the churches of the village.

Baptism will be administered to several candidates this week at the Seventh Day Baptist church.—*Gleaner*.

ALFRED, N. Y.

Orra S. Rogers, president of the Board of Trustees of Alfred University, announces that at the meeting of the trustees recently held in New York City, it was unanimously voted to call Dr. Paul E. Titsworth of Chestertown, Md., to the presidency of Alfred University to succeed Dr. Boothe C. Davis upon his retirement, July 31, 1933.

Doctor Titsworth, an alumnus of Alfred, holding degrees from Ohio State University and the University of Wisconsin, was for several years dean at Alfred University. He was called to the presidency of Washington College at Chestertown in 1923, which position he now fills. He has made for himself a most enviable record as president of Washington College.

Professor and Mrs. A. E. Whitford were guests of J. Fred Whitford of Bolivar for the week-end. They also had as guests for the week-end four theological students at Whitford House; Albert Rogers, Orville Babcock, Trevah Sutton, and Donald Gray.

world of new relationships, and by no conceivable artistry can it be done. We Americans are still talking about avoiding "entangling alliances." How can we avoid a thing which is already an accomplished fact? Why not face it? William Carey used to hang in his workroom a map of the world. That map was also hung in his heart. It was said that he "felt the word 'world'." Do we feel it? "Patriotism is not enough!" said Edith Cavell as she died. Prophetic words! It is not easy to change our long-established attitudes, particularly when they are rooted in our emotional life. But that is the task to which peace calls us. For to bring into this new world a conceited and narrow-minded nationalism is to court disaster.

If we cannot live together, it seems quite evident that we shall not be able to live at all. Christ saw this long ago. This is why he cannot be dismissed from any serious talk of peace. Peace is a world problem. He was a world citizen. He said that men of all nations should learn to live in friendly co-operation, rather than in selfish strife. Science, which has annihilated distance, and the fact of our economic interdependence, make his teachings no longer optional, but imperative.

My friends, do you see the significance of what we have been saying? It may all be expressed in one sentence: War and Christianity cannot abide on the same planet. War flatly denies everything that Christ affirms. It denies his faith in the creative possibilities of human nature. It denies his gospel of forgiving love. It denies his insight as to the futility of force. And finally, it makes perfect ruin of his ideal of brotherhood, the kingdom of God.

We have, then, our choice — Christ or Mars? It cannot be both. We have outlawed war in theory. Shall we in practice? Peace costs. It will not drop from the sky by some divine fiat. Christ has blazed the trail, a trail as yet to many eyes invisible. He is the Prince of Peace—who follows in his train?—*Taken from the "Christian Herald."*

"Do you wish the court to understand that you refuse to renew your dog license?"

"Yes, your worship, but—"

"We want no 'buts.' You will be fined. You know the license has expired."

"Yes, and so has the dog."—*Optimist*.

Victor Freeborn of Cuba was in town Thursday night, to attend a rehearsal of the men's chorus, directed by Professor A. E. Whitford. Besides those already mentioned the following are members of the organization: Curtis Randolph, D. B. Rogers, Burton Crandall, H. O. Burdick, Orville Babcock, and Albert Rogers. On Friday night they furnished music at the semi-annual meeting of the Seventh Day Baptist Western Association held at Little Genesee.

Rev. Clyde Ehret addressed the semi-annual meeting of the Seventh Day Baptist Western Association at Little Genesee, Friday evening. His subject was "The Call to Service." He attended the session on Sabbath morning, also.—*Sun.*

NEW AUBURN, WIS.

The semi-annual meeting of the northern Wisconsin and Minnesota churches convened with the New Auburn, Wis., Church October 7-9. Those from away who attended these meetings were: Mr. and Mrs. Walter Cockerill, Berlin, Wis.; Mr. and Mrs. Durwood Coon and daughter Martha, Milton, Wis.; Miss Mercy Garthwaite, Milton Junction; Mrs. Hattie Crandall, Beloit, Wis.; Mr. and Mrs. John Thorngate and children, Eau Claire, Wis.; Mr. and Mrs. Arthur Payne and family, Mrs. Walter Churchward, Beulah Bond, and Mr. and Mrs. Paul Giesler, all from Dodge Center, Minn.

"Old Man" Winter also arrived at this time, giving the brown fields and vegetation a blanket of snow. However, the meetings were well attended. After the Sunday evening services, a large number gathered at the home of Rev. and Mrs. C. B. Loofbourrow for a social hour, which was enjoyed by both old and young; the "hamburger roast" was the special attraction of the evening.

CORRESPONDENT.

MILTON COLLEGE

After forty-eight years of continuous service Professor Walter D. Thomas, '84, has retired from active teaching. For practically half a century Professor Thomas has kept the torch of classical scholarship burning in Milton College. Besides accurate scholarship and a constant attention to every professorial duty, Professor Thomas had qualities of character which it is very important for students to meet in their formative years. His

quiet and genial and friendly personality has affected the lives of a very large number of people.

No teacher was ever more helpful in assisting pupils outside of regular classes; none ever took greater pains to do kindnesses to students and colleagues. Our alma mater has for eight and forty years enjoyed the service of this scholar and gentleman and great, unselfish soul.

We who have been in your classes, kindest of guides, salute you.

Among the many items that should be included in this bulletin is a note about the new floor in our gymnasium. For several years the floor had been in need of repairs. Last spring, therefore, the trustees accepted an offer made by several members of the faculty who volunteered to lay a new floor, salvaging as much of the old flooring as possible. With the help of a few loyal townsmen the work was completed before classes met in September, and there are some who are sure that the present floor is better than the old one ever was.

—*College Bulletin.*

SALEM COLLEGE

Ben H. Spence, of Toronto, Canada, representative of the World League Against Alcoholism, discussed "Problems of Alcoholism" in a one-hour address before the student body of Salem College October 27.

Mr. Spence advocated the theory that "As facilities increase, consumption increases." He spoke to the Salem students two years ago, claiming in both addresses that the Eighteenth Amendment is better for the United States than the system advocated by the Canadian government.

Grades for the first period of the semester have been issued from the office of Miss Elsie B. Bond, registrar. A large number of students gained honor roll and honorable mention distinctions for the first period.

Salem recently defeated Alfred on the gridiron, 19 to 0. The game was well played on the part of both teams. Salem was given a wonderful reception at Alfred, N. Y.

Members of the committee in charge of chapel programs have announced that alumni of various high schools will be asked to present programs before the student body during the school year. Salem high school recently presented the first of these programs.

Those in charge of the drive for funds to build a new physical education building have reported that the drive is progressing rapidly. Rev. O. P. Bishop, head of the departments of building and finance, is still canvassing in western New York at this writing.

R. S.

PLAINFIELD, N. J.

An informal reception was held in the church on the evening of October 13, in honor of Pastor and Mrs. Bond of Plainfield, and Rev. and Mrs. Skaggs of the New York Church. The New Market and New York churches were invited.

The speech at the Women's Society luncheon, October 19, was made by Mr. Asa F. Randolph. His talk on our denominational work was enlightening and encouraging.

On the afternoon of October 26, the Women's Society was entertained by Miss Esperanza Abellera, from International House, New York City. She sang songs in her native tongue and gave a most delightful talk about her people and country, the Philippines. She gave the United States great credit for its work in improving their educational system.

Pastor Bond, as president of Conference, has been visiting some of our churches in the South. Sabbath morning, October 29, he spoke in the morning and afternoon at Salem, W. Va., in a union meeting of the Salem, Lost Creek, Ritchie, and Middle Island churches.

Editor Van Horn is now visiting churches and lone Sabbath keepers of Arkansas, on his trip in the interests of denominational work.

OBITUARY

Obituary Notices of 30 lines will be published in this column without charge. Additional lines will be charged for at the rate of 5c per line. (Average 8 words to the line.)

CLARKE.—Lucinda Hulbert, daughter of Silas and Polly Sheppard Hulbert, was born at Springwater, N. Y., July 22, 1845, and died at Walworth, Wis., August 10, 1932, just past eighty-seven years of age.

With her parents she came to Wisconsin when nine years of age and made her home near Walworth. In the spring of 1855, she was baptized by Rev. O. P. Hull and united with the Walworth Seventh Day Baptist Church of which she remained a devoted member till called home. She was married to Oliver Perry Clarke, who became deacon of the Walworth Church. He passed on

March 17, 1927. Four children were born to this union. The eldest, Mrs. E. M. Holston, passed on at Dodge Center, August 16, 1926. Mrs. Clarke was feeble for a long time but her cheerful Christian spirit was manifest at all times and was often a benediction for those who called upon her. Christ was real to her.

Farewell services were had from the home church the afternoon of August 12, 1932, conducted by her pastor, Rev. E. A. Witter, assisted by a former pastor, Rev. M. G. Stillman. The pastor spoke from Mark 12: 28-34. E. A. W.

Sabbath School Lesson VIII.—Nov. 19, 1932

STEWARDSHIP OF MONEY — Lesson Scripture: Deuteronomy 8: 7-18; Malachi 3: 7-10; Luke 2: 22-34; 1 Corinthians 16: 1-4; 2 Corinthians 8: 1-15; 9: 1-15; 1 Timothy 6: 17-19.

Golden Text: "Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12: 15.

DAILY READINGS

November 13—The Danger of Riches. Deuteronomy 8: 11-18.
November 14—Cheerful Giving. 2 Corinthians 9: 6-15.
November 15—Proving God With Gifts. Malachi 3: 7-12.
November 16—Anxiety for Things Is Sin. Luke 12: 22-34.
November 17—Systematic and Proportionate Giving. 1 Corinthians 16: 1-9.
November 18—Not Gold, but God. 1 Timothy 6: 17-21.
November 19—Treasure in Heaven. Matthew 6: 19-24.

(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.

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.

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield, N. J.

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Milton, Wis., August 22-27, 1933.
President—Alva J. C. Bond, Plainfield, N. J.
Vice-President—Loyal F. Hurley, Adams Center, N. Y.
Recording Secretary—Paul C. Saunders, Alfred, N. Y.
Corresponding Secretary—Courtland V. Davis, Plainfield, N. J.
Treasurer of General Conference—James H. Coon, Milton, Wis.
Treasurer of the Onward Movement—Harold R. Crandall, Westerly, R. I.

COMMISSION OF THE GENERAL CONFERENCE
Term expiring in 1933—Asa F. Randolph, Plainfield, N. J.
Term expiring in 1934—George B. Shaw, Salem, W. Va.
Term expiring in 1935—Claude L. Hill, Farina, Ill.
Term expiring in 1936—Jay W. Crofoot, Milton, Wis.
Term expiring in 1937—Loyal F. Hurley, Adams Center, N. Y.
Representative of the Missionary Board—William L. Burdick, Ashaway, R. I.
Representative of the Tract Society—Corliss F. Randolph, Maplewood, N. J.
Representative of the Sabbath School Board—A. Lovelle Burdick, Milton, Wis.

AMERICAN SABBATH TRACT SOCIETY

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Courtland V. Davis, Plainfield, N. J.
Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.
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 Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.
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(INCORPORATED, 1916)

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ARMISTICE

We face the nations with one hand outstretched
 In greeting, and with peace upon our lips;
 But in our hearts a question, in our minds
 The haunting echoes of the song of war,
 The song that sets the world a-tremble still
 And shakes the very pillars of our faith.

How long before the peace can pass our lips,
 Can claim our minds and drive out old distrust?
 To doubt mankind is but to doubt ourselves.
 When shall our fingers dare to drop the sword,
 While with unquestioning eyes we reach two hands
 In open comradeship to all the world?

—Eunice Mitchell Lehmer,
 In "Christian Century."

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