

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.
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The Sabbath Recorder

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No. 10

THE GOAL OF EVANGELISM

The goal of evangelism is the production of Christ-like character and life in individuals and in society; through moral and spiritual conversion; by faith in and fellowship with God through Jesus Christ, his Son, our Lord and Savior; through sharing of a brotherhood life transcending all distinctions in the new divine society, the kingdom of God on earth; and through becoming witnesses, in word and life by the power of the Holy Spirit, of this new life to others.

—E. Stanley Jones, In "Federal Council Bulletin."

Contents

Editorial.—What Shall I Preach?—The Ten Commandments.—Uncrowned Heroes.—Medical Mission Appraisal.—Items of Interest	218-222
From the Conference President	222
A Tribute	222
Missions.—Results.—Missions—A Survey of the Last Ten Years	223-226
The Fellowship of Prayer	226
Woman's Work.—General Questions	228
Young People's Work.—"It Is to Think."—A Battle Creek Visit	229
Children's Page.—God's Laws for Nature.—Our Letter Exchange	230-232
Correspondence	232
A Letter from Syracuse, N. Y.	232
Our Pulpit.—Inescapable Imperatives	233-236
Denominational "Hook-Up"	236
Religious Education.—The Vacation Religious Day School	237
A Century of Progress	238
Marriages	238
Obituary	239
Sabbath School Lesson for March 18, 1933	239

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

HERBERT C. VAN HORN, D. D., Editor

L. H. NORTH, Business Manager

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less expressly renewed.

What Shall I Preach? This question has bothered many a young preacher, and older ones are not altogether freed from the anxiety sometimes shown by the question. Some very good books have been written in answer to the mental quandary.

In the first place, when faced with this question, the preacher should find the answer in his particular case. For him to endeavor to prepare himself with the message without definitely knowing what it is to be about courts failure and he need not be surprised later if his congregation snores. He may find himself in the experience of another of whom a story is told. The leader of the choir asked the minister what he was to preach about. Seeing him hesitate, she hastened to assure him by saying, "Never mind, I will pay close attention and select something that will fit your theme." He must have felt small comfort when the choir sang for the closing number, "Sometime, Somewhere, We'll Understand."

Many preachers pay too little attention to drawing their themes and much of their material from the Bible. Wondering why there

seemed to be especial appeal usually found in English preaching, one analyzing the question found that these preachers are Biblical preachers. That is, their method is to draw their theme and lessons from passages of Scripture in exegetical and expository ways, rather than first deciding upon some subject, then finding a Bible text from which they can conveniently depart.

No doubt subject sermons have a place—and Buchmanism and Barthianism, politics and social trends have their place, now and then. But people, carrying loads of worry and problems that are heavy, come up to the sanctuary to be fed with the Word of God. Happy are they if they have in a pastor one who knows their sorrows and, confident in him "whom he believes," brings out of his spiritual storehouse the great assurances of faith and the encouragements of love's fruition.

The people of our churches need not the skepticism and doubts of preachers' minds. They are not particularly interested in the preachers' thought processes, though they are vitally concerned with the product of his thinking. Let the preacher proclaim the things that build character and shape conduct, inspire noble thinking, and stiffen moral fiber.

People are hungry for a pure gospel, and thirsty for the refreshing waters of life. "I am come," said Jesus, "that ye might have life and have it more abundantly." An essay or a discussion may stimulate, but there must be bread of life offered if people are fed. Judging from lists of sermon themes sometimes printed in the dailies, there is small wonder that churches are half empty and that the people are found on the road or in the moving picture places.

People do want their preachers to keep up with the times, but it is a sad mistake to think there is untimeliness in the great doctrines of the prophets and of the writers of the New Testament. No utterance of any age is more timely, today, than that of the old prophet, Micah, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" What if the ministry of America should preach a course of sermons *every year* on the Ten Commandments? Had this been conscientiously done for the past fifteen years, do you think this country would have been likely to experience

such debacles as that furnished by the Insulls, and the National City Bank, or the state of affairs as revealed by the Seabury investigation? It would be surprising to many what significant and up-to-date topics would result from such exposition of the Decalog.

We believe people who go to church want to know about God and about their right relationship to him and with their fellow men. We are just old-fashioned enough to think, too, that they are better satisfied to find what God says, with its implications, than they are by the platitudes sometimes enunciated by one not knowing "whither he goeth."

There are evils and conditions that a man must cry out against. Let him hesitate not to do so, but let him know that a knowledge of and a careful search in the Scriptures will, oftener than not, provide him a background, and with ammunition more powerful than any furnished by the news stands.

The prophet of old, sitting where his people sat, experiencing their disappointments and sorrows and carrying them upon his heart, ate the roll, and found it bitter to assimilate, but sweet in its life-giving power as he delivered his message that set currents moving among an exiled people with their roots far removed from native soil, currents that flowed on and on to beat upon distant shores in later centuries.

God give us preachers, fearless and loyal—preachers who will take his word, however difficult its teachings and application, and with love and sympathy, led by the Holy Spirit, administer it to hungry and needy men in a sick, sin-cursed world.

The Ten Commandments Perhaps the days in which we now live are no worse than those of many ages past. There are strong tendencies for everyone to let down in his moral thinking and living.

It is well to have our attention called back to moral and religious sanctions. There appears on Our Pulpit page the first of a series of sermons on the Ten Commandments, under the theme, Inescapable Imperatives. One of these sermons will appear in the first issue of the RECORDER each month for a time. Having heard favorable comment on this series as presented last year, the editor has asked Rev. Alva L. Davis to furnish the sermons for the SABBATH RECORDER.

Uncrowned Heroes Their name is legion. A traveling man in conversation with a Pullman car porter learned that he had at one time planned for a college training that would help fit him for a preacher. At about the same time a brother felt the call to preach and the porter told him to enter school, and promised to assist him. The brother, with this help, completed his training and in time became one of the leading ministers of his race and denomination. The porter for thirty years had worked at his own job, happy over the work his brother was doing, which had been made possible through his own sacrifices. The preacher brother became a bishop of his church, in Liberia. The story of this uncrowned hero is doubtless a true one.

But this is no isolated case. There are multitudes of similar sacrifices on the part of men and women in order that others may carry on. Years ago there was a certain young woman, bright and capable, who entered school with ambitions to fit herself for a calling in the higher realms of teaching. Soon she went home to care for needy parents. When again she was in school, it appeared that she or a loved roommate must stop to help the other. Unselfishly she made the sacrifice for her friend. Life went on and always this woman has denied self that others might be served. Unthoughtful of self, she has given of her services and small income and property to those in need of them.

A college lad, who had been in various ways encouraged by this godly woman, was called to his distant home in a time of distress. Later, when unable to pay his return railway fare he had given up thought of re-entering school that year—it was long years before the days of "hitch hiking"—he learned that a telegraphed order for his ticket awaited him at the depot. It was paid for by this good woman. He never has known what sacrifice on her part was entailed in this help. All he knew was her confidence in him and her faith that he would in some way make good. He will never be a bishop, but for many years he has served as a pastor and worker for the Lord in his denomination. Others have been encouraged and boosted by the selfless interest of this uncrowned woman.

In many walks of life characteristics like these are being manifested. All honor to the humble men and women who have helped to

make it possible for others to achieve by their own self-forgetfulness. Unknown to the world they may be, and uncrowned by man's hand, but there is a crown laid up for them and a glory awaiting them at the hands of one who said—and will say to them again—"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Medical Mission Appraisal Below we give an article which, we read in *Watchman-Examiner*, appeared as a leading editorial in a secular Shanghai, China, paper. Probably it cannot be thought that this evening *Post and Mercury* is allied in any way with missionaries or mission boards.

The calm and judicial discussion of the medical work of mission doctors on the foreign field must have weight as it manifests the attitude of English speaking people engaged in business other than that of missions. We are glad to give space to this editorial.

Many of the general recommendations made by the Appraisal Commission of the Laymen's Foreign Missions Inquiry have no doubt found a measure of approval among both laymen and missionaries here and in the homelands. But the statements made in connection with medical missions, appearing in an installment of the commission report published in the news columns of this paper on Monday, raise in the mind of a layman the question as to whether this Appraisal Commission actually succeeded in appraising the medical mission situation in China.

"The impression gained from our study of the clinical work of American missions in the Orient was in general one of disappointment," says the topic sentence of the recommendations made after what was announced as a survey of work which has resulted directly and indirectly in the saving and improvement of millions of human lives.

And again, it is difficult to agree with the investigators when they find that "the professional work of the modern mission medical center is too often inferior to the nearby government and other non-missionary hospitals whose creation their example inspired."

Great strides have been made by the Chinese governments in recent years in the improvement and expansion of hospitalization, and not a few privately operated medical institutions measuring up to high standards are now open to the public. But in many interior districts the mission hospital still remains the only center of help in time of physical trouble, especially for those whose bodily sufferings require medical attention for which their purses cannot pay.

That the professional work is sometimes not of the very highest standard is an admission which the missionary doctor would be first to make, though modesty might forbid him to

add that he cannot always be up on the very latest technical development in some special line of scientific research when he has to spend anywhere from twelve to twenty-four hours a day operating, diagnosing, training nurses and orderlies, repairing the electric light plant, tuning up the motor on the boat used for distant calls, trying to find out what is wrong with the food supplied to his patients, trying (perhaps in vain) to procure sufficient funds to minister to the minimum needs of those under his care, taking a fatherly stick to the undisciplined janitor's son, and the thousand and one things which are a part of the life of those who labor in interior cities.

In this same connection, and in answer to the commissioners' charge that the mission doctor has often admitted more patients than he could comfortably accommodate, it might be said that the mission hospital attempts to be what this same commission report "recommends" that it should be: "A demonstration of compassionate and equal consideration for all creeds and classes, and of the dignity of lowly tasks."

And as for the remark that "the use of medical skill for ulterior ends has been rightly challenged, in our judgment (the judgment of the investigators), by social and religious leaders in India and China," it might not be out of place to remind the Appraisal Commission that the Great Physician, whose Great Commission is presumed to be the inspiration of all missionary endeavor, usually cleansed the souls of men before he healed their bodies.

Items of Interest Last November, California voted to repeal her prohibition enforcement act. Press reports from Los Angeles quote the mayor of that city in a statement that drunken driving and arrests for drunkenness have increased between two hundred and three hundred per cent since the repeal of the law.

In a conference on "The Conservation of Home Life" held in Washington, D. C., January 11, 1933, under the auspices of the Washington Federation of Churches and the Federal Council's Committee on Marriages and the Home, Dr. Z. Barney Phillips, rector of Epiphany Episcopal Church, reviewed his experience of twenty-five years in interviewing and counseling all couples who have come to him to be married. The rector reports that during that period he has united in wedlock about two thousand couples, and that there have been only seven divorces in the total number. At the prevailing divorce rate for this period there would have been some three hundred instead of the seven, married by Doctor Phillips. To put it in other words, among

this large number of couples having pre-marital instruction, the divorce rate was less than one fortieth of the general rate of the country at large.

The "manly art of self defense" claims another victim in Ernie Shaaf, who, after being mauled for nearly thirteen rounds by a foreign giant, finally collapsed and was carried from the ring. He died a few days later in the hospital. His death is reported officially as caused by "cerebral hemorrhage and cerebral compression," after surgeons had vainly operated in efforts to save his life. A ruptured blood vessel was found in the very center of the brain; not at all surprising when it is considered how his head was pummeled by the "behemoth's" fists. The tragedy is variously interpreted but at best the affair, for many of us, only emphasizes the coarse brutality of the whole degrading business.

The original set of false teeth worn by George Washington, we are told, will be on display in the dental exhibit at Chicago's 1933 World's Fair—A Century of Progress. We dare to presume he was glad he did not have to take them with him. We also learn that Paul Revere of Revolutionary War fame will be revealed as one of the leading dentists of Colonial times in the exhibit to be presented by the Chicago Centennial Dental Congress. Revere was also a goldsmith, a printer, and engraver. One of his advertisements appearing in a Boston newspaper of 1768 is as follows:

"Whereas many persons are so unfortunate as to lose their fore-teeth by accident and other ways, to their great detriment, not only in looks, but speaking both in public and private . . . this is to inform all such that they may have them replaced with false ones, that look as well as the natural, and answer the ends of speaking to all intents, by Paul Revere, near the head of Dr. Clarke's Wharf, Boston."

The Hall of Religion at the Chicago's World Fair, A Century of Progress, will represent many faiths. It will be a structure of modernistic design yet possessing a distinctly ecclesiastical atmosphere, four hundred feet long, consisting of two rectangular elements joined at an angle, "like a bent elbow." It will be surmounted by a tower and decorated

with stained glass windows. Within the building will be exhibits by religious organizations, both collective and individual. An assembly hall will afford opportunity for lectures on the work of the organizations. Contributions of churches and religious organizations will be pictured in such fields as hospitals and clinics, schools, religious education, church settlements, music, architecture, community service, children's welfare, care of the aged, and health centers. Priceless religious antiques, including some of the first Bibles ever printed, will be displayed. By means of models, murals, dioramas, graphs, literature, and a map of the world with electric lights showing the distribution of literature and other activities, visitors will get a picture of the vital contributions of religion to the welfare of humanity.

A very humanistic Utopian picture is painted by Dr. John Haynes Holmes, pastor of the Community Church, New York City—a future without churches, Bible, denominations, or Sabbath. We quote from the *Christian Advocate*:

"There will be no gods in the future," he writes, "no 'Jehovah, Jove or Lord,' but, to quote the words of Charles W. Eliot, 'one omnipresent, eternal energy, informing and inspiring the whole creation at any instant of time and throughout the infinite spaces.' There will be no churches, as we have churches today. There will be just the community, with its sacred places of the common life—here a quiet spot, like the Lincoln Memorial in Washington, where a soul may go apart and pray; there a vast arena, like the Civic Auditorium in Cleveland, or the open park in St. Louis, where men may come together in pursuit of truth and beauty." An hour each day given to "communal consecration," he believes, will replace the holy Sabbath, and Bibles will be replaced by "the assembled literature of all ages and peoples, the works of universal genius sanctified by usage, and growing with the growing vision of men's minds and hearts." He predicts a new calendar of saints, including Jesus, Isaiah, Francis of Assisi, George Fox, Darwin, Pasteur, Lincoln, Emerson, Whitman, Tolstoy, Romain Rolland, and Gandhi. He concludes that there will be no religions as we now have them, but simply "religion."—Won't it be perfectly lovely?

We take a thoughtful observation from a letter from Brother Clifford A. Beebe. He has just spoken of reading the book by Mrs. Pearl Buck, "The Good Earth." "I am deeply impressed," he says, "with the desperate need

of such works as that, to help toward a better understanding among nations. Not only between nations, but between different sections of our own country there is an astonishing lack of feeling and appreciation in a human way for others whose customs and traditions, manner of life and thought processes are a little different from our own."

FROM THE CONFERENCE PRESIDENT

I suppose every Seventh Day Baptist who uses a "date book" to remind himself of coming engagements and to keep himself posted with regard to future important events has long ago written in this book under "Tuesday, August 22, 1933," the following entry: "General Conference convenes at Milton, Wis." Doubtless many have written it thus who are not sure yet whether the entry simply records an important event which takes place on that date, or whether it indicates an absolute personal engagement to be in Milton on the day on which Conference convenes. I trust that as the days go by an increasing number of people will look upon it as an important engagement which they cannot afford to miss, and that with growing determination and definite planning they will be anticipating a trip to Milton and a helpful and happy fellowship with those who gather there.

I realize, of course, that many people are not obliged to resort to anything so despotic as a date book, or so prosaic as a printed calendar in preparing for an important date like that of our annual Conference. Living nearer to nature than do some of us, they enjoy the exhilarating experience of following the year through by referring to nature's own date book, always open and unerring. The progress of the days is marked by the planting and harvesting of the farm crops, or by the blossoming wild flowers, each opening unfailingly in its own time. Just as the quarterly meeting of my boyhood church used to follow corn planting, hay harvest, and corn shucking, so I suppose many families know just what crop will be "laid by," or what one just harvested when they start for Conference at Milton next August.

Now, while I mentioned but three quarterly meetings, it is going entirely too far to conclude that no meeting was held in February because Nature had locked up her cal-

endar so that it could not be consulted and therefore there was no way of knowing the time. No, that is going too far! It is true however that often the minister was not able to come to us for the mid-winter meeting (we had no regular pastor), because of weather conditions and the consequent bad roads. After all, therefore, Nature's dictation determined the matter.

But all of us consult the calendar when it comes to determining a specific date, or when we would keep in mind an important event. Get your calendar now before you forget it and mark these dates: August **22, 23, 24, 25, 26, 27**, for those are the dates on which the Seventh Day Baptist General Conference will be in session at Milton, Wis.

AHVA J. C. BOND.

A TRIBUTE

In the passing of Mrs. Zilla Showdy from us to life eternal, our Ladies' Benevolent Society has lost a most esteemed and efficient worker.

For many years she very acceptably filled the office of secretary of the society and acted as church organist. Was there a difficult task, her trained hands were ready to assist. If she saw a friend sad and discouraged, her cheery words would inspire and brighten. Had the church, so dear to her, need of some added adornment, she was the first to see and perform the humble task of supplying it.

Though failing health often deprived her of attending the church appointments, her interest and devotion to the cause did not waver. Her fine musical talent, ready wit, keen interest in human affairs, and prompt sympathy made her a pleasing companion.

The members of the Ladies' Benevolent Society desire to express their gratitude for the helpful and loyal influence of her life, and commend to those who were her nearest and dearest the abiding peace and comfort of the Holy Spirit.

"And if through patient toil we reach the land
Where tired feet, with sandals loosed, may rest,
When we shall clearly know and understand,
I think that we will say, 'God knew the best.'"

SUSIE B. STARK,
FLORA M. DAVIS,

Committee.

February 5, 1933.

Verona, N. Y.

MISSIONS

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

RESULTS

An article in a recent issue of the *Christian Advocate*, under the caption, "Why Nothing Happens," makes the following pertinent statements:

"Gipsy Smith, addressing a group of ministers, paused in his discourse and asked with disturbing emphasis, 'Brothers, does anything happen when you preach?' Probably, if the truth were to be told, some of his hearers must have answered, 'Nothing,' and had he pressed his painful query further and asked, 'What did you expect to happen?' he would have elicited no more satisfactory reply. For one has only to run through the statistical tables of any annual conference to discover that in so far as figures reveal spiritual happenings, nothing has been done in hundreds of charges—no baptisms, no accessions to membership, no evidence of other gains within the reach of factual tabulation. Something may have happened, but emotions were evidently not stirred to action, wills were not led to decisions. On the contrary, perhaps the thing that really happened may have been a minus quantity. Some seeker failed to find the goal of his soul's quest. Some faint-hearted pilgrim gave up hope and turned back. Some spark of faith was quenched. It is hard to believe these things—harder to write of them. Yet how can one study the conference minutes and escape them? The churches are open, the people assemble, the preacher delivers his sermon, but there is the Gipsy's question, 'Brethren, what happens?'"

The same things might be written regarding Seventh Day Baptists. Every one connected with our denomination may well read the quotation and apply it to himself. A preacher may well ask himself what happens when he preaches. A church may well ask itself what happens to the community and the world because it exists. Every Christian may well ask himself what is happening because he professes to be a follower of Christ. Denominational boards may well ask themselves what is happening because of their planning and work.

However, in making such an introspection, it is not best to jump at conclusions. It is not wise for a preacher to conclude that because some one is not converted every time he preaches, his preaching is vain. It is not wise for a church to conclude that because it is not growing, its existence is useless. It is not

wise for a follower of Christ to conclude because he sees no special outward results of his trying to live a godly life that his profession is vain. While ministers, churches, boards, and Christ's followers ought to examine the results of their labors very carefully, at the same time they ought not to be too harsh with themselves, much less with others.

There are results of far-reaching importance which do not appear on the surface. A little thought will bring a large number of these to mind. For instance, a church that is not growing in numbers may be doing a work valuable beyond estimation by encouraging the sick, the aged, the struggling, the tempted and the tried, and by nurturing the young and the old as well. Not that a church should be satisfied with no outward growth; but if there is no ingathering, the struggle is not to be given up on that account.

Perhaps the churches we call missionary churches are more often discouraged because of lack of visible results, than other churches. They are less well equipped to produce results and they often have more discouragements. Nevertheless, they should not lose heart or slacken their efforts. Though the apparent results are very small in the realm of the spirit—true character building—their value is incomprehensible. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

MISSIONS—A SURVEY OF THE LAST TEN YEARS

CHINA

(Condensed from an article in the "International Review of Missions.")

It has become almost platitudinous to say that China is passing through a period of multiple revolution — political, social, economic, intellectual, religious. Yet a survey of China from 1922 to 1932, can hardly begin without this reminder. Tales of flood and famine, banditry and destruction, warring generals and impotent civil authorities find their way into western newspapers, until the impression given of China is one of almost hopeless chaos. The constructive work of the past ten years is too often passed over in silence.

One main aim has been before the country since the revolution of 1911—that of a unified China; and although at any given period disunion has been more in evidence than unity, yet on looking back over the years the progress made is indubitable. Ten years ago, when the period under survey opened, the provinces were separate entities under military governors, and there were two rival presidents at Peking and Canton. It could not be said that a Republic of China existed. But the national consciousness was growing and received an incalculable stimulus from two events which occurred in 1925. The first was the death of Sun Yat-sen, president in Canton, following the publication of his book, *San Min-chu-i* (Three People's Principles).

The second event was the shooting of a number of students by police of the international settlement of Shanghai in a demonstration before a police station. There followed immediately an outburst of anti-foreign sentiment throughout the country. Together, these two incidents had the effect of pointing out again the road to democratic national freedom, and supplying a new motive force for attaining it: nothing but a united China would avail to secure full sovereignty.

The last three years have seen periods of comparative quiescence alternating with periods of struggle against the powerful military governors of the North and communist extremists in Central China to make this announcement a *de facto* accomplishment. Under the presidency of Chiang Kia-shek, who is also commander-in-chief and president of the Executive Yuan (department), and was for a time minister for education too, ably seconded by General Chang Hsueh-liang, governor of Manchuria, the process of stabilization proceeded. But the menace of the communist group in Central China remained, and a rival government was formed under Eugene Chen at Canton. It is probable that foreign communists are not numerous. The "red armies" are largely composed of unpaid soldiery and peasants whose holdings have been ruined, turned bandits, and led by students, many of whom have returned from study in Russia. Parts of China are terrorized by them.

Up to the present time there is no general franchise in China: the government is the agent of the Kuomintang. Wide as membership of the Kuomintang is, it yet constitutes

an oligarchy. The time must come when a more democratic regime must be established, if the aspirations of Sun Yat-sen are to be attained. Also, it must become impossible to substantiate charges of corruption against highly placed officials.

Meanwhile, surely if slowly, a new China is emerging. The framework of constitutional government is there. At the National People's Convention held in Nanking in May, 1931, a provisional constitution was promulgated, to be superseded by a permanent constitution decided on by the people themselves at some future date when the "period of tutelage" is judged to have fulfilled its aim.

China's relations with foreign powers have been the reflections of events within her own borders. With the growth of national consciousness grew the demand for the abolition of existing tariff treaties, extra-territoriality, international settlements and concessions. The extra-territorial privileges of Germany had come to an end in 1921, those of Russia were relinquished in 1924.

By degrees, in succeeding years, anti-foreign feeling subsided and international relations today (excepting those with Japan) are friendly. The attacks on and kidnaping of missionaries, which still continue sporadically, must be attributed to the "red armies" and do not represent nationalist China. The government is not yet strong enough, unhappily, to enforce its authority and put down the communists.

Most of the missionary societies have suffered loss of property and buildings — the Liebenzell Mission having as many as forty outstations occupied forcibly by troops. Some missionaries, both men and women, have suffered death, while many others have been taken captive and held for varying periods. Two Basel missionaries were in captivity for sixteen months. Numbers of Chinese Christians also have suffered indignities and death.

Tariff treaties with twelve powers were signed at the close of 1928, that with Japan in 1929. The Hankow concession was relinquished by the British government in 1927, and Chiankiang and Amoy in 1929. The retrocession of Wei-hai-wei was made in 1930, and the Belgian concession in Tientsin in 1931.

The abolition of extra-territoriality by mandate was announced by China at the new year of 1930, but a period of adjustment was allowed before the mandate should become

effective. Up to the present it has not become effective, since the foreign powers concerned point to specific instances of the inability of the Nanking government to safeguard the lives and property of foreigners living in China.

It must not be supposed that all China's foreign relations have been born in friction and have been marked with animosity. Experts on finance, on transport, on public health, on education, and on labor questions have been invited to advise the Chinese government and have readily done so. At the present time, in response to requests from the Chinese government, two expert commissions have been sent by Geneva to help in organizing an inspectorate of factories and in surveying elementary education. China is represented on the League of Nations Assembly, and since 1931 has a seat on the council, and her relations with western powers are becoming increasingly happier, auguring a more friendly atmosphere in which to settle the differences which still exist between them.

There has been a great advance in the literacy movement. Dr. James Yen's center in Tinghsien (Hopei) is the heart of the movement, based on the use of what is known as the thousand-character system. It is estimated that over twelve million illiterate people have learned to read through this system. In 1930, nearly one hundred Christian leaders, after spending two weeks at Tinghsien, became fired with enthusiasm to start similar centers elsewhere. At several conferences held in the summer and autumn of 1930, the question was discussed, and as a result a number of men and women are giving their time to promoting literacy. Courses of religious literature based on the thousand characters are being prepared.

Nothing better illustrates the tenacious quality of the Chinese character than the ability not only to carry on, but widely to develop constructive activities in the midst of conditions which might with justice be regarded as wholly crippling. Railway construction is proceeding steadily, aided by part of the interest on investment of the balance of the British Boxer Indemnity Fund, granted for that purpose in 1930; aviation has developed to a surprising degree; industrial ventures are multiplying. City after city is being entirely rebuilt, with modern systems of lighting and sanitation; motor roads are replacing the old

country tracks and there is a determination to be behind the West in nothing.

In no department of Chinese life have the last ten years made greater changes than in social life. The breaking up of the family system was threatened when young men, even school boys, began to claim freedom of thought and action; it was assured when the young women and girls made the same demand. Today women are found in industry and office work; they mix freely with men in practically every sphere of life (except, apparently, in some of the rural churches where separate seating is still the rule). Girls have taken a prominent part in the political movement, addressing public meetings and suffering imprisonment and even death as communists. Foot binding is found now only in the backwoods; women in the cities and towns have unbound feet, bobbed hair, and often western dress. By the new civil code of 1930, men and women have equal rights in regard to inheritance and divorce; a woman is not required to promise obedience to her husband, and concubinage is abolished.

The withdrawal of missionaries from many stations in 1927-28, necessitated the taking over of much pastoral, educational, and medical work by Chinese, and helped on the movement to transfer responsibility progressively from foreigners to Chinese, which in almost every case the missionaries were most ready to do. The government regulation requiring the principals of educational institutions to be Chinese gave a further impetus in the same direction.

On all sides devolution of responsibility from mission to Chinese church has progressed. Only a few examples can be quoted here, but mention should be made of the action of the American Baptist (Northern) mission, which has put practically all its evangelistic, pastoral, medical, and educational work under committees composed chiefly of Chinese; also of the independent church built in Canton in 1930, by Christians formerly connected with the London Missionary Society, with which is connected a school for poor children and a dispensary, and for which funds were raised entirely by Chinese. The churches connected with the Basel and Berlin missions also became independent in 1925, and the latter joined the Lutheran Church of China.

The assumption of responsibility by Chinese has been amply justified. A point, however,

which should not be overlooked is that self-supporting churches have often meant a bare subsistence allowance for the pastor. This has made it difficult to secure ministers from the better educated classes with a higher standard of living. Again, lack of experience in administration has sometimes led to difficulties. It should be noticed that whereas Chinese leadership is largely in the hands of the younger men and women, the missionaries, and especially board members in the West, are usually men and women of much more mature years. There is at times, therefore, some difficulty in adjusting points of view.

While, under persecution, some individuals have fallen away, those who stood firm were greatly strengthened; and after the years of testing, the Church has emerged stronger and more deeply and firmly rooted in Chinese life.

The modern Chinese has developed a passion for reading, and the demand for literature is growing apace with the literacy movement. There are some sixty non-Christian publishing houses in Shanghai today, pouring out every type of book.

China is grievously ill-supplied with doctors, and the greater responsibility is therefore thrown upon Christian medical schools. There are only fourteen government medical schools, three foreign schools not connected with missions, and six missionary schools, including one for training medical women. Mission hospitals number between two hundred fifty and three hundred, but nearly a score are closed from lack of staff or on account of the civil disturbances. Numbers of buildings were commandeered for military purposes, and not all have been returned. Chinese medical men have done excellent service when left in positions of responsibility, but their numbers need augmenting. The Rockefeller Foundation has continued most generous grants for medical education through the China Medical Board. One feature of the decade has been the entry of women into the medical schools, but women doctors are utterly inadequate in number for the need. Great progress has been made in training nurses.

The position and work of missionaries have been much discussed during the decade, es-

pecially in and immediately following the period of the anti-foreign movement, when many missionaries were forced to leave their stations and some lost their lives. The number of missionaries in China in August, 1930 (the latest date for which figures are published), was 6,346 as compared with 8,250 on January 1, 1927; that is, there are fewer by about twenty-three per cent than before the disturbances. Chinese opinion is unanimous that the gap should be filled, and that those who go to China should have both evangelistic earnestness and training for some special task.

As in the case of Japan, the missionary today is needed less in administrative work than as an exponent of the Christian way of life in relation to the life of China — religious, educational, social, economic. He (or she) should have a more thorough acquaintance with Chinese literature and culture than has sometimes been the case, and there is offered the opportunity to work with, for, and under Chinese for the regeneration of China. Repeated assurances come from leading Chinese that the help of the West is wanted by the Church in China, in facing the immense task before her.

THE FELLOWSHIP OF PRAYER

Wednesday, March 15 (Read Psalm 25: 1-5)

ROAD MAPS

The Psalmist is really asking a road map for the journey of life; he wants to be shown, taught, and led—shown the ways of the Lord, taught his paths, led in his truth. For through all which life offers, through all its confusing opportunities and experiences, there is a right way—God's way for the thinking mind, the restless desire, the uncertain will. We need to be shown by example, taught by the wise and understanding, and, because we are too prone to go wrong, led by a Divine guidance which opens through light and shadow a road to the homeland of the soul. Those who strive to do God's will have a road map for life.

Prayer: Guide us, we pray thee who knowest the way we take in thy right and loving paths for us. We are prone to wander in by and forbidden paths. The future is strange and without thy leading we know not the way. Lead us in thy truth and establish us in holy obedience. Open for us new roads of truth and goodness along which we may take our earthly pilgrimage, not only safely but with rich reward and to thy glory. In his name who is the Way, the Truth, and the life. Amen.

Thursday, March 16—(Read Psalm 26: 1, 2, 4, 5, 8)

TESTS FOR SELF-TESTING

It is better to ask to be examined than to have judgment thrust upon us. How else shall we discover our weakness and shortcomings and learn how to do better? So the twenty-sixth Psalm suggests great tests which, if we can pass, assure us of Divine approval: gratitude to God for his loving kindness, to begin with; then the love of truth and then the company we keep. These are simple tests but they go deep. When the goodness of the Lord is always before our eyes, we shall be both humble and praiseful. Those who love truth will maintain an integrity of mind and motive. And since a man is known by the company he keeps, those who have no fellowship with the false or the wicked will be fit for the fellowship of the saints.

Prayer: Grant unto us, O Lord, that knowledge of ourselves without which we can neither rightly repent nor seek to amend our lives. Illumine for us the ways of life and the beauty of character by which we may so judge ourselves that we may not too greatly fear thy judgment of us. May we offer ourselves wholly and without any fear to the searching of thy love, humbly accepting thy rebukes and seeking only to be what thou wouldst have us be. In his name who knew what was in the hearts of men and knowing still loved them. Amen.

Friday, March 17—(Read Psalm 27: 1, 11-14)

WAITING

Waiting is always a test both of faith and patience—and there is a deal of waiting in life. Whether we go through it serenely and issue out of it victoriously depends upon what we wait for, and how we wait. The great things always need waiting for. They cannot be hurried. Hopes and plans need waiting for and the outcome of far-reaching ideals and the great fulfillments of life. God needs waiting for. Our haste outruns his providence; we ask from him the harvests of the soul before they are ripe. But those that wait upon the Lord are never disappointed. The secret of strength and happiness is in timing life to the vast sweep of Divine love and goodness.

Prayer: Grant us, O Lord who art unhastening and unresting, to wait upon thee, not only with patience but with a serene confidence. May we never outrun thee in our haste, nor fall behind thee in our slowness. Forgive our feverish way and subdue our wills and ways to the revelation of thy purposes. In his name who having come to do thy will, kept equal step with thee in all things. Amen.

Sabbath, March 18—(Read Psalm 30: 6-10)

FALSE SECURITY

The Psalmist is not the first or last who has said in his prosperity, "I shall never be moved." We were all saying it in our prosperity four years ago. We have discovered since that we could be quite shaken. No one should be too much cast down by unhappy circumstance nor too confident in fortunate circumstances.

The wise live humbly, though they do not need to live fearfully, and hold with a light touch whatever time may carry away or the unforeseen imperil. They seek the enduring in the midst of the transient and establish their lives upon those things that cannot be shaken. For there are such things; love may be tried but, if it be true love, it endures. Goodness is not subject to the fluctuations of the Stock Exchange; integrity of soul may stand though position and possession rock in the storm. Those who trust in God are established upon a strong hill.

Prayer: Forbid us, O God who art from everlasting to everlasting, to think ourselves secure in anything else than thy love and goodness. Reveal to us through all the transient and unstable the assuring gleam of the unshakable. Grant unto us so to establish our faith and hope in the enduring that no storm may dismay us, nor any shock of circumstance cast us down. In his name whose strength was his trust in thee. Amen.

Sunday, March 19—(Read Psalm 32: 1-7)

"WHEN I KEPT SILENCE"

One's bones are not likely to waste away if he is silent in the face of provocation and wisely keeps most of his complaints to himself. Also one may well be silent for a while in order presently to speak more wisely.

But the silence which undid the Psalmist was the silence of inner conflict, a stubborn silence, the silence of a man who would not "own up." As long as we carry about in stubborn silence a haunting sense of wrong-doing, there can be no inner peace nor any reconciliation of our divided selves. When silence is broken through confession, healing begins. The first step in getting free from any fault or foolishness is to "own up." That is, to begin with, the brave confession of personal responsibility. Then it is "owning up" to the person wronged, and no sin is ever completely cleared away until it is owned to God. Then the floods may roar but they will not reach us. Our souls are right with God.

Prayer: Make us wise, we pray thee who hast given us the sacrament of speech, in our silences. Help us to keep back the word which wounds, to say the healing word. Silence our complaints by some grace of patience and encourage our confessions through confidence in thy mercy and the assurance of thy forgiveness, and by the sincerity of our penitence may we merit the fullness of thy pardon. In his name whose cross is the sign of thy mercy. Amen.

Monday, March 20—(Read Psalm 51: 6-10)

FORGIVENESS

And what then is forgiveness? It is always, to begin with, the reconciliation of those whom sin has estranged. Wrong doing is the great separation. The disobedient child is no longer in the full and happy fellowship of his parents. The friend who has sinned against a friend has dug a gulf between himself and his friend. Sin estranges the sinner from the loving will of God. To be forgiven is to be taken back again into the entire and loving confidence of the one who for-

gives us. Thereafter there is nothing between the forgiven and the one who forgives save healing love and understanding, and a new and steadfast spirit displaces fear and remorse. Forgiveness is the Divine healing of our inner sicknesses.

Prayer: O thou who art more willing than father or mother to take us back again into the fullness of thy saving, healing love, grant that while we do not presume upon thy forgiveness to run wilfully into any kind of sin, we may, without any fear, cast ourselves in any fault upon thy mercy, and grant us grace to forgive as we ask to be forgiven. In his name through whom is our forgiveness. Amen.

Tuesday March 21—(Read Jeremiah 31: 33-45; Philippians 3: 13-14)

THE GRACE OF FORGETTING

Nothing is really ended till it is forgotten. Whatever is kept in memory still endures either to help or to hurt. The psalmists and the prophets who ask God not to forget their weakness or their faults, ask him also not to remember their sins. And his promise to forget is as gracious as his promise to remember. We ought also to forget. As long as we keep grudges alive in memory, treasure past wrongs done us, we can never get clear for a fresh start. Individuals must forget, even nations.

National enmities are kept smouldering away to break into war flames because nations will not forget. Husbands and wives are unhappy because they will not forget. When the wrong is confessed, forgiveness granted, then forgetting is a blessed absolution. We can and should forget our own past faults when we have done our best to correct them. If God does not remember, why should we?

Prayer: O thou who hast promised to remember no more the sins for which we are sincerely sorry and to give us a new heart of courage and faith, grant us the healing grace of a forgetfulness which shall end old wrongs and regrets and enable us to begin again as though our shadowed pasts had ceased to be and a new day dawned. In his name in whose death we may die to our unhappy pasts. Amen.

COMING TO CHRIST

A young woman left home to ask her minister to tell her how to come to Christ. As she took her seat in the street car, she noticed three of her most intimate friends. A voice seemed to whisper in her ear: "Don't tell them where you are going," but another voice said: "Yes, tell them and ask them to go too." Finally she won out, and seating herself by her friends, she said, "Girls, I've made up my mind to be a Christian, and I am going to see our minister and ask him to show me how to come to Christ. Won't you come with me?"

Her friends declined and she went alone. But what a blessed experience was hers! She rang the doorbell and the minister greeted her cordially. For a minute she stood there hesitating, then she smiled, and said, "Why, Elder, I left home to come here to ask you to lead me to Christ. But now I am here, I want to tell you I have found him."

Of course she had found him. He had been standing at the door of her unentered heart, and the moment she pulled the latch-string—why, this was the Friend she was seeking. After she made up her mind to give up the world and be a Christian, she did not have to seek long to find him, for he was true to his promise.

"Ye shall seek me, and find me, when ye shall search for me with all your heart." Jeremiah 29: 13. How quickly she found him when she accepted his invitation, "Come with me!"—*Selected.*

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

GENERAL QUESTIONS

Who is president of the General Conference?

What is the first bird mentioned, by name, in the Bible?

Who is the first one mentioned, in the Bible, as a grafter, or who lied for spoils?

What is the first question in the Bible?

How many Seventh Day Baptist churches are there in the United States?

How many foreign missions are supported by the Seventh Day Baptist denomination?

In what foreign country has the first Seventh Day Baptist Church recently been organized?

Who is mentioned in the Bible, as saying, "I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness"?

Which one of our denominational schools is changing presidents, this year?

How many foreign countries have Seventh Day Baptist churches?

Riverside, Calif.

Young People's Work

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

"IT IS TO THINK"

"If any little love of mine
May make a life the sweeter,
If any little care of mine
May make a friend's the fleetier,
If any lift of mine may ease
The burden of another,
God give me love and care and strength
To help my toiling brother."

—*Author unknown.*

A BATTLE CREEK VISIT

The president of the Young People's Board spent a portion of Christian Endeavor Week with the young people of the Battle Creek Seventh Day Baptist Church. On Friday night, February 3, the service was in charge of the young people and each of the Christian Endeavor groups took a part. The juniors had the Scripture reading, the intermediates gave a special number of music as their part, while the seniors had charge of the entire service. The president spoke at this meeting and, also, at meetings held on Sabbath day.

In the evening after the Sabbath, the senior and intermediate groups gathered in the recreation room for a trek trail to a good time. One portion of the evening was given to the making of a trek poster; the group was divided into three groups and each was given magazines, scissors, paste, paper, and crayons. Thirty minutes were allowed for this, but the young people became interested and the time had to be extended. Three excellent posters were made and will be on exhibit at our General Conference next August.

As we trekked along during the evening we came to the Plains of the Balanced Budget. Here we stopped for a short time as two representatives from each of the societies spoke on the subjects, "Our Part in the Trek" and "What Can We Do About It?" Two of these talks are given below. Then two young people spoke for their respective societies on the subject, "What Can We Do About It?"

Battle Creek has joined the caravan which is making this "slow journey" toward the settlement of the Denominational Budget — this Seventh Day Baptist Youth Trek.

OUR PART IN THE TREK
BY A BATTLE CREEK INTERMEDIATE
WILNA CRANDALL

It is not quite apparent yet just what our part in the youth trek is going to be. Are we going to be trailers or excess baggage?

We are a part of the Christian Endeavor, and as Christian endeavorers we should feel an interest in the Young People's Board and its projects. We should help to make these projects a success because they are planned for us.

We are a part of the denomination, and if the denomination needs money, it is our part to share the responsibility and do all we can to help.

A long time ago, my grandfather went on a trek to Nebraska. There were three groups in the trek, each starting at different times. The group that started last had to hurry to catch up with the others.

We still have time to go on this trek, but the longer we wait, the more we will have to hurry.

I think it is our part to enter at least one wagon in the trek.

OUR PART IN THE TREK
BY A BATTLE CREEK SENIOR
RODERICK MOULTON

As you know, this trek is to help raise money for the Denominational Budget. It is up to us as young people of the church to enter wagons in this youth trek, both as individuals and as a group. To enter a wagon in this youth trek, \$10 must be sent in through our church treasurer to our denominational treasurer. Some of our churches already have sent in several wagons on the trek. Socials must be planned, group gatherings gotten up, offerings taken by the young people, to help earn money to enter these wagons.

The older people also can help by contributing to these various activities which are sponsored by the young people. Owing to this fact, everyone can help and the young people will be able to send in their wagons for this trek.

Let us not fail is a good motto for this campaign or trek. It is up to each and every one of us to help in the way in which we can. Some may not be able to give money but can do things that will help to earn money—such as make candy for a social.

The only way that we can succeed is to "stick" with the society to which we belong, and see this thing through, which has been so well planned out for us.

CLARENCE HAWKES, THE BLIND POET AND
NATURALIST OF HADLEY, MASS., GREAT
ADMIRER AND LOVER OF DOGS

"A dog gives everything and asks nothing in return," says Mr. Hawkes. "There are no bounds to his love, fidelity, and trust. My only anxiety is to be worthy of my dog."—*Our Dumb Animals.*

CHILDREN'S PAGE

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

GOD'S LAWS FOR NATURE

GOD'S CARE FOR ANIMALS

MATTHEW 6: 26

Junior Christian Endeavor Topic for Sabbath
Day, March 18, 1933

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

TWO BOYS OF CHINA

PART 2

Sometimes, though, Chu became discouraged and homesick. He didn't want to hear any stories, he didn't want to read, and he didn't want to paint pictures. But he did write this letter to his teacher. Doesn't it sound as if he were homesick and cross? It was written the day after Christmas, so maybe he was tired as American children are on that day.

"Lonesome, lonesome, and lonesome. Merry Christmas is passing in the lonesome! I've written a letter to my friend. I am like an eskimo almost, I dwell on a great mountain and shadowy valley.

"New Year is not about me! Christmas and other vacations are not about me!

"Thank you card. I like it very much."

Now all this time Chang, the other boy, was learning to read and write English, too. He was very happy to do this and worked at it all that he could. You will remember that Chang was the boy with the diseased back. After he had been at the hospital for an entire year, the doctor told him he could go home if he would promise to rest for another year. This he promised to do.

After Chang got home he remembered his teacher and wrote many letters to her. Would you like to hear some of them?

"Dear Teacher: I came home just two months. Did not write to you. Please excuse on me! But I was very remember you, and I never forget your kindness!

"It is summer season. The weather is very hot. The days are long. The trees and flowers are growing. Every morning the birds singing and hopping in the trees. In the night many, many fireflies fly past my

eyes with the light twinkling. Every night I see it. Did you see it at home?"

Have you noticed how both these little boys see much beauty about them? Maybe it is well that sometimes we are sick, for then we take time to see all the beautiful things about us. But here is some more of Chang's letter.

"Last month I felt very lonesome, but this month I feel better because my cousins for the summer vacation all back home and talk and play and study with me. I feel very happy.

"Now I am at home, sunshine as before, and did not get up once time, but I obey doctor's orders. (You will remember the doctor made Chang promise to stay in bed a year.)

"I take sun bath every day except rain. The sun is good medicine for me. Sometimes I review old lessons which you taught me. Now I am reading 'The Selfish Giant' from a magazine. The little child which the giant but loved, who is that child?

"Now I live in home, take sun bath every day, and very well. Though I am lying on bed all day, my spirit is quite cheerful. I think you are glad to hear it."

Chang's last letter shows how very happy he is that he is now well and can walk as other boys do.

"I have learned to walk. When I returned from hospital until now, the progress is very good. I am walk freely without help. Therefore I write this letter on the desk, and not on my bed as before.

"Now, I tell you I am well and happy. Give my regards to the doctor's family and kind nurses."

One day the teacher got another letter from Chu.

"Dear Teacher: I am very glad to tell you I've got health again and left away the sickness. With three years' time and the helping from the doctor and my parents, I overcome it. Now my feet can't be walking the time more than five minutes. Cannot sit a long time also.

"Wish God blessed to all of ill boys, men and women. Bless the peoples who save and help ill peoples.

"Your true student,
"Chu Chen."

A SCHOOL FOR THE BLIND MAN'S DOG

In England there is a school for dogs. The pupils are Alsatians, which are taught to serve as guides to blind people.

Like boys and girls, they have examinations at the end of the term.

Obedying orders is by no means all these dogs are taught. They learn to take the initiative. By signals given by means of a handle attached to the harness, a dog is taught to pull back, at a curb or stair, to sit down at sight of approaching traffic, and to lean aside and lead its blind master round any obstacle in his path.—*Playmate*.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I like to have the girls' and boys' letters in the RECORDER read to me.

I am six years old and have a brother two years old. His name is Clifton Orrin.

I go to kindergarten and like it. I have a playmate named Shirley Palmer.

I go to Junior society sometimes. Mrs. Willard D. Burdick is our superintendent.

Yours truly,

ALICE EMOGENE WOODMANSEE.

Rockville, R. I.,

February 15, 1933.

DEAR ALICE:

You have the very nicest way of showing that you like the children's letters in the RECORDER; that is by sending one yourself. Please do it again. Next time you must tell me about some of the interesting things you do at kindergarten. You see they didn't have kindergartens when I was a little girl, nor did I have any Junior society to attend. Don't you think you are a very fortunate little girl?

I wonder if you and Shirley are out coasting today. That is what some of the children are doing around here, for we have more snow than we have had before in all winter. How has it been in Rhode Island? Be sure to write me about some of your good times.

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

This is my second letter I have written to the Children's Page.

I am thirteen years old and I am in the

eighth grade. My teacher's name is Sarah Sampsel. I like her very much.

I have been out of school for some time with sore ears. I am all right now but a little cold in my head. I am going to school Monday.

I have been wanting to write to the Children's Page but I have not found time. Since I have been out of school a boy across the street has been bringing me my homework, so I have been busy.

I have three brothers and I am the oldest. We have just come home from Sabbath school. My mother is secretary and I am assistant secretary.

I will close, with love to the children who write to the Children's Page,

KATHRYN M. HARRIS.

Dunellen, N. J.,

February 18, 1933.

DEAR KATHRYN:

It was good to hear from you again and to know that you had not forgotten your RECORDER friends. I do hope you will write more often after this. I wonder, too, if you couldn't try your hand at writing a short story for our page, perhaps one that you have prepared for your English lesson at school. We need more stories, don't you think so?

I'm very sorry you have been having so much trouble with your ears, but very glad they are all right now. I hope they will give you no more trouble.

It was very kind of your neighbor boy to bring your lessons home to you when you were ill. I'm thinking you are probably a kind neighbor, too, which has quite a bit to do with his willingness to help you out.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am nine years old and in the high third grade. I go to Sam Houston school. My home room teacher is Fred Homer. There are about two thousand students in the Edinburg schools.

I have four sisters and three brothers. My sisters are Pauline, Inez, Marjorie, and Ernestine. My brothers are Leonard, William, and Paul.

Pauline is married; Inez is in New York State taking nurses' training; Leonard is mar-

ried and lives in Alabama; the rest of us are at home.

Mrs. Allen had a Valentine party for our Sabbath school class last Sunday. Eight children came. We played games and ate and played more games. We had a very nice time and a nice supper.

Your friend,
FUCIA EASON.

Edinburg, Tex.,
February 21, 1933.

DEAR FUCIA:

I am very glad to find a RECORDER friend in Texas, and one with a name that I like very much for I already had a good friend by that name, Miss Fucia Randolph of Alfred. I wonder if you were named after her. I count Mrs. Allen, too, as one of my good friends, so you see you and I have quite a bit in common already.

You have a fine, large family. I used to wish I had a number of brothers and sisters, for I only had one of each.

I hope we may hear from you often.

Your true friend,
MIZPAH S. GREENE.

CORRESPONDENCE

The American Sabbath Tract Society.

DEAR BROTHERS IN CHRIST:

. . . Please may I relate a certain instance which came to our knowledge this fall? A young man who lives only three miles from us was traveling along the road one day, and seeing some old papers that had been thrown out by the roadside, stopped and picked them up. They proved to be some old SABBATH RECORDERS, in which he became interested, especially so as he came upon an article on the Sabbath question. He began to read and study, and when he got home he took his Bible and began to search the Scriptures in regard to it. He said the more he read and studied the more he became convinced that the seventh day is the only true Sabbath and that he accepted it as such and became a most devoted Sabbath keeper. . . . I relate this . . . for your encouragement, to show that the seed is not being sown in vain. . . .

Your sister in Christ,
MRS. ARTHUR H. ATKINS.
Oxford, Wis.

GOOD NEWS AT LITTLE PRAIRIE

Recent letters from Little Prairie bring the welcome news that Brother and Sister D. B. Coon arrived there on January 19, and are now holding revival meetings at our church. They are settled in the Little Prairie parsonage, and, we understand, expect to spend the balance of the winter there.

This will be a great help to the little flock, now depleted by the removal of Brother Claude Mitchell's family, who were among the most faithful workers, to Fouke. The Little Prairie Church is poor in this world's goods, but rich in things of the Spirit. A large portion of its membership is composed of young people and of recent Sabbath converts, and they much need the strengthening influence of this good meeting.

The depression has hit Little Prairie hard this winter; our people are suffering from want of food, clothing, and shelter; but the Lord has mercifully given a mild winter. Remember to pray for Little Prairie. C. A. B.

A LETTER FROM SYRACUSE, N. Y.

The Sabbath of January twenty-eighth, was a glad day for the little Seventh Day Baptist Church in Syracuse. On the afternoon of that day the pastor of the Verona Church, having preached in the forenoon to his Oneida County congregation, headed his Chrysler car toward Syracuse, and delivered a beautiful gospel sermon in the Y.M.C.A. building on Montgomery Street in that city. He was accompanied by Mrs. Davis and their son Alfred, who is a high school student at Verona, N. Y.

At Oneida, Elder Davis was joined by the moderator of the Seventh Day Baptist Central Association, Mr. Orlo H. Perry, and by the moderator's daughter, Miss Eudora Perry. Mr. John Williams, of Oneida, with an automobile load of people also attended that day's services in Syracuse.

I knew we needed more hymn books for our meeting, so I telephoned down to Rev. William Montgomery and inquired whether we could borrow twenty copies of the excellent hymn book used at the Syracuse Gospel Tabernacle. Mr. Montgomery said he would see that the books were at the place of meeting at the proper time. The book is called *Tabernacle Hymns No. 3*. It is published by

the Tabernacle Publishing Company, Corner of Lake Street and Waller Avenue, Chicago, Ill. I think that this book is better than *Hymns of Praise*. For one thing, it contains two hymns by our own renowned writer, Rev. Samuel Stennett. Then it has some fine hymns not found in *Hymns of Praise*. Among these I would mention "Ivory Palaces" and "Savior Thy Dying Love Thou Gavest Me."

Elder Davis preached an excellent sermon. His text was "Believe on the Lord Jesus Christ and thou shalt be saved." This text was reinforced by another one, "For there is none other name under heaven given among men, whereby we must be saved."

It was a pleasure to have Rev. William Montgomery present. He offered prayer and his voice helped in the singing. Among successful evangelists in Syracuse William Montgomery stands in the front row. He preaches the gospel with power.

In the twenty-fifth chapter of Matthew's Gospel we read Jesus' words, "I was sick, and ye visited me." I do not wish to close this write-up without introducing Dorothy Parsons to the readers of the SABBATH RECORDER. She is a girl fourteen years old. She has been sick in bed for some time and has a serious heart trouble called "endocarditis." She was treated for a time up at the University Hospital, but is now back home again. Dorothy has a sister eighteen years old, who is about finishing her course in the Central High School. She also has three fine looking brothers younger than herself.

Now Dorothy Parsons' mother is a full-blooded Jewish woman, reared in Syracuse, but her father is a Gentile and was brought up in the Christian faith. Several years ago Dorothy's mother (strange as it might seem) made up her mind that her children ought to be brought up in the religion of their father. Dorothy's older sister, Ellen, says, "I tell you, you will not find many Jewish women who would be willing to have their children brought up in the Christian faith." Four years ago Ellen Parsons' baptism was to occur at the Eastwood Baptist church in this city. Ellen's father and mother went together to witness this ceremony. Now Ellen Parsons attends the First Baptist church in Syracuse. Rev. Bernard C. Clausen, who has friends at Alfred, N. Y., is pastor of this church. Doctor Clausen's church has two thousand six

hundred members who have covenanted together to follow Jesus Christ in all things.

Dorothy Parsons has an aunt living in the Eastwood section of Syracuse and Dorothy has attended services in the Eastwood Baptist church. The pastor of that church, Rev. William D. Golightly, gave Dorothy a beautiful new Bible.

Now I have introduced Dorothy Parsons to the readers of the RECORDER. Elder Davis had never seen any members of this family before, but after our Sabbath services at the Y.M.C.A. building he consented to call on them with me. We found the sick girl, with her pale but hopeful face, still in bed. With her in the same room was her older sister, Ellen. After talking for a little while, I suggested to Elder Davis that he offer a prayer. He glanced at me and said, "Is it all right?" I answered, "Oh yes, these girls both believe in Jesus." So Elder Davis dropped to his knees and offered a beautiful prayer for this sister of Jesus Christ.

"I was sick and ye visited me."

E. S. MAXSON.

OUR PULPIT

INESCAPABLE IMPERATIVES

BY REV. ALVA L. DAVIS
Pastor at Verona, N. Y.

1. THE SANCTITY OF THE LAW

Text—"And God spake all these words, saying . . . Thou shalt . . . Thou shalt not . . ." Exodus 20: 1-17.

We are living in a world of conflicts. It is a conflict between belief and unbelief; between righteousness and unrighteousness; between obedience to law and a disregard for all law. In the realm of morals, it is a conflict between the passions of men and the will of God for his children. In the realm of the intellect, it is a conflict between the opinions of men and the sovereignty of God.

Dean Bode of the Pacific School of Religion says, "The voice in the Garden, the burning bush, the physical manifestations and thunderous deliverances on Mount Sinai, the tables of stone themselves, belong to the poetry, and to the religious psychology, not to the historical facts of its history." R. G.

Campbell, writing in the *Hibbard Journal*, says that wrong does not become a crime until society condemns the action; that there is no standard of right and wrong as the Bible declares.

We do not need to argue with these men. The Word says, "God spoke all these words," and that disobedience to them brings sin, misery, shame, and death itself. Let one of our American poets speak:

In vain we call old notions fudge,
And bend our conscience to our dealing.
The Ten Commandments will not budge,
And stealing will continue stealing.

—Lowell.

The Giving of the Law

It took Israel two months to travel the one hundred fifty miles between Egypt and Sinai, where two million, or more, people encamped for eleven months. Here took place many of the most important transactions in human history, in closest contact with God. The Children of Israel had now come to the greatest, the most important, event in their history—that toward which all past history was leading. They became, by choice, God's covenant people. God said, "If ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure unto me. . . . And ye shall be unto me a kingdom of priests, and a holy nation. . . . And all the people answered together, and said, All that the Lord hath spoken we will do" (Exodus 19: 5, 6, 8.)

God selected them as best fitted of all nations for his purpose of redeeming the world. They were to be his "possession," his peculiar treasure to be especially cared for and safeguarded—a gem to be polished with infinite patience. They were to be his "kingdom" whose citizens are all priests to bring other nations to worship God, and to teach them his holy will; a "holy nation"—they themselves to be good, pure, and holy.

The Preparation

In preparing the people for the reception of the law, three important steps were taken to deepen their reverence for the Lawgiver. "Sanctify them." They were made holy and clean, outwardly, by cleaning their garments as an aid to, and an expression of, moral cleansing, from sin in word, thought, or deed. *Reverence.* Bounds were placed around the foot of the mount which, on no account, must

be passed on the penalty of death. This was to teach reverence with which the law should be received. Only in obedience to the law is life. *The awful sanctions.* On the day when the law was uttered the people were brought from their camps to meet God. God, the Unseen, revealed his power and glory by thunders and lightning, the voice of the trumpet, the quaking of the mountain—all this to show that the words were not natural, but supernatural—the direct, eternal law of God. "God spake all these words." Says Doctor Hoskins, "It is no accident that the promulgation of Divine law, the fundamental principles of all best moral and legal systems of the world, are linked with the oldest geological formation of our planet. There is a magnificent correspondence between the granite cliffs of Sinai and the unchangeable walls of moral truth."

The Propagation of the Law

The Hebrew mothers told their children the story of their deliverance from the grievous country of their bondage to the glorious land of promise. They learned the law and other words of instruction and promise, and taught them to their children. The Hebrew priests and prophets inscribed the law in their holy places. Solemnly with the *token of sprinkled blood* they declared, "All that the Lord hath said will we do, and be obedient" (Exodus 24: 7, 8).

God's Sanction Upon Righteousness

The Ten Commandments declare that the sanction of God is upon righteousness. "God spake all these words." Let us grasp that fact. The law was God-given. As truly as the earth is God-created, the law is God-created. The Commandments were written upon tables of stone that they might endure, and be repeated over and over again with Divine authority. They are written for us in millions of Bibles for the same reason. They are engraven on the hearts of men. They belong to man as God created him.

The Ten Commandments are the foundation of our religion, the basic principles of our morality and Christian ethics. Here are expressed the fundamental articles of our religion—the sovereignty of God and the spirituality of God. Here we find the claims of morality in the chief spheres of human relationships—the home and society.

More remarkable still, the Ten Commandments declare that religion and morality cannot be divorced, that they form a unity that cannot be dissolved. Let us cease quibbling about whether one can love God and willfully break the Sabbath; whether a person can love man, or God, and lie, steal, or commit adultery. The law is a unity. The challenge of God to human self-righteousness is not one which can be half met. James understood this when he declared that the God who gave us the seventh commandment gave also the sixth—so that if one "commit no adultery, yet if thou kill, thou art become a transgressor of the law" (2: 11). That is, the law is a unity, and to offend in one point makes one a transgressor of the law's integrity. Jesus recognized that fact when he declared, "Thou shalt love the Lord thy God with all thy heart, etc. . . . and thy neighbor as thyself."

The testimony of conscience and experience declares that the sanctions of God are upon righteousness. God has written it in the hearts and minds of all men, "Thou shalt . . . Thou shalt not . . ." The soul is the battle ground. The inexorable issues of right and wrong are at some time glimpsed by all, and they are either accepted as God's call to them and as a gracious heritage, or else are fled from in carelessness, compromise, or denial.

The Code of Manu (*Hindu Myth.*) declares, "The sinful say in their hearts, 'None seeth us!' But the gods distinctly see them and their spirits within their breasts." Macbeth cries out, "Will all great Neptune's ocean wash this blood clean from my hands?" God has written across the pages of history, "Thou shalt . . . Thou shalt not."

Obedying God's Voice

All the people answered together and said, "All that the Lord hath spoken we will do." If there ever was a time when the Children of Israel worshiped the Lord their God in purity and truth, when they trusted him and obeyed him, that was when they wandered in the desert and their religion was touched with a fine austerity. God was holy; and they were holy, for they were his people. The Ten Commandments were their law, and the presence of God was their hope and confidence. But in Palestine were the allurements

of the high places, green trees, sacred stones, and sacred poles of the Canaanitish worship of Baalim, the gods of fertility; the rites, orgies, and immoralities sanctioned by the Canaanitish religion. Israel "wanton'd like a harlot," calling a pole, "my father," and a stone pillar, "my mother" (Jeremiah 2: 27). Jeremiah, recalling the days of old when they loved God and obeyed his laws, cried out, "Be astonished, O ye heavens . . . and be ye desolate; for my people have committed two evils; they have forsaken me the Fountain of living water, and hewed them out cisterns, broken cisterns, that can hold no water" (Jeremiah 2: 13).

Does Jeremiah's cry have any meaning for our day? Does it illuminate any phase of our life? It is a very accurate description of what is happening in many quarters of the world today, through the gripping, deadening effect of *secularism*. The secular spirit implies a denial of God and Christianity. Secularism has no "Thus saith the Lord," no mighty ethical compulsions. It is based on a shallow utilitarianism which regards physical pleasures as the ultimate aim of living. It says: Choose by pain or pleasure, not by wrong or right; by happiness, and not by virtue. It disclaims deliberately any concern with a deity or a future life. It is not necessarily atheistic, but essentially agnostic. God and God's law find no place in their thought or life.

Obedience to Law is Fundamental

At the very heart of the universe are these words, "Thou shalt . . . Thou shalt not." Civilization has made many attempts to save the world, but it cannot do so. The first civilization was founded by a man who was a murderer, a man who turned his back upon God. The fall of man, mentioned in Genesis, is not the only fall. We have had the fall of the family, the fall of nations, the fall of civilization. The lessons of those early days have not yet been learned. All these falls can be traced to the same thing: increased knowledge and power without faith, reverence, and obedience to God. The burning question still stands: "How shall we escape if we neglect so great salvation?" If a man neglects his mind, he becomes an imbecile; if he neglects his body, he becomes a savage; if he neglects his soul, he becomes a reprobate. Civilization is materialistic, it cannot save.

Only a few years ago people were saying, "We never expected to see such a war." Why not? Did we expect civilization to save us? Yes, just that. But civilization deals with inventions and conveniences. It revels in art, music, and manufacturing, in submarines and tall buildings. Salvation belongs to two worlds. Christ can save civilization, and Christ only. Two thousand years ago civilization killed the wrong man. Civilization was represented by a Roman governor, Barabbas, and the chief priests. Civilization was seated on a throne. Salvation went out on a lonely road to die for a sin-cursed, law-breaking, law-defying world. They made an awful mistake, for they "obeyed not the voice of God."

God said to Israel, "Thou shalt . . . Thou shalt not." And they answered, "All that Jehovah hath commanded we will do, and be obedient." They broke their promise again and again, for the ability to disobey is one of the greatest of human endowments. Man only of all created things is able to stand up in the presence of law, even in the face of God, and say, "I won't." That he can do this is what makes him a human being. But if he does that, he is an anarchist. Obedience to law is a fundamental virtue of the child, of the citizen, of the Christian. Calvary has not blotted out Sinai, but only touched it with lines of color which have beautified it without repealing its severe solidity. Jesus said, "Think not I am come to destroy the law. . . . Till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled."

Here is a great national danger. Laws are not obeyed because children are not taught obedience from the time they are capable of receiving parental instruction. We have lost that old-fashioned directness which taught that the breaking of God's law meant punishment here and hereafter. Instead we have substituted a flabby toleration which expects something positive to be achieved from a purely negative attitude. Discarding the law of God, those sanctions which have made men honest, pure, and good, we have substituted an easy religion which has made many of our churches little more than social clubs.

What the editor of the *Wall Street Journal* said a few years ago needs to be restated again and again. Said that journal: "If we are to have clean government and honest finances,

not only in Wall Street, but in any part of America, if we are to enjoy those rights inalienable with which our Declaration of Independence says our Creator endowed us, we must get back to definite religious teaching as a part of our children's education in home and elsewhere. No billion dollar congresses or gigantic crops make for true advance of a people. Now as ever, righteousness exalteth a nation. Let us get back to the Ten Commandments, and the fear of the Lord which is the beginning of wisdom."

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that causeth stumbling, and them that do iniquity. . . . Then shall the righteous shine forth as the sun in the kingdom of their Father."

DENOMINATIONAL "HOOK-UP"

WELTON, IA.

The winter months have brought quite a number of anniversaries among our church folks. January 12, was the fifty-eighth anniversary of the marriage of Mrs. and Mrs. F. T. Arrington, and they spent the day quietly in their home. February 12, Mr. and Mrs. A. E. Forsythe entertained Rev. J. H. Hurley and Mr. and Mrs. Zuriel Campbell in honor of their fifty-sixth wedding anniversary. Mr. and Mrs. U. S. Van Horn observed the fortieth anniversary of their marriage February 14, and anticipating a little—on March 13, Mr. and Mrs. O. W. Babcock will have been married forty-seven years.

CORRESPONDENT.

ALBION, WIS.

The Missionary Society recently gave a home talent play in the town hall, entitled "Mrs. Briggs of the Poultry Yard," with eleven characters in the cast. Mrs. Will McCarthy impersonated Mrs. Briggs.

A social time was held at the home of Mrs. Elmer Loofboro February 22, with decorations appropriate to the season. The games and hymns were enjoyed by all.

CORRESPONDENT.

BEREA, W. VA.

The Senior Christian Endeavor society observed Christian Endeavor Week. The social features were a success. In the prayer meeting the Christian Endeavor pledge was featured. Twenty have taken the Quiet Hour pledge. An impressive pageant did much in

Religious Education

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

THE VACATION RELIGIOUS DAY SCHOOL

The Sabbath School Board feels that in spite of the hard times, the matter of Vacation Religious Day Schools should be emphasized. This is because we have learned from past experience the great good that comes to the children and community through such schools. Not only are the younger children instructed in the ways of the Christian life, but many have been led to accept Christ and unite with the church through the work done in vacation schools.

As a method of promoting this type of work, articles on various phases of the Vacation Religious Day School will appear in this department during the next few weeks.

The Vacation Religious Day School is an adventure in Christian living. Adults and children venture forth together upon life, making voyages of discovery, exploring the realm of the spiritual life, and facing actual life-problems together in quest of the Christian solution of these problems. It is a school of Christian living for the teachers as well as for the pupils. The members of the school, teachers and pupils together, learn to live the Christian life by living it. Both groups are living and learning in a co-operative way, sharing the experiences of life together and responding to life situations in a way that makes for character growth and development.

The Vacation Religious Day School has certain distinct characteristics that are very advantageous educationally. First, there is the length of the sessions. It is possible, as has been well proved, to have a very attractive program continuing through a three hour session each forenoon that provides needed opportunity for religious education and spiritual guidance. Second, there is an advantage in the number of sessions. In this respect the vacation school approximates the public school with sessions on each of the five days of the week over a period of three weeks or more. Third, there is an atmosphere of freedom and informality if the school is properly conducted. This is invaluable. Most children

helping to achieve this goal. The juniors are doing good work in their activities. Awards for six months' regular attendance will be made next Sabbath (March 4). The junior department of the Sabbath school is doing some important work made possible by help received from Miss Gladys Sutton of Milton Junction, Wis. Church attendance keeps good. We expect to take into our church the Crabbs family at our weekly prayer meeting night this week. They were lone Sabbath keepers until coming here. We welcome them and wish them God speed in this new step.

CORRESPONDENT.

LITTLE GENESEE, N. Y.

Church night supper, with about seventy present, was served this month by the Christian Endeavor society. After a community sing, Ward Hopkins of Cuba, N. Y., district attorney of Allegany County, gave an inspiring address on Citizenship. Next month church night will be in charge of the Bethel Class. A recently organized junior choir of twenty voices aided in the church services last Sabbath.

CORRESPONDENT.

VERONA, N. Y.

Christian Endeavor Day was observed in our church. Pastor Davis delivered a special sermon. Scriptures were read by Miss Eudora Perry and prayers were offered by four young people, Geraldine Thorngate, Agnes Smith, Raymond Sholtz and Alfred Davis.

The State Youth Council of Religious Education was held in Albany February 17-19. Alfred Davis was sent as delegate from the Verona Town Council and reported a most helpful and interesting session.

On Sabbath, February 25, Pastor Davis preached us an inspiring sermon on the Power of Music, in honor of the eighty-seventh birthday of the composer, George C. Stebbins. Text, Ephesians 5: 19. All the music used in this service was of his composition. The congregation was treated to a surprise at the close of the service by Doctor Davis reading a letter from Mr. Stebbins written from his home in Verona Place, Brooklyn, N. Y., in response to one sent him. He gratefully expressed his appreciation of the honor conferred on him and said he would be thinking of Pastor Davis and his congregation during the service, and prayed that God's richest blessing might be with him in his work.

PRESS COMMITTEE.

love the Vacation Religious Day School, and its joyousness attracts them. The frequent or daily sessions, the longer sessions, freedom of the children from the necessity of attending any other school, the atmosphere of joyous informality, all make for a continuous and cumulative interest and experience not possible in any other type of church school as things now are.

The objectives of religious education in general are the objectives of the Vacation Religious Day School, as they are of the Sabbath church school or the week-day church school, or any other religious education agency. Those interested in the vacation church school in the United States and Canada, have adopted, for present working purposes, a statement of comprehensive objectives here restated that our readers may see for themselves what are the aims of the vacation church school.

1. To foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to him.

2. To develop in growing persons such an understanding and appreciation of the personality, life, and teaching of Jesus as will lead to experience of him as Savior and Lord, loyalty to him and his cause, and manifest itself in daily life and conduct.

3. To foster in growing persons a progressive and continuous development of Christlike character.

4. To develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order throughout the world, embodying the ideal of the Fatherhood of God and the brotherhood of man.

5. To develop in growing persons the ability and disposition to participate in the organized society of Christians—the Church.

6. To lead growing persons into a Christian interpretation of life and the universe; the ability to see in it God's purpose and plan; a life philosophy built on this interpretation.

7. To effect in growing persons the assimilation of the best religious experience of the race, as effective guidance to present experience.

To accomplish these objectives a curriculum has been set up by the Sabbath School Board which provides experiences that further the development of the individual in terms of Christian living. This, however, will be treated in a later article.

I do not know of any way so sure of making others happy as being so one's self.

—Helps.

A CENTURY OF PROGRESS

Nature's job of adding a year's growth to a twig of a tree will be concentrated into seventy-five seconds before the eyes of visitors to Chicago's 1933 world's fair—A Century of Progress Exposition.

This unique spectacle will be presented by means of a magnified automatic model of a cross-section of a twig of basswood, three years old, which develops a complete fourth year of growth in one minute and fifteen seconds while the visitor looks on. The display will be a part of the biological exhibit presented in the Basic Science section of the Hall of Science.

The model is seven and one-half feet in diameter, or three hundred and sixty times as large as the one-fourth inch cross section of the twig which it represents. In the process of demonstrating the year's growth of the twig, the model increases eighteen inches in diameter or to nine feet.

A series of sliding plates and moving canvasses on the face of the model expand and contract under the operation of a reversing electric motor. A chain drive connects the power unit with a large bronze gear, on the face of which a crown gear drives thirty-two pinions attached to spindles.

Each spindle carries threads of two different pitches. The outer or coarser thread controls a plate which represents the movement of inner bark, the vegetable tissue, and the bark. The finer thread controls the movement of connective tissue.

When the model expands to its complete growth, the motion of the plates outward is automatically halted by an electrical contact. The motor is then thrown into reverse and the gigantic twig grows back to its original condition.

—Division of Publication.

MARRIAGES

RANDOLPH-BABB.—At the home of the bride at Keyser, W. Va., February 18, 1933, by the groom's pastor, Rev. Geo. B. Shaw, Jennings F. Randolph of Elkins, W. Va., and Mary Katharine Babb of Keyser.

RANDOLPH-DAVIS.—At the home of Mr. and Mrs. Lucian D. Lowther, relatives of the bride, and by the bride's pastor, Rev. Geo. B. Shaw, on February 16, 1933, Paul F. Randolph of Akron, Ohio, and Dorothy I. Davis of Salem, W. Va.

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.—At her home in the community known as Greenbrier, near Salem, W. Va., February 22, 1933, Mrs. Marcellus Clarke, in the sixtieth year of her age.

Verlonie Susan Drainer was the daughter of Augustus and Harriet Traugh Drainer. She was born near Volcano, Wood County, W. Va., April 19, 1873. When she was quite young the family moved to Doddridge County, to the neighborhood known as "Black Lick." Early in life she became a Christian and a member of the Black Lick Baptist Church.

In 1897, she was married to Marcellus Clarke. She is survived by her husband; a daughter, Ruby, wife of George Sadler; a son, Okey; and a granddaughter, Loretta June Sadler. Both families of young people live in Detroit, Mich. She is also survived by three brothers—William, Charles, and Clayton Drainer.

Mrs. Clarke was a good woman, a devout Christian, a good wife, mother, and neighbor. For some years she had been in very poor health. She came to be in entire sympathy with the religious belief of her husband and was waiting for a convenient time to unite with the Salem Seventh Day Baptist Church.

She will be greatly missed, especially by her husband from whom she had been separated so very little during all these years spent on the old farm over in Greenbrier. The funeral was held in the Salem Seventh Day Baptist church, and was conducted by its pastor assisted by Rev. E. J. Woolfer, of the Baptist Church. G. B. S.

DAVIS.—Henry Lewis Davis, son of Isaac and Phebe Heritage Davis, was born at Marlboro, N. J., July 18, 1852, and died at Shiloh, N. J., February 3, 1933.

He was baptized February 24, 1887, and on March 2, 1887, united with the Marlboro Seventh Day Baptist Church. He received his education at Shiloh Union Academy, after which he taught school at Quinton, N. J., for eight years.

On September 1, 1880, he was married to Mary Ida Shimp of Friezburg, N. J. To this union were born four children: Mrs. Geo. M. Ellis, Madison, Wis.; and Mrs. William R. Lawrence, Howard, and David, all of Marlboro, N. J. There are also fifteen living grandchildren.

From 1884 until 1907, he followed farming at his boyhood home at Marlboro, N. J. In the latter year he was severely wounded in a gravel pit and has been a semi-cripple for nearly twenty-six years. In 1908, he moved to Shiloh, N. J., where he lived until his death.

On July 21, 1888, he was ordained deacon of the church, serving nearly forty-five years in that office. He was church clerk for a number of years, a faithful teacher in the Bible school, and was deeply interested in the church and all of her interests.

The funeral, conducted by his pastor, Rev. Herbert L. Cottrell, was held from his late residence in Shiloh, N. J., and the interment was made in the Shiloh cemetery. H. L. C.

Sabbath School Lesson XII.—March 18, 1933

EFFECTS OF ALCOHOLIC DRINKS—Proverbs 23: 29-32; Isaiah 28: 1-4; Daniel 5: 1-4.

Golden Text: "At the last it biteth like a serpent, and stingeth like an adder." Proverbs 23: 32.

DAILY HOME READINGS

March 12—The Woes of Intemperance. Proverbs 23: 29-35.

March 13—The Curse of Drunkenness. Isaiah 28: 1-8.

March 14—Intemperance and Irreverence. Daniel 5: 1-4.

March 15—Resisting Temptation. Jeremiah 35: 1-10.

March 16—Helping the Weak. Romans 15: 1-7.

March 17—Respect for the Law. Romans 13: 1-10.

March 18—Walking in the Spirit. Galatians 5: 16-24.

(For Lesson Notes, see *Helping Hand*)

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HELP FROM THE HILLS

"I will lift up mine eyes unto the hills, from whence cometh my help."—Psalm 121:1.

Here is the answer, Pilgrim,
Here is the question, too:
Whence is the help for the helpless?
This is the answer, true:

Help from the hills is the promise,
Help from the hills and peaks;
Help from the mountain storehouse,
This is the word God speaks.

Help for the desert valleys,
Help for the gardens, green,
Help for the thirsty cities,
Help for the king and queen;
Help for the peasant farmer,
Help for the flocks and herds;
Help for the fields and meadows,
Help for all beasts and birds.

Help from the hills is the answer,
Help from the mountain peaks:
Rivers of crystal service,
Glaciers, lakes, and creeks.
Help for the lost and lonely,
Help for the downcast eyes,
Peaks with the sunset on them,
Lifting man's soul to the skies,
Up and the soul goes with them,
Up to the snowy heights;
Vision and aspiration,
Lifting and living lights.

Here is the answer, Pilgrim:
Help from the hills is thine;
Up with thine eyes and spirit,
Up to the peaks, Divine!

—William L. Stidger.

Contents

Editorial.—S O S.—Denominational Emergency.—Frozen Assets.—Interesting Experiment.—President Roosevelt	242-246
From the Conference President	246
American Sabbath Tract Society—Board Meeting	246
Sermon Themes	248
Missions.—A Great Constructive Force.—Letter From Liuho, China.	248-250
Statement Onward Movement Treasurer February, 1933	250
Woman's Work.—Constitution and By-Laws	252
Young People's Work.—"It Is to Think."—The Fellowship of the Young People's Board.—Young People's Board Meeting	253
The Fellowship of Prayer	254
Memory of Dean Main	254
Children's Page.—God's Law for Nature.—Our Letter Exchange	256-258
In Honor of George C. Stebbins	258
Our Pulpit.—Titles In Footprints	259-261
Denominational "Hook-Up"	261
Religious Education.—Start Planning Early for Vacation Religious Day School	262
Obituary	263
Sabbath School Lesson for March 25, 1933	263