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AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

The Sabbath Recorder

VOL. 114

MARCH 13, 1933

No. 11

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.

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

VOL. 114, No. 11

WHOLE No. 4,592

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

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

L. H. NORTH, Business Manager

Entered as second-class matter at Plainfield,
N. J.

Terms of Subscription

Per Year	\$2.50
Six Months	1.25
Per Month .....	.25
Per Copy .....	.05

Papers to foreign countries, including Canada,
will be charged 50 cents additional, on account
of postage.All communications, whether on business or
for publication, should be addressed to the Sab-
bath Recorder, Plainfield, N. J.Subscriptions will be discontinued at date of
expiration when so requested.All subscriptions will be discontinued one
year after date to which payment is made un-
less expressly renewed.

S O S The committee appointed by Con-
ference to promote the raising of the Onward
Movement Budget received the following
telegram, March 3, from Karl Stillman,
treasurer of the Missionary Society. It reads:

"Received \$191.08 as Missionary Society's
share of February Onward Movement. Re-
ceipts last year (for same period) \$657.75.
Must meet China draft for \$900, due any
day now, as well as regular monthly pay-
ments due people in this country. Can your
committee reiterate urgent necessity of all
churches supporting Onward Movement?"

A letter followed, which reads:

"I wired you this afternoon as chairman of
the Special Budget Raising Committee asking
your committee's assistance in calling atten-
tion of all churches in the denomination to
the fact that we have not sufficient funds to
meet payments due our missionaries in China
and representatives in this country with
funds at hand. As we have reached our bor-
rowing limit at the banks, it will be necessary
to default on payments to our people in this
country and protest the China draft unless

immediate response is made by our people. I
am sorry to be obliged to write you about
this matter, but believe it should be referred
to you for such action as may seem advisable.

"Very truly yours,

"(Signed) KARL G. STILLMAN,
"Treasurer."

Mr. North's (chairman) immediate reply:

"DEAR MR. STILLMAN:

"Your wire came last night just before I
left the office and I got in touch with part
of the committee at once.

"Your message will be read in the Plain-
field, New York, and Piscataway churches
tomorrow (March 4) morning and will be in
the hands of the other pastors for use a week
from tomorrow. The committee will follow
up the matter through the SABBATH RE-
CORDER and direct.

"It is a serious situation and one that we
should all have on our hearts and in our
prayers. So many people have had their
incomes reduced or cut off entirely—perhaps
not feeling it until the past two or three
months—that it is difficult to know just how
to lay the matter before them.

"But you may be sure you will have the
united support of our committee in doing
whatever is possible. Your telegram—read
to all of our churches—ought to bring im-
mediate results.

"Sincerely yours,

"(Signed) "L. HARRISON NORTH."

Denominational Emergency Every age has
its critical times. Individuals have them.
The church passes through occasional crises
and comes out, if loyal, stronger and more
vigorous than ever. The denomination does
not escape the ordeal of critical situations.
Only, at such times, as first things are placed
first is there stability, growth, and final
success.

Seventh Day Baptists have frequently
faced crises. But just now we are met with
an *emergency*. In part it is a result of the
general trend of depression, and in part also
of the nation-wide fear of a collapse of our
financial institutions. We may be caught
handicapped by this latter cause but it, we be-
lieve, is only temporary. There is another
phase of the question which we should notice,
namely, a tendency on the part of some to

think—"Others are better able to meet de-
nominational emergencies than I am; I have
more than I can do at home." That attitude
may easily be found in some of our churches
and expressed somewhat similarly. It would
seem *enough* to some that the Missionary
Board has not been asked to help support the
work in "our" church. Let it be pointed out
again that our emergency results from a com-
bination of these causes.

What is this emergency? Reread, if you
will, the "S O S" above. This is what it
means—our workers in Jamaica without their
bread and butter; our men in little churches
in the United States largely or in part sup-
ported by the Missionary Board will be with-
out their already meager and inadequate in-
come. It means that a China draft of \$900
will have to be protested, extra cost involved,
our missionaries be embarrassed, and suffer-
ing entailed. We must not be discouraged or
lose heart. We should meet the emergency.

In another column you will read the Feb-
ruary statement from the Onward Movement
treasurer. The statement is being ventured,
without examination of past reports, that this
is the smallest amount ever received in Feb-
ruary, perhaps in any month, in the history
of our United Budget. It is \$635.54 with-
out the "special." Of this amount only
\$191.08 goes to the Missionary Board to help
meet its monthly obligations. The budget
should provide \$1,036.59.

Last year for the same period the Onward
Movement Budget received \$1,597.87, of
which \$657.75 was for the Missionary Board
—\$22 more than the whole budget receipt
for February, 1933.

This is not an appeal for extra funds, but is
in line of regular budget expectation. This
emergency call is sounded with the hope that
any church treasurer who has Onward Move-
ment funds in his hands will speed them on
their way to the treasurer, Rev. Harold R.
Crandall, Westerly, R. I. It is with the
hope, too, that any church or individual who
has not yet done all he is able to do will come
up to the help of the Lord and his cause. Do
it now.

Frozen Assets "Frozen assets" is a term
much in use to describe an economic condi-
tion existing in many financial institutions.
Securities that cannot be turned into im-
mediately usable currency or values are

"frozen assets." Such assets create problems,
endanger business security, and may be the
cause of disastrous failure.

Since the first draft of this editorial was
written, governors of forty-eight states have
declared a limited bank holiday, and Presi-
dent Roosevelt has issued a proclamation that
all banking business in the United States
shall be inactive from Monday, March 6, till
Thursday, March 9. So everybody's assets in
way of bank savings, deposits, and checking
accounts are temporarily frozen. Many are
caught with uncashed pay checks and no
liquid assets in the way of cash in pocket.
With their confidence in our government and
its institutions unshaken, people are calmly, if
not always cheerfully, adjusting themselves
to the situation, until the emergency is met.

But Seventh Day Baptists are suffering
from frozen assets that are not traceable to
present critical conditions. What are some
of them? First, there are the books on our
shelves in the tract depository. There are
many hundred volumes of them, representing
many dollars tied up—dollars that need to be
released and used for new printing in pro-
moting the Sabbath truth. Not only is
money value represented, but truth expressed
in printed page tied up and unused on our
shelves, is a frozen asset. It is too bad that
these books are not purchased and used. Their
prices are not high, ranging from a few cents
each to \$5 per set. Look over these titles:
Sabbath and Sunday; Bible Teachings; The
Sabbath; Spiritual Sabbathism; Biblical Studies
on the Sabbath Question; A Manual for
Bible Study; Critical History of the Sabbath
and Sunday; Sabbath History Before the Ref-
ormation; A History of Seventh Day Baptists
in West Virginia; Seventh Day Baptist Hand
Book; A Manual of Seventh Day Baptist
Procedure; Letters to Young Preachers and
Their Hearers; Country Life Leadership;
Letters to the Smiths; Biographies—of Gov-
ernor Samuel Ward, Abram Herbert Lewis,
Theodore L. Gardiner; Reconstruction Mes-
sages; When I Was a Boy—sermons for
boys and girls; Water of Life; A Study of
Seventh Day Baptist Missions in China;
Membership Course for Junior Boys and
Girls.

In a large measure these books—economi-
cally and spiritually—are frozen assets. A
vast amount of good would accrue were

these assets liquidated by being purchased by our people, as individuals and churches, and put into circulation. Perhaps in most of our communities there are those who would be glad to sell these books from our shelves, on liberal commission, thus benefiting the cause and helping the seller.

Besides these publications from our own press, the corresponding secretary of the American Sabbath Tract Society has recently received a few copies of a study of "The Sabbath in Divine Revelation and Human History," by George Arthur Main of Daytona Beach, Fla. Mr. Main is a careful thinker and scholarly exponent of the Sabbath truth in which he has a deep and an abiding interest. He has made a broad survey of the whole question and in a helpful manner has prepared his material for use in individual or class work. These volumes can be secured from this office as long as the supply lasts, at fifty cents and \$1 each.

Second, the Sabbath is a *frozen asset* wherever those who believe in the truth of it fail to live it faithfully and to proclaim it to others—thus making it a vital and an effective contribution to the moral and spiritual life of our times. The promise to God's Sabbath-keeping people of old was that as loyal and faithful to God's truth and righteousness they should be like a "watered garden, . . . and the restorer of paths to dwell in," and that further, "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, and the holy of Jehovah honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in Jehovah; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father; for the mouth of Jehovah hath spoken it."

Third, faith that is not translated into an active grasping of the truths and principles of our Lord and set loose in their practical application for the benefit of others is a *frozen asset*. There are intensely practical ways—in these very hours—in which we may liquefy this asset by our support, in an emergency, of the work of the denomination.

Too large a percentage of a bank's assets found "frozen" proves the institution's undoing. "Bank closed" faces the unfortunate

depositors and causes undue hardships for months and years to come. The same is true of our spiritual assets, a "frozen" condition working hardship and disaster upon the church and the cause we love.

Interesting Experiment What is pronounced by no less an authority on social work than Dr. Edward T. Divine of New York City as a unique experiment was carried out by three religious groups in Plainfield, N. J., February 26, 27.

Seminars are not uncommon and collaboration of various groups for common good are not unknown. They are quite in keeping with the recommendations of the commission appointed some time ago by President Hoover to study social trends.

The Plainfield seminar was sponsored by the city mayor and other officials, together with the Ministers' Association of which Dr. Ahva J. C. Bond is president, and a large citizens' committee. The religious group brought together to study our common problem was made up of Protestants, Catholics, and Jews—not to seek common grounds for doctrinal agreement, but ground on which to attack and conquer our common trouble—troubles that are of vital and national concern.

In his stirring address on Sunday night, Doctor Divine, a "pioneer" in social relief work, declared that in the failure to furnish leadership on the part of the press, the bar, the universities, organized labor, statesmen and politicians, financiers and others—religious agencies must lead the way. Religion is not an opiate, as held in Russia. The Church, ancient and modern, has not hesitated to lift its voice against inequalities of wealth and in favor of social justice and righteousness. The teaching of Jesus is dynamic and leads to a fuller and richer life.

Other speakers of Sunday evening helped to launch the seminar in an interesting manner. We hope others will, in our columns, bring some echoes of these gatherings.

In round table discussions on Monday—held in the session rooms of the city hall—valuable information was brought by such noted leaders as Edmund B. Chaffee and Harry A. Lurie, and many interesting elements of the social and economic problem were introduced.

The speaker to close the seminar, summing up the findings, was Rabbi Philip Bernstein, a brilliant young Jewish leader and pupil of Rabbi Stephen S. Wise. Sympathetically, fearlessly, and clearly did he present the differences between Christians and Jews which he felt should be definitely stated and recognized if our groups should co-operate in anything but a shallow, insincere, and hypocritical way. In this closing session, with his great audience sympathetically with him, he boldly and sincerely stated his convictions. There is no reason, he thought, why Christian and Jew could not co-operate. Everything possible must be done to strengthen morality and character. Various agencies for relief must be supported. Youth must be carefully safeguarded that they shall not be robbed of their best and become anti-social and altogether unmoral. We may get out of "depression," he said, but a lost youth can never be recovered. Youth is the hope of the country and its most priceless possession.

Of course he realized that the establishment of a better social order would allow wide divergence of opinion as to the steps necessary to be taken. But it must rest upon truth, justice, and peace. His pronouncements on the matter of just distribution of wealth and the rights of men to employment showed that his was more than an academic acquaintance with our economic problems.

In his concluding remarks, Rabbi Bernstein expressed his belief that there is a common vision in all religions that will help us all to arise to a better life, freed from intolerance, bigotry, and bitterness to more unitedly realize God's purpose; to move toward that day when all shall do justly, love mercy, live in peace with each other, and walk humbly before God.

Those who followed this dynamic young rabbi sympathetically will not soon forget his earnestness or lose the inspiration of the high light of his address summed up in a single quotation, "Follow thy vision, and God speed thee to the end."

President Roosevelt Chief topic of conversation for the past few days has been the change of administration at the nation's capital. Probably never before has a President been confronted on inception to office with so much at stake in this country and in the

world at large. Certainly, never since the inauguration of Washington and Lincoln has a President assumed his duties with the nation under so heavy a cloud, and with so heavy a burden to be taken up.

The inaugural, the tragic passing of Attorney General-elect Walsh, and the President's first proclamation—the Four-day Bank Holiday—are now matters of history. While this paper is being published the extraordinary session of Congress, immediately called by the new President, is convening. All face the immediate future hopefully and expectantly. May our God, whom the President acknowledged and upon whom he depends, give him vision, guidance, and strength.

It is freely admitted that this country is passing through a grave crisis and faces a new day. What it is to be no one dares foretell. We have now a President elected by an overwhelming majority, and who will, we presume, have the full backing of his party so completely represented in legislative halls. He has called to his cabinet able and dependable helpers. He is not the man voted for by many of our people. But Franklin D. Roosevelt is now *our* President, and as such will be supported by us all. Prejudice and partisanship will all be laid aside and we will all unite in wishing him God speed in leading this nation out of the slough in which we are mired and into the best things of life for us and for the whole world.

Well may every one make his own, in behalf of the President, the prayer for that purpose found in the *Book of Common Prayer*: "Almighty God, whose kingdom is everlasting and power infinite, have mercy upon this whole land; and so rule the hearts of the servants, *The President of the United States* . . . and all others in authority, that they, knowing whose ministers they are, may above all things seek thy honor and glory; and that we and all the people, duly considering whose authority they bear, may faithfully and obediently honor them, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and with the Holy Ghost liveth and reigneth ever, one God, World without end. Amen."

Our President enters his high office with the people behind him more whole heartedly than any President since the second term of

Wilson. The people are in humor for him to take upon himself most unusual powers for peace times. If Congress "shilly-shallies" he undoubtedly will ask for this power. The welfare of the nation, perhaps of the whole world, lies in his hands at the present moment. Much does he stand in need of the people's confidence, not only, but of the grace and guidance asked for him in our prayer.

As a free people we must grant him our confidence and moral support. Small fault findings and carping criticism must be banished. Mighty tasks and responsibilities laid by us upon our chief executive send him to his office fresh and buoyant, and after the grind of the years allow him to depart aged and broken. None of us can comprehend how tremendous and grave these burdens are. But we can pledge ourselves loyally to stand by in these trying times. No one must expect him to do the impossible. He goes to his task higher in the esteem of his fellows than when elected. In time of danger he has proved no coward and by his coolness gives courage to others. His immediate attack upon the serious banking situation reveals moral stamina. His personal history as shown by newspaper stories and magazine articles helps to inspire confidence and hope.

In our sincere gesture we must acknowledge our utter lack of sympathy with his position on the prohibition question. He will doubtless come to grief enough in that with people of the liquor element. There are other matters, too—will "the forgotten man" be remembered? Will the "new deal" be dealt? Nevertheless and however, it is ours consistently and loyally to prove our real citizenship. Hail to Franklin D. Roosevelt, the thirty-second President of the United States, our Chief.

FROM THE CONFERENCE PRESIDENT

There was never any question but what the delegates who will attend the General Conference at Milton would receive a cordial welcome. The Milton and Milton Junction churches have proved more than once or twice their spirit of hospitality and their ability to provide adequate and satisfactory entertainment for all who attend Conference. Now the setting for that kind of welcome to which we always look forward has been given the one touch which it seemed at one time might

be lacking. The Milton Church will have a pastor. The new pastor will be with them a few months ahead of Conference to give inspiration and help as capable committees work on their pre-conference tasks. Pastor Hill and the Milton Church are already acquainted with each other, so that it will not take long for them to get their stride. Soon they and the Milton Junction pastor and people will be working together, heart and hand, preparing for the entertainment of Conference.

It will be no new experience for the one who is president of Conference this year to be co-operating with Carroll Hill in a religious and denominational task. Of course the new relationship will be new to both of us. For several years Mr. Hill has been a faithful co-worker at Lewis Camp. We shall miss his valuable services there in the future. We shall be happy, however, to receive his greeting at Milton, and to feel the support of his leadership in the entertaining church.

AHVA J. C. BOND.

AMERICAN SABBATH TRACT SOCIETY— BOARD MEETING

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, February 12, at 2 p. m., President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, LaVerne C. Bassett, Herbert C. Van Horn, Courtland V. Davis, Asa F. Randolph, Ahva J. C. Bond, William M. Stillman, Jesse G. Burdick, Irving A. Hunting, Franklin A. Langworthy, A. Burdet Crofoot, Frederick J. Bakker, Mrs. Herbert C. Van Horn, Everett C. Hunting, Neal D. Mills, James L. Skaggs.

Visitors present were: George Main, Miss Dorothy P. Hubbard, Mrs. James L. Skaggs.

The board was led in prayer by Secretary Herbert C. Van Horn.

The minutes of the last meeting were read.

Corresponding secretary Herbert C. Van Horn reported as follows:

REPORT OF CORRESPONDING SECRETARY

On January 21, your corresponding secretary gave a report of his South-Southwestern trip to the Piscataway church on the invitation of the pastor.

With two other members of this board, the secretary attended the funeral services at Alfred, N. Y., of Dean Arthur E. Main, February 2. He was glad, officially and personally, to pay last respects to one loved and honored by us all.

A few tracts, SABBATH RECORDERS, and other pieces of literature have gone out from the office on request.

Some correspondence of rather unusual interest has been received and information furnished as asked for. Cheerful news comes from an inquirer on the Pacific Coast that happy and satisfying membership has been found with one of our Seventh Day Baptist churches in California. This Sabbath keeper had come to know there were Seventh Day Baptists from studying an old book of Baptist history. After correspondence with this office and some months of investigation, happy relationship with our people has been established. Brother Conradi makes helpful and encouraging reports of progress in Germany.

The most surprising correspondence, however, comes from a different part of Germany and wholly apart from our other interests there. It is from a group of "Sabbatarian Baptists" with headquarters at Jastrow, "descendants of Oswald Glait, who proclaimed four hundred years ago in Silesia and Bohemia the message of immersion in the faith and of sanctification of the seventh day." There are reported about one hundred twenty families with some members able to read English. Some of our literature has been sent to them.

Again we are reminded that God has not left his truth without witnesses during the centuries in the land of Huss.

Sincerely presented,

HERBERT C. VAN HORN,
Corresponding Secretary.

He also read a letter from L. Richard Conradi reporting on his work in Germany, and another from a group of Sabbatarian Baptists in East Prussia.

Leader in Sabbath Promotion, Ahva J. C. Bond, reported informally concerning his activities during the past month.

The monthly report of the treasury balances was presented for Treasurer Ethel T. Stillman by William M. Stillman as follows:

Tract Society balances:

General Fund	\$993.89
Denominational Building Fund	224.07
Maintenance Fund	651.00

By the payment of \$2,000 from the Maintenance Fund savings account to the General Fund to liquidate the remaining balance of the equipment notes due the Denominational Building, the following results were obtained:

(a) The General Fund paid the Plainfield Trust Company \$2,000 thus reducing its indebtedness there from \$9,500 to \$7,500.

The General Fund now owes the Permanent Fund of the Tract Society \$2,000. (The General

Fund indebtedness still remains \$9,500 but is split in two loans — \$7,500 to Trust Company, \$2,000 to Permanent Fund.)

(b) The Denominational Building reduced its indebtedness to the Permanent Fund from \$5,100 to \$3,100.

February 10, 1933.

The Committee on Distribution of Literature presented the following report which was adopted:

REPORT OF COMMITTEE ON DISTRIBUTION OF DENOMINATIONAL LITERATURE FOR JANUARY, 1933	
Number of tracts sent out	1,031
Number of SABBATH RECORDERS sent out ...	6
Number of regular RECORDER subscriptions discontinued	19
Number of newly-wed RECORDER sub- scriptions discontinued	3
Total discontinued	22
Number of new RECORDER subscriptions	3
Net loss	19
Number of 1933 Calendars sent out	1,085
Cost of 1933 Calendars	\$205.38
Received on accounts	\$99.77
Due on accounts	76.95
	176.72

Deficit	\$ 28.66
Number of calendars printed	1,200
Number of calendars on hand	115
Budget appropriation for calendars	\$225.00

No meeting of the committee was held this month.

Respectfully submitted,

JESSE G. BURDICK,
Chairman.

The Supervisory Committee reported informally.

The attention of the board was called to the fact that for more than ten years the financial support of William M. Stillman has made it possible for the board to carry on the work of the leader in Sabbath Promotion.

Voted that the board express to William M. Stillman its sincere appreciation of the special support which he has given the work of the leader in Sabbath Promotion during the past ten years.

Announcement was made of the death of Rev. Arthur Elwin Main, a former member of this board, at his home at Alfred, N. Y., on January 29, and the following minute was authorized:

It is with a profound sense of solemn sadness that the Board of Trustees of the American Sabbath Tract Society enters upon its records the death of Rev. Arthur Elwin Main, dean of the Theological Department of Alfred University.

For a generation, he was a member of this body; and from the time when, a full half century ago, his duties as Corresponding Secretary of the Seventh Day Baptist Missionary Society brought him into intimate contact with the activities of this board, down almost to the day of his death, his discerning eye, his wise counsel, his cordial, sympathetic, and active support, all contributed in full measure to whatever of success has attended our endeavor to lift Seventh Day Baptists to a higher plane of Sabbath observance and to make an intelligent and worth-while contribution to the movement to restore the Sabbath of Christ to the world-wide Church. His life has added to the richness of our endeavor and is our great gain; his death is our irreparable loss.

We bow our heads in submission to the divine law which governs the span of human life, and tender our warmest and deepest sympathy to his bereaved family.

It was voted that copies of the foregoing minute be sent to the surviving members of the family.

Voted that the chairman appoint a committee to arrange for a memorial service to Doctor Main to be held at the time of the regular meeting of the board in March.

Committee: Herbert C. Van Horn, William C. Hubbard, James L. Skaggs.

The president called upon George Main, who was present, to address the board. Mr. Main told of his pleasure at the action of the board concerning a memorial service for his father, of his interest in visiting the Seventh Day Baptist Building for the first time, and of his activities and interests in the promotion of the Sabbath truth.

Mr. Main discussed his work in the field of calendar reform. Ahva J. C. Bond and William C. Hubbard continued the discussion.

The minutes were read and approved.

Adjournment.

CORLISS F. RANDOLPH,
President,

COURTLAND V. DAVIS,
Secretary.

SERMON THEMES

(A Series)

WHAT ONE OF OUR PASTORS IS PREACHING

"GOD'S HOLY THINGS"

"His Holy Day—The Sabbath."

"His Holy Tabernacle—the Church."

"His Holy Law—the Ten Commandments."

"His Holy Temple—Our Bodies."

"His Holy Word—the Bible."

What are you preaching?

MISSIONS

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

A GREAT CONSTRUCTIVE FORCE

Some one recently wrote in a magazine article that true love is constructive. All will accept this statement. The unknown author of these words was not speaking of missions, but nowhere is the statement truer than in church and mission work. Love of self, contempt, hate, jealousy, and anger are destructive in any sphere. Families, churches, and nations in time will disintegrate under their influence. Indifference alone is deadly.

True love is more than an attachment. It adheres in the will and is "choice" fanned to a flame by the glow of emotion and guided by reason. It respects the personality of others and chooses their good and happiness. Those who truly love are not imagining evil in others or trying to find something to criticize; they are not working to get the advantage of their fellows; they are not even seeking for the best places to the disadvantage of others; they rise above those things which make working together difficult, if not impossible, in church, denomination, and state. In the thirteenth chapter of 1 Corinthians we have the picture of character molded and guided by love. It portrays the constructive force of love and we do well to keep it ever before us in mission and church work.

Brotherly love in its inception is the gift of the Holy Spirit. Like all the Christian graces, it is a thing that can be and needs to be cultivated. It may be more difficult for some to cultivate it than others, but that is not sufficient reason why any should give way to the baser impulses. We speak of "good nature," "good humor," and "good temper." We inherit good nature or ill nature. They are the dispositions with which we are born, and at the beginning of life we are not responsible for being good-natured or ill-natured. Good humor is the result of special and temporary surroundings. Ill-natured people are generally in good humor when everything goes their way. But good temper is not like good nature and good humor. It is something we cultivate and is the result of constant victorious effort to overcome ill nature

and ill humor till the good and beautiful become the permanent attitude of our characters. Good temper is the forces of the soul purified by the fierce struggles of life overcome and molded in love. Love is the chief element of good temper. There may be good nature and occasionally spasms of good humor without love, but there cannot be good temper without it.

In these days, so trying for churches and missions, special care must be taken that all be guided by the constructive force of love rather than by the opposite and destructive forces. "Let all that ye do be done in love," says Paul. As has been pointed out on other occasions the last few months, times of retrenchment are trying to all connected with mission work and there is particular danger that people give way to suspicioning evil, peevish faultfinding, jealousies, and all that is not lovely. This must not be. All must be doubly guarded and give Christlike love full sway. If some do forget to exercise the Christian graces portrayed so beautifully in the thirteenth chapter of 1 Corinthians, others must not yield to the temptation. "A soft answer turneth away wrath." "Let patience have her perfect work." It may be hard to do this, but it is the only way by which missions can ultimately triumph and the only way by which we can build Christlike characters.

LETTER FROM LIUHO, CHINA

DEAR MR. BURDICK:

It has been some time since I have written to you and now I am only writing a personal greeting because of the Christmas season. I know that it will be quite late but it will let you know that I have thought much about you and the other members of the board at this time when you are going through so much that is very painful. I am afraid that we who are affected by these changes which you have been forced to make are not as sympathetic as we should be with you who are facing these problems and difficulties and doing the best you can to solve them with as little suffering to others as possible.

As far as the personal part of this retrenchment is concerned I feel that it is only fair that we should share the sacrifices that the people at home are going through at this

time; but of course, I do deeply regret, as I am sure you do also, the loss to the mission work which is coming as a result of Mr. Davis' recall. [This letter was written before it was fully decided that Mr. Davis was to continue in China instead of Doctor Thorngate.] We hardly know which way to turn for we have no one who is willing or able to take the responsibility of the evangelistic work in the mission. Maybe it is our fault that it is so, but that makes it no less difficult now.

I have also been considerably disturbed at Doctor Thorngate's having resigned. I certainly hope that he will be sent back as soon as possible after his furlough expires for it is much better for the medical work to have him at the head of it. Of course, I know that it may be that, if the depression keeps up, the board will be absolutely unable to get enough money to pay the salaries of the reduced budget with the heavy interest. If that should be the case, of course, I know there is nothing to be done but to keep on as we are and do the best we can.

The board can be assured that I shall do my best to co-operate with them in any decisions they may be forced to make and I shall hold the fort to the best of my ability. We have gotten on very well thus far as to finances. Of course, we lost heavily during the war, but we have made up that deficit now entirely besides paying two months' salary to our new doctor. The young man we have is Dr. Lincoln Pan who was a student at Milton one year. He afterward went to Milwaukee and studied medicine there. He took his internship in La Crosse and came back here this fall. He had seen Doctor Thorngate in Milton and knew me when I was home. When he reached Shanghai he came right out here to see me before he went to his home. He said that he did not want to go into practice in the city and would like to work with us. I gave him a frank statement of our financial condition and of the possibility of our being interrupted by war and said that if he wanted to come to us and run the risks with us we should be very glad to have him do so. I promised him \$150 per month with his room, board, and washing. On either side we are free to terminate the contract at any time. Doctor Pan is from the same town as Mr. Chang Toong-ming, principal of our schools, and he is also a close

friend of his. Thus you can see that his interests touch ours in many places. His American background also makes his co-operation much more complete than would be possible with any other doctor whom we could have secured here. We feel that it was God's leading that kept us from making any contract with any one else and brought Doctor Pan to us. While he is not an avowed Christian, his attitude is not antagonistic and he seems interested. I think we should pray that he will become an earnest Christian and so be actively helpful in that way as he is being so efficient in the medical work.

The hospital has never been entirely filled since the war disturbance but we have had a pretty steady number, from forty to fifty most of the time. There has been a good deal of local work in the cheaper wards and good, full out-clinics all the while. Now with the new doctor we have a salary and wage outgo of nearly \$400 per month so that we have to have a pretty good, steady income to meet it and still make up the \$1,700 which we lost due to war conditions. I feel that it is not safe to run such an institution without a fair reserve, but we have enough now so that I feel that the medical work is on a fairly stable financial basis, barring any very severe setbacks. Of course, the winter months always show some deficit and are likely to show more than usual this year. I am writing thus fully because I think a few encouraging things may cheer your hearts in this time of discouragement.

At the same time I hope that the board will continue to look forward to the time when they can send Doctor Thorngate back to the medical work. The prosperous condition of the hospital is largely due to his work, and as long as a very heavy proportion of the patients are men, it is only right that a man should be at the head of it. In my judgment also it is quite essential that the real head should be a foreigner if the evangelistic spirit is kept up, and that is what we are here for. Besides, as you know, I am no longer young and cannot keep on with such work many years longer, probably.

I hope, Mr. Burdick, that you realize that in all I have said I have not the slightest feeling of criticism of the board. I know that you all have the good of the China mission

at heart as a part of world evangelism for which you stand. I know that you will do the best you can for this work. China needs the gospel more than it needs anything else, and I think the world needs a Christian China, too. I hope that you are all praying that we may be faithful to our great responsibility wherever we are.

May God bless you and give you strength and faith in this trying time. Give my greetings thus to all the board members, please. Thank you. With kindest regards,

GRACE I. CRANDALL.

Grace Hospital,
Liuho, Ku, China,
December 12, 1932.

STATEMENT ONWARD MOVEMENT
TREASURER FEBRUARY, 1933

	Receipts	July 1, 1932, 1933	February, 1933	Feb. 28, 1933
Adams Center	\$110.00		\$	382.16
Albion	\$ 10.00			
Missionary and Benevolent Society, special	33.33			
	\$43.33	65.33		
Alfred First	58.18	1,021.01		
Alfred Second		208.90		
Andover				
Attalla				
Battle Creek		40.25		
Berlin		195.08		
Boulder		9.18		
Brookfield, First		40.00		
Brookfield, Second		126.00		
Carlton		12.00		
Chicago		110.00		
Daytona Beach		35.00		
Denver		36.25		
De Ruyter		115.00		
Detroit				
Dodge Center		14.02		
Edinburg	6.75	27.88		
Farina		171.00		
Fouke		2.00		
Friendship	10.00	70.00		
Genesee, First	\$ 7.80			
Special	5.80			
	\$ 13.60	150.45		
Gentry	3.50	3.50		
Hammond		16.55		
Hartsville		2.00		
Hebron, First		50.00		
Hebron, Second		30.00		
Hopkinton, First				
Christian Endeavor society, special	6.00	282.50		
Hopkinton, Second	1.20	20.50		
Independence		302.00		
Jackson Center		47.45		

Little Prairie	8.00	
Los Angeles	3.00	78.00
Lost Creek		185.00
Marlboro		92.32
Middle Island		17.00
Milton	113.30	1,246.17
Milton Junction		340.45
New Auburn		7.00
New York City	\$ 21.31	
Special	25.00	
	\$ 46.31	466.89
North Loup	\$ 13.00	
Special	10.00	
	\$ 23.00	94.00
Nortonville		71.10
Pawcatuck	\$175.00	
Christian Endeavor Society special	6.00	
Junior Christian Endeavor society, special	2.00	
	\$183.00	1,687.00
Piscataway	32.00	229.27
Plainfield		1,078.00
Portville		
Richburg		107.50
Ritchie		6.00
Riverside		326.00
Roanoke		
Rockville	\$ 11.50	
Christian Endeavor society, special	2.50	
Junior Christian Endeavor society, special	.50	
	\$ 14.50	79.50
Salem	35.00	855.00
Salemville		43.14
Scio		
Scott		4.25
Shiloh		352.05
Stonefort		
Syracuse	3.00	36.90
Verona	\$ 12.00	
Special	13.00	
	\$ 25.00	85.00
Walworth		20.00
Washington		
Waterford	\$ 8.00	
Christian Endeavor society, special	3.00	
	\$ 11.00	162.00
Wellsville		
Welton, interest Deacon J. O. Babcock Bequest, special	15.00	86.94
West Edmeston		26.00
White Cloud		176.07
Individuals		
Mr. and Mrs. Charles Thorn-gate, special	\$ 5.00	
Mrs. M. M. Lanphear	1.00	
	\$ 6.00	191.50
Interest		1.58
Southeastern Association		30.26
Conference collections		400.66

Western Association	20.00
Woman's Board	50.00
	\$12,246.56

February receipts:

Budget	\$635.54
Special	127.13
Total	\$762.67

Disbursements

Missionary Society	\$191.08
Special	66.30
	\$257.38
Tract Society	\$ 51.88
Special	17.50
	69.38
Sabbath School Board	37.00
Young People's Board	9.24
Woman's Board	\$ 5.40
Special	43.33
	48.73
Ministerial Relief	13.88
Education Society	16.80
Historical Society	3.84
Scholarships and Fellowships	10.80
General Conference	\$ 44.68
Preferred Claim	200.00
	244.68
Debts	15.40
	\$727.13

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,
March 1, 1933.

THE CHOICE

And one man said:
"All hope is dead
And I wish that I were, too!
For rough is the way
And the skies are gray
And I can't get work to do.
I've lost the things which I thought were mine,
And it's now no use for the sun to shine."

In similar straits,
Betrayed by the fates
And stripped of his worldly gear,
Another man said:
"Well, I'm far from dead,
And I don't want to die this year!
There's a lot proved false which I thought was true,
But I want to be here when the sun breaks through."

All men must choose
Of these opposite views,
And it's easy enough to fail.
If you're willing to quit
You can argue for it
With a truly deplorable tale;
But always the difficult thing to do
Is to stick to a problem and see it through.
Selected.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

CONSTITUTION AND BY-LAWS

FOR THE USE OF WOMEN'S SOCIETIES OF SEVENTH DAY BAPTIST CHURCHES

[The following Constitution and By-Laws were prepared by a committee from the Woman's Board and approved by the board for use in women's societies of Seventh Day Baptist churches. Requests for such had come from time to time, and the board is now glad to present the following for your use.]

CONSTITUTION

ARTICLE I

Name

The name of this society shall be (name of society).

ARTICLE II

Object

The object of this society shall be: to become an active unit of the church, for the promotion of religious ideals, social progress, and for general uplift; and with all other members of the church to be ready to take action upon matters financial and fundamental to the welfare of the church, and to encourage activity in support of home and foreign missions.

ARTICLE III

Membership

Anyone receiving a two-thirds vote of the members present when her name is presented may become a member of this society.

ARTICLE IV

Officers

The officers of this society shall be: president, vice-president, secretary, and treasurer, all elected annually by ballot, to serve a period of one year or until their successors are duly elected, and whose term of office shall begin immediately after their election. The election shall take place at the first meeting following the beginning of the church year.

ARTICLE V

Amendments

This constitution may be amended by a two-thirds vote of all members present at any

meeting, provided a written proposal of such amendment has been given at the previous meeting.

BY-LAWS

BY-LAW I

Meetings

Section 1. This society shall hold meetings once monthly.

Section 2. The president shall have power to call special meetings.

Section 3. A special meeting may also be called upon the majority vote of members present at any regular meeting. Five members shall constitute a quorum.

BY-LAW II

Duties of Officers

Section 1. The president shall preside at all meetings of the society; shall diligently strive to promote the welfare of the society at all times; shall stimulate the interest and co-operation of the members present by precept and example; and shall otherwise direct the affairs of the society, subject to these By-Laws and the majority vote of the members.

Section 2. In the absence of the president the vice-president shall assume the duties of president.

Section 3. It shall be the duty of the secretary to keep the minutes of all meetings, the record of the names and addresses of all members, and to be the custodian of all the society records.

Section 4. It shall be the duty of the treasurer to report monthly the receipts and disbursements of all moneys; to secure vouchers for all such disbursement; to render at the close of the year a complete statement of the finances and to be custodian of, and responsible for, all funds of the society.

BY-LAW III

Dues

Section 1. Annual dues may be fixed by the society.

THANKS

From Providence, R. I., comes a crisp, new \$2 bill "for someone's RECORDER." No name was attached to the letter but the gift is none the less appreciated because of that. Such gifts to the "Fund" enable us to send the SABBATH RECORDER to those who would not otherwise be able to have it. Yes, we thank you.

Young People's Work

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

"IT IS TO THINK"

Be strong!
We are not here to play, to dream, to drift.
We have hard work to do and loads to lift.
Shun not the struggle. Face it.
It is God's gift!

Be strong!
It matters not how fierce and long the fight,
How deep entrenched the wrong; how hard the right.
Count not the cost, but pay it.
It is thy gift!

—Maltbie D. Babcock.

THE FELLOWSHIP OF THE YOUNG PEOPLE'S BOARD

For some time the Young People's Board has been having supper meetings, that is the members have brought in food and we have had a pot-luck supper (but planned) and then followed it with the regular monthly business meeting. Mrs. B. F. Johanson and Mrs. E. H. Clarke, wives of two of the board members, have been planning and managing these good times. On the night of the January meeting we greatly enjoyed a pancake supper. These started with the idea of a light lunch, but all have been real meals. Much thanks is due to the ladies who so kindly give of their time each month.

These informal times together afford opportunity for fun and fellowship, but they also give more time for informal discussion of the problems of the board. I feel that they are very worth while, and I know that they have helped me to become better acquainted with the members of the board. We have a splendid working group of youth and adults this year.

M. J. B.

YOUNG PEOPLE'S BOARD MEETING

January 14, 1933

The regular meeting of the Young People's Board was held in the social rooms of the Battle Creek Seventh Day Baptist church.

The meeting was called to order by the president, Miss Marjorie Burdick. Doctor Johanson offered prayer. In harmony with the Trek Campaign being carried on among the societies Miss Burdick read several Bible

selections, recounting some treks made by great Bible characters — Abraham, Moses, David, Christ, Paul. The board members joined with Miss Burdick in singing, "O Master Let Me Walk With Thee."

Members present: Marjorie Burdick, B. F. Johanson, E. H. Clarke, Roderick Moulton, Richard Burdick, Ruby C. Babcock, Mrs. W. B. Lewis, Nettie Crandall, Bess Boehm, L. E. Babcock.

Visitors: Mrs. B. F. Johanson, Mrs. E. H. Clarke.

Reading of the minutes of the previous meeting.

The treasurer, E. H. Clarke, read his report for the quarter ending December 31, 1932.

TREASURER'S REPORT

Dr.

Amount on hand October 1, 1932\$1,145.53
Onward Movement 145.53

\$1,291.06

Cr.

Miss Marjorie Burdick's salary\$ 200.00
Purchase of typewriter 35.00
U. S. Typewriter Co., supplies 9.45
Mrs. Nettie Crandall, Junior supplies .. 10.00
Miss Marjorie Burdick, board expenses 79.23
A. W. Peters, typewriter repairs 8.50
Balance 948.88

\$1,291.06

Communications received:

Invitation to attend the Michigan State Christian Endeavor business meeting.

George L. Hamlin, Iowa State Christian Endeavor secretary, asking about our societies in Iowa, pledging his support and expressing his appreciation that Miss Burdick was present at the Field Secretaries' Union meeting in Chicago.

From Alfred Perry, associational secretary, central New York.

Carl C. Crouse, Calora, Neb., asking for "Newsbits" and expressing the hope that they could organize a society there.

Alma Bond, Nortonville, asking for suggestions for their society.

International Society of Christian Endeavor, in regard to the Dime Tower to raise funds for the deficit.

Voted to enclose "Dime Card" with "Newsbits."

International Society of Christian Endeavor, Carlton M. Sherwood, enclosing his report to the trustees of the International Society of

Christian Endeavor, which he gave in New York City recently. Also notification of the election of the president of the Young People's Board a trustee of the International Society following the Christian Endeavor Field Secretaries' Union Meeting which she attended.

Report on questions for intermediates in October "Newsbits" from Intermediate Christian Endeavor, North Loup.

Report from Shiloh on "trek."

Editor H. C. Van Horn, concerning publication of a continued story in the SABBATH RECORDER.

Mrs. Haddock—an informal report from Berea.

Albert Rogers sent papers for the RECORDER and a good suggestion for "Newsbits."

Trevah Sutton, enclosing letter and paper for the RECORDER.

Letters were written to C. A. Beebe, Editor H. C. Van Horn, Miss Johnson, Michigan Christian Endeavor Union, and to Miss Alma Bond.

Trek sheets were received from Ashaway and Shiloh.

Report of Junior superintendent, Mrs. Nettie Crandall:

Your Junior superintendent would report that topics for the Children's Page of the SABBATH RECORDER have been prepared. Helps for the superintendents of juniors of pre-junior age and "Junior Jottings" have been sent out to thirty societies for January and February.

Mrs. NETTIE CRANDALL,
Junior Superintendent.

Mrs. Bess Boehm prepared intermediate topic material for February "Newsbits."

Mrs. Ruby C. Babcock prepared topic material for seniors for February "Newsbits."

Field committee recommended that Miss Burdick assist the Battle Creek Christian Endeavor societies with the Christian Endeavor Week program, February 3 and 4.

The field committee also recommended that Miss Burdick be sent to the meeting of the International Council of Religious Education meeting at Chicago, February 8, 1933.

Miss Burdick prepared a "Trek Social" to be used during Christian Endeavor Week.

Reading and correcting the minutes.

Adjournment.

MARJORIE BURDICK,
President,
L. E. BABCOCK,
Recording Secretary.

THE FELLOWSHIP OF PRAYER

Wednesday, March 22—(Read Psalm 33: 8-11, 20-22)

FOUNDATION OF HOPE

Moffatt's translation gives the twentieth verse of this old Psalm a new meaning. "And we rest our hopes on the Eternal." Without hope and sleep, a wise man once said, we could not go on. But we need something upon which, someone upon whom, to rest our hopes. If we had no foundation for hope save our own uncertain spirits, our highest hopes would be at the mercy of our own weaknesses. God is the sure foundation of all human hope. His laws as we obey them guarantee our enterprises. Our little lives are only a breath in themselves but in the current of God's power and wisdom they share the strength of the Eternal and we may see the gleam of hope beyond every shadow.

Prayer: Thou hast given us the gift of hope, Lord of all our hopes. Grant us the grace to hope wisely and bravely because our hope is in thee. Because we have so little in ourselves to assure us, may we look beyond every defeat and disappointment to the triumph of thy power in every righteous enterprise and find thy light on every road as yet untraveled. In his name with whom hope was reborn. Amen.

Thursday, March 23—(Read Psalm 36: 5-9)

THE FOUNTAIN OF LIFE

There is, then, a fountain of life, a central spring from which all the streams of life are fed. We have always wondered about life—what it is, whence it comes. It is, says the Psalmist, the current of the Divine. It flows through the forests and the meadows; it animates all living creatures; it rises to its purest height in the human soul. If life is failing it must draw its new force from the fountain of its being. Our spirits are renewed when we open them to the quickening power of God. There is, then, a master light of all our seeing. Wherever we turn we are in the dark without God. All our knowledge is incomplete save as we see the meaning of life and the reason of the world in God. He is the light beyond the sun, the glory beyond the stars.

"Our little systems have their day,
They have their day and cease to be,
They are but broken lights of thee
And thou, O Lord, art more than they."

Prayer: "Lord of all being, throned afar," we thy children turn to thee for the fullness of life which our restless spirits are always seeking. We turn to thee for the light without which we grope amidst our shadows. May we find life's own fountain in thy presence and in thy light may all our darkness be scattered. In his name who is the Light of the World. Amen.

Friday, March 24—(Read Psalm 37: 1-6)

THE WRONG KIND OF FRETTING

One can sympathize with the Psalmist. According to all the rules of morality the ungodly ought not to prosper. Actually they do and

their apparent success is sadly perplexing. It has first and last fretted really good people and even made them envious.

The Psalm forbids such fretting. It does not ask us to blunt our sense of sin or have no concern for or about evil doers. Someone must have a great deal of concern both for and about them and their deeds. It does ask us to trust God's moral order and to weigh the consequences of right and wrong in their own proper scales. Character is God's appointed reward for goodness and time is always on the side of the good. Lawless prosperity does, sooner or later, wither; the wage of goodness is imperishable. Trust in the Lord and do right and life will have at the heart of it a strength and peace which are his supreme rewards.

Prayer: Save us, we beseech thee, O Lord of the just and unfailing, from envy of the prosperous and from any fretting distrust of goodness. Establish us in the great confidences, correct our heart's desires to the end that we may ask of thee the peace of a good conscience and the joy of well-doing and, leaving all the rest to thee, go on with an inner quietness and an assurance of thy loving forever. In his name who made the Eternal his delight. Amen.

Sabbath, March 25—(Read Psalm 39: 4-7)

"WHAT'S THE USE?"

This passage has furnished a great liturgy the august phrases with which we are summoned to consider the brevity of life. It voices the still, sad music of mortality and expresses a mood into which we all occasionally fall though we cannot set it to such a noble music. The sense of the seeming futility of what we are doing will now and then set in upon the bravest of us like a tide. The disproportion between what we want to do and the time we have to do it haunts us darkly. Things become unreal and "man's busy life is but a phantom."

Such a temper is natural but it is ignoble. Earthly life is brief but its very brevity is another challenge to the high conduct of it. If we have only today, today should be used and lived to our best. It is not the brevity of time but our poor use of it which makes life a phantom. Life may be, if we will have it so, an enterprise of which time is always a servant, never master.

Prayer: O thou from whose hand the years are measured out, grant unto us to accept with gratitude the measure of our days and number them not by their swift passing but by the gifts they bring. And though we be solemnized by the brevity of our appointed years, may we not thereby be too much cast down but so employ them as to grow in grace and knowledge, and make of the temporal a preparation for the eternal. In his name whose ministry is everlasting. Amen.

Sunday, March 26—(Read Psalm 39: 11-13)

"GUESTS OF THE ETERNAL"

Though we sadly think of ourselves as wayfarers and sojourners, guests for a night, yet we

are "Guests of the Eternal." If we are "Guests of the Eternal," the enterprise of life is full of glory. We are not commonly slow in telling our friends of any hospitality we have had from distinguished hosts, for we consider ourselves dignified by such consideration and we try in manners, talk, and clothes to be worthy of the high courtesy. If then we are guests of God in this star-domed house—the earth—how nobly we ought to bear ourselves though our stay may be short. We should be careful of the house and its furnishings, courteous to our fellow guests. We should strive in every way to please our host and think not so much of the brevity of our stay as of the wonder of being asked at all. And we may confidently hope, if we are good guests here, to be asked for a longer stay in another house.

Prayer: O thou who hast called us to be thy guests and touched our temporal lives with the intimation of the Eternal, may the sense of the enduring brighten all the swift passing of time. Hallow our spirits and dignify all our enterprises by the revelation that we sojourn here upon thy invitation and may we so conduct ourselves as to be worthy of thy Divine hospitality. In his name who came to prepare for us a place in heavenly mansions. Amen.

Monday, March 27—(Read Psalm 43)

ARE WE DOWNCAST?

Since our souls are the highest, bravest part of us, their getting "downcast" is a very serious matter. When the supreme command is discouraged, the whole army loses confidence. A downcast soul shows in the face, colors the voice, slackens the will. We need more than almost anything else to examine our discouragements and see whether there is any real occasion for them.

For we do have the power to inquire into our own states of mind and feeling. They are changeable enough and, in their weaker moments, need to be wisely dealt with—also, as far as that goes, in their more exuberant moments. Our feelings are often poor registers of any situation. "Why art thou cast down?" It may be weariness—then rest. It may be some contagion of popular feeling; assert your own independence. It is very likely because we have got things out of proportion—and been disappointed in the inconsequential, and it is, most of all, because we have yielded to discouragement through the lack of a strong supporting faith. If we have nothing to hold us up save ourselves, we are easily cast down. If we rest in the certainty of God's power and way, we may be shaken but never overthrown.

Prayer: Grant unto us, O God whose ways are sure and whose power sovereign, so to rest in thy love and exercise ourselves in obedience to thy will and seek thy steadfast ways as never, in the citadels of our souls, to be cast down. Forgive us our needless discouragements, endue us with constant spirits, send out thy light and truth, let them lead us. In his name whose strength was in thee. Amen.

Tuesday, March 28—(Read Psalm 48: 10-14)

COUNTING UP OUR TOWERS

We also may profitably count our towers and review our bulwarks. We grow dreadfully fearful often when there is no occasion because we will not take account of the elements of strength and defence in our lives. The loyalty of one's friends is one tower, a family which holds and works together is another. Courage is a strong tower; a consistent life with nothing to hide may stand fore-square to all the winds that blow. Faith is a tower and God is always our sure defence. Let us look away from our fears to our defences; they are more than we dream and in their shelter we are secure.

Prayer: God of our Fathers, known of old, strength of the far-flung battle line of our souls, teach us anew to consider the supports and defences of our lives. Give us the vision not only of the seen but the unseen. Forgive us our baseless fears. Wall us with courage and establish us in trust not only of ourselves but of thee. In his name whose life was never shadowed by any fear. Amen.

MEMORY OF DEAN MAIN

(Remarks made by Rev. William W. McCall, D.D., pastor of the First Presbyterian Church, Hornell, N. Y.; and secretary of the Ministers' Association of Hornell and Vicinity, on February 2, 1933, at the memorial service held for Dean Arthur E. Main in the First Seventh Day Baptist church, Alfred, N. Y.)

Others have spoken to you of the life of Dean Main and of different phases of his life work. Allow me to speak of just one of the many "by-interests" of his life, those extra-curricular interests not directly connected with the university or the denomination.

I speak as the representative of the churches of the community and the Ministers' Association of Hornell and Vicinity. This is an association with a membership of about forty, representing more than thirty churches in Allegany and Steuben counties and eleven different denominations. For thirty-two years Dean Main was a member of this association and during all that time he has been regular in attendance and faithful in the performance of every duty.

Here was a man whose sympathies were wider than any one denomination or group of denominations; one whose interests went out beyond his own special field of philosophy and theology; one who was concerned with all that is human. He was interested in history, economics, and literature because these things enter so largely into man's life. He enjoyed the fellowship of all ministers because he regarded them all as brothers.

One of his strongest desires was to see a union of all the churches. So he was active

in the work of the Federal Council of Churches from its beginning. That is one reason also that he felt such an interest in the Ministers' Association, representative of so many denominations; to him it was typical and prophetic of a closer organic union of the churches.

He held strong convictions and was always ready to defend them; but he kept an open mind and was willing to listen to a statement of the convictions of another; without compromising his own beliefs, he knew how to be tolerant of another's faith.

Not a small part of his work and his influence was his association with the ministers of the community. Week after week throughout all these years he has met his fellow ministers and has shared in their discussions of many and varied topics and in the more informal fellowship of the dinner table. His influence on these ministers and through them on the churches, not only of this whole community but wherever those men have later ministered, has been profound and has always been for open-mindedness, tolerance, and loyalty to the gospel.

Sensible of their deep loss in the death of this brother, the churches of this community and the members of this association would also record their gratitude to God for the blessing of his example and fellowship through the years. "He being dead yet speaketh."

CHILDREN'S PAGE

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

GOD'S LAWS FOR NATURE

GOD'S CARE FOR US

1 PETER 5: 7

Junior Christian Endeavor Topic for Sabbath Day, March 25, 1933

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

At times, I know, we wonder why it is that some of God's children die of starvation. It is not because God has not provided enough food for all, but because many of his children are selfish and do not share with those who do not have enough. How terrible it is to know that in many places food just wastes away, while in other parts of the world people are dying of hunger! When you have more than you can eat or should eat, think of those

who never have their hunger satisfied, but are always hungry. Which one of God's laws have men learned to take advantage of in shipping fruit to the East from the Pacific coast? Why is it that some people are not willing to share food with others? In what part of the world are people starving? Are there any without enough to eat in your own city? What is your church doing about it? What are you juniors doing about it? I am sure God depends on those of us who have plenty or more than we need to help provide for those who do not have enough. How can we help those in other parts of the world?

Although our parents buy and prepare food for us to eat, we know that if it were not for the farmer who produces it, we would not have it. Whom does the farmer have to depend upon in order to raise what he sells? Tell of different foods you eat, how they were raised, and the different things that had to be done to them before they reached you. We find that in everything we have, if we trace back far enough, God is the one who created it for our use. All good things which we have show his loving care.

HOW SUSAN SAW

Sarah had just thrown some crumbs from the window of her country home. She said to her blind sister, Susan: "The ground is all covered with snow, sister, and the trees look beautiful this morning as the sunlight makes the snow on them sparkle; and the hungry little chickadees are hopping about eagerly picking up the crumbs I have thrown them, for everything is so buried under snow that nowhere can they find food. How I wish you could see them!"

"I do see them," was Susan's quiet answer. "Your description has made me see it all."

Not with her sightless eyes could Susan see these things, but through the eyes of her mind. We do not see God with our physical eyes when we look on the things he has made, but with the "eyes of our mind" we can come to know how wise and great God is to make our marvelous world, and how good he is to provide for all the wants of his great earth family. We can see his loving care in the wonderful bodies he has given us, the air he gives us to breathe, the light that we may see, the rain that waters the earth and gives to animals and human beings water to satisfy

their thirst. All nature shows us how good God is to give his creatures such an abundant supply of all needed things. Above all, his great gift of Jesus to die for us shows us his great love.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

My mama read Sandra's letter to me, and I want to tell you that I am a little girl in Milwaukee, Wis., who used to live in Sandra's town, and many of my folks are there.

My own mother died when I was very little, and I have been here in my new home almost two years. I am three and a half years old; I weigh forty pounds, and I have yellow curls.

I have lots of dollies, a little black dog named Tinker, and so many playthings. When papa comes home from school we have parties in the playhouse and eat crackers.

Sometimes I go to the Presbyterian church where my sister Genevieve is organist. Last week we visited my brother Garrett in Chicago, and next week we are going to Milton to church.

I will want mama to read me more about your little friends.

Sincerely,

One of them,

MARGARET BEIREIS COON.

1434 S. 75th Street,
Milwaukee, Wis.

DEAR MARGARET:

I think it was pretty nice of your dear mama to write this nice letter for you. I expect she has told you that she and I are very good friends though we have not seen each other for quite a long time. Isn't it lovely that since God had to take your first mama to live with him that you have such a kind new one?

Of course you have great fun with Tinker. I used to have a cute little black puppy named Prince when I was a little girl, but I couldn't keep him long because he was always in mischief and liked to tear things up. One day my little cousin was visiting me and Prince jumped on her and tore her pretty new dress. The next day my papa gave Prince away to a man who happened to come by and we never saw him again. Of course he was just

a baby dog. Perhaps when he grew up he was a well behaved dog. I'm pretty sure your Tinker is a good little dog, since you can have him for a playmate.

Please say "Hello," to your papa and mama for me, for I count them among my good friends.

Your true friend,
MIZPAH S. GREENE.

IN HONOR OF GEORGE C. STEBBINS

[We are glad to give place to this message from Rev. Alva L. Davis of Verona, N. Y. The earliest remembered hymns of our youth were written by members of the group mentioned by Doctor Davis. How the heart thrills even at this moment as memory stirs the words of some of these sacred old gospel hymns. We trust that Brother Davis will later send us a copy of the biographical sketch prepared for the memorial service. He has done us all a real service in sharing with us the letter from Mr. Stebbins.—Editor's Note.]

DEAR HERBERT:

You probably know that February 26 is the birthday of George C. Stebbins. He is the sole survivor of that group of hymn writers—composers and singers, who, for a half century, sang the gospel around the world. That group included Ira D. Sankey, P. P. Bliss, Charles M. Alexander, W. H. Doane, E. O. Excell, Robert Lowery, George R. Root, John R. Swinney, D. B. Towner, H. P. Main, James McGrannahan, George C. Stebbins, and possibly others—all of whom labored at various times under the leadership of Dwight L. Moody, two generations ago.

Mr. Stebbins did not write the words of any of his songs, but aside from the hundreds of hymns for which he furnished the music, he did that which is not often successfully accomplished: he created new musical settings for many old hymns, giving them additional use, beauty, popularity, and power. On the twenty-sixth, Mr. Stebbins will be eighty-seven years old. A permanent affliction prevents this "Grand Old Man of Evangelism" from hearing or singing the music he so much loves. But he has not discarded his working togs, as frequent songs still come from his prolific pen.

Among the many songs of Mr. Stebbins which have stood the test of time may be listed the following, in order of their popularity: Saved by Grace; True-hearted, Whole-hearted; Evening Prayer; I've Found a Friend, O Such a Friend; Have Thine Own Way, Lord; Jesus is Calling; and Jesus I Come. It might be of interest to know that it was at

Providence, R. I., where Mr. and Mrs. Stebbins first sang that immortal hymn, "Saved by Grace," which he had written to the hymn of Fanny J. Crosby at the request of Mr. Sankey.

Next Sabbath day (February 25) we are to observe as music Sabbath, when I plan to preach on "The Power of Music." In honor of Mr. Stebbins we shall sing only songs of his composition. In preparation for this service some weeks ago I wrote Mr. Stebbins, telling him of our plans, and closing my letter made this request:

"Can you not send us a message to be read at that time? We know that many demands are made upon your time and strength, for you belong to all of us now. There are many here who love you because you have blessed them through your songs. As you sit in the autumn time waiting for the hour when the Lord whom you have so faithfully served shall open your ears to the music of the Homeland, tell us what it is like. As author of that immortal hymn, "Saved by Grace," tell us what it means to you at eighty-seven. Maybe that is asking too much. But if you can find time to send us just a word of blessing for our service you will have our deepest gratitude."

In response I received the following letter which I wish to share with others:

Verona, N. Y.,
February 22, 1933.

DEAR MR. DAVIS:

I have your kind letter of the eighteenth in which you tell me you are planning to preach on the subject of "Music" on the anniversary of my birth, and that it is your purpose to sing at that service only hymns of my composition. In acknowledging the receipt of your letter I wish to assure you that I take it to be a distinct honor to me, and as such I am deeply grateful to you. I appreciate very sincerely, too, that your people think so kindly of my music, and through it and its appeal to them, of its author, and I wish to express my thanks to them.

But may I ask them to recall that much of their appreciation of it is due to the fine sentiment, often very beautiful, to which it is set? For instance, how much would the music of "Saved by Grace" appeal to them apart from the beautiful hymn of Fanny Crosby's? This applies to all hymns that we have come to love so well, does it not? And but for the words it may be truthfully said but little of the music of hymns would ever be known. It is the uniting of the two that makes the appeal to the heart, and that lingers long in the chambers of one's memory.

Who cannot recall the voice of a mother singing some song or hymn she loved? One of the beautiful memories of my mother, who had a

sweet voice, is that it was often heard in prayer meetings in the schoolhouse across the road from our home in the country, as well as in the home. I can never forget my singing with her at the bedside of a sick and suffering uncle when I was about thirteen years of age—she singing the melody and I the alto . . . Nor can I forget the song we sang at the time, the chorus of which reads:

"Oh, come angel band, come and around me stand, and
Bear me away on your snowy wings to my immortal home,"
which was one of the earliest of the class of hymns that have since come to be known as "Gospel Hymns."

Please give my love to your people, and assure them that I shall think of them honoring me by singing my hymns as a very happy event of my birthday celebration.

Thanking you, dear Mr. Davis, for your gracious letter, and wishing for you and your people great blessing upon your work, and also much blessing as you speak of "Music" and its power over the hearts of mankind wherever its sound reaches their ears,

I am sincerely and gratefully yours,

GEORGE C. STEBBINS.

19 Verona Place,
Brooklyn, N. Y.,
January 20, 1933.

OUR PULPIT

TITLES IN FOOTPRINTS

BY REV. LOYAL F. HURLEY

(A New Year's sermon to young people, given at Adams Center, N. Y.)

"Every place whereon the soles of your feet shall tread shall be yours." Deuteronomy 11: 24.

It sounds like magic. Every child knows the story of Aladdin's lamp which granted the wish of anyone who rubbed it. And this seems almost as magical. "Walk on it and it is yours." That's nearly as easy as wishing!

I have been told the story of the man in the early days of our country who was offered all the land he could walk around in a day. What a chance! He decided that he would have all he could. So on the day appointed he started at the first peep of sunrise with a very clear-cut idea of just the parcel of land he would walk around. But his greed was greater than his strength and endurance and he fell dead from exhaustion on the home stretch. But this promise is different. You do not need to walk around it. Just walk.

As much as—just as far as you go, it's yours! The title deed to your possessions is in your footprints.

It may help us to grasp this teaching if we look at its setting. The chapter in which it is found is in three sections. The first begins with a command to "love the Lord your God." The other sections begin with an "if you love the Lord your God." And the promise is in the last section. Read the entire chapter.

A promise, strangely like this, had been made long before to Abraham. "Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Genesis 13: 17. And now, after the passage of several centuries, it is made to his descendants.

And what a strange land it was to them. They had lived in Egypt until some forty years previous. And Egypt was a land of constancy. It was made and kept by the River Nile. Egypt was both watered and fertilized by the regular overflow of that mighty stream. Constant as the seasons, that was.

But this new land was hilly with little chance of irrigation, and the rainfall was uncertain. It would need the constant attention of God!

God's care, however, was very real to this people. Did they not remember the plagues of Egypt? Had not God saved them at the Red Sea? Had he not fed them during all the years of the wilderness wandering? Such a God surely could give them the land! They were urged to love him, not merely for a reward, but because he had loved them first, and was worthy of their love. So, loving and trusting God, they had land if they entered it. The title would be in their footprints! What shall we think of that principle?

I. A title is not always an unmixed blessing. Property represents value. But it represents much more. It means responsibility, and taxes, and insurance—and today, usually loss!

So Canaan was to become the property of this people. But in gaining this land they secured also the enemies who dwelt within it! And the grasshoppers, and locusts, and droughts! Their gift was accompanied with a warning. Blessing and curse were both set

before them. And the gift might prove either!

II. A title in footprints is a *universal principle*. The Seventh Day Baptist Building belongs to the whole denomination. But it belongs in a deeper sense to those whose feet have stepped within its doors. Its beauty and utility and significance belong most to those who use it.

Travel makes the world your own. Personal experience gives real ownership. The World's Sunday School Convention and the Seventh Day Baptist General Conference took some of us to the Pacific coast a few years ago. Many times we had read of the wonders of the West. But one by one they became our very own as we viewed, or climbed, or entered. Pike's Peak, the Garden of the Gods, the Mormon Tabernacle with its mighty organ, the Great White Throne, deserts, Tia Juana with its glittering degradation, the Big Trees, Chinatown, Mount Shasta, the Columbia River, Mount Hood, Mount Rainier, Vancouver—one by one they became our own. We had seen the Indian head on the bull moose nickel. But one day we saw Three Guns White Calf himself. And we treasure his photograph with his own signature written in symbol as we watched!

Oh, you see what is meant. It is personal experience that gives ownership. The words of a great general of long ago are literally true in life, "I came, I saw, I conquered"! The title is in your footprints!

No book is yours until your mind walks through it. No friendship is yours until your heart has entered it. No beauty is yours until your own soul has captured it, encompassed it. The title is in your footprints. The footprints of your body and mind, your heart and aspiration, your purpose and will, these determine your possessions. And blessing and curse are set before them all!

III. The future is an untrod road. In fact, dozens of roads lie open to you. Which one will you take? Your choice will determine your possessions.

Most young folks today are walking the pathway of Education. But take heed how and where you walk. If you do all your intellectual travel in the field of history, you cannot possess literature. If you do all of it in the field of language, you cannot possess

science. Ponder the statement of that wise man who said, "If you read this book, you cannot read that." Take heed where you walk in the field of education. If you study only what you *like* you may miss what you *need*! "The good is the enemy of the best."

But some will say they are going to walk the path of Profit and Greed. All right. You may. And there is still some profit to be made—certainly not so rosy a prospect as was presented a few years ago. Nevertheless, the road lies open and you may take it if you will. But remember, a title deed is not an unmixed blessing. In seizing your profits you may hasten the day when the suffering millions of the earth will hurl this whole profit-taking system into oblivion, and set up some other system—socialism or communism or some other ism—whether we like it or not.

Others may decide to walk the road of Pleasure and Appetite and Passion. All right. You may. This roadway is wide and worn smooth by the feet of the millions who tread its surface. And God has made your body so that, for a while at least, it will respond with its thrills to all the various titillations of the flesh. But remember, while you are getting your thrills, you may be getting a father whose nights are sleepless, and a mother who spends the hours in weeping and prayer. You may destroy the power of your mind and prepare your body to rot away with loathsome disease. You may walk that path if you choose, but you will also have to accept the title deed which your footprints bring you. "Every place whereon the soles of your feet shall tread shall be yours" — and you have to take it with its mingled blessing and curse. It is yours. You walk into your inheritance.

That is why we should never walk any road in which the Master of Life will not accompany us. He knows the roadway whose inheritance is really worth having. You may walk by his side down any roadway of worthy education, noble endeavor, or kindly service. But he will not accompany you on any path of ease or indifference, appetite or lust, selfishness or greed. If you follow him you may not get so many thrills, but you will have more joy; you may not get so much "kick" out of life, but you will get serene peace; you may not make so much profit, but you will attain more character and worth, render more

abiding service, win more true friends, enjoy a more abundant life, and enter into fellowship with God, with the growing assurance that if you continue in his company you will, some glad day, just walk on into the fullness of life eternal. "Every place whereon the soles of your feet shall tread shall be yours."

DENOMINATIONAL "HOOK-UP"

NORTH LOUP, NEB.

Not for some time has a musical production by a North Loup audience been more effectively produced than was the presentation on Friday evening of the familiar but beautiful cantata, "Esther the Beautiful Queen." And not for a long time have entertainers been greeted by an audience so large that practically every seat in the auditorium and balcony was taken and a number of additional chairs occupied.

Stage settings, costumes, and colored lights added to the dramatic effect. While participants in the cantata were nearly all younger people and not all of the voices were even mature, the whole effect was very pleasing and the audience, far from being critical, was enthusiastic in the reception of the production, if one can judge by the many expressions of commendation that have been heard.

Ruby Babcock made a really beautiful Queen Esther and she sang herself sweetly into the hearts of her audience. The kingly appearance of Claude Barber as King Ahasuerus was much commented upon and he carried off the part well. Edwin Johnson's solo parts as Haman were fine and in duet with Margaret Sayre who represented his wife, some strikingly beautiful numbers were given. Ralph Sayre as Mordecai sang several solos in his fine voice and Dell Barber rendered valuable service, singing in solo and chorus. Clara Clement Holmes in her role of prophetess sang a fine dramatic number, while Louise Brennick as Mordecai's wife appeared in several solo parts, which were good in spite of the cold with which she was afflicted.

All other members of the cast did individual parts most acceptably and the choruses by groups of Persians and Jews were surprisingly full-volumed, considering that the number was not great.

The costumers, Mrs. Myra Gowen and Miss Merle Davis, are to be congratulated upon the ability to create so good an effect without expenditure. Mrs. Babcock who directed the music may feel well repaid for her efforts, and Inez Hutchins deserves commendation for her dramatic direction.

Mrs. Johnson's and Mrs. Warren's accompaniments always assist materially in the success of any presentation. They were aided this time by Glen Barber on the tuba.

The choir is grateful for the apparent appreciation of its audience and for the contribution which totaled more than eighteen dollars.

Roger Johnson, student at Milton College, is taking a course of vocal instruction in the Cosmopolitan School of Music in Chicago, going into the city once a week for his lessons. He is a pupil of Mrs. Backman, who is head of the music department. Mrs. Backman gave Roger a try-out through the recommendation of Miss Ellen Hill, dramatic teacher in the school. She considered his voice so promising she took him as a pupil, giving him much encouragement, and arranging a plan which made the financial part possible. Roger rooms in the home of Miss Hill's parents in Milton and after hearing him sing, she persuaded him to go to Chicago for a try-out with Mrs. Backman, who made the course possible for him.—*Loyalist*.

ALFRED STATION, N. Y.

The Rochester *Democrat* and *Chronicle* recently offered prizes for the best dime-apiece menu sent in by its readers. In the issue of February 17, we notice that the first prize was won by Mrs. E. D. Van Horn of Alfred Station. Following is the menu that won the prize:

FOR FIVE PEOPLE

Cheese omelet, baked potatoes, cabbage and apple salad, bread and butter, chocolate pudding, graham crackers, tea.

Cheese omelet: Eight eggs (save white of one for meringue). Beat whites and yolks separately. To the yolks add pinch of salt, one quarter cup milk, beat thoroughly, and slowly add to stiffly beaten whites. Place small piece of butter in warm frying pan, or baking dish. When melted so that it covers the bottom of pan, carefully pour the omelet in, and sift two tablespoons of grated cheese over it. Allow to stand on top of stove until a crust is formed on underside when lifted with a long knife or spatula, then place in oven until firm on top.

Serve at once. Cost	\$.14
Baked potatoes, five, in shells.....	.01
Butter, ¼-pound .....	.06
½ loaf bread .....	.05
Cabbage, grated for salad .....	.02
Two apples, diced with skins on, if red, and mixed with cabbage .....	.02
Salad dressing, ready made .....	.02
Chocolate pudding: Scald 3 cups milk. Dissolve ½ cup sugar, 3 tablespoons cornstarch, pinch of salt in ¼ cup cold milk, and add to hot milk .....	.10
Cook in double boiler for 20 minutes, cool, add flavor to taste .....	.03½
Graham crackers and tea .....	.04½

Total

—Alfred Sun.

SALEM, W. VA.

Mr. O. L. Rohrbough, fifty-five years employed by the "Baltimore and Ohio" Railroad has been honorably retired by the company, and according to the *Salem Herald*, "sent to green pastures to browse about, loaf, and enjoy life without further worry as to whether the train will be on time." Mr. Rohrbough has faithfully served the "B and O" during these years as operator, train dispatcher, agent-operator, agent, ticket clerk, etc., and has been located at Salem for forty-four years. During these years he has been active in civic welfare and has served the people in many capacities including the office of mayor of the city. The Kiwanis club awarded him a certificate of esteem signed by every member of the local organization. For some years past Mr. Rohrbough has been an interested and loyal member of the Salem Seventh Day Baptist Church.—Redactor.

Religious Education

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

START PLANNING EARLY FOR VACATION RELIGIOUS DAY SCHOOL

One of the essentials to a successful Vacation Religious Day School is an early start in preparation for it. On the other hand, one of the reasons why many churches fail in their schools is a last minute start with its desperate reaching for help from any old source, and the consequent bad effect on the school. It takes time to make the proper preparation for a school. This cannot be left until a few

days before the school is to open. Proper preparation begins weeks before the date of opening, depending, of course, upon the experience and skill of the persons involved.

Three or four months is none too much time for making the necessary preparation for a school. If the school is to start, say, on Monday following the Fourth of July, it is certainly none too soon for the average busy worker to begin making preparation not later than the first of April. Some of those who have been most successful in vacation church school work declare that the time for beginning the preparation for the next season's school is immediately after the school of last season. However, not every worker will be able to commence that early, but it is a good plan. At least preparation can be made by keeping all records of the school just held. By beginning early there will not be a hurried mulling over plans and a hasty search for books and articles that will tell what others have done. By beginning early there will be opportunity for weighing plans, and determining whether or not they will succeed in a particular instance. While books and articles concerning vacation church schools are helpful, every community has its own peculiar problems that must be met if the school is to be a success. If the work of preparation is begun early, there will be time in which to make careful choice of leaders and helpers, a most important factor to the success of a school.

When one considers the necessary steps to insure a successful outcome of the vacation church school, he will readily see that plenty of time is needed, especially if a vacation school is not a regular feature of the church or community. There are several steps that need to be taken well in advance of the opening date of the school. We have space at this time to present only some of those we feel most important.

Someone must first sense the need and feel a desire for a vacation church school. This may be the pastor, the superintendent of the Bible school, or the superintendent of the children's division of the Bible school. Usually, however, if the pastor is awake to his responsibility and the value of the vacation church school in the religious training of the children of the community, it will be the pastor who senses the need and makes the first

move. It takes only one person to suggest and keep on suggesting until the proper parties are fully conscious of the need.

After the need has been realized by a leader, the next step is to get others to sense the same need. If the pastor is interested and awake to his responsibility, he will be glad to speak of it from the pulpit and take it to his official board, or to the committee of religious education of the church, if there is one, and every church should have such a committee. As a rule, the greater number of people consulted about it and interested in it, the wider will be the sentiment eventually and the consequent backing and support afforded.

A special committee to choose the supervisor of the vacation church school and work with him may next be chosen. This committee may be made up of the members of the board of religious education, if there is such a board.

We have only space to mention one other step, the choosing of the faculty. In addition to the supervisor, there should be departmental heads, teachers, and helpers. The cost of the school must also be determined and necessary funds provided. The budget should not only include pay for the faculty, if paid, but ample supplies.

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.)

COTTRELL.—Arthur Maxson Cottrell, died at his home, 21 Elm Street, Westerly, R. I., February 23, 1933, aged 61 years.

He was born in Pawcatuck, Conn., on December 8, 1871, the son of Calvert B. and Lydia Whitman (Perkins) Cottrell. He was educated in the local schools and Brown University, and was graduated in 1897. Since that time he had been identified with C. B. Cottrell and Sons Company, printing press manufacturers, at the main office of the factory at Westerly. In 1901, he was made secretary; in 1922, vice-president and treasurer; and in 1932, president of the company.

On December 1, 1903, he was united in marriage with Miss Kate Virginia Hunkins of Galena, Ill., who died in April, 1916. To this union were born four children: Kate Virginia; Arthur M., Jr.; John Trowbridge, deceased; and Philip Whitman Cottrell. Besides the three children, Mr. Cottrell is survived by his sister, Miss Harriet E. Cottrell.

Mr. Cottrell was always interested in public affairs, holding offices of trust and service, giv-

ing of his best. He was quiet and unassuming, of noble character and a trusted friend of a large circle. The great number in attendance at the farewell service on Sabbath afternoon, at his late home, attested to the high esteem in which he was held. Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church, officiated at this service and at the interment in the family mausoleum in River Bend Cemetery.

H. R. C.

GREENMAN.—Emma Jane Rogers, daughter of Elder and Mrs. James Rogers, was born October 27, 1862, in the town of Fulton, Wis., and died in her home at Milton Junction, Wis., February 17, 1933.

On November 12, 1891, she was married to William Henry Greenman, who preceded her in death. To them were born three children: one daughter, Beulah Caroline (Mrs. J. A. Borman), who with her husband and children have been with her mother during her last years; two sons, Paul who died several years ago leaving a motherless son, Rogers, to the grandmother's care, and George Rogers of Edgerton, Wis. There were six grandchildren of whom one, J. A. Borman, Jr., is deceased.

Mrs. Greenman has spent her entire life about the town of Milton, serving her family, her church, and community. She has suffered much, not only in her own body, but with her family and her children's families as sickness and death have visited them. And through it all she has been the patient, loving mother and grandmother.

She was a member of the Milton Junction Seventh Day Baptist Church for more than forty years, till her death. Deacon and Mrs. Greenman bore their part of the responsibilities of the church; and after Deacon Greenman's death, Mrs. Greenman continued in that active service for the church as long as her failing health would permit.

Farewell services were conducted from the home at 1.30 p. m. and from the church at 2 p. m., February 20, Rev. John F. Randolph officiating. Interment was made at Milton Junction.

J. F. R.

Sabbath School Lesson XIII.—March 25, 1933

REVIEW: JESUS OUR EXAMPLE IN SERVICE—Acts 10: 36-43.

Golden Text: "Jesus of Nazareth . . . went about doing good." Acts 10: 38.

(For Lesson Notes, see *Helping Hand*)

RECORDER WANT ADVERTISEMENTS

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

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

WESTERN UNION TELEGRAM

WESTERLY, R. I., March 4, 1933 4.30 p.m.

Received \$191.08 as Missionary Society share of February Onward Movement receipts. Last year \$657.75. Must meet China draft for \$900 due any day now as well as regular monthly payments due people in this country. Can your committee reiterate urgent necessity of all churches supporting Onward Movement?

KARL G. STILLMAN
Treasurer

CAN WE HELP?

Yes, each one of us can. Even during these times we should not forget to share.

The above telegram is more than a mere statement of receipts—it is a plea that we continue our contributions on the weekly or monthly basis so that our missionaries in China—as well as those on the home field— shall receive their support.

At the present time it is impossible for our boards to borrow. If we do not send in funds at once, the pay checks due March 1 will not go out. Think what this will mean to those families who represent us on the mission field. They eat, wear clothes, rent homes—the same as we do. We agreed to back them up in their work, OUR work. We cannot fail them now.

Let us share what we have, be it much or little.

*Committee to Promote the Financial Program of the
Seventh Day Baptist General Conference.*

The Sabbath Recorder

Vol. 114

MARCH 20, 1933

No. 12

“Why shouldst thou fill today with sorrow,
My heart?
One watches all with care most true;
Doubt not that He will give thee, too,
Thy part.”

“If you let worry into your life as a guest, it will settle down
to stay and assume the position of a master.”

—Selections.

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