

# 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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# The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

VOL. 114, No. 12

WHOLE No. 4,593

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 Sabbath 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 unless expressly renewed.

**Church or Bank?** "Lay not up for yourselves treasures upon earth, where moth and rust consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal." The man on the street may find, if he will, in these words of one not thought of as an economist or financial expert, a new evaluation of Christ's teaching.

The rank and file of those still employed or otherwise financially provided for have been realizing as never before how modern life is involved with the banking system. Rich and poor alike, and in a moment, have found themselves without available funds, temporarily, as the doors of all the country's banks were closed for a "holiday." The situation has been bravely and uncomplainingly met. People are not much to be blamed for withdrawing from the banks their hard-saved money when they discovered the crooked dealings and manipulations of men they had respected and to whom they had entrusted their deposits. Perhaps in no other way could we be jolted into any appreciation of

the complication of the banking system and our relation to it, not only, but to the whole economic situation. We have learned that no vital organ can be diseased without the whole body suffering. One suffers, all suffer.

The wise and the foolish have been caught alike. Those who seek for bread merely as a sustainer of life, and those who look upon it as the supreme thing, alike are suffering from the collapse of the system. Loyalists have all stood by in sympathy with the President as he has taken steps to save this country from wreck. It is hoped and believed that stabilizing plans will be permanently effected. Certainly we are all justified in experiencing a larger appreciation of the warning not to put our trust in riches.

Perhaps now men are coming to think seriously of the value of the Master's injunction, "Seek first the kingdom of God and his righteousness." Many feel justified in the belief that men are turning back to the church in these crucial times. America, having sold her soul for material things and having wasted her substance in riotous living, is now coming to her senses again. Yesterday, a pastor in a large downtown New York City church declared, "The little tin horns of our bright, clever little men are silenced finally as the great, sonorous voice of faith speaks. Christianity will dominate . . . because of sheer merit."

Reports and "blueprints" are not needed to indicate the failure of "big business" and the passing of many economic organizations. But figures and comparisons are astonishing. The *Federal Council Bulletin* of March carries some interesting information gathered from a recent financial survey made during the past three years. During this three year season one out of every twenty-two business and industrial concerns went into bankruptcy. "Of the banks, one out of every six closed (before Bank Holiday). Yet only one in every 2,344 churches has had to shut its doors." Educational and charitable institutions fared far less favorably than the churches. Thus has the Church stood in these distressing times—the Church, so often despised by wealth and greed and "big business." Yes, "The gates of hell shall not prevail against it." The reasons for this high rating by church and educational institutions as suggested by the one making the survey, Mr. Bartz, are: (1) The

churches and schools have been more conservative, the aggregate debt on all America's 210,000 church edifices amounting only to ten per cent of their valuation, and only four per cent on property and endowment of the colleges. (2) "The unselfish attitude of ministers, college faculties . . . toward their salaries." We liked the comment, moreover, of Dr. McCrea Cavert, editor of *Federal Council Bulletin*, that what is still more important is "the loyalty and continuing generosity of Christian people who support the churches and the institutions of Christian philanthropy through adversity as well as in times of prosperity." And, deeper still, as Doctor Cavert avers, "the Church endures . . . despite all its limitations and weaknesses, because it has a message of God which people need more than they need anything else in the world."

We are glad that people are realizing more this need and are ready to hear what the Church has to say. We need banks—yes. We need the Church more. Christianity—the kingdom of God—of which the Church is a "branch house," shall we say, is the one bank which never ceases payment, never closes its doors, never fails. Its tills and its vaults are full of that which is finer than gold or gold certificates; it is an institution that will honor every sincere demand made upon it. If it is a choice between God and mammon—"as for me and my house, we will serve the Lord."

**Evangelism—Opportunity** It has been said that adversity turns men's thought toward God and the Church. In the foregoing editorial we found the Church surviving in a vaster proportion than business institutions. There are many evidences of men's thoughts turning more to God. A well supported statement has been published that fifty-four per cent of the people of America are members of some religious organization. Some gains have been made in the years immediately past. It should not be thought that fear and uncertainty, however, are driving men toward God and the Church. Rather, it is thoughtfulness. Millions, as never before, have had time to do some thinking—and part of it has been directed to the most serious and vital things of life.

We believe the world, today, is more willing and ready to hear about God than it has

been before in modern times. Not only "down-and-outs" but "up-and-outs" — as revealed in some of the results of the so-called Oxford movement—are being helped to know God. A recent number of the *Christian Herald* carries the testimony of the editor of a popular magazine who has been learning the secret of prayer. Other notable illustrations there are of the mood, the humor in which the American mind finds itself as being susceptible to the call of God.

The door of opportunity, therefore, is open for evangelism. The editor of the SABBATH RECORDER is concerned that no stir among our churches is being felt along this line — that no report (save from Alfred Station) would indicate that our pastors and people have sensed this. Many are burdened with adversity and numbed with uncertainty. Is the Church offering them the consolation of a great faith and warming them with sympathy and hope? Is the Church standing like a great lighthouse in a dark night with lights trimmed, sending out its rays of cheer and helpful warning? The lighthouse is a striking and comforting assurance on a bright and cloudless day, assuring by its mere, stable presence—but its great mission is performed in the dark night, when seas are lashed and tossing, and the mariner, lost as to bearings and despairing, needs direction and encouragement which its light affords.

The Church must shine forth in these days. Its message must ring out clear and strong. Men need to know about God and be helped on the way back to him. Who knows about God, if the Church does not; and whose business is it, if not the Church's, to tell the world what it knows? The Church, to be sure, does not know all there is to know about God, but what it does know has made a vast difference to the world.

The Church may be charged with many failures, but right well has it witnessed for God and truth and of the Christ—in the story of bread lines, soup kitchens, homes maintained, clothing, and shelter. This is an important and necessary way of testimony to be sure—"Inasmuch as ye did it unto one of the least of these ye did it unto me." But the Son of God who spoke these words also said—and when experiencing the pangs of long suffered hunger, as great as if not greater than any being felt today—"Man shall not live by



bread alone." Man needs bread and clothing and shelter, but he needs God, too. He needs soul nourishment and habilitation. "These ye ought to have done, and not to have left the other undone." It is told of a lad in the great war that he asked his chaplain to tell them about God. "It is your business," said he, "you ought to know." It is our business to know—and to tell.

In an unusual and inviting way is the door of opportunity for evangelism open. But it does not need a Charles E. Jefferson to tell us that "the evangelistic note in many pulpits these days is very faint."

The need and the opportunity press upon us. Shall we not enter more fully into the presence of God, and as Isaiah of old caught a new meaning of God's holiness and a sense of his own need (Isaiah 6) and was further prepared by a new cleansing, shall we not also heed the voice saying "Who will go for us?" and with dedicated heart and consecration of purpose, reply, "Here am I, send me." It is the Church's day of the open door. "Behold I have set before you an open door, and no man can shut it," Revelation 3: 8. Only our own indifference and neglect will close this door. Church, dare enter here.

**California Shaken** Again the puny works of man, great and noble though they may appear, have bowed before the great hidden forces of nature, and beauty and wealth and comfort have crashed into the dust, snuffing out life of scores, with the injury of thousands of others, in another terrific earthquake on the beautiful Pacific Coast. The whole country was at once in sympathy as the news of this disaster became quickly known. It is twenty-six years since Los Angeles' fair sister to the north, San Francisco, suffered a like catastrophe. Details of the disaster are so easily available as to need no retelling here. But the readers of this paper are sympathetic and anxious to know how fare the loved ones and friends at Riverside, Los Angeles, and Long Beach.

It is a matter of satisfaction to know that organized relief at once responded to the dire need of the cities, and as far as humanly possible has ministered to the suffering and will continue to do so as rehabilitation goes forward.

Is it possible for men to hear God speaking to them through disaster of depression, fire,

storm, and earthquake? We believe it is "And behold Jehovah passed by, and a great, strong wind rent the mountain before Jehovah, and brake in pieces the rocks, but Jehovah was not in the wind; and after the wind an earthquake, but Jehovah was not in the earthquake . . . and after . . . a still small voice." Shall we take time to think? To meditate? Perhaps we shall hear him speaking to our soul, ". . . after."

**Items of Interest** It is announced by the officials that "The world of a million years ago, with its terrifying dragons, its hairy mammoths, its saber-tooth tigers, and its prehistoric cave men" will live again at A Century of Progress Exposition. Announcement has been made of contracts let to build, furnish, and people a reproduction of this antediluvian world.

Within this prehistoric world, mechanical creatures animated by means of hidden motors, cams, and remote control devices, will hiss, growl, and roar, stamp the earth, lash their tails, and bare their fangs in life-like fashion in their native habitat. A baby gorilla, we are told, will swing from a long extinct tree, while a hairy mammoth, ancestor of the modern elephant, will stretch its huge hulk and even pick up articles from the ground with its trunk. Cave men, portraying the mode of life of human beings long before the period of written history, will be shown along with dinosaurs, woolly "rhinos," and giant turtles in this strange reproduction of the world at civilization's dawn.

A communication from one of our most interested and loyal supporters of the government and denomination calls attention of all as thinking men and women to the "patriotic and satisfying words" of The American's Creed:

"I believe in the United States of America as a government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign nation of many sovereign states; a perfect union, one and inseparable; established upon those principles of freedom, equality, justice, and humanity for which American patriots sacrificed their lives and fortunes.

"I therefore believe it is my duty to my country to love it; to support its Constitution; to obey its laws; to respect its flag, and to defend it against all enemies."

This dear friend sends words of appreciation and encouragement of our work, calling to mind the words of Jesus to his disciples, "Come ye apart and rest awhile," and again, "fear not, only believe." Such words mean much to those who are seeking to carry on. And in these days of uncertainty and trend to disloyalties, it is well to call our minds back to such pledges as contained in The American's Creed.

*Watchman-Examiner* reports a contemporary as saying, "A horse in Cleveland, Ohio, went through town without a driver, keeping on its own side of the street, stopping for red lights and proceeding when they flashed green, and did not break a single traffic ordinance. A similar display of horse sense on the part of motorists would make the streets and highways much safer."

We gather from what seem reliable sources that the depression apparently has affected the schools in the United States more than in most foreign countries. More than 4,700 of our public schools are reported already closed, while all through the country school terms have been shortened. In many instances teachers' salaries have been cut or voluntarily reduced, and in some cases they are not being paid at all because the funds for the schools no longer exist. In a number of states schools are kept open entirely at the expense of the teachers. Chicago to date owes her teachers about \$24,000,000 in unpaid salaries. There has been a reduction in per capita cost of twenty-two per cent in the past three years, or from an average cost per child of 62.8 cents to 40.4 cents.

SHE BUT SLEEPETH

BY CATHERINE HOLLOWAY

How much we'll miss her cheery smiles,  
Her tender, kindly way.  
In Jesus' steps she trod Life's miles  
And bore his cross each day.

By simple faith her life made pure,  
Her hope e'er bright in him,  
And love—all these indeed are sure—  
Mere death cannot bedim.

Earth-time had marred that house of clay,  
Her soul outgrew its walls;  
That "place prepared" knows not decay  
Nor pain nor death befalls.

Why weep we then? She is not dead—  
Just moved to mansions fair,  
'Tis ours to live as Christ hath said  
And meet her "over there"!

--Selected.

Gradually religion is sensing its call to oppose war. So rapidly has the sentiment swung in that direction, that recently Judge Ulman of the Baltimore Superior Court ruled that twenty-six denominations have officially taken stands in regard to war which in the eye of the law places them on a par with the Quakers. In positive terms the Church has sustained the voice of conscience, and made loyalty to God a higher claim than loyalty to country. This development has come with a growing awareness of the real nature of war. Not only is it organized, wholesale murder, but it is more and more evident that it always involves wholesale lying, manufactured hate, and an unbridled release of the baser passions. The absolute futility of war to settle troubles and disputes is becoming constantly more apparent. Millions of youth sacrificed to Mars; untold millions crippled and condemned to a life dragged out in suffering, together with victory for either and all sides farther off than at the beginning; these, all these, are convincing the Church that it can never again sanction war and serve the military interests and involved commercial interests of the world.

War is outlawed by the Kellogg Peace Pact. Heartening, indeed, is it to find not only churches interesting themselves in a vital and telling way and lining up against war, but schools, colleges, universities, and many other organizations joining in agitation and protest against the carnage and waste involved. Not only in this country is this stand being taken but in England as well. The *Union*, leading student organ of University of Oxford, is reported as causing a recent commotion by its denunciation of war and its stand against bearing arms in war. Public opinion at home and abroad is being aroused and finding expression in no uncertain language. The time is past when the few who have dared to make themselves heard are laughed out of court by ridicule and hostile jibes. All hail to those fearless souls who suffered ignominy and even martyrdom.ocrates, drinking his cup of hemlock, was not

defeated, or Jesus on the cross, because they were in a hopeless minority. Multitudes are now taking their place on the principles and teaching of the humble Galilean. A million people who will fearlessly think their way through to a firm conviction on the question of war will be able to control public opinion that must be reckoned with by the powers that selfishly promote jealousy, bigotry, hatred, and war.

The wets cannot use Chicago to prove prohibition has increased alcoholism, as deaths from this cause have decreased sharply since the saloon days. The statement of the *Civic Bulletin* is based on Chicago's Department of Health figures covering all possible alcoholic deaths, alcoholism, poison alcohol, cirrhosis of the liver, and Bright's disease.

The highest saloon era death and death rate total in Chicago occurred in 1916, just before war-time prohibition. In that year Chicago, with a population of 2,650,000, had 271 alcoholic deaths, and a death rate of 10.8 per 100,000; in 1930, with a population of 3,375,000, Chicago had but 92 such deaths, with a death rate of only 2.7 per hundred thousand. That is a drop of 75 per cent in death rate!

Had 1930 seen the same death rate for Chicago as the last saloon year before prohibition, Chicago would have had 355 deaths from alcoholic causes rather than 92. In the entire prohibition era only 13 Chicagoans have died from wood alcohol poisoning.

Jane Addams, founder and superintendent of Hull House, Chicago, says:

"Here around Hull House we used to watch whiskey and beer being left at saloons by the drayload. The poverty and suffering from drink was appalling. There is such a difference now that it seems like another world. Our poor are moving away into better places. The whole standard of life is rising for them. Drinking has decreased, and so has our work of rehabilitating families wrecked through intemperance. We have hardly any more squalid homes and neglected families to deal with. The stuff folks get now makes them uglier, but its evils are offset by the difficulties of getting it. I would not see the old system again for anything."

#### FROM THE CONFERENCE PRESIDENT

Some weeks ago a call was sent out for a conference to be held in Washington, D. C., to consider the question of organizing the temperance forces of America to oppose the repeal of the Eighteenth Amendment to the Constitution. This call was signed by several hundred church officials and other Christian

leaders representing thirty-seven denominations. The list of signers included eight or ten Seventh Day Baptists.

Since I had been planning to visit my father who is in his eighty-ninth year and is not well this winter, I planned this visit so as to be in Washington March seventh and eighth and attend the conference. In this way I was enabled to represent the denomination without cost to our General Conference for travel. I did not learn how many registered, but the Washington papers said there were about a thousand delegates present. The auditorium of the Calvary Baptist church was filled, and there were many people in the gallery. The delegates seemed to be widely representative geographically as well as denominationally. Of course the various temperance organizations of the country were well represented.

Two committees made reports, one on Message and one on Method. Doubtless the findings of these two committees will be made available to the people through the religious journals, and otherwise. Suffice it to say here that the temper of the meeting was warm for a real fight on this question, now that for once the issue is clearly drawn. While the meeting was conducted during the two days as a conference, there were some rapid fire speeches Tuesday evening. It will indicate something of the spirit of the sessions if I quote a few sentences from the speakers.

Bishop Edwin Hughes said: "We would rather be 'reformers' than de-formers." "Our reform is closely associated with the whole moral situation." "For us the legalized liquor traffic symbolizes all the evils we oppose." "What is morally and socially wrong cannot be economically right." "A strategic retreat is difficult on a moral road."

The conference voted to have the bishop's opening address printed for distribution. Bishop Hughes is the Methodist bishop in the Washington area, and presided over the conference.

Rev. Mr. Abernethy, pastor of the Calvary Baptist Church, the church in which the conference was held, said, "There are four people who make me tired." Then he defined them as follows:

(1) The man who says the Church has no business to mess with the liquor question. (2) The one who says that probably we have made a mistake in voting national prohibition; that there is more drinking under prohibition than

there was in the days of the licensed saloon. (3) The politician who for the sake of votes forgets his religion and his morals. (4) The editor who continually confronts his readers with flings about prohibition.

Rev. Mr. Crane, representing the Disciples, said that liquor complicates every social problem. Mrs. D. Leigh Colvin said, "If it was right twelve years ago, it is right today." She also said that while the opponents of prohibition denounce prohibitionists, they themselves seek many prohibitions in any law they propose. We simply go a bit further with it, and would make it more effective. Mrs. John Neff, Jr., of Nebraska, is afraid that liquor will endanger our lives in this machine age. She fears that when wild parties are held in the airplane we may have our heads cracked with beer bottles thrown overboard. Bishop Clement of the African M. E. Zion Church spoke of the benefits to his race of prohibition, and pledged the Negroes of America to the cause of prohibition. Bishop Smith of the Methodist Church thought we had gotten too far away from the original grounds, which were moral. He said, "Boys must go down in ruin if the treasury is to profit by the traffic."

The conference was quite unanimous with respect to certain conclusions. These may be stated as follows: The liquor laws under constitutional prohibition have been as well enforced as have any laws for its regulation. We are ready therefore to fight for the continuance of prohibition. This is the first time the issue has been clearly before the voters since the Eighteenth Amendment was adopted; therefore it is the duty of the dry forces of the country to accept the challenge and register the prohibition sentiment of the country. This should be done because there is a fighting chance to win. It should be done also in the interest of the future, whatever the outcome of the present battle. We are in a war against the liquor traffic. Whether this particular battle is won or lost, the fight must go on. It is imperative that prohibition sentiment find its adequate and full expression in this battle. The temperance forces should insist that delegates be locally nominated and elected. These should be by congressional or legislative districts. This is the only way by which dry spots may be discovered in an overwhelmingly wet state. And such discovery is essential for the future. There will be more interest

in the election of delegates if they are personally known to the voters.

I am sure Seventh Day Baptists in every state in which we have churches will supply themselves with the literature which will be sent out by the central committee set up by this conference, and will give the question conscientious attention, and will support the cause according to their own best Christian judgment.

There was lacking at Washington the religious fervor and evangelistic passion that animated the men and women who met in Columbus, Ohio, in 1913 to launch the campaign for national prohibition. We missed certain strong personalities that dominated that meeting. However, there was evidence of strong moral conviction and a determination to carry on this fight as the duty of the Church, and in the interest of the kingdom of God in the earth.

AHVA J. C. BOND.

#### IN MEMORIAM

In memory of Dean Arthur E. Main of the Alfred Theological Seminary, who died January 29, 1933, his students have decided to start a memorial fund to be used for the purchase of books.

It is felt that this memorial fund, operating through the Carnegie Library, will be a reminder of Dean Main's appreciation for books.

Some of Dean Main's many friends are taking this method of paying tribute to him. Contributions are being received by O. W. Babcock and Professor E. Fritjof Hildebrand.

—Contributed.

#### POSTPONED CELEBRATION

The observance of the sixtieth anniversary of the North Loup Seventh Day Baptist Church has been postponed from March 25th (the nearest Sabbath to the organization date of March 23rd) to August 19th (the Sabbath just previous to the opening of the General Conference at Milton, Wis.) with a view towards having with us former pastors, absent members, and other friends. The annual roll call of the church also will occur in this connection.

HURLEY S. WARREN,  
Pastor.



## MISSIONS

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

### AN ONLY SON, AN ONLY DAUGHTER, AN ONLY BROTHER

According to the New Testament, Christ raised three people from the dead during his ministry on earth. There may have been other miracles of this nature, but so far as we know only three were recorded.

In every one of these incidents, according to the gospels, there was something particularly touching. In connection with the miracle in Nain it is said that the one raised "was the only son of his mother." In Luke's account of the raising of Jairus' daughter it is stated, "For he had only one daughter." And finally, the record shows plainly that Lazarus was an only brother. Thus we have an only son, an only daughter, and an only brother.

The interjection of these statements into the records is full of meaning. It indicates that the gospel writers, by these incidents, were profoundly impressed with the tender compassion of Christ. The raising of the dead by Christ was of tremendous import, but we miss that which lies at the heart of all these transactions if we do not see that back of them was a heart full of infinite yearnings to help men. Perhaps this fact is brought out more clearly in connection with the raising of Lazarus, for there the writer goes out of his way and abruptly says, "Jesus wept."

Christ today, as in days of yore, enters with infinite sympathy into all that pertains to man, being "touched with the feeling of our infirmities." There were a few times when Christ sternly reprov'd, but it was done in sorrow (rather than in bitterness) for the good of those reprov'd, and back of it was boundless sympathetic compassion. The supreme motive prompting redemption and the mission work of the Redeemer's Church was the heart of the Father, glowing with love, as revealed in Christ.

The great message which missionaries, preachers, and all Christians have to proclaim is that the Father's heart is aflame with love, and that because of this, he forgives, restores, and nurtures sinful men when they turn to him, humble themselves before him, and for-

sake the evil past. The power of Christ's kingdom now, as through the ages, resides in his boundless love. The influence of the harsh, resentful, and bitter is like a deadly poison. Furthermore those who would engage in mission work must not only proclaim a compassionate Father, but also they must demonstrate the yearning tenderness of the Savior in their lives.

### OUR WORK IN HAMMOND, LA.

The season is fast approaching when the annual strawberry market will open for us in Louisiana. In a group of parishes east of the Mississippi River, a part of that group called the Florida parishes, all of which once belonged to Spain, strawberry culture is the leading industry. For the last two years conditions were such as to bring us bitter disappointment, so different in comparison with our record in the past, which was again and again a record of prosperity, even when depression was felt in other parts of our great land. Conditions this spring seem favorable for beautiful Klondike berries, and of course we are hoping for living prices again.

I have had the privilege of distributing quite a quantity of literature and would be glad to scatter more.

An interest in the Sabbath and in Seventh Day Baptists has developed in Hattiesburg, Miss., and I have had the privilege of correspondence with a brother, T. B. Freeman, in that city, whom our General Missionary, Brother Lewis, visited after attendance upon our association, last August. I sent some literature to Hattiesburg, which has had quite a circulation.

Our church in Hammond is truly a light shining in this community. We have an attractive number of young people. Many are our friends, and many will say that the Sabbath is the right day which we ought to observe in keeping God's holy commandments. In our congregation we usually have those present who are not yet members with us but whom we hope some day to hear say: "We will go with you."

S. S. POWELL.

Do not choose a calling because it looks easy. All work seems easy except that which you have to do. But no work is easy that is worth doing.—*Exchange*.

## WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON  
Contributing Editor

The following service form used in the Los Angeles, Calif., Church one Sabbath is very interesting and helpful and we are pleased that our associational secretary from that association saw to it that it was obtained for publication here. May we not have more contributions concerning work carried on in the various organizations and churches throughout our denomination?

### SERVICE IN LOS ANGELES CHURCH

ORDER OF SERVICE HELD IN THE LOS ANGELES  
SEVENTH DAY BAPTIST CHURCH FEBRUARY  
18, 1933

Opening hymn—What a Friend We Have in Jesus  
Meditation—Instrumental

Scripture reading—Matthew 5: 43—6: 9

Offertory

Hymn—Sweet Hour of Prayer

Prayer—The Lord's Prayer (slowly and thoughtfully)

Talk—"Prayer"

Hymn—Rock of Ages

Benediction—Mizpah

#### PRAYER

Matthew 6: 9, "After this manner, therefore pray ye."

We who have the privilege of living in California, will have no difficulty in picturing the country where Jesus gave his "Sermon on the Mount." There were the same bleak hills, the same low-growing shrubs, the same scarcity of shade, and the same shimmering heat waves.

We who are living in these troublous times, will have no difficulty in understanding the unrest of the people, of the tremendous burdens they were carrying; of the heartbreak and the apparent hopelessness of it all. Historians have noted a similarity of those times and these: times when all look for some kind of a savior; times when we all need to remember Christ's immortal words.

In a recent number of the Los Angeles *Times*, this intimate picture of Jesus Christ was given:

The governor of Judea, Publius Lentulus, had seen him and in one of his reports to the senate, wrote these words:

"In these days has appeared among us a man named Jesus Christ, and by the Gentiles he is accepted as a prophet of great truth; his own disciples call him the Son of God. He hath raised the dead and cured all manner of disease.

"He is a man of stature comely to behold, somewhat tall, of ruddy complexion and blue eyes, such as the beholder may both love and fear. His hair is the color of filbert ripe, plain to the ears whence downward more orient, curling to his shoulders. His forehead is plain and delicate; the face without spot or wrinkle, beautiful with comely red; his nose and mouth are perfectly formed; his beard the color of his hair and thick, not long, but forked.

"In reproving, he is terrible; admonishing, courteous; in speaking, very modest and wise; in proportion of body, well shaped. None have seen him laugh; many have seen him weep. A man for his surpassing beauty exceeding the children of men."

It is easy to visualize the scene and feel the atmosphere as our Savior sat there and talked to the people. He touched on all their needs. He gave the Bread of Life to each one in that immense crowd. Do you suppose that there was one there who thought that these same words would comfort and help us two thousand years later?

"Prayer is the key to the morning and the lock to the night."

"Prayer is communion. It is the most religious, the most vital, and the most beautiful blessing and privilege that man has—to talk to God at any time, anywhere he may be."

"Praying is not a scientific process; it is something from within which transcends material, scientific life so far beyond the horizon and limits of the sky, that it is incomprehensible to science. It is a mystical thing—something of our souls, something of our inner selves." Paul speaks of the inner man. This is our true self, the divine within us which knows God and is a part of him.

In one of St. Augustine's prayers, we find these beautiful words: "O God, where was I wandering to see thee? O Most Infinite Beauty, I sought thee and thou wast in the midst of my heart."

"Talk to God as you would to your closest companion, your dearest friend. Be acquainted, be intimate, be friendly, and be happy with God." "For the joy of the Lord is your strength." Without prayer the Bible becomes an impersonal document.

Man is triune—body, soul, and spirit. God is triune—the Way, the Truth, and the Light. So no matter what our problem is,

be it of the body, the soul, or the spirit; he will answer us. God is always waiting and ready to help us, but we do not know this unless we keep in touch with him—in touch with him in our joys, in our perplexities, in our sorrows.

One of our best modern minds says, "There are many evidences of growing doubt in the efficacy of prayer. For instance, Christians used to begin and end the day with prayer, while even the most devout do not do this. Once man began every meal with a prayer of blessing, but this today is made the butt of a joke by good church people, all of which points to the fact that faith in prayer is on the wane." A Christian is the same today as a Christian a generation or two ago. Have we any higher example of living than the life of Jesus Christ? Did he not pray, and did he not tell us to pray? A man may be good; that is moral; but he cannot get the most out of life unless he is a Christian, and a Christian will pray.

God does not set aside his laws to please mankind. Christ did not pray to have God's laws set aside. God is God because he and his laws are changeless. Shakespeare says that we have "infinite faculty"; that is, we can do all we shall will to do, with God's help. In other words, "I can do all things through Christ which strengtheneth me." But we cannot deliberately abuse the laws of health and expect God to cure us, nor is it logical to ask God to give us good crops if we neglect to use the wisdom and strength he has given us.

Think of the agonizing prayers which must have mounted heavenward from the decks of the *Lusitania* as she slowly sank. Think of the prayer from the mothers of all nations during the war and recall the long lists of dead every morning. Some say from this that there is no answer to prayer. Those who worked to save others were blessed. Prayer brings peace—"Peace which passeth understanding." "In this peace all sorrow is destroyed, for this reason, whose heart is thus tranquil, is soon established in security." God answers prayer by helping us to turn evil into good. They tell us that the purpose of life is not happiness but experience. So by constant prayer we can come out of the fire pure gold.

Prayer devoted to the instructing of God

as to our troubles and beseeching him for relief is thoroughly inconsistent with the professed faith in his omniscience and beneficence. If he is all-wise, he knows what is best for us; and if he is almighty, he can do what is best for us. For instance, here is a mother who devotedly loves her children. She is very intelligent and knows what is best for their welfare. She is wealthy and able to command all means for carrying out her purposes. One of the children is wayward and gives her anxiety and trouble; another is sick and in danger of death. Suppose you should go to her each morning, and with tears in your eyes and sobs on your lips beseech and entreat her to do her plain simple duty by these children—beg her to be kind and helpful to the wayward boy, beg her to have a physician and nurse for the sick girl. Such action on your part would be a gross insult; and if you repeated it, she would be justified in calling the police for your benefit. Yet half the prayers imply that unless we keep jogging his memory or stirring up his pity, our Father in heaven will either not remember or will not care to be decently kind and regardful of the welfare of his children.

And selfish prayers—how can God answer them? A man sailing a boat westward would ask for a wind opposite from the one a man sailing eastward would wish. It would be like the little boy asking the captain of a great ship to stop because he had dropped his apple overboard. It is better to leave God to look after the general good and not try to tease him into favoritism of neglecting the common interest.

Jesus who was a man among men and tempted in all points as we are, knew that in giving us a prayer, he was giving us all the prayer we really need. Written prayers have been condemned by some. If we have to divide our attention, putting part of our mind to the wording of our desires, we cannot give our entire thought to the meaning of our prayers. Can you think of any need not covered by "The Lord's Prayer"? We may wish to pray for some individual person or thing, but do you not think that God knows what we have in our hearts when we say, "Thy will be done, on earth as it is in heaven"? At the close of the prayer we say, "For thine is the power and the glory." Do we give God the glory? Are we shy or

## Young People's Work

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

### IT IS TO THINK

Our ancestors thought it not proper that women should perform any, even private, business, without a director; but that they should ever be under the control of parents, brothers, or husbands. We, it seems, suffer them now to interfere in the management of State affairs, and to thrust themselves into the forum, into general assemblies, and into assemblies of election: for what are they doing this moment in your streets and lanes? What but arguing, some in support of the motion of tribunes, others contending for the repeal of the law? —*Cato, the Elder*—B. C. 200.

#### THINK OF IT!

The statement sounds very modern but was written over two thousand years ago. I wonder if there are always elders who do not catch the vision of youth. I know there are many adults today who *have* kept that forward look. Is it not true that we do not progress if we lose that characteristic of youth? Recently I spent a week-end with the young people of Battle Creek; on Friday night I talked to the group of adults, youth, and children who had met for the usual prayer meeting. I mentioned the Excell Bands which were organized for young people prior to the time of the organization of the first Christian Endeavor society. Following the meeting an adult, who by the way has not lost her youthful vision, told me that she and her husband celebrated their golden wedding anniversary not so long ago. When they were looking up wedding garments she found a paper which she had written for the Minnesota Semi-annual Meeting about 1890. This modest lady wished me not to use her name when I asked if I might print the paper in the SABBATH RECORDER. However, I knew that you would be greatly interested in the writer of this article and I urged that she would let me use her name too. Let us think with this youth as she speaks out of the days long past, and remember that she is still a youth in spirit, yes, in years too,—Mrs. Flora Tappan, of Battle Creek.

cowardly in not giving him the glory in our daily lives? We have this promise: "In all thy ways acknowledge him, and he shall direct thy paths."

Life is like a winding stairway. We cannot see what is ahead, but the steps do lead upward. With a fervent prayer in our hearts and a personal effort to climb, we will reach the top.

"When Jesus prayed, he wanted not glory, fame, or wealth, but only an opportunity to serve and to keep the faith while life was in his body." The greatest are those who serve most humbly. This is our example.

The power and glory of God's dominion neither increase nor diminish by man's belief or disbelief. If there were no God, the mental attitude would be a benediction. And we know that "our Redeemer liveth." "The fool hath said in his heart there is no God." "What a fool cannot understand he laughs at, thinking that his laughter will show his superiority. He only shows his latent idiocy." We must have the faith of a child and know that we have a Father and that he hears—for he answers us. "Except ye become as little children ye cannot enter the kingdom of heaven." A child's instinct is almost always true. A child is pure and trusting.

Each one of us is different, even as in any family. We each have our own needs and our own relation to our heavenly Father. No two people can stand in the same place at the same time and get the same view of anything, yet each impression might be true. We each have our rightful place in this world and by prayer we may find and keep this place. Are we not all stones for God's temple? "Where I am evil, you are good; where I am selfish, you are generous; where I am weak, you are strong, and together we make a course in the Unseen Temple, not made with hands, which is fit for the Master Builder."

RUTH TENNEY DEVAULT.

### ATTENTION, PLEASE

Any one who reads this will confer a favor upon the undersigned by sending to a friend, a true, loyal lone Sabbath keeper, Mrs. A. S. Thayer, Espanola, New Mexico, books of Bible stories for children, also any books for teachers of children in Bible school work especially stories that can be read or told.

Milton, Wis.

EDWIN SHAW.



## OUR YOUNG PEOPLE

(Written about 1890)

The hope of our denomination lies in our young people. Its present and future prosperity depends in a large measure on them, and they are awakening as never before to the privileges and responsibilities of the work. Some have put on the whole armor of Christ, have left home and native land, with all they hold near and dear on earth except the cause of Christ, and others have expressed their willingness to go and do likewise. How are we obeying the command, "Go ye into all the world and preach the gospel to every creature," which was given to young as well as old? How can they go except they be sent? What are we doing that this gospel may be preached to every creature both at home and abroad? These are questions for the thoughtful and prayerful consideration of every Christian.

We think the time is coming and is not far distant, if our young people continue to make such advancement as they have in the few years past, when they will have their own special work in our denomination and will support their own missionaries. But shall we sit down with folded hands and idly wait for this time? No! As the minutes make the hours, as drops of water make the ocean, and grains of sand the hills and the mountains, so the little duties which we find to do at home and in the church and society fit and prepare us for the larger duties and responsibilities of the future. Let us work diligently in this cause, doing with our hands what our hearts find to do. It is a work which deserves and demands our best efforts, our prayers, our time, our talents, and last but not least, our money.

Are any discouraged because we belong to a small denomination? "If God be for us, who can be against us?" Though we as a people are small in numbers, we have plenty of room to grow. The fields are widening on every hand and are already ripe for the harvest. "Where are the reapers who shall garner in the sheaves of good from the fields of sin?" Oh, where shall we look for these reapers if not in the ranks of our young people?

Jesus did not wait until he was old or even in middle life before beginning his Father's work. Neither should we. John the Baptist also did his work while still a young man.

John the Revelator, "the beloved disciple," was several years younger than our Lord. These are fair samples of "Seventh Day Baptists" nearly nineteen hundred years ago. With such men as these as the founders and chief corner stone of our denomination, should we not deem it a privilege and an honor to belong to this noble band of Christian people? Then let us never be ashamed to be called "Seventh Day Baptist," but rather glory in the name and try to be worthy of it. Let us strive to grow in grace, and press onward and upward toward the mark of the high calling which is Christ Jesus.

Our denomination at the present time contains as smart men and women and as deep thinkers as any of the larger denominations. Our periodicals are of a high character and should be found in every home. Once read, their value once known, they would create such aspirations, such a desire for the spreading of the gospel truth as would make itself felt in every direction. Let every one, young and old, prize them next to their Bibles.

(To be continued)

## CHILDREN'S PAGE

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

## PRAYER AND PRAISE—A WORSHIP SERVICE

PSALM 103: 1-5

Junior Christian Endeavor Tople for Sabbath Day, April 1, 1933

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

If the disciples felt the need of being told how they should pray, surely we juniors may profit by a study of prayer. The example of a perfect prayer that Jesus gave his followers is a wonderful prayer for grown folks and it is well for us juniors to pattern our prayers from this one. How could we better address God than to call him "Our Father which art in heaven"?

"Thy kingdom come; thy will be done in earth as it is in heaven." We might say, "May all the children here at home and in far-away countries be brought to thee. May all war cease and all people learn to love thee."

Then they were to ask for the things which

they needed daily. And finally they were to ask God to lead them.

We, too, need God's help and guidance. See if you can find a prayer which Mary might have made in the following instance, or write one which you would consider good.

1. Mary had become very much interested in her library book. She had come to the most interesting place and she just must read to see how it came out. Mother was busy sewing, and little sister came from her nap crying, wanting someone to play with her. But Mary kept reading and pretended not to hear. Her mother had to put her sewing aside and take little sister although she was anxious to finish the gown she was making that day.

2. Jane promised Mary Lou to go skating after school Wednesday. Then another friend invited Jane to go to a movie. Jane did not

have a chance to see Mary Lou and tell her that she wasn't going skating. But she wanted to go to the movie so she went. Mary Lou waited for her until it was too late to go skating. When she learned that Jane had gone to the movie she was so angry that she would not speak to her.

Write a prayer that you think Jane might have made, and also one that Mary Lou might have made.

DEAR BOYS AND GIRLS:

This beautiful little hymn was written especially for you by Elizabeth Fisher Davis (Mrs. Luther S. Davis) of Bridgeton, N. J. I hope you will all learn it and sing it often on Sabbath eve.

Sincerely yours,

M. S. G.

## The Children's Sabbath Hymn

THE SUN IS SINK-ING IN THE WEST, AND THE SAB-BATH DAY IS COME,  
WHEN DAWNS THE MORN-ING BRIGHT AND FAIR, TO THE HOUSE OF GOD WE'LL GO,

MAY IT BE TRUE DAY OF REST, FER-VENT-ly BE-gun.  
WOR-ship THERE WITH FRIENDS SO DEAR, LEARN HIS WILL TO KNOW.

## OUR LETTER EXCHANGE

DEAR MRS. GREENE:

We are having a week out of school, so I have lots of time to write.

Today I have helped mama cook and iron and she says I have done fine. I like to play keeping house.

We have all had grip colds this month and my little sister, Carolyn, is sick in bed with tonsilitis. My grandma just gave her some new puzzles to work out, so I am going to help her put them together.

I had a letter from Emma Burdick a few days ago and I was glad to hear from her.

Your friend,

LILLIAN JANET SPENCER.

Rockville, R. I.,

March 2, 1933.

DEAR LILLIAN:

I am glad you took at least a part of your week's vacation to write to me, for it seems good to hear from you again. Please write often.

I think it is lovely for you to help your mother with the housework. Eleanor likes to help me, too, and she surely is a real help. Yesterday, March 11, was her sixteenth birthday; and what do you think? Tonight I helped her entertain six of her girl friends at dinner, and she made her own birthday cake, even to putting on the sixteen candles.

I am sorry you have all been suffering from colds, and I hope little Carolyn is entirely well by this time. Was her puzzle a jig saw puzzle? They are rather fun, aren't they? I don't often have time to work one out. The other day I did put one together. It didn't look like much of anything when I began on it, but proved to be four very cunning little kittens, and they all looked as full of mischief as our Skeezics.

I think it is fine for RECORDER boys and girls to correspond with each other; of course you expect to answer Emma's letter soon. Perhaps you have already.

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am going to write to the Children's Page in the RECORDER. I haven't written to the Children's Page now for about one year and

a half. I like to read the letters. I heard Papa reading Ruth Butler's letter. She was telling about her five pet rabbits; so it made me want to write, too.

We live so far from the Sabbath school that we don't get to go very often, but we went last Sabbath. We went down and crossed the Marisack Lake. We all had a good time, but mother was afraid. It was the first time she had been in a boat for ten years.

Well I guess I will have to stop; you will get tired reading my long letter.

Yours truly,

PRESTON MITCHELL.

Tichnor, Ark.,

March 7, 1933.

DEAR PRESTON:

I was thinking the other day that it had been a long time since you had written, but did not realize that it had been over a year. You see time moves faster for us grey heads than it does for you. I used to think a year was almost everlasting; now it goes altogether too fast.

I can sympathize with your mother for I used to be afraid in a boat. I remember the first boat ride I ever had; it was in a row boat on Lake Geneva, near my old home in Walworth, Wis. I was so frightened when I got in the boat that I shut my eyes tight to keep from crying. Then, to add to my trouble, my pretty new hat, of which I was very proud, was caught up by the wind and blown far away. I never saw it again, except in my dreams.

I do hope you will not wait so long before writing next time. And don't ever be afraid of making your letter too long. I'm fond of long letters (when I don't have to write them).

Sincerely your friend,

MIZPAH S. GREENE.

There is not complete religious liberty where one sect is favored by the state and given an advantage by law over other sects. Whatever establishes a distinction against one class or sect is, to the extent to which the distinction operates unfavorably, a persecution, and if based on religious grounds, a religious persecution. The extent of the discrimination is not material to the principle. It is enough that it creates an inequality of right or privilege.—*Judge Thomas M. Cooley.*

## THE FELLOWSHIP OF PRAYER

Wednesday, March 29—(Read Psalm 47: 8-11)

## THE WORKS OF THE LORD

This Psalm was written in some ancient time of peace when the singer's land was secure and he ascribed the work of peace to God. There have been wars enough since but they have not been the Lord's work. War is the work of human passion, folly, and wickedness. Peace is the work of the Lord. Whatever is peace-loving, peace-pursuing, peace-making is nearest the divine. "Blessed are the peacemakers for they shall be called the sons of God."

It is not easy to be a peacemaker; it needs wisdom, patience, forbearance, endless good will. So-called statesmen make war because they are not wise or strong or good enough to make peace. The sons of God seek peace and pursue it and peace must begin in our own spirits. When all God's children have established the empire of peace in their own minds and wills, war will be ended. To do this is to do the work of the Lord.

*Prayer:* Grant unto us, thy children, Lord of the peace of the earth and the obedient stars, to become through our love of peace the sons of God. Forgive us the desolation we have made, forgive us the folly of our armaments and the passion of our uneasy spirits. Make us thy fellow-workers for righteous peace and arm us only with thy good will. In his name who is the Prince of Peace. Amen.

Thursday, March 30—(Read Psalm 48: 1, 8-10)

## THE TEST OF PRAISE

We are tested as much by what we praise as anything else. For praise is the revelation of what we long for, delight in, and really adore. People who never praise anything are dull; people who never praise anybody are either envious or bitter in spirit. People who praise wrong things are morally wrong. People who praise the noble, the good, the beautiful, or the enduring prove themselves akin to what they glorify. Praise is a natural impulse of the understanding nature, and to refuse it is to deny our own birthright. Since praise is always generous, it enlarges the spirit and if it be addressed to what is higher than ourselves, it lifts us up. The exercise of it frees our spirits and the nobility of its forms and words gives nobility to our souls.

*Prayer:* Help us, O Lord who art greatly to be praised, so to discern thy goodness and be moved by gratitude for all thy mercies that our lips shall speak thy praise. Enlarge us in adoration and, as we praise thee, lift us above ourselves into the fellowship of the fellowship of earth and sky who sing unceasingly: "Holy, Holy, Holy, Lord God Almighty." In his name whose praise we unite to thine. Amen.

Friday, March 31—(Read Psalm 49: 13-17)

## MISLEADING SATISFACTIONS

Moffatt's translation changes this passage from sombre meditation to keen, moral insight. The fate the Psalmist describes is the "fate of the

self-satisfied, the end of all whose faith is in themselves."

When all we do, or think, or seek begins with "I" and ends with "Me," the circle of our interests is too small for the full and happy use of our powers, and what satisfaction we find will be like the apples of the Dead Sea, bitter dust upon our lips. A false self-satisfaction stops us dead in our tracks and shuts the doors of our natures against every kind of good growth. There is a true discontent which keeps every faculty alive. And if so be, our satisfactions are only in the things of sense and time, we are poor indeed. The only wealth we can take with us on the last journey is the wealth of the soul.

*Prayer:* Save us, we pray thee, who hast made us for thyself, from being satisfied with ourselves or having no faith in anything beyond ourselves. Kindle us with a divine discontent, teach us to find our lives by losing them and, because so much we care for will not follow us far or high, fix our affections upon the truly lasting and instruct us how to store our treasures beyond the fear of loss. In his name who has brought us heavenly treasures. Amen.

Sabbath, April 1—(Read Psalm 55: 1-7)

## WRONG ROADS TO REST

This sixth verse is lovely music and has often deeply moved the weary by the singing of it, for it voices the quenchless longing of our own spirits. Jerusalem seems to have been as full of lawlessness and crime as some modern cities and the Psalmist, weary of it all, wanted to get away from it—a most natural desire but not the right way out. If wings are to be used to fly away from difficult situations, it is just as well we have none.

When things are wrong somebody must stay and help make them right. Cities are saved from violence not by men with dove's wings who fly to the wilderness, but by people with courage and wisdom who stay where evil is and fight it and end it. Rest is always the reward of action. It has to be won and we do not win it by dodging the difficult. There is no rest in the wilderness or anywhere else for the person who has left behind an unfulfilled duty or made trouble an excuse for escape.

*Prayer:* O thou who knowest how we are weary and heavy laden and hast promised us rest, grant unto us the rest which belongs only to those who bear the heat and burden of the day, the peace of those who spend themselves for the peace of others. Forgive us all our foolish flights from what we cannot leave behind, and enable us to find our peace in thy will. In his name who sought no escape from a troubled world and healed it by his own weariness. Amen.

Sunday, April 2—(Read Psalm 65: 9-13)

## GOD'S GOODNESS TO THE EARTH

The devoutly sensitive have always found the revelation of divine power and kindness in nature. God is good even to the earth. He visited it, the Psalmist said, in seasonable rains. He



crowned the years with goodness, girdled the hills with joy. This constancy of God in nature should both make us grateful and instruct us. It is so blessed, so unailing, so healing.

The literature of the World War occasionally notes with surprise how spring came unarrested and the meadow-lark sang over the trenches. And when the war was over, growing things came back to the scarred earth to make it right and clean again. This last summer, nature took no account of our depression. God visited the earth and the beauty and the harvests of it were paths, as always, along which to follow his goodness. And now, again, his vernal beauty begins to renew our world. If God is good to the earth, so ought we to be. The lands we till and live in reveal not only the spirit of the Divine but also some quality of our spirits. A land may grow more gracious and beautiful through being long lived in, and loved or else more barren through our abuse of it.

*Prayer:* Lord of the clouds and sunlight, whose kindness takes account of thirsty fields and who crownest the year with thy goodness, we thank thee for every revelation of thy love in the beauty and fruitfulness of the earth. Endow us, we pray thee, with a concern like thine for our mother, the earth. Forgive us for our sins against field and forest and may the land we live in reflect in the beauty of it thine image in our natures. In his name for whom even the flowers blossomed out of thy love. Amen.

*Monday, April 3—(Read Psalm 71: 14-18)*

#### THE SECRET OF GRATITUDE

The Psalmist here draws upon his life experience for a source of thanksgiving. He has found ground for hope in the past goodnesses of God. He will keep hoping on and on. Also he counts his mercies, rehearses God's "victorious and faithful aid" (Moffatt). He takes the long view and knows that God is good though he can never "tell it to the full." This is the secret of gratitude: to take the long view, remember all our blessings, think and talk about them, forget the shadows and remember the light, thank God for it all. We shall then see how constant the light has been—and always God's gift.

*Prayer:* Teach us, our Father of whose unailing love the lengthening years are the revelation, the secret of gratitude. May our mouths show forth thy righteousness and thy salvation. As thou hast taught us from our youth, touch the years still to come with the light of hope. In his name who found thy love even in the Garden of Shadows. Amen.

*Tuesday, April 4—(Read Psalm 78: 1-6)*

#### "OUR FATHERS HAVE TOLD US"

We need much more than the backgrounds of our own brief pasts to understand God's ways. We need to listen to what our fathers have told us. They will share their experience with us both to control and to comfort us. Their voices are the rehearsal of the goodness of God. We see things all out of proportion without the teaching of the past. We make too much of what our

generation has done; the voices of the past will keep us humble. We make too much of our present difficulties; the voices of the past will give us courage. The Psalmist in this great song rehearses the past of his people to sustain the present and hearten the future. When we, too, have rehearsed the goodness of God in the life of our nation, we shall face the future unafraid.

*Prayer:* O thou who dost speak to us through the brave and strong of the finished years, may we hear their voices as we face the challenge of our unfinished years. Forgive us all our slowness in listening to what our fathers have told us. Make us sensitive to their instruction and may we, recalling the past of our nation as the record of thy goodness and power, take heart for what awaits, sure thou wilt not fail us. Amen.

## OUR PULPIT

### SPIRITUAL EXPERIENCE

BY REV. JAMES L. SKAGGS

(Sermon given in New York City, February 11, 1933)

"But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually judged." 1 Corinthians 2: 14.

Most intelligent people would doubtless agree that there are at least two quite distinct fields of human experience: on the one hand the physical-intellectual, and on the other the spiritual. Yet there are those who believe that which we call spiritual experience is a delusion, unreal, and however comforting it may be, it is only a passing, vanishing phase of experience.

Paul evidently knew men who talked like that. He explained it on the ground that they were only natural men of flesh and mind. They were without anything that could be called spiritual experience, and naturally enough they could not understand what others meant when they spoke of spiritual experiences.

So Paul said: "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually judged."

May this not be a sufficient explanation as to why men differ so widely in matters of the spiritual life? Doubtless there are many men on the streets of New York who can have no conception of what we might speak of as

a joyous, happy, spiritual experience, and under present conditions it is impossible for them to understand.

If a man talks to me about the technical things of electrical engineering or architecture, his words will not mean much to me; for I have no experience in these fields of interest. I read sometime ago, perhaps it was when the Empire Building was under construction, that a feature magazine writer went up with the workmen to near the top of the steel skeleton. His hands clutched at anything within reach. He was out of his realm of experience, and he was afraid. The iron workers walked about at that dizzy height, on the narrow iron beams and boards as if they were walking on the ground. Why the difference? It was a matter of experience, at least in part.

In fact none of us know very much outside our respective fields of experience. I have never gone up in an aeroplane. A friend tells me of his trip: of the sensation of going up and up, of what he saw, the sensation of banking, nose-diving, looping, and coming down. It is all very real to him; but I can hardly imagine it. The nearest I can come to it may be the sensation of going up and down in an elevator in some tall building. So while I may believe the story my friend tells me, I cannot really know his meaning until I have taken a ride into the sky.

The difficulty for the uninitiated in understanding spiritual things may be even greater than in the field of physics. There are vast differences between the fields of mechanics which are susceptible to physical demonstration and the fields of the spiritual and intangible realities. In religion we are dealing with personalities, with emotions, with feelings which are extremely intangible and elusive.

We are living in an age when we must be shown: we demand evidence, proof. We want to bring all our observations and experiences to the laboratory test. We are inclined to look with distrust upon all phases of experience which will not submit to proof of validity.

I like the scientific method, the scientific approach to the whole of life, in so far as it is possible to apply it. I have been for years in a college environment which required it. We are in the midst of a revolt, especially among

our younger people, against superstition and handed-down beliefs. We want evidence of value before we accept a suit of clothes, a bonnet, or a scientific or religious idea. And I think according to Paul, in the text, this is the correct and indispensable method.

And yet, we need to remind ourselves that even in science we can apply our laboratory method just so far—no farther.

Millions of our American people have radios in their homes. They use them and enjoy them. Yet they know very little about the force which makes such a thing possible. What do we know about electricity? What do we know about electro-magnetic force? Not very much. Only a short time ago these forces were discovered. We have learned how to use them, but the secret is hidden. Electricity is power for our factories, our trains, our machines, our radios. It is light for our homes and our streets. It enables men to travel at great speed in millions of cars, on the water, under the water, and in the sky. In thousands of ways we are using a great force which we cannot understand or analyze.

It will not be long until the warm sun of springtime will cause new life to spring from the frozen ground and our barren trees will put on beautiful new foliage. Then you may go out in your garden and find a tulip plant pushing itself up out of the ground. You will not be surprised, for last fall you planted a bulb in that spot. We say a bulb, but it was just a little mass of fiber, starch, water, and a few mineral elements. And behold, it is growing, changing. You will watch it from day to day. Some morning you will go out and find it has opened into a wonderful flower. It is a lovely thing!

Do you understand it? No, I know you do not. The botanist can tell us something about it; but not very much. He leaves enough unexplained to challenge our awe; to make us wonder; to incline us to worship.

This past week we have again seen the fierce charge of winter upon all our country. The wind and clouds and cold conspired together. The air was filled and the earth was covered with billions upon billions of wonderful, perfect, stars and triangles—and every one a perfect work of geometrical art. We saw our windows decorated with perfect images of forests and ferns and myriad forms

of beauty. We do not need to go to some imaginary fairyland. We do not need to turn to fiction for the stimulation of imagination. For we have had laid out before us more than our eyes could see, more than our minds could comprehend.

The physicist might tell us something of how all these perfect geometrical crystals and figures are formed: how each tiny molecule of moisture possesses electrical polarity — negative and positive — and how as the particles beginning to crystallize with the cold each takes its place by the laws of attraction and repulsion. But who tells us of the artist who made the designs and who scatters loveliness over all the world in every season of the year?

We never cease to wonder at the crystals of the snow. The explanation of the physics of their formation which I have suggested may be right or wrong; I do not know. But truly the crystals speak of law, order, beauty. From beyond the storm, from beyond the realm of human knowledge, we hear the call to wonder and to worship.

So we might go into every field of physical knowledge and experience. We may push back the curtains and explore the deeply hidden secrets by which every known laboratory method and test is tried; and behind it all we find that *something* which challenges us to awe, to wonder, and, perhaps, to worship.

We see that it is not alone in the field of religion and the spiritual that we find a mystery which is unfathomable by any intellectual tests which we know. In every case we find ourselves going to the limit of the laboratory method and coming face to face with very evident facts which cause us to feel that we stand on holy ground.

In religion the spirit of man has gone beyond the purely intellectual. From that inner realm great souls have spoken. The great spiritual adventurers have felt that they came face to face with God and they have testified to experiences which reach far beyond the laboratory and the coldly intellectual observations.

Man has found himself possessed of a moral sense. He finds himself making distinctions between truth and falsehood, between honesty and dishonesty, between courage and cowardice, between selfishness and unselfishness, between morality and immorality, between hate and love.

These spiritual adventures have given us the Bible. They have found the secret of spiritual experience. They have been able to say, "Thus saith the Lord." They tell us of One who created and sustains all things; of One who is Wisdom, Strength, Beauty, Love. And Jesus came to reveal to men how they may find a perfect spiritual experience and fellowship with that One.

The teaching is that each man must have his own personal, spiritual experience. No substitutions, no second-hand goods, no cold theories. Each must make his own adventure of faith and trust. In the laboratory of spiritual things he must test out living by the law of kindness, honesty, sacrifice, beauty, love. The man who does not do that can never know the reality, the joy, the peace, the satisfaction of spiritual things.

It is just as Paul said, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually judged."

The serious question is: Do we want to know and understand the things of the Spirit of God? Do we want knowledge in this field of human experience? Are we willing to go into the laboratory and study, experiment, and subject ourselves to the tests which the great Teacher will give?

Christianity is a school. The disciples of Jesus were learners. Jesus set the course of study, and he is to be the judge of how well we do.

I understand that hundreds of young men and young women are turned out of our colleges and universities and sent home at the middle of their first year. This past week must have been a sorry time for many of them. They are turned out because they have shown themselves incapable or lazy. The university authorities say: Get out; we do not want you here unless you mean business; unless you are willing to apply yourself, meet the requirements, pass the tests, so you may eventually go out as a fair product of university training. Many are sent home. Those who remain must go into the laboratory of university life and do the work, stand the tests, which the rules require.

Should we take our religion any less seriously? Jesus is the great Teacher, the disciple is the learner. He who will may take

the course of study; he may go into the laboratory and perform all the experiments. "Love your enemies, do good to them that hate you," "He that saveth his life . . . shall lose it." We who are trying to be Christians are all in that school.

As we strive for true spiritual experience, we have a very kind and helpful Teacher. He does not turn us out because we fail. To the weary, faltering, and discouraged, he says: "Come unto me, . . . take my yoke upon you and learn of me."

### DENOMINATIONAL "HOOK-UP"

ALFRED STATION, N. Y.

Beginning on Friday night, March 10, special meetings will be held in the Seventh Day Baptist church at Alfred Station, continuing for at least ten days and possibly longer. Rev. George B. Shaw of Salem, W. Va., will be the speaker each night. Doctor Shaw is an interesting and convincing speaker and will have a message well worth hearing. Special orders of music will be offered to the audience every night by a male quartet or glee club. Those who have heard the Alfred Theological Seminary Quartet will want to hear it again. The other groups of male singers will be equally pleasing and all will bring a message in song that will do us good. The service will begin every night at seven-thirty.

If you are out of work and have time to spare, or if you have plenty to do, you could not make better use of an hour than at the church, enjoying the fellowship of others, listening to good singing, good speaking, and improving your mental, moral, and spiritual outlook. Are you *blue* and *discouraged*? You will see the brighter side of life and get new inspiration by attending the services. Times are going to be better, sometime, but we can greatly improve matters right now by recovering our self-poise, and getting new strength and courage to meet present duties and problems. Come to these meetings, don't miss one. You will be the better and happier, for so doing.

DID YOU KNOW

That the Home Makers Sabbath School class had a social the other night and had such a good time that they have decided to have one every month?

That there is a young people's class of the high school age, named the Christian Comrade

Class with a membership of twenty-five, and that there are twenty-five more young people in the community that should belong to this class? This class spent a pleasant evening at the home of Boyd Champlain last Sunday night. Ice cream and cake as refreshments were much enjoyed by all.

That there is a class of older young people (college age) who meet at the parsonage every Sabbath for the study of current religious problems with a text book, "How Jesus Met Life Problems"? All young people not in the other class are welcomed here. We have good times both in our discussions and social events. The next social will be at the parsonage, April 1 (no fooling).

That there are three teachers in our Sabbath school taking teacher training work in the school now being conducted in Mr. Summer's church at Canisteo? One of them will complete her necessary credits and receive her Teacher's Training Certificate at the completion of this course.

Don't forget the above mentioned meetings.

REV. E. D. VAN HORN.  
Pastor.

—In Alfred Sun.

ALFRED, N. Y.

INTERMEDIATE BIBLE SCHOOL

The meeting was opened March 4, 1933, by the president, Warda Vincent, with the hymn, "O Master, Let Me Walk With Thee." Irving Titsworth read the Scripture and Franklin Witter gave the prayer. Following the hymn, Albert Rogers gave the inspirational talk, which cleverly resolved itself into a very brief and pleasing Bible drill:

"Among the books of the Bible we have four biographies of Jesus written by Matthew, Mark, Luke, and John, three of whom were among the twelve disciples. Not very long ago a new book was published, which is claimed to have been written 'By An Unknown Disciple.' The speaker read portions from this book telling how Jesus quieted the fear of the maniac and how because of fear the drove of hogs was drowned in the Sea of Galilee. Another chapter pictured Jesus at work at his trade at Capernaum, repairing farm tools and caravan equipment."

Superintendent Hildebrand announced that the intermediate department would have full charge of the morning church service, and urged all to remain for church.





## Religious Education

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

### PROMOTING AND ORGANIZING THE VACATION SCHOOL

This is a day when advertising is necessary if an enterprise is to succeed. The vacation church school is no exception. A church or community may provide ever so good a program and employ the best personnel, but if it does not reach the children and make a contribution to their religious development it has not been a success. The vacation church school must reach more children, especially those not connected with a Bible school or church.

The constituency of a vacation church school may be said to be of two general kinds, the regular members of the Bible school and the boys and girls in the community not members of any Bible school. So everyone who is to be connected with a vacation school should make it one of his goals to enroll every possible child already in the Bible school and also those not connected with a Bible school. If it is a co-operating type of school, then an effort should be made to enroll every child in the community.

Proper advertising and promotion will not carry on without aid. Several methods may be used. In every case a certain amount of cultivation and education of both parents and pupils is necessary. Several plans suggest themselves.

If there is a parish or church bulletin, it may be used to good advantage. Notices of the coming vacation church school should appear well in advance with well-written accounts of the leaders and the proposed program. In addition to such advertising through the parish paper or church bulletin, the pastor has a rare opportunity to popularize the vacation school with parents by means of tactful announcements and the display of a deep interest.

The officers and teachers of the Bible school as well as women's societies of the church may be enlisted in a co-operative effort to advertise the school. These may not only mention the school in their classes and meetings but may also render invaluable service

by visiting in the homes of their pupils, explaining the vacation church school to parents, and enrolling the pupils then and there. When visiting in homes is impracticable, teachers may write postal cards to parents, urging them to enroll their boys and girls.

Early in the preparation period provision should be made for sending printed or mimeographed material into each home, giving information as to dates, program, personnel of teachers, advantages to pupils and parents, etc. The local newspaper is usually glad to print items about such schools, especially if they are open to all children of the community. No matter how much advertising has been done, a house to house canvass to enroll pupils should be made. This should be done and pupils classified as to public school grades long enough before the opening of the school that proper books and materials may be purchased before the date for the school to open.

It cannot be too emphatically emphasized that the vacation church school is a *church school*, and as such should be under the direction of a church, or group of churches, as the rightful agency for carrying on any program of religious education.

There are three general types of vacation church schools as follows: the individual church type, which is carried on by the local church independently of any other church; the co-operating denominational type, which is carried on by two or more churches of the same denomination; and the interdenominational type, which is carried on by two or more churches of different denominations. In addition to these there is one more important type, "The Missionary Vacation Religious Day School." This of course would be held in communities largely unchurched.

The organization and grouping of the children will, of course, be determined largely by the needs of the community where the school is held. In some communities provision must be made for the beginners, primary, junior, and intermediate departments, while in other schools nothing above the junior department would be needed.

In any true planning of life you must recognize first of all God's proprietorship in you. Right relationship to God must be established before there can be right relationship to anything else.—*Exchange*.

## MARRIAGES

DAVIS-WILLIAMS.—At the Seventh Day Baptist parsonage, North Loup, Neb., March 1, 1933, by Pastor Hurley S. Warren, Ella Fern Williams of North Loup, and Aubrey Burdett Davis of Ericson, Neb., the new home to be near Ericson.

(Note: Future address, Mr. and Mrs. Aubrey B. Davis, Ericson, Neb., R. F. D.)

## 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.)

DAVIS.—Wilson Sumner, son of David and Mary Jane Davis, was born at Edgerton, Wis., September 9, 1858, and passed to his eternal reward March 2, 1933, at Shiloh, N. J.

Most of his life was spent in this vicinity. On March 21, 1874, during the pastorate of Rev. Walter B. Gillette he was baptized and joined this church, of which he has ever been a faithful member and whole-hearted supporter. For many years he ably led the choir as chorister. His sterling Christian character and contagious good cheer won for him the respect and honor of all his acquaintances. As an evidence of this he was chosen a deacon June 26, 1915, and was ordained on December 23, 1916. The church loses one of its most spiritual and devoted workers.

Mr. Davis was married December 25, 1883, to Marietta Hummel, who died soon after the birth of their only child, Herbert Hummel Davis. On November 25, 1890, he was united in marriage with Dora J. Davis.

Besides his widow, and son of Salem, W. Va., he is survived by one brother, Harry C. Davis; one granddaughter, Mrs. Dorothy Davis Randolph; one niece, Bessie Davis; and four nephews: David, Percy, Don, and Norman Davis.

"Blessed are they that die in the Lord."

L. M. M.

TEMPLE.—Edith Lucetta, oldest child of Samuel S. and Addie (Davis) Webb, was born March 13, 1862, at Walworth, Wis., and departed this life at her home, St. Paul, Neb., January 11, 1933.

While she was a baby her parents moved to Freeborn County, Minn. When about twelve years old Edith was baptized by Rev. J. E. N. Backus and united with the Carleton Seventh Day Baptist Church. In 1877, the family came to North Loup, Neb., where they were again pioneers. Here she transferred her membership to the North Loup Church.

In 1883, she was married to Morris Thomas Green. To this union were born three children:

Clinton Dee and Elmer Morris Green, both of Delta, Utah; and Neva Goldie (Mrs. O. T. Thrasher) of Green River, Wyo. Morris Green died on June 27, 1903. Mrs. Green was married to Edwin L. Temple on February 22, 1904, continuing her residence in North Loup until they moved to St. Paul, Neb., in 1911.

She leaves to mourn her departure, besides her children, her husband, Edwin Temple; an only sister, Mrs. Nell Van Horn of Hinckley, Utah; four step-daughters; thirteen grandchildren; and eight step-grandchildren. Her only brother, Henry F. Webb, died a few years ago in Colorado. Mrs. Temple was a loving wife, a kind mother, and a sympathetic friend.

Farewell services were conducted from the North Loup Seventh Day Baptist church by its pastor, assisted by Rev. William J. Primrose, of the St. Paul Presbyterian Church. Interment was in the North Loup cemetery.

(This sketch was corrected and briefed by Mrs. Ida Brown, North Loup.)

### Sabbath School Lesson I.—April 1, 1933

JESUS MINISTERING TO JEWS AND GENTILES—  
Mark 7: 1-37

Golden Text: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd." John 10: 16.

#### DAILY HOME READINGS

March 26—Ceremonial Defilement. Mark 7: 1-13.

March 27—Real Defilement. Mark 7: 14-23.

March 28—Ministering to Gentiles. Mark 7: 24-30.

March 29—Ministering to Jews. Mark 7: 31-37.

March 30—Ministering to Multitudes. Matthew 15: 32-39.

March 31—Ministering to the Soul. Matthew 11: 25-30.

April 1—Perfected Ministry. Isaiah 11: 1-10.

(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.

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

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# SEVENTH DAY BAPTIST DIRECTORY

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Next session will be held with the Seventh Day Baptist Church at Milton, Wis., August 22-27, 1933.  
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# The Sabbath Recorder

VOL. 114

MARCH 27, 1933

No. 13

## SIR HARRY LAUDER'S THREE CHOICES

One of our country's greatest preachers was in Manchester at a public function. A councilor approached him and said that Harry Lauder and he were boys together, and consequently during the great comedian's visit to Manchester he called on him. As they sat by the fireside, Lauder said: "We are both getting older and I suppose our views on life are sober and settled by now. My only bairn was killed in the war. I have had my moments of bitterness and desolation. I have been at the point when a man does one of three things—he becomes desperate, or takes to drink, or turns to God. John, I have had to turn to God, the God we learnt about when we were lads together. Let's kneel down and pray as we used to do in the Auld Kirk," and they did.

—Rev. Wm. Robinson, in the  
 "Congregational Monthly."

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