

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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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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year after date to which payment is made un-
less expressly renewed.

Good Out of Evil "Who did sin, this man or his parents, that he is born blind?" Why hardship and suffering in a world which we believe was created and is ruled over by a loving God? The problem of sin and of suffering, of who is to blame, and why things are allowed is world-wide and age-old. It is too much for a brief editorial, and too deep for most of us to solve. Volumes have been written on the question and answers are legion. The problem was wrestled over by the author of the Book of Job many centuries ago.

However, there are some things which we may dare to say. Life is not simple, as sometimes it would seem. Human life is complex and is involved in a conflict of forces, good and bad—forces in some cases controllable, in others never mastered. It is man's business to overcome the evil, be it of disease, crime, or social maladjustment, and at the same time to learn patience, courage, and endurance. One's faith in God is not contingent upon some special favor shown him or destroyed by adversity or the withholding of a certain answer to prayer. The religion of Jesus clearly indicates a higher ideal and content. "Neither did this man sin nor his parents;

but that the works of God should be made manifest in him" (John 9: 3). Neither parents nor son are to be regarded free from sin—or to be charged with special sin resulting in blindness—but that some good out of the evil should come to the advantage of the larger group.

Out of a disaster, long ago, in which was involved the loss of a little girl, there came a good to the larger group concerned in the onward push of God's kingdom. In a Syrian attack upon the outposts of Israel a little maid was snatched from loving arms and became a servant in a distant land, far from home and parents. In the narrowest, most personal sense it was a bitter loss and a tragic disaster. But out of it came good. The maiden, carefully reared in a Godly home, was true to her training and brought the knowledge and power of a universal God to an enemy. God turned disaster and evil into forms of blessing and good.

It is not always easy to see the way in which God would have us walk. Not always easy to take the medicine which may be needed to cleanse and sweeten life and make us well and strong. There are the experiences through which we are now passing that call for our deepest faith and abiding confidence that God has some lesson for us to learn.

A one-time fellow workman, two years without employment, said to his friend, "My faith has been strengthened rather than weakened by what I have been through." And what was that? The loss of his job, the melting of his careful savings, and the loss of his home. And the man, himself, had not been thought particularly religious. He gave the above testimony with only sixty cents in his pockets, and not knowing where another penny was coming from.

This particular case is by no means isolated, and on every hand there are evidences of men's faith in God being strengthened. Distressing situations reveal a sympathy and regard for suffering before unrealized, and people are responding with appreciation and are finding comfort in the eternal and unseen. If men shall be brought closer to God and learn to give the spiritual nature an opportunity to unfold toward him, then indeed shall life be enriched and the "works of God" be made manifest.

Back-to-the-Farm Tendency The past year has seen an increasingly large exodus from the city back to the rural sections. Not only is this the result of unemployment but of the feeling of the need of readjustments in what is becoming more and more a machine age. The largest hope for those thus going from urban occupations to rural communities must be found on the small farm where a living is at least possible. Farming, in late years, with machine equipment requiring an outlay of cash and capital, rather forces the ordinary man to think of locating on a small farm. For these there are doubtless opportunities in many communities.

In fact there are on the editor's desk communications from two different sections of country concerning farms and interests of this sort. One is from Steele, Ala., setting forth the possibilities to be found there in cheap, but good lands, with the desire of the communicant to encourage scattered Sabbath-keeping families to gather in that neighborhood and build up a Seventh Day Baptist church. Any one interested in northern Alabama farm homes might write R. S. Wilson, Steele, Ala., R. F. D. No. 1.

Another writer is concerned with opportunities in Florida. He believes "scatteration has been one of the mistakes of our people. Both family life and social enjoyment are enhanced when Sabbath-keeping families are grouped." He is quite right in this. The following is quite worthy of consideration:

The cost of starting farming operations in a new section and of further operations, is materially lowered if duplication of costly equipment is avoided by either the joint purchase of tools seldom needed, or by one farm having one of these and another owning some other, and loaning back and forth. Where several farmers co-operate in acquiring the new methods incident to a change in location, success is furthered and mistakes are avoided, through the interchange of experiences and knowledge.

It is our feeling that any who can make a fair success of northern farming can generally do the same thing in other sections of the land—especially if advantage is taken of all the benefits incident to co-operation, not necessarily organized co-operative methods, but at least neighborly co-operation such as exists among our people in the North, but is not always present where total strangers settle after coming from different localities and having no common ties.

If any of our people are thinking of making a change and have the South in mind they should well consider placing their interests

where there is a Seventh Day Baptist church. Florida, at present, has but one such organized group. Daytona Beach is fully alive to the situation and will soon have, it is hoped, a good building for worship. Not only are there many of our people who make this their winter home, but there are many who make it their year-around home. The SABBATH RECORDER, interested in all our people's movements, will be glad to put any one inquiring about these matters in touch with people there who will give reliable information.

Year Book of American Churches Although official and authentic, the *Year Book of American Churches*, recently received at the office, is "not a dry-as-dust tome, but a living compendium of contemporary religious information." This announcement printed on the paper cover is found to be true, and the book readable and fascinating.

One of the first features to catch the eye is the line of charts and diagrams visualizing the historical background and relationships between denominational groups. The largest single group of Protestants is the Baptist, with nearly ninety-five per cent of its members found in the Northern Baptist Convention, the Southern Baptist Convention, and two Negro national conventions. The Seventh Day Baptist, small comparatively but not the smallest division of the general group, is credited with a membership of 7,264. The smallest, designated as Independent Baptists and itself including two divisions, numbers 222. In matter of origin, Seventh Day Baptists rank second only in point of time—1671 as compared with General Baptists, 1639.

Seventh Day Baptists are described as "A group of Baptists distinguished from all others by their observance of the seventh instead of the first day of the week, as Lord's Day. They date back to the seventeenth century in Rhode Island (1671)...." Information is furnished concerning our next General Conference, with names of officers and place and date of meeting. The names of three Seventh Day Baptists are found in "Who's Who in the Churches" — the Conference president, and president and corresponding secretary of the Missionary Society.

Another interesting department is on Trends of Organized Religion in 1932. A

few excerpts follow on theology: "It is significant that those who stand somewhere between radicalism and traditionalism in theology are today as loath to be labeled 'liberals' as they were to be called 'modernists' some years since." "The trend in 1932 has been toward a better and more aggressive evangelism . . . while money is necessary for the work of the kingdom extension yet the Church has learned that there are many advances that can be made without it." "At the close of 1932 there is no general religious awakening over the land, but there are sure indications of a hunger for God and a desire for righteousness. Here and there over the country there are signs of turning to Christ in faith and contrition." Pastoral evangelism and church school influences are cited that have yielded good results. "There seems to be a return to the evangelistic meeting as a most fruitful method in soul winning." Conservation of numbers comes in for discussion, and two needs in evangelism are pointed out as apparent: "A greater passion for winning larger numbers to Christ, and also a deeper conscience on the care and culture of those already in the Church."

The headings of other trends, of various and significant fields covered by the year book, are Social Service, Religious Education, Rural Life, Race Relations, Inter-faith Relations, International Justice, Good Will and Peace, Economic Problems, Surveys, etc. A chapter on Some Accomplishments in Church Co-operation in 1932 is of such interest as to be given space here, sometime soon.

Items of Interest A new departure in religious press influence is being tried in Wisconsin. The purpose to publish and to broadcast throughout the state a series of paragraphs of a religious nature seems admirable, timely, and promising of much good. The heading for each release is to be—"How do you account for it?" All can heartily endorse the project if the following message is a fair sample:

HOW DO YOU ACCOUNT FOR IT?

Jesus Christ, born in a stable, working as a carpenter for eighteen years, teaching for three years in a country the size of one of our states to occasional groups and individuals, left an ineffaceable influence on the world. He left no writings, no conspicuous organization, just a handful of followers led by eleven men who loved rather than understood him. His teachings live.

No intelligent man can afford to ignore them. Our hope lies in him.

All lovers of youth and those who appreciate the splendid work done by him in promoting their spiritual life, will regret the passing of Dr. Amos R. Wells whose death occurred March 6. For nearly half a century Doctor Wells was associated with Dr. Francis E. Clark, the founder of Christian Endeavor, in his work with young people. For more than forty years he was editor of the *Christian Endeavor World*. He was a voluminous writer, both of prose and poetry, being the author of nearly fifty volumes on religious subjects. His helpful comments on Bible school lessons in *Peloubet's Notes* will be missed by many, as well as his devotional meditations running in the *Christian Herald*. Youth and age have lost a real friend. There is an additional interest to RECORDER readers in the fact that Doctor Wells' grandfather, Amos R. Wells, was a loyal Seventh Day Baptist, a pioneer in the work of home missions during the early half of the nineteenth century. For his grandfather's loyalty to the Bible Sabbath Doctor Wells did not seem to have much sympathy or appreciation. When asked by one of our ministers, one time, if his grandfather was not a Seventh Day Baptist, he replied, "I believe he did preach for them."

Early this month the Federal Council released a statement from its president, Dr. Albert W. Beaven, worthy of every churchman's heed. He described the financial crisis through which we have been passing as a "day of judgment upon the unsocial and unchristian standards that have prevailed in our public life." The statement emphasizes especially the need for penitence for the "mania of speculation" which has "spread its poison through the body of society." All men and women of moral insight are appealed to to re-emphasize the fact that "moral integrity and the practices of justice, co-operation, and brotherhood are basic conditions of economic health." Churches are urged "to display an unparalleled unity of spirit" and to meet the crisis in a mood of faith and freedom from fear. The statement concludes with a call for united prayer and expresses gratitude for the example of President Roosevelt in turning

"quietly aside for prayer," before assuming the responsibilities of government.

Our disaster has arisen, Doctor Beaven points out, not from calamity of hurricane or flood, over which we exercise no control, but is "the aftermath of our own conduct." His warnings are timely, and now when the clouds seem a bit to be lifting, we need to have a care lest we overlook the causes of our troubles and rush back into speculation and deeds of injustice to recoup lost fortunes at the expense of others, forgetting the underlying principles of real and lasting prosperity.

The unique selection for the cabinet of President Roosevelt is seen in the appointment of Frances Perkins as secretary of labor, and on this point the press has been quite content with the mere announcement. The point is unique because of the fact that she is the first woman to be named for a cabinet position by the President of the United States. What is of still more interest is the fact that probably not another member of the cabinet is better prepared by training and experience for a place in that important body. As to her training, the secretary of labor is an A. B. graduate of Mount Holyoke and an A. M. of Columbia University. As to her experience, she has held responsibilities on various sociological committees and organizations, such as executive secretary of the Commission of Safety, New York; director of investigations, New York State Factory Commission; member State Industrial Board of New York; and commissioner of New York State Industrial Commission since 1929. This is enough to show that she should be well fitted by training and experience for the place which she is asked to fill on the cabinet.

Among the most inspiring of characters in the difficult mission fields during the past half century Sir Wilfred Grenfell is perhaps the most outstanding. He is about to begin his forty-first year of service in the far North. He will sail from St. Anthony, the largest of his stations, on his hospital ship, *Strathcona*, and will begin his rounds of fifteen hundred miles of bleak coast line of Labrador, his mission field.

One of the finest pieces of peace machinery has been set up on the border between North

Dakota and Manitoba, Canada. It is not a peace committee or a commission for the prevention of war, but a far nobler token of good will between two great peoples. It comprises a tract of three thousand acres set aside as an international peace garden, dedicated as a monument to more than a century of good will between the people of the United States and Canada, and a pledge of their intention to live side by side without taking up arms against each other. The planting began with the erection of a dedicatory cairn bearing the inscription: "To God and his glory we two nations dedicate and pledge ourselves that, so long as men shall live, we will not take up arms against each other." The project has been carried out by an international committee including Archbishop S. P. Matheson, Sir Henry Thornton, Lady Eaton, and E. W. Beatty, of Canada; and Mrs. Henry Ford, Adolph S. Ochs, and Alfred E. Smith, for the United States. The hope is expressed — in which we can all gladly join—"that no serpent of misunderstanding will ever enter this garden."

YOUTH WOULD RETAIN THE EIGHTEENTH AMENDMENT

Editor, the "Courier-News":

I am only seventeen years of age and I cannot expect to have much influence, but I want to help keep the Eighteenth Amendment in the Constitution.

My mother has always warned me about the evils of the drink habit, and I have studied the matter with some care. I have learned that life insurance companies refuse applicants who are poisoned by alcohol; that they are denied employment by the machine companies; that drunkards do not often have money, friends, or character.

There are many people in the United States who do not know the taste of alcohol, those who are strong, healthy, prosperous, and have good character. Scientists tell us that alcohol cannot be used without injury to the system because it weakens the heart, it lowers resistance to disease, it shortens life, it is harmful even in small doses, it delays digestion, it is a poison, it kills everything that lives, and preserves anything that is dead. Common sense tells us that it impairs one's judgment, it reduces one's earning power, and it destroys one's alertness.

We know drinking has ruined many people when the liquor business was lawful and I think that the Eighteenth Amendment ought to be upheld until the people have had time to find out that total abstinence is the only safe thing.

A boy will never be sorry that he never took a drink, but many have been sorry that they have. —Edwin T. Forgeron, in Plainfield "Courier-News."

FROM THE CONFERENCE PRESIDENT

"A people who cherish liberty of thought as an essential condition for the guidance of the Holy Spirit in the pathway of truth."

The above reference to Seventh Day Baptists is found in the *Sabbath Observer* published by the Mill Yard Church in London, and edited by B. Andrew Morris. It is a part of a sentence which appears in "news item from the churches," but it arrested my attention at once as an expression which embodies one of the cardinal statements of our denominational creed, and which carries with it the underlying principle which gives it rich religious significance.

Sometimes we find ourselves becoming a bit impatient because of the extreme independence of our people, and we are inclined to feel that a little more authority centered somewhere would make for more efficiency in the work of the denomination. I am not saying that it might not be well if, more often than we do, we should yield to others in our individual opinions about questions of policy, in order that the common judgment of a responsible group might prevail. Pride of opinion is not the same thing as independence of thought. But it is worth while to remind ourselves occasionally that whatever drawbacks we may have to suffer on account of the independence of thought exercised by our people, they cannot compare with the evils which grow out of a centralized authority which prescribes beliefs and dictates rules of conduct.

All of this of course is familiar to Seventh Day Baptists. In fact there is nothing new in the statement found in the *Sabbath Observer*. The reason, however, for this liberty of thought is not always to the fore as it is in this statement. Why does not one want his independence of thought restricted by another? Why do men of good conscience break denominational bonds where liberty of belief and independence of action are not permitted, and where conformity is required? In this statement the emphasis is rightly placed. Here we have expressly stated the *sine qua non* of the principle of personal independence in religious thinking. It is the essential condition for the guidance of the Holy Spirit.

The sentence from which I have quoted refers to Dr. L. R. Conradi, and reads as follows: "He was formerly the leader of the Seventh Day Adventists in Europe, but feel-

ing unable to agree any longer with many of their doctrines he has found a spiritual home among a people who cherish liberty of thought as an essential condition for the guidance of the Holy Spirit in the pathway of truth."

I am wondering if this sentence may not have been written by the pastor of the Mill Yard Church, who has had a similar experience. And I am wondering if we who were born in the Seventh Day Baptist faith can fully realize what it means to have liberty of thought. Again, I wonder if we use this liberty to seek earnestly and definitely and directly the guidance of the Holy Spirit.

Not with pride, but in humility let us declare our belief in the right of every human soul to seek the guidance of the Holy Spirit in the pathway of truth. Let us think of it not only as a privilege, but as a responsibility. Unhindered by human will, another's or our own, and unafraid of earthly powers that would discourage or intimidate, let us with teachable minds seek that guidance always and in all things.

AHVA J. C. BOND.

CHEERING NEWS

Mr. George B. Utter, recording secretary of the Missionary Society, writes to the *SABBATH RECORDER* that because of emergency action of one of the local churches the Missionary Board has been able to carry on during the month in the midst of financial distress. His letter in large part follows:

We were able to meet part of the demands of the Missionary Society today on the opening of the banks. Karl Stillman was so busy that I told him I would write. One of the local churches paid its entire quota to the Onward Movement up to the end of the year, July 1.

The response during this bank holiday from the other churches has been very small. One or two large checks were sent back because the banks here refused to honor them. It is expected, now that the banks are open, next week will see some contributions to take care of the rest of the emergency.

Because one church has chipped in a large amount, clearing up what it owes for the rest of the year, means that the burden from now until July 1 must fall on the other churches of the denomination. Up to the present time the Missionary Society has been able to function in spite of the fact that it has been unable to borrow money.

Churches which are in the habit of clearing up their quotas to the Onward Movement in May and June, should make every effort to send in whatever they can immediately, or as early

as possible, so that the employees working all over the United States may receive their money and not be required to wait for their salaries.

This is cheering news, and the swift action of this one church to meet the situation should inspire every other church in the denomination to act promptly and as fully as possible every month from now on.

THE FELLOWSHIP OF PRAYER

Wednesday, April 5—(Read Psalm 84: 4-7)

WATER IN DRY-VALLEY

Those who seek God's presence, the Psalmist says, are marvelously sustained. They have a highway to God in their hearts. Even "Weary-glen" became a place of rest, "Dry-valley" a place of springs. We all need that secret. Few of us miss Weary-glen in our life journey. If we have an inner power to take the arid experiences of life and really get out of them strength and well-being, we can turn the difficult into an added source of richer life. We can even help others in like experiences through the comfort with which we ourselves have been comforted. There are so many Weary-glens in the world we may well seek the power to change them into places of fountains, and by the grace of God that is always possible—but the ways of God must be in our hearts.

Prayer: We ask of thee, who withholdeth no good thing from those that walk uprightly, that thy ways may so be in our hearts as to make even of the weary places in our pilgrimages of life, a revelation of thy love. Show us anew what blessings may blossom out of hope deferred, what peace may brood in lonelines, and what hidden wealth of life we may find by thy grace even in bare and simple ways. In his name who left behind him springs of living water on the dusty roads of life. Amen.

Thursday, April 6—(Read Psalm 90: 1-4)

LIVING IN THE LASTING

Here is the timeless wonder of human life. We are children of brief time and yet we are never at home save in the Everlasting. Our true dwelling place is in the Lord. What then have we to fear from time? But how can we live in the Eternal? Well, whenever we love purely, we live in the lasting. Love does not belong to time at all, nor does goodness. Can we think of any time or place where goodness can or will be other than it is? Truth has no commerce with time except thereby always to become more luminous and ample. Faith and hope belong not to the temporal aspect of our lives but to the timeless also. Even our most transient thoughts and deeds may thus have in them some quality of the ageless. For those who seek thus to live, the summons to the unknown land need cause no fear—they cannot go where God is not.

Prayer: O thou who hast set eternity in our hearts and made us in our need and longing children of the Eternal, so deliver us from the fear of the transient by our citizenship in the

enduring that some fore-gleam of our home with thee may touch all the ways of our lives. Thou hast been our dwelling place in all generations, may we seek now to make thee our dwelling place. In his name who found in thee his dwelling place. Amen.

Friday, April 7—(Read Psalm 90: 12-17)

COUNTING OUR DAYS

Our days are really to be counted by their experiences, numbered by their meaning for our lives. Memory has its own calendar in which some days are unforgettable, other days lost in grey dimness. The heart has its calendar. We remember what we have loved or rejoiced in; the anniversary days of birth and death, the days in which we found or lost a friend. Our days are really numbered in what we make of them and what they make of us, numbered by growth in mind and spirit, by good deeds done and high service rendered, by true success and sometimes failure. The numbered squares on our calendars are useful, but the real measure of time is somewhere else, in what it has made of our souls. That is what time is for.

Prayer: Teach us, our Father, to number our days in the true measure of their gifts and meanings. May our lives record in always growing love and goodness the swift passage of the years. Teach us to count no day gone which leaves a blessing behind and to measure life not by its seasons but by its harvests. In the Master's name. Amen.

Sabbath, April 8—(Read Psalm 72: 1-8)

THE CRY FOR JUSTICE AND PEACE

This Psalm prays for a king who shall bring to a human throne the qualities of divine administration. The heart of the world was aching for a king like that. The poor wanted consideration, the afflicted wanted justice, a distressed state wanted peace, abundance of peace. The unhappy longed for a ruler to bless the world as rain blesses parched fields, whose universal dominion should be a benediction and whose name should endure forever. The seventy-second Psalm is a coronation hymn, but no king who ever took the throne of David deserved its glorious ascriptions. The King for whom the heart of humanity was aching was still to come.

Prayer: O thou who art above all power and administration, hear, we beseech thee, the complaint of the oppressed, the lament of the poor and all those who turn to thy justice for their salvation. Thou hast long ago sent us the Long Expected but we have been so slow in making his laws the rule of our states and his spirit sovereign in our human ways. May we find in our perfect obedience to his will the fulfillment of all our hopes. Amen.

Sunday, April 9—(Read Matthew 21: 1-9)

THE SOVEREIGNTY OF GENTLENESS

The King came and yet how strangely. He had no robes but a poor worn garment, or any chariot. His immediate hour of acclaim was all too brief; he was riding on a borrowed beast toward a cross—only the cross was his own. And yet the

spiritual Lordship of the future was riding into Jerusalem that morning, and the crown and scepter of it was gentleness. On Palm-Sunday morning Jesus taught the world that there is no road to any kind of lasting power save good will which will suffer to the end, and a meekness which forgets itself in its passion for others. Only gentleness, if it be wise and strong, can win and hold the hearts of men. The conquests of pride and arrogance are written in the dust. The conquests of gentleness are enduring. Palm Sunday is a witness to that and we keep the day poorly if we do not again resolve to extend the realm of gentleness as followers of him who through his gentleness has an empire which cannot be shaken.

Prayer: Grant unto us, O Lord who hast made the meek thy true ministers and through the gentleness of thy Son reached and changed our hearts and our ways, a new grace of gentleness. Forgive us our pride and harshness, endue us with thy tenderness toward the sore and stricken and, though we be not great in power or station, may we be great in humility. In his name. Amen.

Monday, April 10—(Read Matthew 22: 34-40)

"THOU SHALT LOVE—"

Can we then love at command? Is not love a mysterious drawing of life to life by tides of affection we can neither summon nor forbid? Maybe; but there is another love than that, a glowing good-will which we have the power to entertain and the duty to exercise. Good-will is good purpose, a passion for the well-being of all human folk, an answering openness of life to the love and goodness of God.

That does lie within our power. We may choose between ill-will and good-will to our neighbor. Good-will does not depend upon the attractiveness or even the worth of those toward whom we direct it. It takes no account of unloveliness except to try to change it; it suffers long and is kind; it is never glad when others go wrong; it is always eager to believe the best, always hopeful, always patient. It seeks at any cost to itself the right well-being of others. It has a saving gentleness and touches with the glow of it every burdened human estate. So God loved the world and Jesus spread his arms upon the cross to take the world to his heart.

Prayer: O thou who didst so love the world as to give thy Son to make love sovereign and saving, enable us, we pray thee, in all our exercise of Christian good-will, to kindle upon the altars of our hearts the flame of a holy passion for all men and so enlarge our love for thee who art love. In his name who, having loved his own, loved them to the end. Amen.

Tuesday, April 11—(Read Matthew 25: 31-40)

"YE HAVE DONE IT UNTO ME—"

What a glorious surprise this parable pictures! It is the last of the Master's parables and has the solemn significance of all last words. There is judgment and exile in it—yes, but it binds us to divine mercy and approval by a golden chain whose links are human compassion and service. It teaches us that every good deed reaches be-

yond the doer to the throne of God and no kindness of ours to suffering or unhappy folk is forgotten of God. The judgment of it weighs us in the scales of service to human need. It brings Jesus Christ, whom in this week of sacred memories we think we should welcome as he was never welcomed before, if he used our roads and city streets again, to our very doors. He who came to save is here now in the sorrow and need of all his brethren—even the least. His hands may have reached out to us for help this morning. His appeal reached us through the cry of beaten men. When we have only to touch some suppliant hand with help to touch the pierced hand of Jesus—how near he is.

Prayer: Grant unto us, O God, whose concern is for all thy children, the vision of the suffering Master, not only upon the cross but in all human need and weakness. We bless thee for the assurance that as he is one with us in all our need, we may be one with him in all our ministries of mercy and, being mindful of the least of his brethren, may be sure of thy favor in any day of judgment. In his name whose brethren all the needy are. Amen.

MISSIONS

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

WHAT GOSPEL SHALL WE PREACH TO "EVERY CREATURE"?

BY PASTOR RALPH H. COON

"And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." Mark 16: 15, 16.

In the past three months there has been a great deal of discussion among the leaders and members of the churches of America as to what gospel is to be preached in all the world. Some say that we have no gospel or good news to preach but that we should take our encouragement and assistance to the world. The question has even been raised as to whether the churches should continue to send out missionaries to all the world. It seems to me that present conditions in our own land throw a considerable amount of light on these questions from the negative side, and God's Word is a veritable searchlight revealing the positive side.

Our message to the world is not one of mere social and economic betterment. The most brilliant and most highly trained men of the world in these things have been trying to teach America how to live, and conditions

have been getting worse instead of better. What then can we do by sending a few such men to the lands where the conditions are so much worse than they are here?

Our message is not one of improvement by education. That too has been tried in our own land. The present generation has been educated as no other generation before it has. Higher standards are required of our teachers than ever before. In spite of this we are not able to save the nation from its rising tide of crime and its growing injustice to the poorer classes. The education that our poorly supported missionary boards can take to China or India cannot save those countries if that provided so lavishly by our own nation for its young people cannot solve the problems here.

The message of physical healing is indeed good news, but it is not the gospel that will transform the world. True our expectation of life is longer in America today because of the great advances of the medical science, but it has not added any more meaning to living. It has not removed any of the sting of death.

There are many who advocate a gospel of scientific research to try to discover the best principles on which to base an ideal human society. Our university men have worked for generations along this line, but have as yet found nothing that can even lessen the effects of human selfishness. It is selfishness that is at the base of all of these problems of society.

No one man or group of men can solve these problems. We cannot, as has been suggested, gather together the best that is in all philosophies and religions to form the ideal one. Such an attempt, after all, would really be only the system of the person or group that did the selecting.

It seems to me that all these ideas that are being suggested today are merely old ideas that have failed to bring happiness to mankind dressed up in new and high sounding terms. Men in general are too proud to see that the problem is too big for them. Oh, what a comfort to know, as some of us do, that the Creator of this world knows how it ought to be run and has given men a complete text book setting forth his plans and how to follow them. Matthew 5 tells who are truly happy. John 3 tells how to get the new life that makes such happiness possible. John 6 tells of the Bread that will sustain that life. Here is what we have to feed a hungry world.

This is indeed good news. Can there be any doubt that this is the gospel Jesus commanded us to "preach to every creature"? This is indeed a doctrine that is to be subscribed to. Jesus said, "They that believe and are baptized shall be saved." As Seventh Day Baptists we must make it clear to ourselves and to the world that we are preaching this gospel and no other. To be sure we will be concerned in the social and economic problems of the world because of the love of the Master for all mankind. We will be concerned in education, for believers must be enlightened and trained especially in their knowledge of the Bible if they in turn are to carry the gospel to others. Healing will be of value to our work, as it was to that of the Master himself, but we will put healing of the soul with it just as he did when he said to the paralytic man before healing him, "Son, thy sins be forgiven thee."

Another thing I think we as Seventh Day Baptists must stress even more is that we have an unlimited supernatural power available in preaching this supernatural gospel. "All power is given unto me in heaven and in earth . . . and lo, I am with you always, even unto the end of the world." The missionary societies that are stressing this and keeping the prayer channels open for the inflowing of this power are the ones that are being blessed by God these days. They are the ones that are sending out more missionaries rather than calling them back. I am hopeful that we in the near future will be thus expanding. God will increase our usefulness if we follow him.

ITEMS FROM JAMAICA

(Gleanings from private letters)

I do not know whether you understand the tabernacle plan we have in mind, but here is the situation as it stands now. We have collected from the churches thus far twenty-five pounds, and we are going to try to get a total of forty pounds or more. The building to be erected will be a frame structure, well seated, and illuminated with gas lamps. The plan is a dream of the people, used very successfully by the Adventists and others. We are seeking the leading of God as to where we shall place it and I shall try to supervise it, using the native pastors, chiefly Mignott, Edwards, Finn, and Lyons. I am hoping to place the tabernacle in spots where the old fields may be built up and new fields started. This

work will probably take ten weeks in a spot. The people have contributed generously.

We have been on the field quite a lot of late and find the work in the country in fine shape despite the pressure brought by the banana losses during the hurricane season. The Bath Church is moving forward—finances hinder their progress. They have an excellent interest and last Sunday evening I spoke to an audience of two hundred fifty people. The meeting was outdoors on the foundation of the building. The superstructure is ready to raise and, barring division, I believe they will succeed. I baptized four young men there and gave ten the right hand of fellowship into the church.

We found the work at Lower Buxton in good shape, in a recent visit, and Brother Edwards was adding to his group and the building going up gradually.

Brother Finn is doing good work—we baptized eleven there (Luna) and added twelve to the church. I am trying to get him located in the country.

At our last pastors' meeting we set June 21 to 25 for conference in Kingston. I am planning on following the plans of last year and we will pray for a successful meeting. The people like this "get-together." I am wondering if it is possible to get a small appropriation for the expenses? I have a time raising enough to do the necessary things, like feeding and housing the delegates. Any sum would be acceptable from \$10 upward, or less. I am going to feed them this year with a cafeteria plan, asking them to bring some food, dish, cup, and spoon.

Since coming here I have been privileged to do a lot of speaking for the Christian Endeavorers and Marian and the boys usually singing trios. We have been in some of the largest churches in Kingston and within the last few weeks have been in St. Andrews Kirk, East Queen Street Baptist, and tonight at Duke Street Christian Church. We find these outside contacts add to our church attendance and interests. We are spending a week in a conference of the ministers of Jamaica at Marlborough, from March 20 to 26. This is a spiritual feast and very helpful as well as giving a chance to meet the other men leading in the work of other denominations. Canon Howett of the Episcopal Church, Hamilton, Canada, led last year's conference, and he was great.

MISSIONS—A SURVEY OF THE LAST TEN YEARS

LATIN AMERICA

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

Although each of the twenty republics which make up what is known as Latin America has its own characteristics and its own problems to solve, and although they are all at different stages of development, yet an underlying unity and a certain similarity can be seen in them all. Politically, the last ten years have been full of turmoil; hardly a state among the twenty but has had its revolution, in some cases more than one. But most of them have come through to a time of more liberal government, of improved social and industrial legislation, and at least the will for a higher standard of public integrity and justice.

Every South American country depends on the sale of its products to finance itself, and the fall in world prices has brought suffering to all classes, creating discontent and unrest. Great destruction followed the hurricanes of 1929 and 1931 in Central America and the West Indies, adding to the difficulties of people already hard hit by trade depression.

There is a growing sense of solidarity among the Latin American States, and this in spite of such inter-state friction as arises periodically between Brazil, Bolivia, and Paraguay, or the long-standing dispute between Peru and Chile, finally settled by agreement in 1929. At the time when the states broke away from Spanish dominion, the lack of common economic interests was sufficient in itself to prevent the formation of a federation. But today there is a growing fear of domination by foreign powers. This has led to a defensive drawing together prompted by a common sense of danger.

Alongside the political unrest, and indeed a part of it, a social movement has come into being. It is the young element everywhere which is pushing for social and economic reform. And so we find enlightened labor legislation being introduced. Argentina and Uruguay have laws providing protection for women and children in industry, for accident insurance, old-age pensions, limitation of working hours, and so forth. Mexico is greatly concerned today with raising the standard of

literacy, improving conditions of labor, and restoring to villages lands of which the peasant had been despoiled. Brazil is developing schemes for the social and economic uplift of the large aboriginal Indian population.

A great change has come in the thought life of Latin America in the decade. Only the more well-to-do classes can afford education beyond the primary stage. Illiteracy is widespread, in spite of the fact that in some of the republics primary education is now compulsory; enforcement of the law is difficult. Writing in 1925, Dr. Webster Browning computed illiterates in Argentina at 38.8 per cent of the population, and in Ecuador, Peru and Bolivia at 90 to 95 per cent, the other republics varying between these limits. Costa Rica, however, now boasts of a 23.6 per cent illiteracy only, and spends more on education than on any other government department. The greatest contribution which missions have made to Latin America is through the schools which they have established. There is no republic from Mexico to Argentina, including the Caribbean islands, where mission schools are not found.

While estrangement from organized Christianity is met with everywhere, a new interest in religion has developed, and there has been a reaction against rationalism. Julio Navarro Monzo, a Portuguese Argentine journalist deplors the widespread ignorance of what Christianity is. On the one hand, he says, are the Indians, merely substituting the name and the image of Jesus Christ for that of their former deity; on the other hand, many of the intellectuals have no knowledge at all of religion except through Renan or Barbuse. It is incredible to vast numbers of educated men that any honest and intelligent person should acknowledge himself a Christian, the word for them standing for a formal system of dogmas and superstition, with little or no relation to life and its problems. A letter from Peru in 1930 said: "It would be impossible to exaggerate the strength of the anti-clerical movement which is sweeping Peru." Yet the preaching of a living Christianity, whether by Roman or non-Roman, can attract and hold the modern Latin American, as is being proved in many parts of the continent today.

"The race problem" is unknown in Latin America in the form unhappily so familiar in

other countries. Iberian and "Indian" have already fused into a new race which is now being modified by the permeation of new elements. Brazil has been called "the world's chief crucible of race fusion"; it is the largest of the republics, with a population approaching forty millions. The Negroes, who at one time formed a large proportion of the population, have already been to a great extent absorbed through intermarriage; the Japanese, who are entering in large numbers, are beginning the same process. Italians, Germans, Turks, and Japanese intermarry with one another and the people of the land. Speculation on the final product (if finality is ever reached) of this large-scale experiment in miscegenation is no part of this survey, but a minor and immediate outcome is that the claim of the Roman Catholic Church to the allegiance of all the Latin American peoples, by virtue of their essential latinity, can be less and less substantiated with every year.

The growing sense of nationality, the literary renaissance, the revolt against conventional Christianity, and the rise of a social and religious idealism among the younger men and women have given a new setting to evangelical Christianity during the last ten years. The need for closer co-operation has been recognized, on the one hand between the missionary societies and on the other between the national religious organizations; the large number of denominations has been felt to be a weakness, and the desire for union in religious life is keeping pace with the growing nationalism. There has been a steady passing over of responsibility from mission to Church. For example, the Methodist Episcopal Church in Mexico and Brazil is now entirely autonomous; the United Christian Missionary Society in 1929 worked out a plan for the self-support of its Jamaican churches by 1935 and of its Porto Rican churches by 1939.

It was perhaps inevitable that there should exist antagonism between the workers of the Roman Catholic and the Protestant churches. In the eyes of the former the whole of Latin America is their territory, and Protestant activities are proselytism of a reprehensible type. This leaves out of account the unevangelized Indians and the above-mentioned large immigrant or settled population of non-Latin origin, also the admitted fact of the revolt, on the part of a large proportion of

the thinking classes, from the only form of Christianity they had ever seen. There is both room and need for the evangelical churches, though it must in fairness be acknowledged that the charge of proselytizing has been sometimes justified—but it has not all been on one side.

The evangelical missions have undertaken very little medical work. Some of the governments definitely discourage practice by foreign doctors, but the Rockefeller Foundation has done a good work during the decade in practically ridding Guayaquil (Ecuador) of yellow fever and Paraguay of hookworm.

The growth of the evangelical churches, except in Mexico and Brazil, has been slow. The results of missionary work have not been encouraging, as far as numbers or influence are concerned. Among the reasons for this may be noted the lack of an educated indigenous ministry, the provision of an Anglo-Saxon non-liturgical type of service and church building, shorn of what appeals to the Latin American, and the failure to attempt any approach to the educated classes until quite recent years, when the Free Church of Scotland and the Y.M.C.A. in particular, began making contacts with the student classes in Lima. These weaknesses are quite generally recognized at the present day, and steps are being taken, in co-operation, to remedy them. If leadership is developed, as in Mexico and Brazil, there is nothing to prevent the evangelical churches from taking their place in the life of the different Latin American countries.

GEORGE C. STEBBINS

BY REV. ALVA L. DAVIS

George C. Stebbins was born on a farm in Orleans County, N. Y., February 26, 1846. At the age of twelve he attended his first "singing school," and at the age of sixteen he first saw and heard a piano. Some ten years ago he wrote: "That piano stands near me today as I write in my sister's home, a delightful reminder of those far-off days when music thrilled me as it seldom does now; and although more than sixty years have passed since it first gladdened my heart with its sweet tones, it still responds with a semblance of its old-time harmonies."

At the age of twenty-one he began the study of voice production, going sixty miles

once each week for a lesson. In 1867, he married Miss Elma Miller who proved a staunch, tireless worker in their years of work for the Master. Mrs. Stebbins had a beautiful voice, and their voices blended perfectly. Their duets were ever a delight to others.

For two years after marriage Mr. Stebbins continued his labor on the farm. Then, with little prospect of employment, he moved to Chicago in hope of better opportunity for improvement. After a year of chance engagements here and there, he secured a position as musical director of the First Baptist Church. Here began his life-long acquaintance with Messrs. Moody, Sankey, Bliss, Palmer, Root, Whittel, and others. It was while director of music in Chicago that he organized a male quartet, which was a novelty then, but soon proved its popularity. As there was no music in those days adapted to that kind of singing, he arranged numerous gospel songs which he afterward published, and thus became the first writer of that kind of sacred music.

In 1874, he moved to Boston. Here, for a time, he served as chorister to Dr. A. J. Gordon, the composer of "My Jesus I Love Thee." Later he became musical director in Tremont Temple.

In 1876, D. L. Moody, who had just returned from a great evangelistic campaign in the old world, invited Mr. Stebbins to Northfield, Mass. Before he left, he had agreed to join hands with Mr. Moody in evangelistic work, with whom he was associated, more or less, for the next twenty years.

In June, 1877, Mr. and Mrs. Stebbins, accompanied by Doctor Pentecost, joined Mr. Moody in Scotland for a revival campaign. Here he came to know the man, then unknown, Henry Drummond. In 1888, with Doctor Pentecost, Mr. and Mrs. Stebbins conducted a great campaign in India—on their return visiting Egypt, Palestine, and other places.

In 1891, Mr. Moody and Mr. Stebbins again visited Scotland, England, and Ireland, holding meetings in London, Dublin, Belfast, and scores of other places. Mr. Stebbins' last engagement over seas was in 1896-97 when he visited Edinburgh, Glasgow, Aberdeen, Ivernes, and other places.

The leading of music in those vast audiences, without the help of present-day choruses, was a serious, strenuous strain on the voice. Of this Mr. Stebbins writes: "From the be-

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON

Contributing Editor

FOOD FOR THOUGHT

(From a New York friend)

Many inspiring articles have appeared in the RECORDER relative to the proper training of young people, which will instill within them a loyalty to the Sabbath which will carry them safely through all the varying vicissitudes of later life. May I be pardoned if I voluntarily add a few thoughts from the viewpoint of those young people?

Like the young people of all denominations, we look forward to the time when we may be self-supporting; and with that goal ever in view we laboriously and conscientiously study our way through grades, high school, and college—sixteen years of preparation—most of us finding ourselves "dead broke" and often in debt, but fired with enthusiasm to fill the positions of responsibility for which we are prepared.

Having been reared in the "faith of our fathers" we naturally turn to the towns wherein are located Seventh Day Baptist churches. Knowing that many of our people rank as "prominent citizens," some of them occupying seats on local boards of education, we apply for a position in several schools, enclosing copies of our recommendations, which are as good as the best. After days of feverish anxiety we learn that all positions have been filled by Sunday-keeping young people.

This is a depressing disappointment—especially so since we have visualized the opportunity to assist in one of the churches of our own faith, to which we would so willingly consecrate our energies and our God-given talents.

Perhaps we have prepared for a position in a publishing house. Upon application to those conducting a printing business in Seventh Day Baptist towns for a position either within the print shop, or as a reporter, we are informed there are no vacancies.

We are, perchance, a registered trained nurse, fitted to act as assistant in a doctor's office. We write to Seventh Day Baptist physicians with the same unvarying result.

ginning of my public activities in the evangelistic field, I was not always so situated that I could save my voice; hence there were demands made upon it that rendered the preservation of the finer qualities difficult, if not impossible. Yet there seemed no alternative. It was used regardless of injuries that might result—an experience more or less true of all the earlier evangelistic singers. My contemporaries, as well as myself, were both leader and soloist, which may account, in part at least, for the early breakdown of James McGranahan, Ira D. Sankey, and others." Mr. Stebbins says he was often called upon to conduct a half-hour song service, besides singing two or three solos, in as many as eight meetings in one day.

Following his last campaign in foreign fields, Mr. Stebbins' principal activities were confined to America, especially to convention work, and summer conferences at Northfield, Mass. So for forty years this great man of God has given himself to evangelism as writer, leader, and singer of gospel music. Though he is eighty-seven years old, he has not discarded his working togs of yester-years, as frequent songs still come from his prolific pen.

A permanent affliction prevents this "Grand Old Man of Evangelism" from hearing, or singing, the music he so much loves. He is calmly, peacefully waiting, in his home at 19 Verona Place, Brooklyn, N. Y., for the hour to come when the Lord whom he has so faithfully served will open his ears to the music of the homeland, and he can tell anew the story, "Saved by Grace."

(For the above data concerning Mr. Stebbins, I wish to acknowledge the *Watchman-Examiner*, from which much of this was gleaned.—A. L. D.)

Verona, N. Y.

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.

The kind of ability that ruins success is scatterability.—*Exchange*.

We may have received a thorough business training, but after endless correspondence with individuals in Seventh Day Baptist centers, we still learn there is "no opening."

Next we make a survey of Seventh Day Baptist merchants. Surely here we will find work, since we are willing to be even "delivery boy" if we may only be permitted to "enter into the synagogue on the Sabbath day." But "still the old refrain."

Or perhaps we have dreamed that a farmer is less hampered by surroundings than those in other professions, and may choose his own day of rest. So we pursue a course of study in one of the excellent agricultural schools of the country. Upon our graduation we feel that we would be a valuable asset to any progressive farmer. We advertise in the RECORDER and the local paper in various Seventh Day Baptist towns, and again engage in voluminous correspondence with conscientious (?) Seventh Day Baptist farmers, but are eventually convinced that they prefer the services of some neighbor's son who volunteers to "work on Sunday" in order to secure a "job near home."

Finding all doors closed, we decide that perhaps the eloquent appeals to "hold our young people" have spent themselves in printer's ink. We are eventually forced to accept a position where we have no Sabbath privileges, and perhaps most remorsefully find ourselves working on God's holy Sabbath. As we gradually settle down to our work, we mingle in society, meet our "fate," wed our Sunday-keeping mate, and will be forever lost to the denomination to which we have longed to be loyal.

Oh, my friends, when we appear to be indifferent and disloyal to the fourth command, we pray you, do not be too severe in your criticism of our parents, unless, forsooth, they chance to belong to the class of individuals who have failed to employ the young people of our own faith.

A LETTER OF PROTEST

[The *Presbyterian Advance* recently published a letter to Mrs. Roosevelt from one hundred sixty-two mothers in protest of her wet talk. We find ourselves among the many in hearty agreement with this protest, and are glad to help give it as wide publicity as possible.]

Mrs. Franklin D. Roosevelt,
New York, N. Y.

DEAR MRS. ROOSEVELT:

We, "average mothers" of "average girls" and boys, have read your December ninth speech, copies of which you have sent to certain of our daughters, and which you did not mark "Personal and Confidential," since the speech was given over a nation-wide broadcast and quoted by newspapers from ocean to ocean. We find that the ears of those who heard your speech over the radio did not deceive them, nor had the newspapers from coast to coast misrepresented you.

The pro-liquorites were fortunate in the selection of so eminent a spokeswoman in that the voice was heard around the world, and unfortunate in that the eminence of the voice aroused persons who believe the point of endurance has been passed. What the unknown have been saying annoys like the bite of a gnat; but, when the wife of the President-elect makes to the world the announcement that the "average" young daughters of "average" mothers in the United States drink gin and whiskey and the average sons tote flasks, it is neither mete nor right that we hold our peace. . . . To the "average" person it appears only a part of the wet propaganda to legalize the liquor traffic and the "average" girl is used as an excuse.

Nothing in our experience or observation supports your sweeping statement. Whenever you travel you carry with you the social atmosphere and usages to which you are accustomed, which usages as regards drinking do not obtain in "average" homes. . . . The "average girl" never sees you except from the sidewalk or the shop window as your limousine passes. She hears the bands and sees the parade, but you see her only as part of the crowd.

The "average girl" eats in an "average" home, apartment, boarding house, cafeteria, or lunch counter. You dine with pomp and circumstance in the homes of greatest wealth or at costly hotels. Your path never crosses the path of the "average" girl, except as she serves you over the counter. But the "average girl's" standards of life are of vastly greater importance to the future of this nation than the lawless group who find alcoholic liquor, illegal though it be, necessary to their happiness.

Young People's Work

MISS MARJORIE J. BURDICK
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Contributing Editor

IT IS TO THINK

THE WORLD'S BIBLE

Christ has no hands but our hands
To do his task today,
He has no feet but our feet
To lead men in his way,
He has no tongue but our tongues
To tell men how he died,
He has no help but our help
To bring them to his side.

We are the only Bible
The careless world will read;
We are the sinner's gospel,
We are the scoffer's creed;
We are the Lord's last message
Given in deed and word.
What if the type is crooked?
What if the print is blurred?

What if our hands are busy
With other work than his?
What if our feet are walking
Where sin's allurements is?
What if our tongues are speaking
Of things his lips would spurn,
How can we hope to help him
And hasten his return?

—A. J. F.

OUR YOUNG PEOPLE

(Written about 1890)

(Continued from last week)

Our schools are among the best in the land and an honor to our people. Let no one wishing to gain a higher education than can be obtained at home think for a moment of attending elsewhere. We learn many things at school not found in books, and while acquiring knowledge should be our chief object, many times friendships are formed and attachments made which last for time and eternity. Is it not better that these should be to a certain extent amongst our own people? "Be ye not unequally yoked together with unbelievers" is a command that should sink into the heart of every young Christian. Let us be true to our principles even if it cost us the sacrifice of social life, of family, of lucrative positions, of popularity, or even of life itself.

Let us all work together for the advancement of God's cause. "United we stand, di-

As a rule, the ranks of leaders in every activity in this country, including New York, are recruited from the sons of "average" mothers. If the "average girl" of today should tamper with a poisonous, narcotic, habit-forming drug, the future of this nation is doomed for lack of mothers to bear and rear sons fit for leadership. The progeny of the self-indulgent privileged class are weakened by their own indulgence and the indulgence of their forbears. . . .

You say to our daughters that if they do not accept your statement as true, they are "very unwilling to face life as it is." We say to you that no other generation of girls was ever born that faced life as they find it with such resolution and courage as does the "average" American girl today.

In a reply to one of our daughters you explained that your letters were marked in each case "Personal and Confidential" because you wished to avoid a newspaper controversy. No doubt the protests that have come to you since your radio speech December ninth warrant your conclusion that you have very little to gain in a newspaper defense of your statement.

If you believe your statement to be true, you are called upon for some other action than merely to make the statement. You are in a position to do something about it except to say: "Make it legal, not too high in price, and not too difficult to obtain."

Why not organize "The Average Girl's Anti-Beverage Alcohol Society"?

Hoping that your influence during the four years upon which we are about to enter will be in the interest of total abstinence from alcoholic beverages, and that you will join us in our slogan, "OBSERVANCE AND ENFORCEMENT, NOT REPEAL OF OUR ANTI-LIQUOR LAWS."

Nashville, Tenn.,
February 8, 1933.

The proper question to ask, when you stand facing life, is not "How can I get most out of the world for my own selfish ends?" but "How can the world get most out of me for its highest good?"—Exchange.

vided we fall." In organization there is strength. We know of no better or more useful organization than the "Young People's Society of Christian Endeavor" with its beautiful and suggestive motto, "For Christ and the Church." It was established first in February, 1881, by Rev. F. E. Clark of Portland, Me., for the purpose of training a number of young converts in his own church for duties of church membership. It has grown rapidly until now, less than ten years after its first organization, it numbers at least 8,000 societies with over 500,000 members. It is to be found in every denomination throughout the United States and Canada and to some extent in Great Britain and all missionary lands. Wherever it has been established longest it is most fully endorsed by pastors and churches. Someone remarked at one of our national conventions that "the society was contagious, like the measles; if one church had it, the church next to it was pretty sure to catch it also." So it has proved in our country. Our church was first to catch the "epidemic," but it has quickly spread until now we have three in our village and enough in our county to hold the best convention I ever attended. Lasting through two days and conducted entirely by the Christian endeavorers it was a feast of good things from the opening prayer to the closing song.

"Duty" is the watchword and keynote of the Christian Endeavor society. Mr. Clark says, "Go to the prayer meeting whether you feel like it or not, because it is a duty. Confess your Lord, whether you are in the mood or not, because it is a duty. Sustain your church, whether the weather is moist or hot, because it is your duty. Give to the cause of God at home and abroad, because it is your duty." Surely if our hearts are in the work, as well as a duty, we will consider it a privilege.

How many young people's societies have we in Minnesota? When we come together in our next semi-annual meeting we hope to have one reported from each church. And why should they not be given an hour in these meetings? We certainly have enough young men and women in this "Star of the North" to occupy one little hour with profit to themselves and encouragement to all. It was not the object of this paper to exhaust this subject, indeed that were impossible. But

if one word has been said, one thought expressed, that will strengthen or cheer or prompt one to greater activity, the writer will be indeed thankful.

MRS. FLORA TAPPAN.

225 N. Washington Ave.,
Battle Creek, Mich.

CHILDREN'S PAGE

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

FINDING THE GUIDE

JOHN 1: 44-51

Junior Christian Endeavor Topic for Sabbath
Day, April 8, 1933

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

When Philip found the Guide his first thought was to find his friends and tell them. He was anxious that others should share the Guide with him. So in a way Philip himself was a guide because he did all he could to help others find the Great Guide. Boys and girls today may be guides in bringing their friends to the one Great Guide.

DICK HELPS BILL FIND THE GUIDE

"Come on to the movies tomorrow," said Bill to Dick one Friday afternoon.

"Can't," replied Dick; "It's Sabbath, you know."

"I might have known you wouldn't go," grumbled Bill. "Dad said your family were all batty on religion."

"Well," replied Dick, with a smile, "we've tried the other way, too. Every pleasant Sabbath we used to go off in dad's car picnicking or else we'd go sailing or fishing. On stormy Sabbaths we'd go to the movies; but honestly, Bill, we didn't have as good a time as we have now."

"Your day looks mighty tiresome to me," insisted Bill.

"Come with me tomorrow and see for yourself," challenged Dick.

"Well, I'll try anything once," was Bill's ungracious reply.

The bright young man who taught the Sabbath school lesson, and drew illustrations from the every-day life of the boys, found a big place in Bill's heart. He listened with interest to the church service. He enjoyed a

visit with the Junior society to the Old Folk's Home. When some young neighbors dropped in at Dick's house in the late afternoon and gathered around the piano for a hymn-sing, Bill was delighted, for he had a good voice and loved to sing. "Honest, Dick," he whispered, as he said good night, "I never had a happier Sabbath."

The leader might read the first part of this story, just as far as to Dick's second reply. Then give the juniors ten minutes to finish the story in their own way. (These could be collected and read later perhaps at a social.) When the time is up the leader may read the story as given here.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I have great pleasure in writing to you once more for the RECORDER. The answers I am receiving from you are very interesting.

We had five weeks for Christmas vacation. I had a fine time. I was at my home for nearly two weeks, and in the second week I went to the country to my mother. I went to a picnic the first Monday I was there.

About the Christmas program that we had, it was just a children's program, made up by Sister Hargis. The bigger folks brought gifts wrapped in white for the poor people. On this program I gave a recitation, and we had a Scripture lesson with four boys, in which I took part. After the finishing of this program Pastor Hargis gave gifts to all the children which were in the church.

I guess it is time to close. I remain yours respectfully,

LLOYD JONAS.

Kingston, Jamaica.

DEAR LLOYD:

Thank you for this nice letter. I was just wishing that we could hear from you again. Jamaica does not seem half so far away when I can hear from time to time from the boys and girls there.

I think my big girl, Eleanor, would like the nice long Christmas vacations you have in Jamaica, for although like most boys and girls she likes school, she is quite partial to vacations, especially at holiday time.

I think a "White Christmas" is the very best kind, don't you? What a pleasure and privilege it is when we can give good gifts to

the needy and the sorrowful. The finest Christmas program we ever had in the Independence Sabbath school was one year when we had a beautiful service called "White Christmas," and each class chose some needy person or persons for gift giving, and laid these gifts at the foot of a large white cross placed at the edge of the platform.

Of course tomorrow is the first day of spring. A fat robin is chirping away outside to remind me of it and boys are beginning to talk about marbles, though I heard a boy bewailing the fact that there would not be any more coasting this winter. Snow is one thing that you never have in Jamaica, is it not?

I hope you will write again very soon.

Sincerely your friend,

MIZPAH S. GREENE.

THE SABBATH SONG

MY DEAR CHILDREN:

I do hope you will like the Sabbath hymn—but please wait a week or so before learning it—as I am going to ask Editor Van Horn and Mr. North if they will not be so kind as to reprint it—as I am sure you will like it much better and learn it more easily after the error in the last measure of the first staff has been corrected.

With good wishes to you all,

ELIZABETH FISHER DAVIS.

A calm sea never made a skillful mariner. A sheltered life never became morally mighty. The ore must pass through the furnace to come out steel. Statues of grace and beauty do not leap from the marble by soothing touches. Clay must enter the fire before it turns out the priceless porcelain.

Ghiberti spent twenty years in beating into beauty the scenes upon the bronze doors of the baptistry of the Duomo in Florence.

God spends fifty years in fashioning a human life into grace and beauty upon the anvil of trial and adversity. The man who meets the discipline of trial grows strong and kingly. The trumpets of God forever herald the truth that man must battle for his crown. Canaan became an actual possession of Israel after hard fighting and heroic effort.

The promised land of the Christian is won by conquest only.—Selected.

OUR PULPIT

RELIGION AS AN ADVENTURE

BY REV. THEODORE J. VAN HORN

(Preached in DeRuyter, N. Y., Sabbath, February 25, 1933, and requested for publication)

"And he went out, not knowing whither he went." Hebrews 11: 8b.

"For he looked for a city that hath foundations, whose builder and maker is God." Hebrews 11: 10.

The chapter from which the words of our texts are taken is the greatest chapter on the subject of faith in the Bible. It is great not alone because of the definition of faith given in the opening verse of the chapter, but also because it gives us concrete illustrations of faith. It not only tells us what faith is but also it tells us what faith does.

Now one of the things that faith does for us is to stimulate us to move from a condition that we are not satisfied with to a state that will meet our longing for happiness, even if we do not know all about that state, or the way thither. That is what it did for Abraham. The country where he was born was not congenial to him. There were certain intuitions that assured him there was a better place to live. And when this call of God came to Abraham he went out from his old home to find that place to which God had directed him. And so "He went out, not knowing whither he went."

There are two interesting elements in this sketch of Abraham's career just at this point. "He looked for a city that hath foundations." We have the right, then, to infer that the city or place of his birth had not reliable foundations. We see here an allegory of human life. "Change and decay in all around we see."

There is not a place on the earth which is an entirely satisfactory place to live.

"In the summer we faint, in the winter we're chilled,

With ever a void that is yet to be filled."

And so we fly to California to find that even there destructive floods sweep down her valleys, and earthquakes devastate her cities. We go to Florida, and it is one of the first places that the depression strikes. We are all

looking for a place of solid and real satisfaction. But in these days there is a prevalent doubt that such a place can be found within the borders of our own beloved country. We shall in all probability seek in vain for a residence anywhere that can supply the material for real prosperity and happiness. But I must say in passing that while no place on earth can entirely satisfy, we should reflect that in just the degree that we make the effort to build community life on the enduring principles of truth and righteousness, we may make the place where we at present abide a tolerable place in which to live. I have just read an article which quoted this from a speech that Roger Babson made in Florida: "You people spend a great deal of time thinking about the kind of automobiles and orange groves you are going to leave to your children, and you ought to be spending much more time thinking about the kind of children you are going to leave your automobiles and orange groves to."

Now there is no promised land for us in this world, as there was for Abraham. I suppose that there is yet a good deal of unoccupied territory on the surface of the earth, but it is not likely that God will ask us to leave our present location to go somewhere else. I am sure, however, that he wants us to exert ourselves to the utmost to make the place where we now are conform to the city which Abraham looked for—"the city that hath foundations whose builder and maker is God."

"Let us make the allegory work a bit further for us. Jesus taught us to pray—"Thy kingdom come, thy will be done on earth as it is in heaven." Now our religion teaches us the consistency to work for that for which we pray. We are not at all satisfied with conditions as they are here. What are we to do about it? This is the answer to that question—use every ounce of energy that God has equipped us with to *change conditions from worse to better*. Jesus has very clearly outlined for us the model of the "city that hath foundations." He had in his mind a condition of society, the model city, where love would rule in the place of hate, where a fraternal spirit would prevail instead of class distinctions, where the poor would be clothed and fed, where the merciful cloak of compassion would be thrown about the erring ones,

where the pure in heart would create a social atmosphere to rebuke and make ashamed the lewd and unclean. You and I have the high privilege of helping to make a community like that. We feel a strong abhorrence for the way things are going in our political life just now. The clouds on our horizon look pretty black and forbidding. It seems well nigh incredible that there has been such a collapse, throughout the country, of prohibition sentiment. So many of our congressmen who were so strong for the Eighteenth Amendment have finally yielded to the force of the mighty propaganda of the distillers and brewers for the return of the traffic in intoxicating liquors.

What are we to do about this? This is the answer: give our hearty support to that brave company of fighters who stand at the forefront of this awful struggle who say with that great commander in the World War, "They shall not pass." Let us not be cynical. "There are yet seven thousand in Israel who have not bowed the knee to Baal." And this cry for balancing the budget through the sale of beer is not going to fool the people for long. We will yet see the folly of trying to build a state by feeding the depraved appetites of men, at the expense of starving children and ruined homes. No nation has yet, or ever will, drink itself into prosperity. The fetid atmosphere of this propaganda and craze for beer is going to clear away under the clarifying breeze of sentiment of millions of people who have not gone daft in this time of hysteria in the public mind. These millions will grow to more and more who see with that Philosopher of Concord who said many years ago:

"It is not gold, but *men*

That make a nation great and strong,
Men who for truth and honor's sake,
Have lived and labored long.
Men who wake while others sleep,
Who dare while others fly;
These build a nation's pillars deep,
And mount them to the sky."

Now it matters not how impossible of fulfillment this task may seem to us, I repeat with emphasis that we have no right to entertain the hope of finally reaching the home prepared for us by our Lord, unless we do all we can to make the place where we now are as near as possible like the ideal city that Abraham was looking for, "whose builder and maker is God."

Is there an element of uncertainty regarding the enterprise of building a better community? We now recall the first part of the text—

"And he went out not knowing whither he went." "Not knowing." That indicates a certain finiteness about Abraham that brings him near to us. He belongs to us human beings.

So far as our knowledge goes, there is enough uncertainty about any enterprise of valuable possibilities to challenge our faith. And when we come to the matter of religion we are in a realm where faith predominates. Here we walk by faith not by sight. "Without faith it is impossible to please him," as the author of Hebrews assures us. Everything here is done in faith. It is the trade mark of the kingdom.

Faith is the eye of the soul. It gives us the assurance of the greater realities that lie out there beyond the range of the physical senses. No spectroscope of the laboratory will reveal to you the elements of love. Yet there is nothing greater or more real than love. Some day we will be sure of that. Now it is our assurance of the reality of these mighty forces of the invisible world that holds us steady and keeps us on in the direction of the best things that count for the most. It does not, then, matter so much about the *apparent* strength of the forces arrayed against us. God is on the side of the forces that fight against the wrong. So that we know that we are going, finally, to win. Humanly we do *not know*. According to human sight there is no hope to get out of the economic tangle we are in. According to what I *see*, we can never win against the liquor forces that are fighting with determined power the forces of purity and sobriety. But I have another set of senses that gives me the assurance of victory. How did Shadrach, Meshach, and Abednego know that when they refused to fall down and worship that mighty image of gold that Nebuchadnezzar had set up, that they would come through the fiery furnace without even the smell of fire upon them? They did not know, but like Chaplain Hankey of the World War, they "bet their life there was a God" who would care for them, no matter what happened to their bodies. Paul re-echoed the faith in the hearts

of these heroes when he said, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day."

Abraham went out not knowing. Every one who starts out in the Christian life goes on a similar venture. It is a life of trust in a great Leader. We do not know the way; He does.

There is a sort of romantic interest I feel in these young Christians who have so recently committed themselves to the leadership of their great Captain. It will be a grand adventure for them. Of course I cannot help thinking of the marvels of discovery in science and invention that will be unfolded to them during the span of their existence in this world. They may even take part or lead in some marvelous discoveries. But I am chiefly anxious that their faith may be such that there will be revealed to them as they go "not knowing" more and more of the marvels of God's grace in the realm of the higher life.

There will be many a step they must take which will test their faith in him who bids them go out to claim the inheritance that God has provided for those who believe in him enough to obey. Dissatisfied with their present attainment, with conditions as they are at present, they will not stay where they are. They will go out in the direction of that "city that hath foundations, whose builder and maker is God."

God give them grace, and grace to all of us to say with our beloved blind poet:

"I know not what awaits me,
God kindly veils my eyes,
And o'er each step of my onward way,
He makes new scenes to rise,
And every joy he sends me comes
A sweet and glad surprise."

"So on I go not knowing,
I would not if I might;
I'd rather walk in the dark with God
Than to go alone in the light;
I'd rather walk by faith with him
Than go alone by sight."

Instead of letting your spare hours run away with your spare pennies, make them the savings bank of your mind. Right use of leisure will prepare you to seize opportunities for larger and better work.—*Exchange*.

DENOMINATIONAL "HOOK-UP"

FARINA, ILL.

National moratoriums on the obligations of debtor nations, and national holidays to save our shrinking bank assets have been declared, but there has never been a God ordered recess in the plan for salvation; nor are there any individual or national holidays that excuse men or nations in their climb toward the heights of self possession and Christian character. An individual may exhaust his resources and the gold reserves of a nation may run low, but the Christ remains "the same yesterday, today, and forever." It was this same Jesus who said, "Lay up for yourselves treasures in heaven," and in further explanatory remarks suggested that investments so made would be in safe keeping that never fails. How many, the writer wonders, would care to make such investments? How many of us are dealing in the scrip of heaven when we should be dealing in the true coin of the realm? How many of us realize that we can today in a multitude of ways increase our holdings, or that if we are not already a subscriber it is possible to open up an account at once? So many think and say: I have nothing of worth with which to open an account, and if we do possess a small amount we say, the amount I have is too small to be of any consequence. It is with these thoughts in mind that the sermon for Sabbath morning is prepared. The subject will be Facing Responsibility With What We Have, and the text: Mark 6: 38—"Go and See."

Be sure to be present for the prayer service. It will be gathered about a subject that will interest all. Come prepared to do to the best of your ability the thing you will be asked to do. You will enjoy the service.

—*Farina News*.

DAYTONA BEACH, FLA.

March fourth was quite an eventful day here for the Seventh Day Baptists and visiting friends. In the forenoon, in connection with the regular Sabbath school and church service, occurred the ordination of Mrs. George A. Main to the office of deaconess. President Davis gave the ordination address. Following this the Lord's Supper was celebrated, President Davis assisting the pastor, Miss Elizabeth F. Randolph. Among those present from out of town were Mr. and Mrs. William M. Stillman, Mr. and Mrs. O. S.

Rogers, and Miss Ruth A. Rogers. Northern people who are spending a part of the winter here are counted as residents in this connection. I am estimating the congregation at forty or more, which is about the number usually attending the Sabbath services. The prayer meeting is held regularly on Friday night at the various homes, and is well attended and very interesting.

At seven-thirty in the evening of the fourth was held the annual Alfred Alumni banquet at the Palmetto Club; sixty-two were in attendance. The president, Miss Adalyn Ellis, being indisposed, Miss Elizabeth Rogers acted as toastmistress. Among those who spoke were: O. S. Rogers, President B. C. Davis, Miss Katherine Crocker, formerly of Alfred, Mrs. B. C. Davis, Mrs. E. P. Saunders, and President-elect Paul E. Titsworth. Music was furnished by Daytona young people, as follows: Cornet solo, Crosby Rogers, accompanied by Julia Rogers; violin duet by Earline and Ethel Main, accompanied by their mother, Mrs. Mabel Main. The occasion was very enjoyable and stirred the interest of all present in Alfred University.

At ten o'clock, March 5, a group of interested people, members and friends of the Daytona Church, met at the home of Dr. Josie Rogers to consider matters relating to the erection of the proposed church building. A very desirable lot has been secured and is paid for. The financing of the building is so far provided for, that only about \$400 more is needed to warrant letting the contract and proceeding with the construction.

—*E. P. Saunders, in Alfred Sun*.

The building committee for the new Daytona Beach Church building requests the help of RECORDER readers in raising the last \$386 necessary before the contract can be let.

The sum of \$1,310 has been raised and paid out for a good building lot and for architect's services, etc. A very low bid of \$4,350 has been made for the erection of the church building according to architect's plans.

There is now available for this construction cost an appropriation of \$3,000 from the Memorial Board and cash and subscriptions due by July 1, \$964. This leaves \$386 still to be provided for. Local people have generously given beyond their means and since the Daytona Beach Church serves a large number of people from many churches who

are vacationing in Florida, we believe that people throughout the denomination will be interested in helping raise this necessary small balance.

For fifty years Seventh Day Baptists have been residents and frequent visitors at Daytona. Now, with a little more help, there can be a church home here, and a denominational service rendered that will be of outstanding value.

A few small gifts now will insure the success of a worthy and valuable denominational enterprise. Send checks or pledges payable by July 1, to Dr. Josie M. Rogers, Chairman Committee, Daytona Beach, Fla.

CORRESPONDENT.

CHICAGO, ILL.

Rev. Elizabeth F. Randolph of Daytona Beach, Fla., will be doing work in the University of Chicago from April 1, 1933, to January 1, 1934, and arrangements have been made for her to supply the Chicago Church during her stay in the city. An invitation is extended to all friends visiting the "Fair" to attend our services on Sabbath afternoons at two o'clock in Room 601 in the Capitol Building situated on the N. E. corner of State and Randolph Streets, right in the heart of the Loop.

On February 22, Mrs. Olive Wardner Campagna and Miss Ethel Butterfield entertained the S and C Club at the former's home. After a bountiful luncheon the ladies were entertained with good music and some interesting games.

BATTLE CREEK, MICH.

Rev. Erlo E. Sutton spent the February eighteenth week-end with us, giving us some up-to-the-minute ideas in religious education. An all-church social was held in his honor.

This church will co-operate in a union evangelistic campaign, April 12-24, to be held by the Taylor Evangelistic Party.

The friends will all be pleased to learn that Miss Alberta Simpson has entirely regained her health after her severe illness and is taking her usual place in young people's activities.

CORRESPONDENT.

DE RUYTER, N. Y.

On February 22, the Women's Benevolent Society held its regular monthly meeting at the parsonage. Twenty-six ate a Golden Rule dinner at noon—some of the men and

several of our younger girls enjoying the meal with the dozen members of the society. It had been planned to bring to the dinner only such dishes as could be furnished from cellar or larder without expense. There were baked beans, brown bread, scalloped potatoes, cabbage salad, pumpkin, mince, and berry pies in abundance. Was it good? M-m-m! Every one wished it might be shared by the hungry children in the coal areas. A box of clothing and bedding has been sent to that needy field.

In the evening the Christian Endeavor was entertained by Pastor Van Horn and wife at a pancake supper which was followed by the society's prayer meeting.—CORRESPONDENT.

ALFRED, N. Y.

Rev. George B. Shaw of Salem, W. Va., has been the guest for several days of his daughter, Mrs. H. O. Burdick, and is also spending part of the time at Alfred Station, where he is preaching. He was accompanied to Alfred by his grandson, George Thorngate, Jr., who returned home Sunday with his grandmother and Mr. and Mrs. O. O. Stutler.—*Alfred Sun.*

Religious Education

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

VACATION SCHOOL LEADERSHIP AND CURRICULUM

In thinking of the Vacation Religious Day School, one of our first thoughts is of the staff of workers. The officers and teachers of a vacation church school may be listed as follows: supervisor, department heads, teachers, special teachers, and helpers. In all our schools the first three are perhaps always needed. The pastor often acts as a special teacher, having charge of one class period like a church-membership class. In large schools or classes helpers may be needed by teachers. These may be selected from those of the intermediate or senior departments.

The supervisor will naturally have the immediate administrative and supervisory charge of the vacation school, and will preside at staff conferences and all teachers, helpers, and heads of departments are directly responsible to him. He works with the departmental heads to see that the details of the program

are carried out. He may supervise the work of the teachers, or delegate this to the department heads. If the school is small, the supervisor may teach a class or two, but the best supervision cannot be accomplished under such circumstances.

The department head is in charge of an age group such as kindergarten, primary, junior, intermediate, etc. Where the group is small, the department head or teacher may do all the teaching. If the department is large, other teachers or helpers are needed.

The personal qualifications of the supervisor and teachers of the vacation church school are fully as important as professional training and experience. All supervisors and teachers should be thoroughly Christian and imbued with a deep Christian purpose and a spirit of enthusiasm and optimism. The person in charge of the school as well as the heads of departments should have special training for their work. They should be capable of administering all the curriculum experiences of the department. The writer will, for the asking, suggest means by which such training may be obtained.

No doubt many will ask, "What is a curriculum?" Religious educators no longer think of the curriculum as consisting alone of a course of study or a body of facts to be transmitted to the pupil. The curriculum is thought of today in terms of life and not of subject-matter.

Growth in character takes place through experiences in situations that involve learning possibilities. By means of activities which lead the learner into control of life and its experiences, character is formed. The curriculum of Christian religious education deals with situations that involve Christian ideals and purposes, to which the growing person is learning to respond in increasingly Christian ways. The curriculum will include a knowledge of the Bible as God's Word, embodying our most serviceable record of the religious experience of the race; an understanding and appreciation of the life and teachings of Jesus; the experience of Christian service; the experience of participating in the life and work of a society of Christian persons, the Church; experiences in Christian play and recreation; experiences that will build up a Christian view of the world and its people;

experiences in co-operative study, discussion, exploration, and investigation.

The curriculum of Christian religious education has first of all to do with life, not subject-matter. It is concerned primarily in establishing attitudes, habits, skills, affections, ideals, motives, enthusiasms, loyalties, that are Christian, and only secondarily in securing acquaintanceship on the part of the pupil with a body of subject-matter. The subject-matter is looked upon as a means to an end and not the end in itself. The end is a person growing in the ability to live a Christian life and to live it more and more abundantly. One may be able to repeat many passages and even chapters and books of the Bible, and yet be very unchristian. The curriculum of Christian religious education endeavors to guide into proper worship experiences, service experiences, study experiences, experiences in creative construction, and experiences in play and recreation. Text and story books have been suggested with this in view.

THE SABBATH

BY MARY E. FILLIYAW

Six working days to us are given,
One day of rest, the last of seven;
One sacred day to learn the way
That leads to heaven and endless day.
Six working days, so full of cares,
Ofttimes we fail in midst of prayers;
Our thoughts, wide roaming go astray,
And we forget while others pray.

But when the holy Sabbath day
Calls us from toils and cares away,
Its heavenly peace, a sweet surcease
From toil and care gives us release;
While to our Bethels we repair,
To offer sacrifices there,
While onward, upward, we are led,
And with hidden manna we are fed.

And at each Bethel we can place
An Ebenezer to God's grace,
For pillars bright our way to light
In darksome days and sorrow's night.
Each passing Sabbath is a stone,
A ray divine from heaven alone,
Reflecting glory from above—
A Father's gift, it speaks of love.

A perfect gift, to man 'tis given,
To light him on his way to heaven,
By Christ its Lord, the eternal Word;
God spake, and all creation heard.
So we, a new creation now,
Would at his feet in reverence bow,
And trust his grace along the Way,
The shining Way to perfect day.

Sabbath School Lesson II.—April 8, 1933

JESUS REQUIRES CONFESSION AND LOYALTY —
Mark 8: 1—9: 1

Golden Text: "If any man would come after me, let him deny himself, and take up his cross, and follow me." Mark 8: 34.

DAILY HOME READINGS

April 2—Jesus Requires Confession. Mark 8: 27-30.

April 3—Jesus Requires Loyalty. Mark 8: 31—9: 1.

April 4—The Baptist's Confession. John 3: 25-36.

April 5—Paul's Loyalty. Acts 20: 17-27.

April 6—Friendship With Jesus. John 15: 1-15.

April 7—The Final Reward. Revelation 7: 9-17.

April 8—The Supreme Loyalty. Romans 8: 31-39.

(For Lesson Notes, see *Helping Hand*)

Consider what you would like to do best; find out what you can do best; and then do your best every time. No work is good that you can make better.—*Exchange.*

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Plainfield, New Jersey

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MY PRAYER

By Martha S. Clingan

That I may greet each morning's light
As God's good gift to me;
And walk with him by faith till night
Spreads starry canopy;
And then in sleep, his gracious gift,
Find rest, cares laid aside;
Know well that dawn will darkness lift,
That God through life will guide.

Los Angeles, Calif.

—Selected.

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