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AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

The Sabbath Recorder

VOL. 114

APRIL 3, 1933

No. 14

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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(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

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WHOLE No. 4,595

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Editor Emeritus

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A Depression Letter Hear what the Apostle Paul writes to the Church at Corinth. Quotation is from Second Corinthians, eighth chapter, Moffatt's translation:

"Now, brothers, I have to tell you about the grace God has given to the churches of Macedonia. Amid a severe ordeal of trouble, their overflowing joy and their deep poverty together have poured out a flood of rich generosity; I can testify that up to their means, aye and beyond their means, they have given—begging me of their own accord, most urgently, for the favor of contributing to the support of the saints. They have done more than I expected; they gave themselves to the Lord to begin with, and then (for so God willed it) they put themselves at my disposal. . . . Now then, you are to the front in everything, in faith, in utterance, in knowledge, in all zeal, and in love for us,—do come to the front in this *gracious enterprise as well*. I am not issuing any orders, only using the zeal of others to prove how sterling your own love is. . . .

"It is to your interest to go on with this enterprise, for you started last year, . . . Now

carry it through, so that your readiness to take it up may be equalled by the way you carry it through—so far as your means allow. If only one is ready to give according to his means it is acceptable; he is not asked to give what he has not got. This does not mean that other people are to be relieved and you to suffer; it is a matter of give and take; at the present moment your surplus goes to make up what they lack, in order that their surplus may go to make up what you lack. Thus it is to give and take—as it is written, 'He who got much had nothing over, and he who got little had not too little.' . . . So let them have proof of how you can love, and of my reasons for being proud of you; it will be a proof read by the churches."

Reducing Budgets Thoughtful people, for a long time, have viewed with no small concern the mounting of debts and the decrease of offerings. Attempts have been made to meet the difficulty by reducing our budgets from year to year. Budgets adopted by General Conference have been authorization for boards to proceed to carry out their programs within these budgets. But every year the budget has not been fully raised and debts have mounted, though the boards have never used the amounts authorized. Cold, common sense demands that facts be faced and that our expenditures be governed by our income. But this makes a difficult situation for the boards and distressing situations for embarrassed missionaries and other employees.

One of the most distressing things about reducing budgets is that every time reduction is made there has been also a corresponding drop in returns of the Onward Movement. Another is seen in the lessened inspiration in a lowered level of endeavor.

How small, or rather, how great is our faith? What do we dare undertake to do for God? How much shall we depend upon him? It comes to attention that the China Inland Mission, operating with great faith, has conducted its work through recent years not only without curtailment but has actually reinforced its work with two hundred new missionaries in the past two years—this in spite of financial depression at home and of serious upheavals in China. How can this be accounted for, in a time when mission boards have suffered reduced incomes by hundreds of thousands of dollars, and when hundreds of

workers have been called home? "Faith" is the answer, we understand. The work of Inland Missions is carried on without supporting boards, as we know them, in the homeland. Men and women have gone out by faith—as did Abram. They have carried on by prayer, believing God would care for them and the work. The history of the movement reads almost like another story of the Acts of the Apostles. This is not a criticism of our missionaries or an implication that they are not people of faith. We have worked under a different type of organization, and they have gone out for us and are supported by us. It, too, in all its bearings is a work of faith. But we need more faith; more faith in our missionaries and especially in the accessible resources of our God. We need to pray more, with a faith that will not let go, and that will not cease until we have prayed through. We plead for a faith that will accompany itself with works — not more prayer with less giving and less work, but a combination of the three raised to a larger power.

Seventh Day Baptists must advance to higher levels or be swamped in retreat. Instead of setting lower budgets, year by year, let us gradually increase them, with growing faith, and with new inspiration and loyal adherence realize our rightful heritage. Let us draw upon the "resources that are with God." His are the silver and the gold and the cattle upon a thousand hills. God is able, even our God, to do for us "abundantly above all that we shall ask or think."

The Rising Beer Tide In a great party parade small boys were seen riding in "wet" floats and were heard yelling; "We want beer, we want beer." This, of course, was but the echo from their elders. Americans can soon have all the beer they want. Within four days of the date of this paper, beer may be "legally" purchased in more than a dozen different states, and a little later in many others. This is made possible by the signature of President Roosevelt affixed to the beer bill on March 22. The bill was overwhelmingly and vociferously passed by both legislative branches and allows the manufacture, transportation, and sale of 3.2 beer. Today's papers (March 23) are full of jubilant news of "ripened" stuff; of "Vats of Nation Bubble Busily to fill orders"; of "Beer Bot-

tlings starts at once under permits"; of "Green Praises Beer Action as Boon to Jobless," and so forth. From one great city it is announced that one brewery has installed "ten extra telephones to receive orders," and that one of its orders was for a train load. "America First" is the slogan as foreign orders are held up for future delivery. "America," the would-be-foreign-buyer is told, "has a fourteen year thirst and our first obligations are to it." This should appear very strange indeed to any one who has taken seriously the statement often made that there is more drinking in the United States than there was in pre-prohibition days.

A southern beer-entrenched city claims a brewing industry capable at once of launching a 2,100,000 barrel annual output of beer, "seventy per cent of its pre-prohibition output." Says Chicago, "Our thirst will be quenched by a production which promises to approach 1,800,000 barrels a year," nearly 5,000 barrels per day. New York City will be able nearly to equal the combined output of the two mentioned above.

Yes, the beer tide is rising. It must in order to yield the vast revenue claimed by its proponents. It will sweep out America's dearest and most valuable possession — her youth. The flood-gates are open. There are no restrictions upon sales to minors. There is nothing to prevent our grade children from having a beer, at the soda fountain, as easily as a malted milk. Our youth will not be safe even in a state that wants to be "dry." Such a commonwealth must post every cross road at its border if it would prevent inundation of its own territory. The tide rises; it endangers all that we hold dearest, as really and as terribly as unusual great ocean tides, driven by storm and current, sweep upon our coasts and wreck the feeble works of mankind.

Present Tasks Well, what can we do about it? The tide is against us. We are unhanded. What can we fight with? There comes down from somewhere, long ago, a story of a great battle being fought. "My sword is broken and I can no longer fight," cried a defeated soldier, as he cast away the broken weapon and fled. The hard-pressed but undaunted young son of the king came by looking for some instrument of warfare. Discovering the broken, discarded sword, he grasped it, and

raising a shout of encouragement to his men he charged into the thick of the fray and wrested victory from defeat.

This is no time to bewail our fate, or admit defeat. It is a time to fight as never before; a time to buckle on the armor and to take up the broken sword and with fresh zeal and courage engage in the battle anew—as sons of a King. The great Leader, our Captain, knows no defeat.

Like the small boy who fell out of bed, prohibition forces, too, "went to sleep too near" where they got in. Too comfortable were we, when the Eighteenth Amendment was written into the Constitution, in the assumption that the battle was won.

Much has been lost but there are things yet to be done. It is no time to call "retreat," but it is time to fight—time to "hold the line" on every front possible. For one thing we must begin at once to see that the effect of alcohol and other narcotics upon the human system is again taught in the school. There is little question but that such teaching in the closing decade of last century and early part of the present century made possible the passing of the Eighteenth Amendment. Thinking men and women must maintain their footing and help the many who may be floundering in the days when wet propaganda, entrenched wealth, and vested interests shall bring to bear all their specious reasoning and material forces to discredit and repeal the Eighteenth Amendment.

Edward B. Dunford, attorney for the Anti-Saloon League, suggests six possible lines of attack on beer, on constitutional grounds. They include:

Injunction on behalf of dry states against transportation, defense by an unlicensed "wild-cat brewer," prosecution for manufacture of "intoxicating beer" in states merely prohibiting such beverages, action by soft drink manufacturers to compel revocation of licenses of beer-making competitors, public nuisance abatement action in case of public intoxication, and refusal by a purchaser to pay for the beverage.

Items of Interest It is comforting and encouraging to those who love the kingdom of God to read such ringing messages as came from the pen of Christian F. Reisner, pastor Broadway Temple, New York City, in the *Christian Advocate*. Doctor Reisner calls Christian men and women to stand by the church. He gives brief word pictures of what

men and women, inspired and helped by the Church, have meant and do mean to the world. Howard, awakened and inspired by the Wesley revivals, started prison reforms in England that have affected the world. "Lincoln recognized that without the churches the Union would have been wrecked." The prohibition movement, though it has received such a body blow, began with the Church. The reform which has failed because of selfish interests and indifference is for the benefit of humanity, and "must ultimately succeed."

Our presidents from Washington to the second Roosevelt, for the most part, have been earnest Christians. The list of America's fifty biggest men, published recently by Robert W. Babson, is made up of Christian men, everyone but one of whom prays. Doctor Reisner points out Christian-inspired and supported institutions that are affording effective relief. World service is effectively administered by religious institutions, either the Church or the Church's auxiliaries. The great service of the Church, regardless of all its other valuable contributions, is in the realm of the spiritual—in offering men salvation from sin. "Many institutions can run bowling alleys, gymnasiums, clubs, talkies, and various social and helpful activities, but only the Church can offer a gospel which is backed by supernatural power." In these critical times the churches must not be permitted to suffer for lack of financial support. They must send forth their light clear and far. "The story of good cheer, hope, and courage must be told again and again. To keep the Church open and these lights shining costs real money. Every Christian who thinks will desire to do his full share to keep our churches going forward and upward."

A joint manifesto on the moral and spiritual factors underlying the present economic crises has just been issued by distinguished Protestants, Catholics, and Jews. Attention has been called to this joint declaration as a "remarkable illustration of a growing spirit of understanding and mutual concern among religious leaders of all faiths." It is a "striking expression of the collective conscience of organized religion in America." While we must take into account the fact of important differences in these groups, we must realize there are also great social ideals held in com-

mon by them, and in which they can work together in hearty accord and mutual respect.

"The shaken social order," the statement reads, "starkly challenges men's souls. None of us can know peace while heart-rending suffering stalks through the land. A burning social conscience cries out for planned national action that shall assure to human flesh and blood elemental subsistence needs, and hopes . . . organized and made articulate through our churches and synagogues. These are not hollow voices proclaiming safe and respectable moral platitudes, but they teach the words of God whose first concern for his people was to bring them out of the house of bondage.

The inequality of opportunity to obtain and enjoy material blessings is deplored and leadership of the religious forces is urged to check "a breaking down of our hardly won enlightened standards of labor." "Courageous governmental action," "a national planning board to lay down far-sighted lines of industrial control for human welfare," and methods of taxation which "shall place the major burden on those best able to bear it," are called for.

The text is too long for presentation here. The statement bears the names of more than a hundred prominent religious thinkers and leaders, including that of our own Conference president.

Among the last paragraphs written by Amos R. Wells is the one headed—No place for a wet:

The leadership of a Bible class is no place for a wet, even if that wet is a city mayor and has enlarged his class from thirty to two hundred fifty. That was decided in a southern city last year, much to the credit of the pastor who insisted on the mayor's resignation from his post as teacher.

Attacks on the Eighteenth Amendment prove a person too lacking in knowledge and wisdom to serve as a teacher of any class, and too lacking in regard for his fellow creatures to serve at the head of a Bible class. The only place for a wet in the Bible school is a humble place at the feet of some one of experience and of Bible knowledge, a place which he should keep until he learns better.

Doctor Elderdice, in the *Methodist Protestant Recorder*, gives expression to the reaction of many of us:

Mr. Harold V. Milligan, organist and choir-master of Riverside Baptist Church, New York, of which Dr. Harry Emerson Fosdick is pastor, ridicules many of the grand old hymns, among them, "Jesus Lover of My Soul," which he considers "bad," though forced to admit that "it's still sung." He does not like "Alas and Did My Saviour Bleed," not only because of his modernistic antipathy to the blood atonement of Christ, but more especially because of its reference to "Such a worm as I." And he sneers at "Come, Ye Disconsolate" as another of the old-fashioned "weepy" and sentimental hymns which "are no longer being sung in churches, except in the backwoods." Modern hymns, he thinks, "are full of confidence and faith, and less of the misery idea." So he prefers the hymns of Chesterton, Kipling, Van Dyke, and others. But even with these, he admits modestly, "At Riverside church we don't hesitate to make such alterations in the text as seem justified and not too drastic." So he tells us, for instance, that "In Willan's 'In the Name of Our God' the line, 'For it is He that shall tread down our enemies,' is changed to 'For it is He that will help us.'" For, he explains, "this leaving out bloodthirsty stuff is the modern trend." And if they thus mutilate the modern hymns, what on earth do they do to such of the old hymns as they may reluctantly use now and then? And what do they do to those parts of the Bible itself which do not harmonize with "the modern trend"? For example, this passage from Job, "No doubt but ye are the people, and wisdom shall die with you." But the Church will still be singing these great hymns.

Bishop Manning of the Protestant Episcopal Church preached a confirmation sermon, recently, in New York. We find ourselves quite in accord with some of his statements. Here is one of them: "Nothing is more shallow than the modern talk we hear so much against creeds and doctrines." In that connection, he said: "A religion without a creed is a religion without Christ. Our creed is what we believe about Christ. Talk against creed may sound plausible to some people, but not to a Christian who really thinks about his religion." Yet there are many people who hold that it does not matter what you think, so long as you behave yourself. A prominent clergyman boasted not long ago, if we understand correctly, that he had never subscribed to any creed.

DID YOU KNOW:

1. That church membership has increased steadily in relation to the population in America for the past two hundred years?
2. That boom times were bad times for the Church, and that church membership

started up immediately after the crash of the Bull Market in 1929?

3. That fifty-four per cent of the adult population of America are now members of some religious body?

4. That fifty-six per cent of those listed in "Who's Who in America" are members of some church body?

5. That seventeen of the largest Protestant denominations dropped thirteen per cent (or \$75,075,735) in receipts during the last year?

FROM THE CONFERENCE PRESIDENT

Our word from Milton is that committees are busy getting ready to take care of their guests during Conference, August 22-27.

The one handicap experienced by the Milton friends in entertaining Conference is their lack of adequate dining facilities. Usually they have had to build a dining hall, which has entailed considerable expense, even though it has always been done as economically as possible. This year the committee has engaged the high school building, where all meals will be prepared and served.

The high school is situated between Milton and Milton Junction. This will make it equally convenient for guests in both villages to take their breakfasts there. It is true the dining room will be quite a distance from the college, where the sessions of Conference will be held, but it is the belief of the Milton people that there will be automobiles sufficient to transport all delegates to the dining hall. While I have no doubt they are right in this estimate with regard to automobile capacity, I am sure many will want the pleasure of walking it after a long session in the auditorium. Personally I can think of nothing more restful for young people or for healthy adults, even those in their fifties, than to walk down to the high school with a few old friends in pleasant conversation, with exchanges of inquiry and assurances concerning each other's health, and with innocent and happy repartee interspersed.

No apologies, Milton, please, for sending us to the high school building for our meals.

A. J. C. BOND.

There is success in every honest and useful occupation for the young man who will pay its price—but all success, intellectual, commercial, spiritual, has its price.—*Exchange*.

ARKANSAS LETTER

DEAR SABBATH RECORDER READERS:

Half a century ago, when I was teaching my first school up near the northwestern part of Minnesota, Rev. S. R. Wheeler visited DeWitt, Ark., and organized the DeWitt Seventh Day Baptist Church with seven members who had come from other localities and Seventh Day Baptist churches. Later the organization was moved to Nady, Ark., and the name changed to the Little Prairie Seventh Day Baptist Church. DeWitt is twenty-seven miles from Nady.

The church has had a checkered experience. There have been times when they had consecrated pastors or preachers here for some length of time. Then there have been long periods when they had no pastor or preacher here. Sometimes it seemed as though the history of the church would end. Then some one of our missionaries would visit the church, hold a few special meetings, and a few more converts would be added to its membership, and the little church would take on new life and courage and struggle on again. There has never been a time in its history when there has not been at least a little flickering spiritual light here.

Although this part of our religious field is very promising, rightly cared for, and is exceptionally needy, it has been most sadly neglected. Consecrated men and women have given devoted service to this field, but their labors and the few special religious efforts have not been sufficient for changing the ideals of the entire community. It is true the Lord is having his marvelous way with some saved individuals. But with the great majority Satan is having his way.

A week ago night after last Sabbath, a very fine looking young man, a member of a church, was as drunk as a fool, bringing sorrow, shame, and disgrace to himself, his parents, and home and church, and to the community. But before we stick up our noses and condemn the young man too severely, let us make sure we are not partly to blame for not having helped to make a better religious environment for him. I am told on pretty good authority that the devil has *eleven* stills within a few miles of Nady. And now our President and Congress and many professed followers of Jesus are seeking to legalize and make respectable these hotbeds of shame, infamy, and in-

iquity. But whatsoever clothes may be made for these, it will be the devil and his business just the same. The other day, sitting in a barber's chair for a hair cut, I heard more profanity and more low down, vulgar, and obscene talk than I heard altogether in the nearly five years spent in Jamaica. Because these conditions are far removed from us does not make them less serious. The gospel of our Lord is the mighty power for making better lives and conditions. What have we done in the way of giving such people permanent gospel privilege and opportunity? Just how much do we care?

For weeks now much rain and mud have hindered our having regular night meetings. From two to four preaching services a week and our regular Sabbath school seemed to be the best we could do. A week ago last Sunday weather and road conditions seemed to be sufficiently improved to warrant us in believing we could visit Sister Patience Monroe and son, Lee, two lone Sabbath keepers, faithful members of this church, living twenty-nine miles from here. Sister Monroe is a charter member of this church. (There is but one other such living, that is Rev. J. L. Hull, of Little Genesee, N. Y.) Taking Brother James Plemons from here with us, we made the trip. But we found roads much worse than we expected. Mud in places was very deep. Before reaching there we were stuck fast. We got a neighbor of the Monroes to come with his team of mules and pull us out of the mud. We left the car in the neighbor's yard as he said it would be impossible for us to get it through the mud to Monroes'. We had a pleasant time with the Monroes that night, and left there at eight o'clock the next morning with chains on our rear wheels. But we got the car only a few rods from the yard when it went deep in the mud. It was raining again. Brethren Plemons and Monroe worked hard in the rain helping to get us out of the mud. Rain continued. Monroe got his team. With that and the power of the car we backed out of the awful mud. We gave up getting home that day. We left the car in the neighbor's yard again, a quarter of a mile from Monroes', and got back to Monroes' at eleven-thirty, a badly bedraggled lot of folks, but happy to be sheltered in their hospitable home.

The next morning it was not raining. I now put chains on all four wheels. Brother

Monroe followed us a mile or so with his team—all expecting he would have to pull us out of the mud again. But he was not needed as we managed to pull through. We had some fifteen miles of deep ruts and bad mud roads before reaching the parsonage that day. Such a twisting, jerking, jumping experience will be long remembered. Thankful were we to get home without damage to ourselves or the car.

A crew of men has been here in the church yard a couple of days this week splitting shingle bolts and shaving shingles, making ready for reshingling the church. That building and the parsonage garage are in great need of new shingles. And the church and parsonage are in need of new paint. Besides all this there should be a new stove in the church, for the church cannot be made comfortable for services in cold weather with the stove they now have.

No, the church has not lived in vain. It now has some thirty members. It is a spiritual light in this community, longing to give the gospel to needy people here. It is very poor in this world's goods, but some of its members are rich in the things of God. The revival spirit was with us in power last Sabbath. It was a great day such as is needed in all of our churches. There were very few dry eyes in the house. People were crying because of their sins and pleading with God for forgiveness. Then there was crying for joy because of sins forgiven. Without such a spirit, such pleading, such forgiveness, churches and denominations will die. With it continued sinners will be converted, churches and denominations made spiritually strong, and the cause of God move forward with spiritual success. Backsliders here are coming back to God and sinners are seeking salvation. Many people outside church membership are asking when the special every night meetings will start again. God grant that it may be soon and that souls may be saved. Won't you pray for this church and the unsaved here?

D. BURDETT COON.

Nady, Ark.,
March 16, 1933.

Variety is said to be the spice of life, but when applied to life-work it will not buy bread nor keep the children in shoes.—*Exchange*.

MISSIONS

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

WHERE IS THE FAILURE?

In discussing the question of whether marriage is a failure, a noted preacher some months past said, "Marriage is not a failure; but those who enter the holy state are often failures." There is much wisdom in that trite statement, as any one will admit after a little reflection.

Furthermore it is well to keep in mind that the same declaration can truthfully be made regarding things other than marriage. Christianity is not a failure, but those who profess to be Christians sometimes miserably fail. Christ's Church is not a failure, but it is made up of failures. People are saying that Christian missions are a failure, but missions are not a failure. The failure lies with mission boards, missionaries, and the churches promoting missions.

The lack of Christian grace, wisdom, consecration, and earnest diligence on the part of churches, boards, and missionaries may give the impression that missions are a failure and do untold harm. It is well that we understand where the failure lies. This is the first thing in remedying any defects.

It is true that so long as those who promote missions are human beings, there will be more or less of imperfection and consequent failure. This fact, however, does not justify the failures. All connected with missions, the Christian Church, and Christ's kingdom on earth should strive to reduce the imperfections in life and service to a minimum. It is wonderful that the Master will use us in the promotion of missions and his kingdom and we should strive constantly through his grace and wisdom to be as efficient as possible.

We, not Christian missions, are failures.

RECOGNIZING AND BUILDING UPON THE GOOD

There is some good in every person and there is some good in every religion. We make a mistake whenever we fail to recognize that which is good in any person and in any system whether it be religious, civil, or ecclesiastical. We are prone to say and to feel because a person or a system has imperfec-

tions, that all is bad. And we are prone to overlook the imperfections in our own beliefs and policies, and think they are perfect. To overlook the imperfections in ourselves or in our party or denomination is like eating an apple partly decayed without removing that which is not good. To reject entirely another person or his system of beliefs because there are some imperfections is like rejecting a fine horse because his legs may be longer than we think they ought to be.

This applies to missions. Today as never before the Christian system is coming in contact with the other systems of religions. They all have certain things in common which are good, and we make a mistake if we fail to recognize this truth, just as we make a mistake when we condemn everything in a person because there are some things that are not perfect. Paul, in his work, recognized the good in the heathen systems, as is seen from his address on Mars Hill. Instead of offending the Athenians by making a drastic attack on their religion, he acknowledged what was good and built upon it. "And Paul stood in the midst of the Areopagus, and said, Ye men of Athens, in all things I perceive that ye are very religious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this I set forth unto you. . . . That they should seek God, if haply they might feel after him and find him, though he is not far from each one of us: for in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring." Peter was brought to recognize the same truth when sent to Cornelius, and he finally exclaimed, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him."

There are unique things in the Christian religion, especially in its experiences, its transformations, its exalted ideas of God and the brotherhood of all men, and its glorious hopes. Nevertheless if we are to succeed in mission work among other peoples, we must recognize and acknowledge the common good in their systems of religion and use that good to lead them to the surpassing experiences and exalted fellowships found in accepting Christ and following his way of life.

LETTER FROM LIUHO

DEAR SECRETARY BURDICK:

When I spoke about writing to the RECORDER some time ago Doctor Crandall remarked that she thought perhaps we wrote too much about vacations and good times so that we gave the people at home the wrong impression of how we spent our time. I thought I would write about an ordinary day, but somehow no ordinary days have come. If I wrote just about yesterday, they might think I often rode balky horses, or if about today, that I spent my days supervising the carpenter.

When my teacher is well enough I study Chinese an hour and a half a day and spend some time in preparation. I am also trying to teach drugs and solutions to a class of nurses. This week I have been trying to collect and catalogue a library for the tuberculosis patients. We have had a number of very heavy cases this winter, hard and very sad, which have been hard on our morale. But in most cases we feel that we won a spiritual victory even though the physical was beyond our power. We try to remember the successes, as the case of a country lad who came in, as we thought, a hopeless case. In eight weeks he went home thirty-five pounds heavier.

Everywhere we go, we find missionaries reading and talking "Rethinking Missions." I have recently finished reading a pamphlet by R. E. Speer which I think ought to be considered with the report if one is to keep his balance. If Doctor Speer is right, that the Lord has work for us imperfect human missionaries, then we need not all send in our resignations. I am just beginning to see why it is that our weaknesses show up worse and do more harm. When one has his low spiritual times there is no escape to the out-of-doors to be alone with nature. When I first came to Liuho, I went out by a canal and sat down to read my Bible. Suddenly there appeared from nowhere a great crowd of country people, looking over my shoulder, feeling of my clothes. I used to feel alone and freed from responsibility when in a crowd of strangers, but now that I understand more Chinese I realize that my conduct, dress, speech, must not fall below what I want to be known for. When I go through the streets of a strange village, I hear cries of

"Foreign devil" then again "Christian." The first makes me ashamed of some of the attitudes that have made the Chinese masses despise Westerners, and the second makes me tremble with responsibility.

Our nurses are very much interested in the friendship groups which Mr. Davis comes out to meet each Friday. They are asking for another Bible class. They feel that Mr. Davis has something that they, too, want, although they cannot yet define it. The Oxford groups in Shanghai are growing very strong. I wish we knew more about what it is that they have that is powerful enough to change many people the Church has failed to reach.

I am enclosing a new hospital announcement. Mr. Davis hopes to send the cuts with some of the Shanghai schools and Doctor Palmborg's girls to the RECORDER. Please use what you care to of the above for the RECORDER.

It seems queer that after our bitter experiences of last winter, we seem to be the only part of the world that is not depressed, or rather is the least depressed. It is hard for us to realize the struggle that you and the board are going through. If we have seemed selfish and unthoughtful, I believe it is because of that. Whatever the rest of the year brings forth, I hope we will meet it with the adjusting power that the Chinese have. Our prayers are with you and the members of the board who have to bear the brunt of these trying times.

Yours in His service,

MIRIAM SHAW.

Grace Hospital,
Seventh Day Baptist Mission,
Liuho, Ku, China.

TREASURER'S MONTHLY STATEMENT

February 1, 1933, to March 1, 1933

Karl G. Stillman, Treasurer,	
In account with	
The Seventh Day Baptist Missionary Society	
GENERAL FUND	
Dr.	
Balance on hand February 1, 1933	\$ 280.56
North Loup	5.00
First Brookfield	10.00
Julie E. H. Flansburg (Foreign missions)	3.00
Permanent Fund income	465.40
Interest on checking account balances	
(January and February)	.14
Onward Movement for February	191.08
Onward Movement for debt	11.94
Seventh Day Baptist Christian Endeavor Union	
of New England for native Jamaica worker	20.00
Verona (China missions)	3.00

Welton (Interest Deacon J. O. Babcock Bequest)	7.50
Mr. and Mrs. Charles Thorngate	5.00
New York City	25.00
Little Genesee (Special for Rev. D. B. Coon) ..	5.80
	<hr/>
	\$1,033.42
	<hr/>
Cr.	
China draft account H. E. Davis salary	\$ 100.00
Richard Davis account H. E. Davis salary	25.00
Interest on loan	25.20
Error listing deposit January 9	1.00
Check tax and service charge for December	1.44
G. D. Hargis, February salary, rent, children's allowance, and native worker	151.25
Wm. L. Burdick, February salary, house and office rent, clerk, traveling expense, and office supplies	207.28
E. R. Lewis, February salary, rent, and traveling expenses	127.10
Verney A. Wilson, February salary	22.92
R. J. Severance, February salary	22.92
W. L. Davis, February salary	16.67
J. T. Babcock, February salary	16.67
A. T. Bottoms, February salary	16.67
S. S. Powell, February salary	22.92
Ralph H. Coon, February salary	16.67
Claude L. Hill, February salary	20.00
Treasurer's expense	20.00
Alfred Mutual Loan Association, account H. E. Davis	4.00
G. D. Hargis, for native worker from Seventh Day Baptist Christian Endeavor Union of New England	20.00
Check tax for January58
John Manoah, second payment on \$70 given for this purpose	5.02
Rev. D. B. Coon, special from Little Genesee ..	5.80
Balance on hand March 1, 1933	184.31
	<hr/>
	\$1,033.42
	<hr/>

"ALCOHOL AND MY GENERATION"

While political leaders move toward early repeal of the Eighteenth Amendment, the Allied Forces has launched a new study course for young people which attacks "the problem of alcohol" at a half-dozen angles.

"Alcohol and My Generation," as the new outline is called, was released today for national distribution by W. Roy Breg, director of activities of the Allied Forces, representing the young people's division of the movement, which is known as Allied Youth. The Allied Forces now has a nation-wide enrollment of more than 1,600,000, and more than half the number is made up of young people from seventeen to thirty. The youth leaders are said to be enthusiastic concerning the study course, which they produced with the assistance of a limited number of adult sponsors, educators, and older young people.

The British Control Board, Dr. Walter R. Miles of Carnegie Institution, Dr. Haven Emerson, Dr. Irving Fisher, and "The Brewers Journal" are among the authorities quoted by the dry youth group in pointing ways to "a realistic study of the alcohol problem." Chapters include "Alcohol and My Life,"

"Alcohol and My Crowd," "Alcohol and My Town," and a procedure for registering the personal opinions of the subject held by members who complete the study course. Among the questions raised in the study are the following: "What does the drinker suppose that alcohol brings to him? Distinguish between freedom, guaranteed by our Constitution, and so-called 'personal liberty.' Is drinking popularized by reason of the comparatively heavy cost of buying intoxicating beverages?" Wet textbooks as well as dry are included in the reading lists proposed for students engaging in this course, which will be taught in schools, clubs, church groups, and by Allied Youth councils in hundreds of cities and villages.

Initial organization of Allied Youth was established in every state during a ten months' field campaign for prohibition and law observance, conducted in 1931 and 1932 under the leadership of Dr. Daniel A. Poling and ten associates.—*Allied Forces.*

QUARTERLY MEETING OF SOUTHERN WISCONSIN AND CHICAGO CHURCHES

PROGRAM OF QUARTERLY MEETING, APRIL 14 AND 15, 1933

Friday

7.30 a.m.—Vesper service by the Milton Junction choir, followed by sermon and conference meeting, led by Rev. C. W. Thorngate.

Sabbath Day

10.30 a.m.—Service in charge of Rev. J. F. Randolph.
Sermon, Dean J. N. Daland.
2.00 p.m.—Review of the book, "Rethinking Missions."
Discussion to be led by President J. W. Crofoot.
3.00 p.m.—Young people's program in charge of Mary Thorngate.
7.30 p.m.—Presentation and discussion of the resolution and recommendation coming from the local General Conference committee, presented by Professor D. N. Inglis, chairman of the Conference committee.
8.30 p.m.—Business session.

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.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

WORSHIP PROGRAM FOR APRIL

"OUR UNSEEN PROTECTORS"

Read Acts 27: 22-24
Hymn—My Soul Be on Thy Guard
Prayer
Read 2 Kings 6: 1-18

God places safeguards about his children and these unseen witnesses often hedge our way from entering into unknown dangers. As time goes on we come to understand *why*.

May our eyes be opened to see and understand his care and may we be led to exclaim with Elisha, "My father, my father, the chariot of Israel and the horsemen thereof."

Hymn—Coronation

Benediction—"The Lord watch between me and thee when we are absent one from another."

"A cloud of witnesses around,
Hold thee in full survey,
Forget the steps already trod
And onward urge thy way.

Mrs. Ellen W. Socwell Ramsey.

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met Sunday, March 19, 1933, at the home of Mrs. Okey W. Davis, Salem, W. Va. Members present: Mrs. George B. Shaw, Mrs. Kenneth Hulin, Mrs. Harley D. Bond, Mrs. Earl Davis, Mrs. Edward Davis, Mrs. Okey Davis, and Mrs. Oris O. Stutler.

The meeting was called to order by the president. After the reading of Psalm 27: 1, 11-14, Mrs. Shaw offered prayer.

The minutes of the February meeting were read.

The treasurer gave the following report which was accepted:

Frances E. Davis (Mrs. Okey W.)

In account with

The Woman's Executive Board of the Seventh Day Baptist General Conference

Receipts

Balance February 12, 1933\$31.85
Harold R. Crandall:
Onward Movement\$ 5.40

Albion Missionary and Benevolent Society 33.33
Verona 10.00

48.73

\$80.58

Disbursements

No disbursements
Balance March 19, 1933\$80.58

Salem, W. Va.,
March 19, 1933.

Voted that \$33.33 be returned to Mr. Crandall and appropriated as directed by the Albion society.

Voted that the treasurer send \$28.90 to Mr. Crandall on the amount sent us through error by the Evangelical Society of Alfred, N. Y.

Voted that the treasurer send \$1 to Mrs. Jay Crofoot for expenses as associational secretary.

Correspondence was read from Mrs. T. J. Van Horn, De Ruyter, N. Y.; Mrs. Jay Crofoot, Milton, Wis.; Mrs. Mary W. Moore, Riverside, Calif.; Mrs. Marian A. Hargis, Kingston, Jamaica; Mrs. E. E. Whitford, New York City, N. Y.; Mrs. Bessie T. Hubbard, Plainfield, N. J.; and the Federation of Woman's Boards of Foreign Missions of North America.

The minutes were read and accepted.

Adjourned to meet with Mrs. Shaw in April.

MRS. GEORGE B. SHAW,
President,

MRS. ORIS O. STUTLER,
Recording Secretary.

The sacred rights of mankind are not to be rummaged for among old parchments or musty records. They are written, as with a sunbeam, on the whole volume of human nature, by the hand of Divinity itself, and can never be erased or obscured by human power. That is what is called the law of nature, which, being coeval with mankind and dictated by God himself, is, of course, superior in obligation to any other. No human laws are of any validity if contrary to this. It is binding over all the globe, in all countries, and at all times.—*Alexander Hamilton.*

Young People's Work

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

IT IS TO THINK

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

Anon.

MINUTES OF THE YOUNG PEOPLE'S BOARD

FEBRUARY 11, 1933

The Young People's Board met at the home of Dr. and Mrs. B. F. Johanson on the evening of February 11, 1933. Members present were: Miss Marjorie Burdick, Mrs. Nettie Crandall, Mrs. Ruby Babcock, Mrs. Bess Boehm, Mrs. W. B. Lewis, Dr. B. F. Johanson, E. H. Clarke, Ronald Crandall. Visitors, Pastor and Mrs. Holston.

Mrs. Nettie Crandall reported briefly of the work of the Junior superintendent.

Miss Marjorie Burdick gave the following report.

REPORT OF THE PRESIDENT FOR THE PERIOD
JANUARY 14 - FEBRUARY 11

The president performed her various duties for the month. These include the following things:

Materials were sent to the SABBATH RECORDER each week to be used on the Young People's Page. One of these articles did not arrive at the Denominational Building and the editor quoted from the *Newsbits* for that week. The article was the one in which the paragraph "It Is To Think" was explained and the Minutes of the Young People's Board were given. A similar article was prepared and appeared at a later date.

The *Newsbits* was prepared for the month. This represents hours of work, as the material must be gathered, typed, the lines rearranged to even up the right hand margin, the stencils made, mimeographed, assembled, stapled, put in envelopes which have been marked, stamped, and mailed. More than five hundred are mailed each time the *Newsbits* is printed. It is hoped that the young people will find helps and items of interest in these booklets for the local work.

Correspondence was received from the following people:

Miss Ada Crosby—reporting the re-organization of the Denver Christian Endeavor Society.

Mr. Carlton Sherwood—minutes of the Interdenominational Young People's Commission.

Mr. Richard Burdick—concerning trip to Battle Creek for work with the young people.

Mrs. Edgar D. Van Horn—reporting the work of the "Christian Comrades" class and the interest in the Youth Trek, in Alfred Station, New York.

Mrs. E. F. Loofboro—concerning the Christian Endeavor in Lost Creek, W. Va.

Rev. A. J. C. Bond—enclosing names of youth in England and Holland to whom the *Newsbits* might be mailed.

Rev. H. C. Van Horn—concerning material for the SABBATH RECORDER, offering suggestions according to request of the editor of the Young People's Page.

Mrs. Nettie Crandall—concerning trip to Battle Creek, asking president to talk on Sabbath afternoon to the Junior Christian Endeavor society.

Letters were written to the following:

Miss Ada Crosby—concerning articles for the SABBATH RECORDER.

Mr. Carlton M. Sherwood—concerning Dime Campaign and acknowledgment of election as a trustee to the International Society of Christian Endeavor.

Rev. A. J. C. Bond—asking for names of youth in England.

Rev. J. L. Skaggs—asking for bill of expenses to the meeting of the Trustees of the International Society of Christian Endeavor held recently in New York City, at which time he acted as proxy for our representative, Rev. Carroll Hill.

Junior materials were mimeographed for the Junior superintendent.

During the month the president visited a very interesting meeting of two groups of youth which would correspond to the Intermediate and Senior groups of Christian Endeavor. This was a Sunday night meeting of the young people of the Episcopal Church of Lansing. They had tea together in the church house and then went into the main auditorium of the church where they had a worship service and fellowship admission service. New members were received into the societies by the rector of the church; to each he gave a charge and the right hand of fellowship. This service was impressive and showed thought on the part of the leaders. The evening service was held in the church house. A young man took entire charge, conducted the business in an efficient way, and introduced the speaker of the evening. Father Gabriel, priest of the Catholic Church, gave a very worth while talk, stressing the need of observing the Commandments and the value of living a religious life.

On February 3, the president journeyed to Battle Creek by bus to meet with the young people of our church for the Christian Endeavor Week meetings. On Friday evening she spoke at the joint meeting of children, youth, and adults. The program was planned and under the leadership of the young people. On Sabbath day she helped in a class of girls, talked

to the Junior Christian Endeavorers, and met with the executive committee of the Senior society. In the evening she conducted the trek social for the Intermediate and Senior societies.

The latter part of the following week she attended the meeting of the International Council of Religious Education which convened in Chicago. A report of this meeting is to appear on the Young People's Page of the SABBATH RECORDER in the near future.

The work of the adult advisers in our young people's societies was discussed at some length.

Voted that we authorize Miss Burdick to join the Interdenominational Young People's Commission as representative of our Young People's Board. This requires dues of five dollars for personal membership and ten cents for each one thousand young people (seniors, intermediates, and juniors) represented.

E. H. CLARKE,
Secretary pro tempore,
MARJORIE J. BURDICK,
President.

CORRESPONDENCE

DEAR BROTHER VAN HORN:

... Frankly, if the reviews I have read give the true trend of the report of the commission (Rethinking Missions), then we should be very careful in accepting and approving it. Robert E. Speer surely handles it without gloves. . . . But I feel that we Seventh Day Baptists have done altogether too much compromising in such ways.

We do it in regard to the Sabbath. Are we afraid to mention it or to present it to our associates because we fear we may hurt their feelings, or expose ourselves to the odious title of "proselytists"? I wonder if it is right for us to act in that way. No, I don't wonder, I am sure it isn't. If we are to make the Sabbath such a side issue, if we are to excuse it and neglect to give it to the world, why do we continue to exist as a separate denomination?

And . . . let me remark in a most kindly way, that it seems like a sinful misuse of money to put out an expensive year book, which reports a decline every year, but which in its make-up compares so favorably with denominations other than ours, while we have not money enough even to keep up our stock

of tracts, to say nothing of publishing new tracts and booklets—too much money oiling machinery, and not enough in actual aggressive Sabbath promotion, which is our sole reason for existence, and should take second place only to the preaching of salvation through the shed blood of Jesus Christ, the divine Son of God.

Perhaps you saw Burris Jenkins' article in the *January American Magazine* on "Why They Don't Go to Church." If so, you probably noticed his statement concerning Jesus breaking the Sabbath commandments hundreds of times and telling the disciples in specific words not to pay any more attention to it, but to substitute the "Lord's Day" for it.

Well, I have much "nerve," so I wrote asking him for the references concerning those "specific" words on the substitution, telling him that it would be valuable information to me both financially and spiritually which it would. His reply was brief—"would suggest that you get a concordance and look up all the references in the gospels to the word Sabbath and you will find the authority for my statement." Dodging. But what would one expect of a man who spends most of his morning sermon time in speaking on economic problems and social service, his evening time in jazz orchestras, tap dancing, and slap-stick humor, and has "talkies" on Sunday afternoons. What is a church for anyway—entertainment or soul-winning? Not much more can be expected of one who lacks convictions and is striving for popularity and for a crowd by cheap, sensational methods, at the expense of the mission of the church—soul-winning.

Sincerely,

LESTER G. OSBORN.

Nortonville, Kan.

SLOGAN SUGGESTED

DEAR BROTHER VAN HORN:

On Washington's Birthday I attended a prohibition "No Repeal" rally, and received an inspiration from a "No Repeal" song by Helen L. Byrnes, and I am sending it to you as a Seventh Day Baptist slogan . . . perhaps it may stir up some, if not all, to work for Sabbath observance.

Your brother in Christ,

THEOPHILUS A. GILL.

Los Angeles, Calif.

THE SEVENTH DAY BAPTIST SLOGAN

(Tune—"Battle Hymn of the Republic")

Bible Sabbath observance, obedience—no repeal!
 Spread God's Sabbath o'er the nation, with
 Jehovah's righteous seal.

Tell the story to the people, grant the cause a
 fair, new deal.

Obedience and observance—no repeal!

Sow the Sabbath through this nation,
 Plant God's standard for the nation,
 Reap the harvest in the nation.
 Christ's seventh day observance—no repeal!

Spread this war cry in the churches, missions,
 schools with added zeal;
 Sabbath bells throughout the nation ring observance
 in your peal.

Seventh Day Baptists, tell the people just what
 you know and feel—

God's seventh day observance—no repeal!

Christ's Sabbath with inspiration,
 God's seventh day from creation,
 The Bible for information—
 "The Sabbath was made for man"—no repeal!

CHILDREN'S PAGE

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

WHAT JESUS SAYS ABOUT LIFE IN HEAVEN

JOHN 14: 1-3

Junior Christian Endeavor Topic for Sabbath
 Day, April 15, 1933

BY MISS ALBERTA SIMPSON

Jesus says, "In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you" (John 14: 2). "If a man keep my word, he shall never see death" (John 8: 51). "But lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal" (Matthew 6: 20). "If ye loved me, ye would have rejoiced, because I go unto the Father" (John 14: 28). "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matthew 25: 34). Here is a short story which helps us to understand these verses better:

If you have read the story of "The Bluebird" you will remember that there was once a little girl and a little boy named Lylyl and Mytyl. One winter's night they were sound asleep when suddenly there appeared a very

queer old lady demanding that the children secure for her "the grass that sings," or "the bluebird." The children had neither so the fairy, for such she proved to be, finally admitted that she could get along without "the grass that sings," but that she must have "the bluebird." Accordingly she waved her hand and the old bedroom was transformed, familiar objects took on life and spoke, and the children started out on their search for "the bluebird," which it is said always brings happiness to the one who possesses it.

In their search the children visited the Kingdom of the Past, of the Future, and of the Dead, and the Realm of Night. It was while they were in the Kingdom of the Dead that a very interesting and significant incident occurred.

The children come timorously to an old country church yard, where the moonlight falls on mossy slabs, sunken crosses, and neglected mounds. Little Mytyl is very much afraid, especially because her brother has told her at the hour of midnight the dead leave their graves.

Mytyl wishes to run away, but Lylyl, although frightened, insists on staying. At last the clock begins to strike. The children tremble. There is a moment of silence. The crosses totter, the mounds open, the slabs lift. They look for the dead, but no dead appear.

Instead, there arises gradually a blossoming of beautiful white flowers filling and transforming the old cemetery into a fairy garden. Dew sparkles, flowers bloom, wind murmurs in the foliage, bees hum, birds appear and fill the place with their song of life and sunshine and joy.

Amazed, the children hold tightly to each other's hands and look timidly among the flowers for some trace of graves, but no graves appear. Mytyl, searching among the grasses, asks, "Where are the dead?" And Lylyl in his childish voice cries out with all the earnestness born of a new discovery, "There are no dead!"

—From "Church Worship Programs for the Church School Year," Jay Stowell.

The children had discovered the message which Easter has for you and me and all the world this year. It is a message that will bring cheer to millions of aching hearts today.

There are no dead, for Jesus on that first Easter morning, so long ago, triumphed over

death and there is no death to those who commit themselves to his keeping.

The following is taken from "The New Hymnal For American Youth."

When the golden evening gathered on the shore of Galilee,

When the fishing boats lay quiet by the sea,
 Long ago the people wondered, though no sign was in the sky,

For the Glory of the Lord was passing by.

Not in robes of purple splendor, not in silken softness shod,

But in raiment worn with travel came their God;

And the people knew his presence by the heart that ceased to sigh

When the Glory of the Lord was passing by.

For he healed the sick at even, and he healed the leper's sore,

And sinful men and women sinned no more.
 And the world grew mirthful-hearted, and forgot its misery

When the Glory of the Lord was passing by.

Not in robes of purple splendor, but in lives that do his will

In patient acts of kindness he comes still;
 And the people cry with wonder, though no sign is in the sky,

That the Glory of the Lord is passing by.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am writing for the Junior Christian Endeavor of Milton Junction. We have fifteen active members; twelve members are Quiet Hour Comrades and eleven are church members.

In our Junior meetings on Sabbath afternoons we have fifteen minutes of devotions, thirty minutes of topic study, and fifteen minutes of class work. We have three classes. The older girls, taught by Gladys Sutton, the superintendent, are reading and illustrating "Fireside Stories for Girls in Their Teens," by Eggleston. Pastor Randolph's class of fifth and sixth grades are reading "Children's Missionary Stories and Sermons," by Kerr. Edith Babcock has the smaller children who have Bible stories and do hand-work.

We have standard socials and business meetings once in two months.

Last summer the juniors gave the church a new silk Christian flag and sponsored a church social.

There is a Junior choir of ten members—six girls and four boys. They sang at two church vesper services, at a Christian Endeavor convention, and at a Christian Endeavor rally.

Eight juniors have learned the string of pearls and four are learning them. In June the older juniors will graduate into an Intermediate society.

We have a Junior library of thirty books—missionary, biography, and fiction. I have already read sixteen of them.

At Christmas we gave a white gift of \$5. Sometime we hope to be able to give to the denomination.

We use the "Junior Christian Endeavor World" and SABBATH RECORDER. Once a month we have consecration meeting and use our pledge and Junior Rally song. Miss Sutton recently read to us the story of "The Two Boys of China." We use the "Junior Carol Hymn Books."

I am nine years old and in the fourth grade. My brother Robert is eight and in the third grade. My aunt is Myrtle Alice Maxwell. She lives in Milwaukee. I like to read the Children's Page in the SABBATH RECORDER. This is my second letter to the RECORDER. I liked the story, "The Two Boys of China." Your RECORDER friend,

MYRTLE ALICE HULL.

Milton Junction, Wis.,

March 19, 1933.

DEAR MYRTLE ALICE:

I was very much pleased to hear from you again and to receive your interesting report of Milton Junction Christian Endeavor work. I know you must have very enjoyable and instructive times at these Christian Endeavor meetings and because of them are pretty sure to grow into fine, Christian men and women.

I, too, enjoyed the story of "The Two Boys of China." We are very grateful to Mrs. Crandall, are we not, for giving us this interesting story? Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am visiting my grandma, Mrs. Walter Kenyon, and I have been reading the Children's Page in the RECORDER.

My Aunt Hazel is a nurse in Hornell, and my Aunt Ruth is in Alfred. I am seven years

old and I am in the second grade. I have read about one hundred books.

I go to school in Ashaway. My teacher's name is Miss Lillian J. Merrell.

I have a little sister named Dorothy. She is four years old now. She will go to school next year.

Yours truly,

MARGUERITE KENYON.

Hopkinton, R. I.

DEAR MARGUERITE:

I am surely grateful to your dear grandma for sending me this nice letter, and to you for writing it. Of course it pleases me to have you read the Children's Page. I hope you will help me to make it interesting by writing often.

I think it is wonderful that you have read so many books. I have always liked to read, too, but I don't believe I had read as many as you have when I was seven years old.

I have met your Aunt Hazel and Aunt Ruth. Ruth and my big boy Claire are in the same class in college. I hope some day I can meet you and little Dorothy.

Your true friend,
MIZPAH S. GREENE.

OUR PULPIT

INESCAPABLE IMPERATIVES

BY REV. ALVA L. DAVIS

II. THE SOVEREIGNTY OF GOD

Text—"Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image . . . Thou shalt not bow down thyself to them, nor serve them . . ." Exodus 20: 3-6.

The promulgation of the Ten Commandments stands out as the most notable event in all the wilderness sojourn of Israel. In fact, there was no greater event in history before the coming of the Son of God. The Ten Commandments are the most precious and distinctly Divine of all the precepts of the Mosaic revelation.

The commandments are not numbered. That there were ten in number—"ten words"—is expressly stated (see Exodus 34: 28; Deuteronomy 4: 13; 10: 4). But just how to delimit them has not been found easy. Josephus is the first witness for the division of the

commandments now common among all Protestants, except Lutherans. The Greek Catholics follow the Josephus numbering. The Jews consider the opening statement in Exodus 20: 2 as the first commandment. Exodus 30: 3-6 becomes the second commandment, while the following eight commandments follow the common, Protestant arrangement. The Lutherans and Roman Catholics have a completely different numbering. They, like the Jews, combine Exodus 20: 3-6 for their first commandment. Then Exodus 20: 17 is so divided that the ninth commandment forbids the coveting of a neighbor's house, while the tenth includes his wife and all other property.

Some say: "I can't warm up over the Ten Commandments; they are so dry and lifeless." Dry? Lifeless? Why, they furnish the most wonderful, the most basic, things in our religion: man and his relation to God, home, society; love, worship, reverence, obedience, purity, honesty, the sacredness of human personality, etc. Not long ago a preacher said to me, "I keep away from that old Hebrew law in my preaching. We have outgrown it." That is just what is the matter with America today. We think we have outgrown God's law; we act that way. We dare to stand up in the face of God and say, "I won't." But are we ready to say we have outgrown Jesus? He declared he came not to destroy (Matthew 5: 17). He taught that whosoever broke "one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven" (5: 19). He condemned the Pharisees for rejecting the commandments (Mark 7: 8-13). He taught the organic unity of the law (Matthew 22: 34-40; Mark 12: 28-34; Luke 10: 27). He reduced the Ten Commandments to two, and these two to one principle—love. The new life in Christ Jesus enkindles love, and not only makes the commandments the rule of life, but the Christian life itself as the free expression of the commandments, and the nature of God in which the commandments are grounded. When law realizes itself as love for God and men in men's hearts, the law becomes a joyous harmony of man's will with the will of God. Written in the heart, it becomes universal, transcending all distinctions of race or class.

In this sermon I am linking together the first two commandments. The first commandment points out the one true object of worship—God; the second tells us the right

way in which to worship. The first commands us to worship God only; the second calls for purity and spirituality as we approach him. The first condemns worship of false gods; the second condemns false forms of worship. The first enjoins a strict monotheism, with no rival deities; the second forbids idolatry, the making or using of images "to satisfy the cravings of the heart for a sensuous worship."—Chadwick.

Worship involves two things: the internal belief, and the external act. We transgress God's law in the heart by having wrong conceptions of God and Jesus Christ before we ever give public expression in action. Some one has said, "It is wrong to have loose opinions as well as to be guilty of loose practices." Paul says, "We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device" (Acts 17: 29). That means, certainly, that opinions held about God and Jesus Christ, not in accord with the Bible, are real violations of one or both of these commandments.

The Historical Background

The Jews knew Jehovah as the God who held back the waves while they fled across the sea to escape their enemies; as the God who had sent the plagues on man and beast to compel Pharaoh to let them go. They knew him as the One whose angel had slain the first-born of their oppressors, and filled the land with death, agony, and terror. And, declared Moses, he was the same God who by visions and voices, in precepts and promises, had revealed himself long before to Abraham, Isaac, and Jacob.

The Israelites had worshiped idols not many generations back. They had just been delivered out of Egypt, a land of many gods. The Egyptian religion struck its roots deep in a pantheistic, idolatrous creed. They were going up to take possession of a heathen land. How great the need for these two commandments! There could be no right relation between God and man in those days, any more than today, until man understood he must recognize and worship God only, and not offer him a divided heart.

From beginning to end, the Bible calls for whole-hearted allegiance to him. It took long centuries for God to impress this lesson upon them. He called them to be a chosen nation, a peculiar people. They turned from him again and again, and were punished with

plague, pestilence, war, and famine. Their sin was not that they renounced God altogether, but that they worshiped other gods beside him. Solomon may well illustrate the whole nation. He married heathen wives who turned his heart from God; he built high places for their idols, and lent encouragement to their worship. That was the history of the whole nation in their frequent turnings from God until their captivity.

The Missionary Challenge

The modern missionary enterprise is young. Yet missionary obligation is as old as the law of God. The glory and the urge of Christian missions are rooted in these first two commandments.

We know how our souls, in the past, have been stirred with the missionary challenge; how we have been impelled in Christ's name by the picture of heathen lands, where "the heathen in his blindness bows down to wood and stone"—the land with the "smoke from ten thousand villages rising in the morning sun" where no Christian had ever gone. The urge that sent the missionaries to the four quarters of the earth was to turn the heart of the heathen world away from their idols to the one, true, and only God, and Jesus Christ his Son.

In the meantime, false gods have almost gotten the strangle-hold upon us. Not only have false gods broken down Christian integrity, but they are robbing us of any great missionary urge.

The Layman's Foreign Missionary Report—"Re-Thinking Missions"—reveals a growing tendency among Christians to regard no longer the non-Christian world as heathen, needing a Savior; but as co-religionists, needing our culture and civilization. It says: "The crucial problem is this—whether the motives which animated the inauguration of Protestant missions . . . remain in full force, in view of the changes which have taken place since their inception." They answer in the negative. A changed theological outlook, the emergence of a world culture, and the rise of nationalism have changed the motive, they affirm. The report seems to proceed upon the assumption that since Christianity is only one of many religions, it should meet the Oriental faiths on a common level, and contribute to those faiths what it can, and receive from them what it needs. Thus, through a sort of nebulous cross-fertilization of various cultures

—Buddhism, Confucianism, Mohammedanism, and Christianity—there will be brought forth the faith of the future.

Rev. Hugo Sword, a missionary in Assam, India, writes:

I see no hope for Christianity if it has to be shrouded in a saffron robe or a fez in order to be accepted by the Oriental. Not that the covering of a man determines the belief of his heart. The other day I witnessed hundreds of goats being slaughtered near the ancient temple only a few rods from my bungalow. This is the great Hindu center and thousands of pilgrims come here yearly. Above the bleating of the goats I heard the chanting of the pilgrims. I went over there to sell gospels and distribute tracts and preach. Later, I met a man carrying a beheaded goat, the blood dripping on his garments. With one hand he carried the goat, and in the other he held a Gospel of John, which he purchased from me and in which he seemed to be very much interested. What a picture! The sacrificed goat on his back and the open Word of God before him! A Mohammedan carrying home a goat sacrificed to Hindu gods reading the Word of God. I am not satisfied with that. No, not until he has surrendered his whole life to Christ. There is only one thing that can keep me in India, and that is the Great Commission of Jesus.—*Watchman-Examiner*.

Culture and civilization can save no one. The world needs to know God—not many gods—and Jesus Christ his Son. Compassion for a world lost in sin, eternal salvation in Christ alone, a commission from our Lord to disciple every creature for him till the end of the age—these are still the motives that will drive missionaries forth and hold them steadily at their humanly impossible tasks.

We don't need to go to heathen lands to find false gods. America is full of them. Whatever one makes most of is his god. Whatever he loves more than God is his idol. Whenever we place anything higher than duty to God, and treat it as practically more desirable and valuable than the will of God, we break these commandments. Ruskin says the worst of all infidelity is to say by our actions there is a supreme ruler, only he cannot rule, and his laws won't work; and that no laws but those of the devil are practicable.

Modern Idols

What are some of our modern idols?

1. There is the god of *mere things*—material things. Modern civilization has piled high around us a moraine of things—conveniences and comforts, facilities and luxuries, on which we have grown so dependent that life seems hardly worth living unless these

things are close at hand. In our acquisition of mere things, sooner or later, we find we have forgotten to put *first things first*, and learn to our sorrow that materialism exacts a frightful toll. Frequently, this god of mere things robs us of our capacity for those virtues which make our lives worth while: love, beauty, truth, appreciation, faith in God and life itself. Baffled, bruised, bewildered, we wander through a maze of things, seeking guides for life which we want and do not have. Gone is the intimate joy with our fellow men. Making a god of mere things, we have lost God our Father.

2. Many are making a god of *pleasures*. I do not mean those bad, vicious things; those low, immoral things, falsely named pleasures. Nor do I mean that ruttish, bawdy disease of impurity which has fastened itself like barnacles upon much of our social life. I mean pleasures in which there is nothing inherently bad but which, nevertheless, may take from us life's best gifts.

It is a question of attitude. Our search for pleasure is natural. Unfortunately our search often takes us into by and forbidden fields where God is not first. There are so many counterfeit things that win our attention and steal away our love. Everywhere sensualism is attractively and becomingly bedecked. Commercialized amusements employ subtle and sundry means to interest us. Attracted by the glitter, we seize them only to learn to our grief that "all is not gold that glitters," and that we have been robbed of something big and fine in the way of appreciation before we discover how cheap and tawdry they really are.

But pleasures can be salutary. They can enable us to recoup lost energies, and send us forth with brightness on our faces and goodwill in our hearts to work cheerfully for God and others. But we must beware lest these be such as to unfit us for communion with our Lord.

3: Many make a god of their *business*. Self gets in the way of our expressions of brotherhood. Most people are confident they can deal in business and maintain their integrity. But monetary gain is so essential to the happiness of their families! Short cuts are taken. Opportunity for profits, not strictly ethical, presents itself. Against the promptings of their better judgment they yield, saying, "just this time." Unfortunately,

it is not "just this time." Other compromises follow; other lapses in ethics; other shady transactions. Then, some day it dawns on them that in allegiance to mammon they have lost their God. "Ye cannot serve God and mammon."

4. *Efficiency*. The Children of Israel, in the wilderness, created the golden calf. Are we not in our jungles of steel and stone creating a new god—the *god of efficiency*? Modern farm machinery has supplanted the old-time hand and horse-drawn machines. The ox-cart has no place in the streets of our cities. The subways, surface cars, elevated cars, two-story busses, high-powered automobiles, become a necessity. In the canyon streets, the arteries of a great city, the reigning law is the law of efficiency.

Our methods of production and distribution have been revolutionized. As our civilization becomes more complex, these must become more efficient. Mass production, with its infinitesimal subdivision of labor, characterizes this era. By the grim irony of fate, the individual is losing his identity; he is becoming more socialized. Our homes can no longer compete with the theaters and bright city streets; more and more they are yielding the children to the training and supervision of the state. They have become just convenient places in which to sleep.

Thousands work in the same factory, see the same movie pictures, read the same newspapers, or listen to the same jazz over the radio. The vast machinery of our civilization engulfs the individual from the cradle to the grave. All this represents extraordinary accomplishment. It is a miracle of efficiency. But through it all runs an ominous foreboding: Our religion is becoming a religion of success, a god of efficiency. Big business, or efficiency in big business, reveals this tendency in efforts at calendar reform, when the continuity of the week—sacred time—would be sacrificed on the altar of greed and gain. Have we not built unto ourselves graven images, and heaped unto ourselves the fruits of carnality and sin?

5. Another god we are taking unto ourselves is that of *self*. "The law of life is the law of self-preservation." We have been taught that, and we are wont to say it whenever individual desires, or needs, clash with the law of God. "I've got to make a living!" How often we hear that statement made as an

excuse for some dereliction. That is the *first* law of life, but it is not the *last* law, nor the *best* law. The law of self-preservation is the law of the jungle. It is a good law for wolves and hogs, but it is a bad law for the Christian. The person who says he is living by that law confesses he is living on the *lowest animal level*.

That's the cause of all wars, industrial wars as well. The employer says, "Me first . . . I have a right to my profits, a right to work my men as long as I can, and pay them what I must." The employee says, "Me first. I have a right to the shortest hours, and the highest wages I can get." That is what Japan is doing today—she is saying, "Me first!"

What difference does it make when God says, "Me first"? When man accepts God's claim as first claim on his life, it means he is living the higher life. He is no longer engaged in the struggle for existence, for he is now in the high business of living. He is not now boasting about being in business for himself, for he has given God the first mortgage on his life. Whenever we have moral decisions to make, we stand face to face with God. He pleads, "Put me first." But, how often we answer, "No, me first." He says directly to you, "There is a needy family." You answer, "Yes, Lord, but I want a new hat." God says, "There is a missionary who may have to be called home." You answer, "Yes, but I want to go to the movies." He says, "There is a prayer meeting tonight." You answer, "Yes, but I had rather stay home with my jig-saw puzzle, play bridge, or listen over the radio."

That is why so many Christians are unhappy. That is why many, many churches are losing in the struggle, and mission boards are making retrenchments. Primarily, it is not depression, or unemployment, or reduced salaries. It is because Christians are losing in the struggle. When God says, "Me first," they answer, "No, me first."

Have we outgrown the old law of life? Are we still in the struggle for existence, or living on the higher plane, obeying the new law? The old law was "an eye for an eye, and a tooth for a tooth." Piously we used to say, "The Lord helps those who help themselves." That is about the worst heresy the Church ever knew. The old law said, "Look out for number one." The new law reads, "Seek ye first the kingdom of God."

Religious Education

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

EQUIPMENT AND EXPENSE OF THE VACATION SCHOOL

In the Seventh Day Baptist denomination the Vacation Religious Day School has passed the experimental stage, and in many churches has become a permanent part of the work, just as much as the morning worship and the Bible school. This promises to be of vital importance to denominational growth.

Last year a committee of the Sabbath School Board gave much time and study to a new syllabus for use in Seventh Day Baptist Vacation Religious Day Schools. Courses of study aimed at character building have been planned for age groups or departments, a system which has been found to be one of the best ways to administer such work. The lesson material, except for the kindergarten department, is for cycles of three years; the grade level of the work in each department is the same for each year of the cycle.

While the initial cost of books for the teachers is greater for the courses now planned than those formerly used, the cost to the entire school is probably less as no pupil text books are required except for the high school class. All manuals and text books listed in the new syllabus need not be purchased at once, except in large schools where it might be thought desirable to put the children in separate classes as in the public school. In the ordinary school all children in a department will be studying the same lesson. Thus schools beginning the new system need only purchase books for the "first year" in each department, adding those for the second and third years as they are needed until the cycle is completed, when it is repeated and the books may be used again.

While the writer favors a large amount of handwork, he does not favor the handcraft and workshop type. Children get a great deal of such work in the public school, and the vacation church school is a school of religion and should not ape the public school. We feel that all "handwork" should be closely related to the subjects being studied. For example, note and picture books should be made

illustrating the Bible and other stories presented to the classes. Soap and pasteboard models of the temple, Bible homes, and the like may be made.

In addition to necessary books, ample materials should be supplied for this type of work. While this expense is not great, it is quite necessary to the success of the school. The handwork, such as we have in mind, will help fix in the mind of the child the lessons taught in the class.

The primary responsibility for financing the vacation church school rests upon the church as the sponsor of Christian religious education in the community. Outside agencies and individuals may be solicited for assistance and may contribute, but the financial administration must be in the hands of the church or churches.

The amount of money needed will depend on several factors, for example, the type of school held; the length of the term; whether the supervisor or teachers are paid; whether materials, transportation, etc., are paid for or donated. It has been found that even where the supervisor is paid, a school of three weeks may be held at a cost of from \$50 to \$75. Few schools in the denomination exceed a cost of \$100. Of course if books have already been purchased and the supervisor or teachers are not paid, the cost may not exceed \$10 or \$15. Where no salaries are paid and materials are donated, the school may cost almost nothing.

In some cases a small tuition is charged. But local conditions must determine the method of financing. Sometimes an offering taken at the closing program will cover the cost of the school.

The director of religious education has been authorized to aid six vacation schools for the summer of 1933, not to exceed \$30 for each school thus aided. This, of course, will be for the salary of a trained supervisor, and should be used largely in missionary churches.

DENOMINATIONAL "HOOK-UP"

NORTH LOUP, NEB.

Yesterday, March 23, was the sixtieth anniversary of the organization of the Seventh Day Baptist Church at this place, the first and for several years the only church here, and the church home of all old settlers for some miles around. At the last church meeting it was decided to postpone the anniver-

NEW AUBURN, WIS.

The annual business meeting was held at the home of R. E. Loofboro, Sunday, January 15. Alton Churchward was elected moderator, and Mrs. Philip B. Ling, clerk.

The following Sunday, January 22, the annual dinner was held at E. E. Churchward's. Only a few were permitted to attend, on account of long distances for some and very bad weather.

A good representation of our people gathered at the home of Mr. and Mrs. August Ling, February 25, for an all-day social. A program was given in the afternoon, featuring the "great men" who have February birthdays.

RECORDER readers will be interested in knowing that Rev. C. B. Loofbourrow and family are now nicely located on their own place, just outside of the village of New Auburn. The fine house and barn were constructed by Mr. Loofbourrow, with but little outside help, and the lumber made from the trees on his place.—CORRESPONDENT.

BROOKFIELD, N. Y.

The Edward W. Bok committee has awarded \$10,000 to Dr. Earl D. Bond for "The Philadelphia citizen who gave his community the best service during 1932." Doctor Bond is a psychiatrist and director of Pennsylvania Hospital's institute for mental hygiene. He is a native of Milton, Wis., and a childhood friend of Mrs. Herbert Polan. Doctor Bond assigned the \$10,000 for the treatment of Philadelphia's indigent mentally deranged.

—Courier.

PACIFIC COAST

The Seventh Day Baptist church building at Los Angeles suffered some damage from the earthquake, which, we understand, makes it unsafe for use until repairs are made. So far as we have heard, none of our members was injured.

"Riverside suffered no damage whatever from the earthquake."—Gleaned.

DAYTONA BEACH, FLA.

On the afternoon of March 19, some sixty members and friends of the Daytona Beach Seventh Day Baptist Church met on the recently purchased lot and broke ground for the church building which is soon to be erected on First Avenue at the cost of about \$4,300.

President B. C. Davis and William M.

sary service to some time in August when more of the former members and ministers can be present.

The organization meeting was held in the Doctor Badger dugout. Among those present at this meeting were Charles Rood, Mary Davis, Emma Green, also Art Babcock, and Myra Gowen who were then children.

At the second meeting it was decided to build a church, but the log schoolhouse, which is now the Wellman brothers' home, was erected and this served also as a "meeting house" for some time.—Loyalist.

WALWORTH, WIS.

There is no more important place for a person to spend part of the Sabbath than in the Bible school and church. Here is where incentive should be found for a life that is worthy. Here is where we should learn to look up and go forward.

These are days when every true citizen is seeking to settle the question: What shall be my attitude toward the proposition of legalized beer? Some are saying our hands are tied, we can do nothing. Is this true? Would you be a brave true man or woman, should an enemy seek to strangle you, if you made no effort to save yourself?

No front line trench was ever successfully defended, or captured, save as a result of brave, unflinching determination to keep the enemy at bay. As a good citizen, as a lover of liberty, this is your duty in this hour of the nation's and community's need. Buckle on the armor, with confidence in God. Declare by word and hearing, "They shall not pass."—The Times.

MILTON, WIS.

Like a good many other colleges in this country Milton suffered a loss in enrollment this year. Our total last year was 146, while this year it is 122, a loss of 16 per cent. Of this total 82 are men and 40 are women. The number of men students has not fallen off much from the ten-year average, less than 5 per cent, while the number of women students has fallen 44 per cent. The total enrollment for the year shows a net loss of about 22 per cent over the ten-year average. The economic depression is no doubt the direct cause. No other factors appear to have any appreciable effect upon the enrollment.

—College Bulletin.

Stillman, president of the trustees of the Seventh Day Baptist Memorial Fund, spoke, and other fitting exercises were presented including Scripture reading by the pastor, Elizabeth F. Randolph, and prayer by President Davis.

The erection of this fine church home will be the means of cementing together more firmly the Seventh Day Baptists residing in the South, as well as of attracting more of the Sabbath-keepers of the North to this beautiful city as a winter home.

Everything is beautiful here now, the thermometer registering from seventy-five to eighty-five degrees. It is difficult for us to realize that it is still winter at Alfred and that "Mont" is probably running the snow plow about the streets.—E. P. SAUNDERS.

Mrs. George A. Main, Daytona Beach, Fla., has just written an anthem entitled "God's Holy Sabbath." It is especially suited for use on Sabbath Rally day.—*Alfred Sun*.

ALFRED, N. Y.

There was an attendance of twenty-eight at the regular monthly supper and meeting of the recently formed organization at Hills' Coffee Shoppe on Thursday evening of last week. The name chosen for the organization was Community Club. Its aim as previously stated is for the betterment of Alfred and Alfred Station, in a business, educational, and social way. Mr. Sheppard of Olean was present during the evening and demonstrated a new traffic light which he and another man had invented. It is a little the nicest of anything ever seen by those present, and will undoubtedly meet with a large sale when put on the market.

Mr. Sheppard had thought the machine shop in Alfred would be an ideal location for the manufacture of this light. A committee, E. E. Fenner, E. F. Hildebrand, and F. A. Crumb were appointed to go over the matter with Mr. Sheppard and report at the next meeting.

Anyone who may have ideas that might be of benefit to the town, should present them to John W. Jacox, president of the club, or to F. A. Crumb, who was especially appointed to present ideas for discussion.

Rev. George Shaw, who has been spending the week with his daughter, Mrs. H. O. Burdick, goes to Nile for the week-end where he will hold services, returning then to his home in Salem, W. Va.

Donald Van Horn, we believe, is the first member of the present senior class to secure a position for next year, having signed a contract to teach history and civics at the Rossville High School, which is in a suburb of Albany.—*The Sun*.

PLAINFIELD, N. J.

Pastor Bond attended the conference of churches and temperance organizations at Washington, D. C., December 7, 8, called to plan and perfect ways and means to defeat the repeal of the Eighteenth Amendment. He was called upon to conduct the opening devotional period. He stressed the thoughts found in the text, "How long go ye limping between two sides?"; the words of the great commission—"teaching . . . all things whatsoever I commanded you"; and the Pentecostal words, "and began to speak . . . as the Spirit gave them utterance." Doctor Bond reported the prevalence of a rather optimistic spirit and the feeling on the part of many that there is still a fighting chance.

Another interesting church social, sponsored by the woman's society, was held at the church on the evening of March 8, in the form of a "political party." The wonderful soap-box oratory and campaign speeches, with the inaugural parade, caused much merriment. We were not aware previous to this how much good political timber we have in our midst. "Capitol refreshments" concluded the party. Miss Frances Kinne and her committee surely can give us lively socials.

Tuesday night, March 14, was "surgical dressing night" at the church. A delicious supper was served by Mrs. Bessie Hubbard and her staff to about thirty — men and women. After this the women worked on surgical dressings for the hospital while the men played games. All had a very happy time. The following day was the usual meeting of the woman's society for sewing, quilting, and making hospital dressings, with a luncheon served at noon, and a program.

The prayer meetings continue in interest as different lay members of the church present the main thought for each Friday night. The Sabbath school held its annual business meeting Sunday evening, March 26, at which time officers were elected for the ensuing year and the constitution and by-laws—which had been in force since 1875—were revised and made to better serve our present day needs.—*Contributed*.

OBITUARY

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

BIVINS.—George, the little son of Joseph and Nellie Millard Bivins, was born April 27, 1922, and died at Marlboro, N. J., March 12, 1933, at the age of 10 years, 10 months, and 15 days.

He was a very intelligent and lovable child, and although he lived a little less than eleven years, he packed them so full of good cheer, witty sayings, and Christian living that his friends cannot soon forget him.

He was baptized and united with the Marlboro Church on September 19, 1931. He enjoyed church and Sabbath school, the pastor's children's sermons, and taking part on Children's Day and Christmas programs. He liked to join hands around the table at meals while his father asked the blessing. At one time, when too weak to go to the table, he said, after joining hands, "I'll say the blessing," and he gave as his prayer the words of his favorite verse, "Suffer little children to come unto me and forbid them not for of such is the kingdom of heaven."

Although he suffered more or less for over four years, he was always patient and thoughtful of his mother. One day his mother said to him, "George, if you can't get well and have to suffer so much here, wouldn't it be better to go and live with Jesus?" Two days later, she heard him say very weakly, "I guess I would like to do what you said, go and live with Jesus." And while we shall miss him, we are glad that George, freed from his weakness and suffering, has gone to live with Jesus, and to romp and play with the little children up there.

Besides his father and mother, he is survived by three sisters, Eunice, Betty, Virginia; one brother, James; and a host of other relatives and friends.

The funeral, conducted by his pastor, Rev. H. L. Cottrell, was held from the Marlboro church, Wednesday afternoon, March 15, 1933. Burial was in the Marlboro cemetery. H. L. C.

RICKETTS.—Betty June, daughter of Dan W., and Myrtle Maxson Ricketts, was born at Gentry, Ark., April 11, 1927, and passed on through the veil March 11, 1933. Age five years, eleven months.

Farewell services were conducted in the home by Pastor Lewis. Committal in the local cemetery. Literally hundreds of sorrowing friends and relatives came together for these services. L.

THOMPSON.—Margaret Ann Bankston was born October 14, 1850, near Hammond, La., and died March 14, 1933, upon the estate on which she had always lived, in the eighty-third year of her age.

She and her husband, in the early history of the Hammond Church, were converts to the

Sabbath from the Beulah Baptist Church, located at the first station west of Hammond. The funeral of her husband, who had always been a Christian of sterling character and a strong believer in the true Sabbath, was conducted by the writer twelve years ago.

Sister Thompson was greatly loved and respected in a large family and a larger circle of friends.

The funeral, held at Beulah Church, was conducted by Rev. S. S. Powell, pastor of the Hammond Seventh Day Baptist Church, with a large attending congregation. Words chosen for the occasion from Proverbs 31: 28, "Her children arise up, and call her blessed," truthfully describe the feelings of many for the occasion.

S. S. P.

Sabbath School Lesson III.—April 15, 1933

JESUS TRANSFIGURED—Mark 9: 2-29

Golden Text: "And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth." John 1: 1-14.

DAILY HOME READINGS

April 9—Witnessing Christ's Glory. Mark 9: 2-8.

April 10—Facing a Great Need. Mark 9: 14-18.

April 11—Seeing Christ's Power. Mark 9: 19-29.

April 12—A Heavenly Vision. Isaiah 6: 1-8.

April 13—The Glory of Jehovah. Exodus 24: 12-18.

April 14—The Glorified Christ. Revelation 1: 9-18.

April 15—The Exalted Christ. Hebrews 1: 1-9.

(For Lesson Notes, see *Helping Hand*)

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DEATH HAS DIED

I saw a flower fade and die,
 Upon my garden wall;
 I turned away with futile sigh,
 And left it—that was all.

I gasped the desert alkali,
 I reeled by whitened bones;
 The water hole I found was dry—
 I fell upon its stones.

A skylark sang above my trench—
 I hear him calling still;
 But 'neath him was the battle stench
 And crosses on the hill.

I loved a maiden wondrous fair,
 And clasped her to my breast;
 I left her in the cold grave there,
 And weeping is the rest.

I came upon an empty cross,
 An open tomb beside;
 He whispered to my pain and loss,
 "I conquered—Death has died."

—Daniel A. Poling,
 In the "Christian Herald."

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