

# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Milton, Wis., August 22-27, 1933.  
**President**—Ahva J. C. Bond, Plainfield, N. J.  
**Vice-President**—Loyal F. Hurley, Adams Center, N. Y.  
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**Term expiring in 1933**—Asa F. Randolph, Plainfield, N. J.  
**Term expiring in 1934**—George B. Shaw, Salem, W. Va.  
**Term expiring in 1935**—Claude L. Hill, Farina, Ill.  
**Term expiring in 1936**—Jay W. Crofoot, Milton, Wis.  
**Term expiring in 1937**—Loyal F. Hurley, Adams Center, N. Y.  
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**Representative of the Tract Society**—Corliss F. Randolph, Maplewood, N. J.  
**Representative of the Sabbath School Board**—A. Lovelle Burdick, Milton, Wis.

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**President**—Corliss F. Randolph, Maplewood, N. J.  
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**Assistant Recording Secretary**—Asa F. Randolph, Plainfield, N. J.  
**Corresponding Secretary**—Herbert C. Van Horn, Plainfield, N. J.  
**Treasurer**—Mrs. William M. Stillman, Seventh Day Baptist Building, Plainfield, N. J.  
 Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

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 The regular meetings of the Board of Managers are held the third Sunday in January, April, July, and October, at 2 p. m., at Westerly, R. I.

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 The regular meetings of the Board are held on the second Sunday of January, April, July and October, at Alfred, N. Y.

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**President**—William M. Stillman, Plainfield, N. J.  
**Secretary**—William C. Hubbard, Plainfield, N. J.  
**Treasurer**—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.  
 Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.  
 The Memorial Board acts as the Financial Agent of the Denomination.  
 Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

## HISTORICAL SOCIETY

(INCORPORATED, 1916)

**President**—Corliss F. Randolph, Maplewood, N. J.  
**Recording Secretary**—Asa F. Randolph, Plainfield, N. J.  
**Treasurer**—Mrs. William M. Stillman, Plainfield, N. J.  
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**Director of Religious Education**—Erlo E. Sutton, Milton Junction, Wis.  
 Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

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**Pacific Coast**—Alice Baker, Corona, Calif.  
**Washington Union**—Lillian Giles, Boyd, Md.

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# The Sabbath Recorder

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## A MISSIONARY PRAYER

Almighty God, Lord of the harvest of souls, we pray thee to guide and bless all those who have gone forth to preach the gospel of salvation in distant lands! Pour out thy Holy Spirit upon them, to strengthen them in weakness, to comfort them in trial, to direct them in all their endeavors; and open the hearts of the people to receive thy message delivered by them!

Give to them and to us the spirit of power and of love and of a sound mind, that in all our work we may set forth thy glory and set forward the salvation of souls, that so all nations may become thine inheritance and the utmost parts of the earth thy possession, through Jesus Christ our Lord! Amen.

—In Methodist Protestant Recorder.

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# The Sabbath Recorder

(Established in 1844)

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

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

L. H. NORTH, Business Manager

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All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

**Baptism** A Methodist Episcopal minister, with whom the writer one time engaged in union revival services, remarked after a number of converts had received baptism, "I could hardly resist the desire to go down into the water and be baptized too." It was a beautiful service—with men and women's faces glowing as they came out of the water. This conscientious minister evidently felt there was something lacking in his own experience; he had missed a blessing.

An earnest young mother who had been a conscientious Sunday keeper had been blessed in accepting and keeping the Sabbath. For years she felt satisfied that her experience as a conscientious believer without baptism was enough. Later she went down into the baptismal waters, and no more glorified face does one ever see than hers was as she came rejoicing from the watery grave where she had been buried with Christ in baptism.

Baptism is the beautiful expression of faith in the death and resurrection of our Lord and Savior Jesus Christ. We die to sin by faith in Christ. We confess our faith by burial in water. "We were buried therefore with him through baptism unto death; that like as

Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life."

As Christ died for us, so we die to sin, and in that risen life, symbolized by coming up from the water, we are to walk in newness of life. Such is Christian baptism. The disciples went forth to preach and teach the things Christ commanded them, and to make disciples and to baptize. As his followers, we must go forth. This is a part of our message and task—preach, teach, disciple, baptize. We rejoice in the task, as we rejoice in the experience. Let us press on, remembering "There is one body, and one Spirit, even as ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."

**Golden Rule** Soon we will be observing **Mother's Day** another Mother's Day—May 14. A Golden Rule observance is being urged this year. More than twelve million of our citizens are reported unemployed; another nine million are working on part time, and other millions are deprived of normal income. Among these are thousands of destitute mothers and dependent children who on Mother's Day, 1933, will be praying—not for flowers, candy, books, and telegrams; but for flour, food, and shelter.

President Roosevelt has been called upon by Congress to issue a special Mother's Day proclamation in the interests of "an unprecedentedly large number of mothers and dependent children who, because of unemployment or loss of their bread earners, are lacking many necessities of life." The House resolution also calls upon "our citizens to express, on Mother's Day of this year, our love and reverence for motherhood by the usual tokens and messages of affection to our mothers, and by making contributions, in honor of our mothers, through our churches or other fraternal and welfare agencies, for the relief and welfare of such mothers and children as may be in need of the necessities of life."

Those especially interested in promoting this Golden Rule observance may secure free of charge an illustrated booklet containing Mother's Day poems, a new hymn, "Faith of Our Mothers," classical tributes, and other suggestions suitable for church or young peo-

ple's programs, by writing to The Golden Rule Foundation, Lincoln Building, New York City.

**Courageous** A letter comes from the North—the home state of former President Coolidge. These latitudes produce a clear-seeing people—men and women of sturdy character, indomitable faith, and undismayed courage.

The letter is from a woman whose faith is in God and whose interest in his work is unflinching. She is an aged pensioner of the Civil War. Does she write that hard times compel her to discontinue the RECORDER, or that her financial support of religious activity must cease? No, she does not. To tell the truth, the editor often dreads to open letters any more, for fear of bad news they may contain—like discontinuance of RECORDER subscriptions.

But this letter is full of courage and devotion. Yes, her pension is to sustain a cut in accordance with the President's budget balancing. No word of complaint or criticism, however. Rather, is the announcement that she will be sending some help to the Tract Society soon. Putting off buying next winter's wood, she has sent her pledges for her church and Onward Movement *ahead of time*. She is moved by the letter in the RECORDER concerning the Nady, Ark., Church's need and is making a contribution to that work. She expresses the belief that there are those who will make it possible for that church to have a stove. Disturbed over beer being legalized, she continues to support the active prohibition movement.

The letter is a personal one, written primarily to thank the editor for "the good articles in the SABBATH RECORDER." However, it breathes so much of courage and faith and cheerfulness, that we wish to share it with others. God give us more such hearts courageous.

**"Buy Dry"** There are countless merchants, hotel keepers, and other dealers who will have principle enough and are loyal to their convictions enough to stem the beer tide and brave the hysteria by refusing to sell or serve legalized brew. We have that confidence in the sanity and dryness of many in the business world who will not lower its standards and ideals for wet gain.

Such people should be supported by the patronage of the dries and their sympathizers.

"Buy dry" should be the slogan and motto of all who honestly stand for sobriety and loyalty to the Eighteenth Amendment. No desire to buy in the cheapest market should allow one to shop in chain store or privately owned establishment where beer is sold. Personal convenience and comfort should be sacrificed rather than to patronize a hotel or restaurant where legalized beer is dispensed.

People who "buy dry" should not hesitate to let wet business places know why their trade is being withdrawn. No dry needs to take to the woods yet, though he soon may be safer to keep off the roads. It is time to show one's colors and be willing to pay for one's convictions. "Buy dry."

**Items of Interest** Dr. E. Stanley Jones is now in America. His mission here will be watched with great interest by many who have been helped by his sermons and books.

His southern itinerary so far has taken him into Tennessee. Some utterances at Memphis follow:

"The laymen's report brought an element of reality to the study of missions. But it also leaves out the distinctive thing in Christianity, its finality. Christ is not a way but *the way*. We do need better men in the missions; send them if you can get them. On the mission fields denominations are more and more a hindrance—what the non-Christians want is not denominations but Christ.

"The great struggle facing the world now is communism versus Christianity. Capitalism is already dead. The American caste system and American materialism and western imperialism are the greatest hindrances to the acceptance of Christ by the East. I saw a taxicab in Memphis labeled 'For whites only' and I noticed that the original name of the company had been painted over, but not enough to obliterate it—'Universal Taxi Co.' Apparently even a taxi company sees the contradiction between universality and distinctions of color."

Despite such doctrines, which in the old South are nothing short of revolutionary Doctor Jones was greeted at his night address by an audience of more than three thousand, while hundreds were turned away.

According to the press, the merits of the thirteen-month calendar as against the modified twelve-month year were argued April 11, by calendar reform advocates before the Committee on Commerce of the American Bar Association at the New York State Chamber of Commerce.

Upholding the thirteen-month system, M. N. Stiles, American secretary for the Inter-



national Fixed Calendar League, told the committee that calendar revision was greatly needed, and that by dividing the year into thirteen months of four weeks each a perpetual calendar would be the result with the same day of the month falling always on the same day of the week. It is designed to meet the social and economic requirement for equal months, he said. He seemed to ignore the need of continuity of time for records and historical accuracy.

Miss Elizabeth Achelis, president of the World Calendar Association, opposed the thirteen-month calendar with the objections that there would be an extra expense to business for an extra month of billing and posting accounts, extra meter readings, rentals, and all other monthly operations in business, the professions, and the home. The only agreement between the respective proponents of change is that it should be arranged by January 1, 1939, when the year begins on Sunday. Thus men and women seek "to change times and laws." Seventh Day Baptists are vitally concerned in the question of calendar revision. We will await with some interest the report of this committee to be made later to the Bar Association.

Seventh Day Baptists passed a resolution some years ago expressing their convictions and attitude toward calendar revision. The resolution follows:

*Resolved*, That we express to the Federal Council of the Churches of Christ in America our most earnest opposition to the adoption of such proposed calendar, based upon the following reasons:

1. We are Seventh Day Baptists. We regard the seventh, or last, day of the week as the Sabbath of the Lord our God. To us, the seventh day of the week—the Sabbath of the Decalogue, of Christ, and of the Early Church—is sacred time, in a sense that no other day can ever be since it was the seventh day of the week that God blessed, sanctified, and commanded us to keep holy.

In all previous calendar revisions the week has not been disturbed. In this weekly cycle, the Sabbath has always held its rightful place. The proposed simplified calendar with its "year day" and "leap day" destroys the present sequence of the days of the week.

2. It makes it impossible for Sabbath keepers to be true to their convictions and at the same time carry on their normal educational, professional, business, and industrial activities, since under the proposed calendar the Sabbath will fall upon different days of the week.

3. The proposed calendar, forcibly trampling

upon the rights and consciences of others, is, in fact, religious legislation which would inevitably lead to persecution. As an illustration, consider the application of our compulsory school laws.

4. The proposed calendar, seeking to stabilize our holidays, destroys those sentiments that cluster about definite days, such as our national holidays, birthdays, etc.

5. We feel that the Sabbath, religious liberty and convictions, and sentiment should not be held subservient to industrial demands.

Motion picture operators are being urged by Carl Laemmle, president of the Universal Picture Corporation, to use their screens and influence against the return of the saloon. He is reported—"arouse the women of this country to the dangers attendant upon the return of the saloon; just accomplish that much and you will never have the saloon to worry about." He shows that a large part of the money which will go to the saloons for beer and beer taxation will come out of the movie business. His testimony is that movies developed most rapidly after the saloons were closed. He believes the saloon will not create a single new dollar of money, but will draw the dollars from other business that provides the comforts and necessities of life. His main fear, however, seems to be in the return of the saloon as a dispenser rather than to lie in the liquid dispensed. It is the product to be drunk, however, that constitutes the menace not only to movie patronage and business prosperity, but to the welfare and real happiness of the nation.

It is reported that experimenters at Berkeley, Calif., have succeeded in producing the coldest temperature, 459 degrees below zero (Fahrenheit), ever reached. This is said to be within .25 degree Centigrade of the absolute absence of heat. "The temperature is infinitely colder than that of liquid helium and considerably lower than any point yet obtained by processes involving previously known refrigeration methods." Sounds cold.

**FROM THE CONFERENCE PRESIDENT**

Doubtless many readers of the SABBATH RECORDER will remember something about the World Parliament of Religions at Chicago's first World's Fair in 1893. A continuation of its great traditions is contemplated in the World Fellowship of Faiths, "a greater Parliament of Religions" during the second Chi-

ago World's Fair from June to November, 1933, the purpose of which is, "To unite the inspiration of all faiths upon the solution of man's present problems."

Throughout the time of the fair (June 1 to November 1), occasional presentations of the World Fellowship of Faiths will be organized as appropriate speakers become available. Sixty-five eminent speakers, of many faiths and races, have already promised to attend and take part. During three weeks, August 27 to September 17, the World Fellowship of Faiths will reach its climax in daily sessions of national and international representatives of the faiths of all the world. This period immediately follows the sessions of the Seventh Day Baptist General Conference at Milton, Wis., and will make it possible for ministers and others who will be returning from Conference to attend with no cost for travel.

The president of our General Conference is in receipt of a letter from Bishop Francis J. McConnell, chairman of the National Committee of World Fellowship of Faiths. The closing paragraphs of a descriptive page of the communication read as follows:

Physically drawn together into one neighborhood, the world today must either live by the spirit of neighborliness or perish through hate; must open mind and heart to the world-wide, fraternal Oneness of life; to an appreciation of peoples of all races, religions, nationalities, cultures, classes, conditions, and convictions. Eminent representatives of all these, the World Fellowship of Faiths will bring together at Chicago for common understanding and counsel, afterward sending them out as a band of dispersed, yet united apostles, to build a better world.

A new spiritual dynamic competent to master and reform the world—that is what *The World Fellowship of Faiths* hopes to help mankind to develop.

AHVA J. C. BOND.

**AMERICAN SABBATH TRACT SOCIETY**

**Treasurer's Receipts for January, 1933**

GENERAL FUND	
Contributions:	
Mrs. S. A. B. Gillings, Akron, N. Y.	\$ 50.00
Onward Movement	138.34
	\$ 188.34
Income from invested funds:	
S. Adeline Crumb Fund	\$ 11.37
Mrs. H. Gillette Kenyon gift	1.05
Electra A. Potter Bequest	1.63
S. D. B. Memorial Fund:	
American Sabbath Tract Society	35.85
Charity L. Burdick Bequest	13.27
D. B. and M. A. Coon gift	6.97
Delos C. Burdick Bequest	117.12
Delos C. Burdick farm	.47
Eugenia L. Babcock Bequest	119.14
E. K. and F. Burdick Fund	53.10

George H. Babcock Bequest	950.47
Harriet Burdick Bequest	1.19
Mary E. Rich Fund	33.75
Penelope R. Harbert Bequest	43.42
Sarah P. Potter Bequest	30.00
Southampton S. D. B. Parsonage	
Fund	1.67
Estate of Edward W. Burdick	49.65
Mary McBurney Bequest	1.50
	1,471.62

Receipts from publications:	
"Sabbath Recorder"	\$ 214.05
"Helping Hand"	188.49
Intermediate lesson helps	2.30
Junior lesson helps	6.60
Outside publications	3.75
Tract depository	1.25
Denominational calendars	15.07
	431.51
Loan from Permanent Fund	2,000.00
	\$4,091.47

**DENOMINATIONAL BUILDING FUND**

Contributions	\$ 175.00
Income:	
Interest on note, S. G. Burdick estate	21.00
Balance due account equipment notes	2,000.00
	2,196.00

**MAINTENANCE FUND**

Income from D. B. Endowment:	
Emeline B. Whitford Bequest	.88
	\$6,288.35

**Treasurer's Receipts for February, 1933**

**GENERAL FUND**

Contributions:	
Mrs. R. Tirzah Cook, Danville, Vt.	\$ 12.00
Onward Movement	59.38
Onward Movement - debt	3.46
	\$ 74.84
Receipts from publications:	
"Sabbath Recorder"	\$ 498.83
"Helping Hand"	227.13
Intermediate lesson helps	5.25
Junior lesson helps	8.85
Outside publications	.35
Tract depository	4.51
Denominational calendars	75.75
	820.67
Interest on checking account	1.10
	\$ 896.61

**DENOMINATIONAL BUILDING FUND**

Contributions - Onward Movement	10.00
	\$ 906.61

**Treasurer's Receipts for March, 1933**

**GENERAL FUND**

Contributions:	
Onward Movement	\$ 298.31
Onward Movement - debt	19.87
	\$ 318.18
Income from invested funds:	
Emma J. Wells Bequest	55.00
Receipts from publications:	
"Sabbath Recorder"	\$ 188.29
"Helping Hand"	41.40
Intermediate helps	1.20
Junior helps	2.40
Tract depository	.07
Denominational calendars	36.15
	269.51

**DENOMINATIONAL BUILDING FUND**

Contributions	\$ 225.00
Income:	
Interest on deferred payments of pledges	40.50
	265.50
	\$ 908.19

## MISSIONS

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

### FROM THE HOME WORKERS

PASTOR A. T. BOTTOMS, BEREA, W. VA.

Soon after we arrived at Berea to take up the Master's work as pastor of the Ritchie Church, I realized that I needed to know more of the condition of the community in detail. I was anxious to know how many of the people were Christians, how many were members of our church, and how many were members of other churches. I was also anxious to know something of the reaction of the people to church work and community spirit in general.

After some study we decided to make a community survey. Schedule blanks upon which the information was to be recorded were secured and the young people of the Christian Endeavor were asked to help. The survey was made during vacation, so we had plenty of young people who were willing to co-operate in this work. The community was divided into four districts and a committee of three young people was assigned to each district.

It was a great pleasure to these young people to call on the families and talk over Christian Endeavor, Bible school, and church work with them in addition to getting the desired information.

In the results we were surprised. We found in the immediate community fifty-three members of our church and thirteen members of seven other denominations. There were 124 who were not members of any church. Forty-seven preferred Seventh Day Baptist and seventeen preferred five other denominations, while sixty had no preference.

We found two families of eleven members each in which no member had any preference and no member in these families was a Christian. Since then, however, in one of these families, the mother, a daughter, and three sons have accepted the Savior, and two others are interested.

Of the 124 not church members, only four were Christians, leaving 120 unsaved persons in our immediate community. This was a great challenge for our church.

After some serious study of the problems coming out of this survey we have decided on three major lines of work. First, we are endeavoring to give the children and young people the best possible training through Bible school, Junior and Senior Christian Endeavor, Daily Vacation Church School, and weekly church service, besides our reading circle and weekly prayer meeting.

Second, we are endeavoring to serve those of other denominations of our community who do not have a church home. This is done by giving them a welcome to all our church services and visiting in their homes as we do with our members.

Third, our biggest task is to know how to reach the adult part of our community who are indifferent to religious matters. We have so many fathers and mothers who are not interested in salvation for themselves or their children.

At present our forces are being directed at this class in personal work. Progress is slow but we feel that we are making progress even if it is slow.

We desire the prayers of all the followers of Christ that we may go forward in his cause in Ritchie County, West Virginia.

### NEWS LETTER FROM JAMAICA

(Continued from last week)

Our trip to this destination was a lovely one; our car was climbing all the time, and we were given a magnificent painting on the sky to our left (as the sun went down below the horizon), which was also reflected on the valley below us; the palms, the orange and mango trees were bathed in God's glory, changing from gold to rich hues of rose and purple, finally clothed with a deep blue "evening gown" which faded into obscurity in the fast falling shades of night. Here in Jamaica there is very little twilight, for darkness comes on apace following the gorgeous sunsets we are afforded.

When we reached the top of the mountain, we had to turn off the main road used for automobiles, and drive along one of the many poor parochial roads in Jamaica. It finally dwindled into a narrow ribbon-like path, but as always, we were guided and shepherded by our Father, and reached the spot safely where several believers meet weekly to worship on the Sabbath under the leadership of Brother

Samuels. Though it was late to arrange the service (and we had not thought of such a possibility because "Saturday" night is always held in every community as "market night"), the people were so anxious to have a meeting that we agreed even though we were very tired. The time of service in our lives is so short that we try to avail ourselves of every opportunity to preach salvation through Jesus Christ and to tell of the real blessing received by keeping his Sabbath and in claiming his promises. After parking our car in a very stony pasture land, every inch of which was on a slant, so that we had to raise the two rear wheels on some rocks in order to be able to "stick to our beds" (as most of you know that we make our car into a bed at night), Marian proceeded to get things in readiness for the night while I, with the help of several of the brothers, carried the rest of our load to the porch of Brother McLean whose home was near by. Then we hurried to the place of meeting where many had gathered, having been called together from all over the mountain side by the beating of a big drum. We could hear this "tum-tur-r-rum" for miles, as the young men went about the trails and short-cuts on the hillsides about us, while we were busily setting up our camp.

Our meeting place was an open space in front of a rum shop, as they wished to have the gospel preached where many who most needed it might be within hearing. I stood on the porch of this shop and tried to impress on their minds the power of Jesus Christ to cleanse and keep their lives from sin. At first there was some confusion from the shop, the noise coming from those silly and boisterous with drink, but gradually the hubbub abated, the crowd became respectful listeners, and the Word of God was planted. As to the harvest, God alone can give account. My wife taught them a chorus which they begged to sing over and over. They may sing this long after the sermon is forgotten—"Jesus, only Jesus, he alone can save; for me his life he gave; Jesus, only Jesus, tell the world that he alone can save!" After the meeting was closed, some were inclined to start argument on the Sabbath question, but we told them we only asked them to study the Word, and take no man's word for the truth. We then went to our "camp," accompanied by a goodly number who wished to visit more with us.

It must have been nearly midnight when we had a chance to settle down, and we were up again at four-thirty. We had to dress and "break up camp" and pack our car in the dark, although the moonlight had been bright as day the night before. When we were dressing we could hear voices out near the gate to the pasture, and knew that some were gathering to go to the baptism over six miles away, by a short-cut.

The early morning meeting was at the river side in the outskirts of the little village of Porus. Here we also baptized three converts to the Sabbath, in a part of the stream called "Little Blue Hole." It was a delightful place, and the quiet of the early morning brought this, "Be still and know that I am God!"

At 11 a.m. we held another meeting, at a place called Whitney Turn, and I preached to another group, with the addition of those who had followed us from Bashi (near the rum shop). Following this we drove to a spot farther down the road and had a bite to eat, mostly fruit which we had fortunately bought on Friday, and some given to us. We had no time to start our little fire and cook food, but when we have so many consecutive services we do not eat so much, or feel the need of food.

Another meeting was announced for two o'clock, but it was four before the crowd assembled. We used the intervening time in making calls and getting better acquainted with the people. We reached home on Sunday night, having driven over two hundred seventy miles, and having held seven evangelistic meetings in seven different places in two and one-half days. We should not have tried to visit so many places in so short a time if they had not been in the same end of Jamaica, and we had promised so many fields for certain dates in the future weeks that this seemed the only period of time we could crowd this work in, after getting the call. We did not want to keep them waiting till May, or late April, and we also were figuring on getting to all the places in one section of the island on the least mileage, on account of expense.

On Wednesday of the same week, we started out again—this time to Bowensville in St. Mary's Parish, where we stayed for three days and held meetings each night. Brother Marston was ill when we arrived, and not



having sent for his mail for some time he had not received our letter of the week before, so our coming had not been announced. We made ourselves at home by driving into the church yard and setting up our tent, and getting our bed made for the night, etc., and it was not long till we began to have callers. Word travels fast in Jamaica, "foot and mouth" method, and no telephones are needed to spread any news. Our daylight hours were spent in trying to get better acquainted with these dear people, and we were in most of the homes and had prayer in them. At one time we were out five hours and a half at one stretch, walking from one home to another, and stopping to visit or to pray with the people. Good exercise—all hill climbing!

We spent the Sabbath day at Guy's Hill, being there from Sabbath morning about nine-thirty, to Sunday morning and enjoying an all-day worship with the brothers and sisters there. Brother Mignott was not at home, being at work in the eastern field at that time; but Brother McDonald makes a good leader in Brother Mignott's absence, and Sister Mignott helps with the music, being a good organist. They were also surprised to see us, as our letters seem to have the habit of being held in the country postoffices a long time before they are called for. However there was a splendid attendance, which proved to us the interest of the Guy's Hill people without any publicity work being done in advance. We had a very profitable day with them.

It was raining hard Sunday morning, but we packed up our car and started for Rose Street, where Brother Benjamin was helping to carry on a new work. He had written, asking us to come, so had watched the mails for our reply and he was looking for us. We took him with us from Decoy where he lives to Rose Street, a settlement over the hill beyond Jeffry's Town. Quite a group met there on Sunday afternoon and evening, and they seem much interested in the Sabbath. It remains to be seen whether we shall some time be called on to organize a church there. We do not organize or encourage organizing into a church until there is a group strong enough to stand alone, but allow them to call themselves a "branch" of the nearest church, if that is agreeable to both parties.

We returned home late Sunday night, and have since then been attending a conference

of ministers and missionaries and "workers" at Marlboro, near Mandeville. The time spent there was most profitable to our work all over the island, and we gained a great spiritual blessing for which we are truly thankful. Our "teacher" this year was Mr. (or Rev.) A. Widdison, an English evangelist, who is a fine Bible student, even if he couldn't answer some questions about the Sabbath which we put to him. He opened up some new doors in the Word of God for us both, and we are studying and "searching" more than ever now.

Our work is even more interesting than when we came a year ago, and we hope to accomplish more this year than in 1932. Pray for us. We are including you all, for the work (as well as we), needs your daily prayers. God and the Lord Jesus have been very real and very precious and very merciful and kind to all of us, and we praise him for all and give him the glory for everything good accomplished.

May he keep each one of you under the shadow of his wings, and use you to the glory of his kingdom is our prayer each day.

Yours in his service,

MR. AND MRS. G. D. HARGIS.

Burgess Place,  
Half Way Tree,  
Jamaica, B. W. I.,  
March 28, 1933.

#### THE FAITH OF THE EARLY CHURCH

The apostles and the early church cherished a pure, simple faith. It was based on personal knowledge. They had seen Christ and knew him, and had experienced his spirit in power; and that impulse drove them on with an urge that nothing could stop. (Read Acts 1: 8; 4: 33; 4: 20; 2 Peter 1: 16.) For a vivid picture of the full power of the Spirit in the Church, read Acts 4: 23-31. The Christian religion was to them not simply a faith to be accepted intellectually; not simply a moral code; it was a life to be lived, a way to be walked in (Acts 4: 20; 9: 2; 19: 9, 23). The Book of Acts has been well called the "Gospel of the Holy Spirit." He was to them a living Personality—not simply a theological dogma to be disputed over.

If simple unlearned men preached with marvelous, convincing power (Acts 4: 13; 2:

37); if incredible miracles of healing were performed (Acts 3: 1-8; 5: 16); if in the joy and exultation of new-found faith men and women, not able to find human language, often expressed themselves in unknown tongues (Acts 10: 46; 19: 6); if they joined with one another in a joyous common fellowship (Acts 4: 32); if multitudes were added to the church (Acts 5: 14); if the power of the church was strong enough to turn the world upside down (Acts 17: 6); it was because the Holy Ghost was a living, breathing Personality; because the very Spirit of Jesus was with these men every day. It was not that they were haloed saints, as the Catholic Church has painted them, or that they were differently made from the rest of us; but that they were filled with the fullness of the Holy Spirit.

It is a far cry from those early times to the summer of 1932; faith has grown cold; we have grown indifferent to Jesus, or calloused to his gospel. The Holy Ghost is a matter for philosophers to dispute over; they speak of "it" instead of "him," the doctrine has become so impersonal. I have even been told by a Missionary Baptist and by a Seventh Day Baptist minister within the year, that "there is no such thing as the baptism of the Holy Ghost in this age." But Peter said, (Acts 2: 38-39): "Repent . . . be baptized . . . and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The session of the Southwestern Association in August, 1932, is now a matter of history; by some perhaps it has already been forgotten; by some at least it will never be. The churches of this association have had a keen and increasing realization of the need for a recovery of this vital, throbbing faith by the Church of today. Something like a year ago, two of them, under the leadership of the Holy Spirit, bound themselves in the following covenant: "Trusting in the Lord Jesus Christ for strength, we promise him and each other that we will to our fullest ability enter into and do his revealed will for us, in so far as we seem to be led." At the session of the association at Hammond, La., this proposition which had already been accepted at Gentry and Little Prairie, was placed before the entire body. It was entered

into by nearly all present, enthusiastically but thoughtfully.

This pledge, if it does not mean everything, means next to nothing. But if it was taken seriously, under the guidance of the Holy Spirit, it may mean the first step in a rebirth of the living, throbbing heart-faith of the Apostolic Church, which has been so nearly lost sight of in these days.

Oh our God! *May it be so.*

C. A. BEEBE,  
In "Bible Witness."

## Young People's Work

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

#### IT IS TO THINK

"While the early Christians battled stoutly for the things they believed, their major stress was not somehow to save their faith, anxiously defend it, and see it through. Their faith saved them, defended them, and saw them through. It carried them. It was to them health, peace, joy, and moral power. And whenever men thus have a religion which vitally saves them they have a religion which they need not worry much about saving."

We defend religion too much. VITAL RELIGION, LIKE GOOD MUSIC, NEEDS NOT DEFENSE BUT RENDITION.

—From a recent book, "As I See Religion."

#### TAKE THOU OUR WILLS, DEAR LORD

BY E. FISHER DAVIS

(Given Young People's Day, Marlboro, N. J.)

"For whosoever shall do the will of God, the same is my brother, and my sister, and mother." Mark 3: 35.

"Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves." Judges 5: 2.

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind." 1 Peter 5: 2.

"Thy people shall be willing in the day of thy power, in the beauties of holiness from the early morning: Thou hast the dew of thy youth." Psalm 110: 3.

"It is most important that you should have sufficient knowledge of your will not to misuse it, or to be led astray through lack of misunderstanding its place and power."

"Conditions brought into existence by mere force of will lack vitality; consequently the situations brought about by simple will-power disappear as soon as the will relaxes. Do the things that are forced into being through the power of a strong will disappear simply because they lack vitality, or because the compelling power relinquishes it? Both because of the lack of any real life in them, and because of the energy of the function of the will. What does the 'will' mean?"

"The will is the power control in your mind, which holds your thought in a given direction until a result has been accomplished; for example, suppose you wish to go to a certain place; without the will to go there, you could not even start, nor could you retain the thought of the place long enough to arrive. You would start in the right direction and because there was no sustaining power in the thought, you might turn and go in another direction. So it is will that holds thought to a given purpose until it is consummated. It might be termed the 'thought stabilizer.' "

Oh well for him whose will is strong,  
He suffers but he will not suffer long,  
He suffers but he cannot suffer wrong;  
For him nor moves the loud world's random  
mock,  
Nor all calamity's hugest waves confound;  
Who seems a promontory rock,  
That, compassed round with turbulent sound,  
In middle ocean meets the surging shock,  
Tempest buffeted, citadel crowned.

—Tennyson.

But ill for him who, bettering not with time,  
Corrupts the strength of heaven-descended will,  
And ever weaker grows through acted crime,  
On seeming genial fault  
Recurring and suggesting still,  
He seems as one whose footsteps fault.

—Browning.

It is the will which holds your mental faculties in position relative to the creative power which does the desired work. Thought is always creative. If, using the word in the widest sense, we may say that the imagination is the creative function, we may call the will the centralizing principle, its function being to keep the imagination centered in the right direction.

"The will has much the same place in our mental machinery that the toolmaker has in a power lathe. That is a wonderfully clear statement. It means success or failure is contingent upon one thing, mental control, and the will is the controlling factor. The business of the will is always the same, that of keeping your mental faculties where they will do the work you intend them to do." It is continuous work and effort that bring results. The Lord helps those who help themselves. "Where there is an indication of a weak will which could be strengthened through exercise, the beginning of exercise should be a calm, fearful determination to retain a certain mental attitude in spite of all contrary conditions, knowing that by doing so, the desired result will surely appear. Jesus showed, so many times, that consistent effort could repulse sin when he was tempted by Satan. Who of us can say, 'Get thee behind me, Satan?'"

"Tell yourself what you desire in a clear, concise way, confidently knowing that it is certain to externalize itself as an objective fact, because your will acts upon an unformed, creative, or primary intelligence and causes it to take the form that you have determined upon."

All we have willed, or hoped, or dreamed of good, shall exist.

#### A ROUND TABLE DISCUSSION

It was my privilege to attend most of the meetings of the seminar recently held in Plainfield in which Jews, Protestants, and Catholics united to study "Recent Social Trends" in the present economic depression, and devise constructive plans for using "religious forces" in an active campaign to relieve unemployment and to better world conditions.

On Monday, round table discussions were held in the conference rooms at the city hall. At the morning session which met at ten o'clock, Pastor Bond outlined the program of the day, then introduced two prominent speakers, both from New York City—Mr. Harry A. Lurie as leader of the group to discuss "Social Changes," and Dr. Edmund B. Chaffee as leader of the group to discuss "Economic Changes." Each man in turn briefly outlined the things which he would stress in his discussions.

Believing that "Economic Changes" would be of most interest to me, I chose to go with the group led by Doctor Chaffee. About thirty-five or forty people were gathered in one of the council chambers. He started off by assuming that the machine age is the direct cause of the present economic crisis. A blackboard was used and various changes brought about by the machine age were named while Doctor Chaffee wrote them down. Here are some with a few points of discussion brought out:

Growth of cities—trend of country young folks away from farms to find jobs and live in the city, men and women both being able to find employment in the city. This trek away from the farm has been a direct cause of the decline of the country church.

Standards of living raised. — Due to the rapid strides made in science and invention, and multiple production in industries of all kinds, people in all walks of life have been able to have material things for their comfort and enjoyment which in former decades were denied to all but the rich.

Increase of leisure.—This seems to be a debatable question in recent years and especially now, with so many unemployed. There seems to be a feeling on the part of many who have settled the matter of leisure very satisfactorily to themselves, that there is a large class of industrial workers that is just "going to the dogs" as soon as they are given more leisure time. However during the brief period devoted to this question, the conclusion seemed to be that people for the most part would devote their time to their hobbies and to self-improvement and that, during normal times at least, increased leisure time would result in a blessing rather than a curse to the individual.

Disruption of home.—In the discussion of this subject Doctor Chaffee brought out one very interesting fact, that when more of our people lived in the country than in the cities, when each family was a unit in itself, love alone was not necessarily the force which held the family together, but the economic conditions under which they lived contributed much to the unity of the family; while under present conditions in city homes, where not only the husband but possibly the wife or some of the children are engaged in gainful employment outside, the home depends al-

most entirely on love for the unity of its members. While present conditions and divorces are alarming, he said he was almost surprised that so many homes are still held together by love.

Unemployment was a topic which brought forth much comment. Multiple-production machinery, high-speed methods, specialization by which workers are made just "cogs in the wheel" under systems which make them slaves to their particular tasks and literally "burn them up" in order to earn a decent weekly wage, over-production, maladjustment, and lack of co-operation between capital and labor were given as some of the reasons for the present situation.

The arrival of the noon hour brought this discussion to a close, but Doctor Chaffee had held the interest and proved his ability as a leader of his topic so well that when the "round table" again convened at three o'clock, nearly every seat in the room was taken.

Doctor Chaffee started by asking a question something like this: How can we reorganize our economic conditions so as to create general human happiness? The answers which followed were largely reiterations of the morning session telling all the ills caused by the machine age, with but very few helpful suggestions for betterment. When Doctor Chaffee put the direct question, "Do we want to scrap all the machines and go back to the methods of our grandfathers?" not one answered, yes. He then assumed that we are still going to use machines, but brought out very clearly many times during his remarks that these material things should be used only as the bases of *higher things*.

Near the close of this session a prominent minister of one of the Plainfield churches said: "Doctor Chaffee, we've talked about many phases of the unfortunate condition in which we now find ourselves, but no one seems to suggest a concrete plan for getting us out. If you have such a plan will you kindly outline it for us?"

"Yes," Doctor Chaffee answered, "I have such a plan to suggest which I believe could be worked." His suggestion was that the incoming President has one of the greatest opportunities that any of our Presidents have ever had of calling together leaders in all lines of activities—captains of industry, heads



of finance, and religious leaders of all denominations—in one great conference and then telling them that the present crisis is second only to war; in fact many phases of it are worse than the problems which confronted us in the World War. He should line them all up for concerted action, and appeal to the patriotism of the people of the whole country; organize and use army methods, if necessary, to war against unemployment and the selfishness and greed of those who have been most responsible for this condition.

He emphasized the necessity for national unity, and referred to and quoted Nehemiah 4: 6, giving it as an illustration of what can be accomplished by united action: "So built we the wall; and all the wall was joined together unto the half thereof; for the people had a mind to work."

The seminar convened nearly a week before the newly elected President of the United States was inaugurated. The President's clear-cut messages and almost unprecedented mastery of national affairs during the last two weeks, and the people's readiness to fall into line with his able leadership, confirm my belief that Doctor Chaffee's logic was both timely and sound.

FRANK A. LANGWORTHY.

March 20, 1933.

## CHILDREN'S PAGE

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

### WHAT JESUS SAYS ABOUT CHILDREN

MARK 10: 13-16

Junior Christian Endeavor Topic for Sabbath  
Day, May 6, 1933

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

DARIAN

PART III

Darian was not sleepy and he leaned over the wall of the flat roof and looked out into the night. From far down the street came the sound of music and laughter from the guests at the wedding feast, but Darian's gaze passed over the village to where the Sea of Galilee lay shining in the moonlight. He loved the sea, but he was not thinking of that tonight. He was trying, as he so often

did, to recall the days before he had been brought to this village. He had lived in another village somewhere, he did not know where. There had been a lovely woman, his mother, and a man who rode him on his shoulder as Philip had ridden Mary tonight. They had been happy, he remembered that, and then something dreadful had happened to his father. Men had tied him and carried him away and Darian and his mother had been left alone. She had wept much. Darian remembered the feel of tears on his face, and then one day his father came back. He was wild and fierce. He had grabbed his mother and she screamed. Men had begun to run to the house, but he had run away, out of the village, up the hill, until it grew dark, and even then he had not stopped until he was too weary to go farther and he had fallen asleep beside the road.

When he awoke he was on a camel with a strange man. There were other men and camels and they were far from all the places he had known. They had brought him to this village and Leah and Philip had taken him in. They had not been married long and Jesse had not yet come, and they had been so good to him. How could he help doing all he could for them, no matter how Laban taunted him?

At the thought of Laban he began again to plan how he could get even with him. He was finding out things about Laban every day. He was cruel and selfish; he took unfair advantage of the younger boys. He would get Laban in his power some day and then there would be a reckoning.

At last Darian lay down upon his own mat, but he could not go to sleep. He heard Leah and Philip when they came up. He heard them talking as they spread their mats.

"Jesus of Nazareth is at Capernaum," said Leah. "He is healing the sick and performing many miracles."

"The world seems going after him," answered Philip as he stretched himself upon his own mat.

"And, Philip," went on Leah, "he is blessing little children."

"What dost thou mean, blessing little children?" inquired Philip.

"Why, Hagar told me only tonight that her sister who lives in Capernaum had taken her little ones down to the lake shore to hear

Jesus talk to the people, and to watch his healing, and he took the children up in his arms and blessed them. Hagar says her sister feels that the children are different, set apart for some holy work."

Philip lay still for so long that Darian began to think he had fallen asleep, when Leah called him.

"Philip."

"What is it, Leah?" he answered.

"I should like to take little Mary and Jesse to Capernaum and have Jesus bless them. Even to see him must make them better, but to be blessed by him—they could never forget that."

"As thou wilt," answered Philip, "but I cannot go with thee. The season is at its best for the fishing and I must be at my work. Darian is big enough to go with thee. He is up to my shoulder. He could carry little Mary."

"Aye, so he could," answered Leah. "I must bake tomorrow, but perhaps the next day we may be going to Capernaum to see Jesus."

Darian was too excited now to sleep. All the far-away things he had been trying to remember, even the taunts of Laban, were forgotten. He was going to Capernaum. He would see Jesus, the man about whom everyone was talking. Perhaps he might see him perform some of his miracles. Anyway he would see him.

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

My older brother and sister have written to you and it is my turn. My younger brother and sister will write some other time. I am ten years old and joined the 4-H Club last month, as I was old enough. I expect to have a calf to take care of this summer and train for the fair this fall. Her name is Derilla. You said in your letter to my brother Herbert that when you were a little girl you rode a cow, and tried to ride a pig. You thought we would think you were a tomboy. Grandpa says there is no doubt of it. Mother and daddy went to Wisconsin quite a while ago.

They had been gone about two hours when Phyllis, who is three years old next May, asked, "Where's mama?" Grandpa told her that she was in Wisconsin, and Phyllis said, "Up to Cousin? Oh!"

Some of the kids write you about their one cat. We have seven; four of them are all white, and three of them aren't. They all live at the barn and have good Guernsey milk to drink at milking time.

Orland Maxson's father wrote a poem with his letter last February, and grandpa says he can write one as good; so here it is:

One time there was a little girl  
That lived on the farm.  
She worked good in the house  
But liked to go to the barn.  
One job was to go after the cows,  
And she rode one of them around;  
But when hit by a limb  
Was brushed to the ground.  
She was not much hurt,  
But covered with dirt,  
But was ready to try it again.

My grandfather wrote this but I copied it.

Your true friend,

DEAN EDGAR COMSTOCK.

Grangemead Farm,  
St. Charles, Ill.,  
April 1, 1933.

DEAR DEAN EDGAR:

When my big boy Claire was a little fellow he told me one day, "Mama, you are quite a poeter." Tell your grandpa that I can say the same for him.

You certainly have quite a cat family, but I can go you twenty-five better, for once upon a time when we lived on a farm my brother and I had thirty-two cats. That seems like a big story but I can assure you that it's a true one.

I liked your letter and hope you will write many more of the same kind.

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am sitting over the register with the kitten in my lap. He keeps trying to press on some of the letters on my typewriter.

I am vice-president of our 4-H Club. We have learned how to cook carrot timbals, turnip souffle, and hollandaise sauce, so far.

Thursday night I played basket ball. The ball came and hit me on the finger. It feels as if I had sprained it. Luckily it was my left hand. We expect to play again Wednesday night against the boys of our class.

My little niece, who is nine months old, just awoke. I have a great deal of fun with her.

Always your friend,  
MARY ELLEN GREENE.

Adams Center, N. Y.,  
March 26, 1933.

DEAR MARY ELLEN:

I was wondering if my Adams Center RECORDER girls I enjoyed meeting at Conference were forgetting all about me, so you see I'm very much pleased to receive your letter, for I often think of you and your cheery smile.

You surely had good control over your kitten's paw or else he was more skillful in hitting the right letters than other kittens, for your typewriting was well done. I'd hate to have you see any typewriting I attempted with Skeezics in my lap, for at the age of six years he still thinks he is a kitten.

I hope your finger is all right by this time. Basket ball is interesting and entertaining but hard on fingers, as Eleanor can testify by more than one sprained finger. Still she likes to play, as I'm sure you do.

Your true friend,  
MIZPAH S. GREENE.

### FROM A LONE SABBATH KEEPER

DEAR EDITOR VAN HORN:

Your kind invitation given me at the Eastern Association last June to submit a contribution to the RECORDER columns once in a while, has not been forgotten. But with lone Sabbath keepers, affairs are often of necessity extremely personal and introspective. Consequently your readers have not seen much news from this region the past few months.

It is, however, not fair, that we should be receiving each week the very interesting reports from Europe, Jamaica, China, and distant parts of our own land, and not give anything in return. To always receive and never give, is a sure way to stagnate.

Mrs. Cook, in northern Vermont; Mrs. Eaton, in western Massachusetts; Mrs. Chace, in northern Rhode Island; and I, in central Massachusetts, are truly a happy quartet, and our correspondence with each other lessens the monotony of the winter.

Mrs. Cook still has the canary that sung so cheerfully to organ music on my visit three years ago, and when I send sweet apples up by mail, a reply always comes telling how pleased Birdie is to receive his first piece of fresh-cut fruit.

Vermonters raise apples, but they are generally wormy, and even Birdie likes Massachusetts apples best, agreeing with others that fruit from this locality has a distinctive flavor.

Since commencing this letter the closing of the banks has occurred. Those people who have been living extravagantly are nearest a panic, but generally people about here are taking the inconvenience calmly. One exception to this calm view is in the home of a cigarette smoking man and wife. He is very nervous and she prostrated by conditions, for notwithstanding a large salary, they have spent faster than they earned, entertaining and making trips to the cities of Worcester, Boston, and New York, getting into debt for rent and food, while indulging in all sorts of pleasure.

Those in our neighborhood who have lived in good, old-fashioned thrift, are interested to watch developments. These are historical, epoch-making days, when nations and peoples are being sifted. At such times it pays to adhere quietly to the right, and build into the future with God's enduring materials.

We lone Sabbath keepers have a keen interest in the movement of Brother Conradi in Germany, and wish we might extend to him and his associates our "God-be-with-you." For we have known by experience the difficulties of such a struggle; also the blessed rewards of victory. Even the group of individuals who hesitate to join any other organization need our prayers, that they may not slip off the Rock, Christ Jesus, but may discover how they can build with their talents an enduring structure in the kingdom of our God.

I enjoy your paper very much, even in its diminished form. Even if it were compelled to shrink to one sheet a week, to keep on a solvent basis, its message is worth while. It seems as if the tempter accomplishes the downfall of good people sometimes by making them think getting into debt is an act of faith; whereas, in the end both faith and works can be wrecked by venturing into insolvency.

Our sympathy goes out to those whom we

know in the earthquake region in California, and we hope to hear they are all safe and able to help relieve the sufferers. We are struggling at present with ice and snow, for March has been a stormy month with us. Hoping to have more of general interest to write as the summer approaches, I am

Most sincerely,  
LOIS R. FAY.

Princeton, Mass.,  
March 14, 1933.

## OUR PULPIT

### THE TROUBLER OF ISRAEL

(Sermon preached in Shiloh church, March 18, 1833)

BY REV. LEON M. MALTBY

Text—1 Kings 18: 17, 18.

"And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

In the land of Israel things were in a very bad state. Ahab, the son of Omri, had succeeded his father as king and had walked in all his wicked ways. Furthermore, he had married Jezebel, the daughter of a neighboring heathen kind. Through her influence he introduced a type of idol worship which had never before existed in Israel. The prophets of God were slain and in their place the king had set up four hundred fifty prophets of Baal and the queen four hundred prophets of Asherah. Undoubtedly it was the lowest spiritual condition that had yet pervaded the northern kingdom. But added to this and because of this there came at the word of Elijah three years of complete famine, which was bidding fair to destroy all the cattle.

At the end of the three years we find Elijah returning to the kingdom to announce the end of the famine. It is when he meets that wicked king that the words of our text are spoken. From these words and the context there stand out clearly three questions with two contradictory answers to each question.

1. Who is the troubler of Israel?

Ahab accuses Elijah of being the one who is causing all the trouble in Israel. The prophet turns it about forcefully and tells the king just how he is the real troubler of Israel. Here in the famine stricken country two master minds have met, each accusing the other of wrong. Elijah, in the certainty that he is delivering the Lord's message, is fearless before the king who hates him and has the power of life and death over him. Here then we have two answers to the question of who is causing the trouble. Ahab holds Elijah responsible for the famine; while Elijah claims that the trouble is due not to the prophet but to the one who has made it necessary for God to visit such a calamity upon his people.

Before we decide which man was right let us examine their respective characters. If one had searched throughout the whole land probably there could not be found a more sinful, wicked man than Ahab who had led the people away from God to serve the gods of lust and debauchery. There stands Elijah, the most righteous man in the kingdom, above reproach, contending for ideals of truth and holiness which practically all others had abandoned. Yet it is this most unrighteous man who condemns the most holy prophet.

There we have a principle which will probably stand as long as this world continues its evil way. Constantly evil men accuse the righteous of being the cause of all the trouble. It is closely akin to what Jesus called being persecuted for righteousness' sake.

This nation of ours has been committed to the plan of national prohibition for a number of years. It came as a result of the efforts of educators, reformers, and preachers. It has been upheld primarily by the most righteous of our leaders. Now we are in the midst, or the latter end we may hope, of a great depression. Trouble has come to our country. And we find the brewers, the immoral, and the evil continually blaming the reformers and ministers for the trouble which has come.

Again, let us look at the Christian Church. No one can doubt that it has trouble, lack of power, worldiness, and what not. In a church full of people and leaders who have forsaken the very redemptive essence of their religion there are many who have stood unflinchingly for fundamental features of the religion founded by Christ and proclaimed by



the apostles. Yet it is those who have departed from the faith who are so loudly crying that the true Elijahs are troubling the Church. Who was it that troubled Israel? Your answer depends largely upon your own character. God says it was those who disregarded his commandments.

There is, however, a sense in which Ahab was right in accusing Elijah. Certainly, viewed from the point of conscience, the prophet did trouble Israel and especially the ruler of Israel. Before the appearance of that troublesome man the king could go on his evil way unmolested, but now he has no rest. Elijah performed the work of a true prophet, and the unpleasant duty of a preacher of any time is in pointing out sin in the lives of his contemporaries. There was bound to be conflict when a holy man of God met a king like Ahab.

2. What was the trouble in Israel? Two answers.

First let us see what Ahab considered to be the woe of Israel. What did he see? He saw a famine—neither dew nor rain for three years. The land was in distress; the cattle and mules were perishing for lack of food; the people were discontented; there was nothing to eat. Everything had been going fine until that famine came along. The king saw only the externals, those things which were plainly visible and affected his throne. He seemed to have no thought of immorality or of forsaking God. A spiritual famine held no interest for him.

Elijah was not blind to the physical trouble. He had prophesied it and had relied upon the miraculous power of God to keep him alive those three years. But he saw more. He said to Ahab, "Ye have forsaken the commandments of God, and thou hast followed Baalim." The trouble with this nation, he said, is not famine, it is *sin*. The calamity is that this people has gone into idolatry and debauchery, which things are an offence to the Lord.

We read in 1 Kings 16: 33 that "Ahab did more to provoke the Lord God of Israel than all the kings of Israel that were before him." Is the Lord angry? Yes, he is angry, extremely angry sometimes, with sin. That famine did not just happen. It did not come unannounced. It came from God as a judg-

ment upon the people for their sins just as the Babylonian captivity came a little later.

Mention has been made above of this general world-wide depression. It is a famine encircling the globe, a time of great physical distress with people crying out for relief. A great many people here are just like Ahab in vision. All they see is this physical woe on every side. Some may say, "These conditions are here and all we can do is make the best of them," without looking into the deeper causes. What would a prophet of God say of our trouble? I believe he would say as Elijah said in effect, "The trouble with this land is sin." There is no question about it; God's laws have been violated. Men have sacrificed everything to greed and to pleasure. We have been living recklessly. President Roosevelt had something to say about the banking crisis not long ago. He is reported as having said that the trouble is not with the banks but with some of the bankers, and some of them ought to be in the penitentiary now for the way they have misused depositors' money. He did not say so, but that is sin. We do not have the authority of Elijah, but may we not regard this whole depression as a judgment of God to reprove us for our sins and turn us back to him? Perhaps we should hesitate to say that.

As Christians we wonder sometimes why God allows the wicked to flourish. There have been cases where he smote them down at the manifestation of wickedness. Ananias of the early church was stricken, with his wife, because of their sin in lying to God. Herod's soul was required of him when he allowed himself to be praised as a god. Ordinarily, however, he allows men to continue their wickedness to the full term of life. The Lord our God is long-suffering and merciful. If he punished us as we deserve and when we deserve it, there would be none of us living now. We all have sinned even as Christians. God gives another chance. No doubt he should slay us immediately, but he doesn't; he gives a chance for repentance. Nevertheless God is grieved with us when we sin, and sometimes for our own good he sends harrowing experiences as a judgment against the sins of unbelievers and as chastisement for the sins of Christians. Who can say the hand of the Lord is not in this depression?

There is famine everywhere, but not all

on a national scale. In individual lives there is famine, trouble, barrenness, and discontent. Many a soul is weary and distressed. Man says fate is against him; God says there is sin in your heart, deep seated trouble, something vitally wrong. The man is sunk in trouble just like Israel and he is crying for relief. What is the solution?

3. How is the trouble of Israel to be removed? Two answers.

Just when the soul of man and the whole nation are at the point of desperation, looking for one sure relief, there comes the necessity once more for choosing. Ahab has a solution, Elijah has another. God has one and Satan the other. Having found the troubler of Israel, the king knows an easy solution of the trouble even though he dares not put it in effect at once. He has searched for him for three years. Now he has found him. The prophet proclaimed this famine. He is to blame. He has been my thorn in the flesh. I will put him out of the way. No doubt those thoughts were in Ahab's mind. It was a simple solution, and one that has been applied many times. Jeremiah was persecuted for his brave stand. John the Baptist was beheaded because he was the troubler of Herodias.

Today, many would clear themselves of sin that way. Is not that the attitude taken toward prohibition workers and other moral reformers? Put those men out of the way that are pointing out sin. There is evil in the Christian Church. Some who strive for unity without regard to the cost say, "Squelch the man that says there is something wrong. Stop the mouth of the prophet." But suppose it is an individual that is troubled with a conscience. Going by the same principle of Ahab the idea is, sear over the conscience, deny that it is the voice of God, and go on in the things you like to do. Again, why is it that preachers of the gospel are ridiculed in the daily press? Why do men seek to find flaws in the preacher? It is largely because their toes have been stepped on. Sin in their lives has been rebuked. What of the common attitude toward the Bible? It is not primarily because of sound historical criticism that the Book is discredited. Judged by the best scholarship the Bible stands and maintains its integrity. But men cast it out be-

cause of its message. It clearly says, "You are a sinner and you need to be saved by the supernatural power of the atonement by Jesus Christ."

Now let us turn to the solution which Elijah has for the trouble of Israel. He says, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." The way out is not to kill the prophet but to return to God. Get to the bottom of things. We notice that Ahab was convicted in his heart. He did not reply. Throughout the whole narrative he submits to Elijah. The real trouble with Israel was in the god they served. Now Elijah calls on all the people to decide, to prove whether it is Baal or Jehovah that is God. "Choose ye this day whom ye will serve." That is the important question. Those people did decide. They took Elijah's solution and on that very day turned back to God. Then the famine ceased. There came an abundance of rain. When the spiritual famine was broken then came the blessing of showers and the physical protection of God from their enemies.

In applying this to our own times, we are far from saying that God will never give physical hardship to those who turn and trust him. But we may make what seems a startling statement: If all the people of this nation would return to God and keep his commandments, this world depression would vanish almost instantly. That means real conversion which extends to the whole habit of life. There is nothing to lead us to expect any such wonderful revival as that immediately. As Christians we are more interested in individuals than nations.

The voice of God says to this boy or girl, father or mother: You are lost in sin, eternally lost. The trouble is with you, do not blame God for it; but turn unto me; I will abundantly pardon. Jesus Christ has paid the price. He died for you. Your trouble will end if you accept him and keep the commandments of God. There may be persecutions, yes, but not a hair of your head shall perish eternally. Amid the storm you may be calm and serene in soul, for the Lord is your helper.

The Church of Christ is the true Israel of God. There is trouble even among God's

chosen. We church members have become lax and sinful. I am sure God sees many things which should be severely rebuked. No doubt he ought to cast us off entirely as unprofitable servants right now. He is long-suffering and merciful. There may be yet some time before we are brought to the judgment seat of Christ. There is yet time to take on new zeal if we begin now. What is the message of the Lord today to a church grown worldly? It is the same as of old, "Choose ye this day whom ye will serve." "Ye cannot serve God and mammon." These are words for us as Christians. They apply to the man behind the pulpit, to the choir, and to every member who is sitting in the pews. Do not say these things just fit the man in front of you or on the other side of the church. They fit us all. We need new consecration and we need it now. Like those wandering people at Mount Carmel, we need to fall on our faces and cry out, "The Lord, he is God! The Lord, he is God!" Our sins have separated us from our God. Let us take our eyes off from men and the physical troubles that beset them. With a new vision of God we shall not only see who is the real troubler of Israel, but we shall rejoice that we are among those who have found the solution of the trouble.

### DENOMINATIONAL "HOOK-UP"

NEW MARKET, N. J.

The Ladies' Aid society held a Washington's Birthday party at the home of Mrs. Jennie Bassett. They enjoyed beautiful decorations, a delicious luncheon, and a pleasant afternoon. On the evening of March 18, the ladies held a St. Patrick's Day party in the session room of the church. Thirty-seven people enjoyed an evening of games and singing.

An orchestra of seven pieces has been rehearsing under the leadership of the pastor. It will make its first appearance soon. Mr. C. M. Ryno, superintendent of the Sabbath school, recently appointed Pastor Mills, Mrs. F. R. Kellogg, Mrs. Everett C. Hunting, and Mr. Will Ryno as a vacation school committee for this year.

The annual church meeting was held April 2. Officers and departments of the church presented well prepared reports. Earl F. Randolph was re-elected as trustee for five years and the budget for the year was adopted.

The trustees were encouraged to tear down the sheds and build a small building suitable for housing necessary equipment. The pastor was made chairman of the committee to canvass for the Onward Movement budget for 1933 and 1934. A unanimous vote expressed appreciation to Rev. H. C. Van Horn and family who have kept their membership with us and have loyally and faithfully served with us the past year. We hope they will continue to work with us. During the meeting a trio consisting of Mrs. Alfred Wilson, Mrs. Lawrence Harris, and Mr. Charles Kellogg sang a selection with Miss Ethel Rogers accompanying.

After the meeting supper was served by the men under the direction of Frank Burdick. It was an excellent meal and thoroughly enjoyed. During the serving several numbers were sung by the junior choir.—Contributed.

LITTLE GENESEE, N. Y.

A new church bulletin, containing order of services and announcements, prepared by the pastor, the past few weeks has been appreciated by all. Many unable to attend the services send for the bulletins and are thus able to keep in touch with the church activities. A campaign promoting church attendance was put on during the month before Easter. Special invitations were extended to neighbors and friends. Inspiring messages have been brought on such topics as "The Place of Suffering in Christian Experience," and "The Message of the Cross." Attendance and interest, in pew and choir, have been steadily growing. Last Sabbath the junior choir, which is also growing, sang an anthem—"Sing Hosanna."

Sabbath night, April 1, the Bethel Class tried to "April fool" the occupants of the parsonage by appearing *en masse* at their door. Games suitable to the occasion were enjoyed by all, and after a light lunch, the thirty or more guests departed, leaving a gift as a token of their appreciation — and this was no "April fool."

The combined classes of "Truth Seekers" and "Berea" have charge of the church night supper this month. We are warned by them that many surprises are in store for us. The speaker for church night will be Rev. Mr. Malcolmson of Cuba, N. Y., and he will give some of his experiences in the Holy Land.

CORRESPONDENT.

NORTONVILLE, KAN.

The new Middler Christian Endeavor society met at the church last night, April 14, and made a flower bed on the south side of the church to help beautify the grounds. After finishing the planting, they had "pot luck" supper together in the basement. After the dishes were done they cleaned up the church basement. This society is composed of younger intermediates and older juniors, and is under the supervision of Mrs. Osborn.

CORRESPONDENT.

ELKS CITY, OKLA.

Mr. and Mrs. O. L. Moulton, long time residents of Beckham County, celebrated their golden wedding anniversary Tuesday, February 28, 1933.

Mr. O. L. Moulton was married to Miss Idell Crandall February 28, 1883, in Dodge Center, Minn. Five children are living, three of whom were present—Shirley Moulton of Grimes, Okla.; Mrs. Roy Harkins of Sayre, Okla.; and Mrs. W. H. York of Durham, Okla.; Arch Moulton of North Loup, Neb., and Ben Moulton of Battle Creek, Mich., were unable to attend, but each sent remembrances.

Mr. and Mrs. Moulton with their children moved to Gentry, Ark., in 1901, and resided there eight years. In 1909, they moved to Beckham County and bought a farm in the Grimes neighborhood and have lived in that community ever since.

Mr. and Mrs. Moulton are highly esteemed in their community as was evidenced by the fact that Tuesday morning, as a surprise, their many friends and neighbors gathered in with well filled dinner baskets, gifts, and tokens of respect to help celebrate their golden wedding.

Among the gifts was a beautiful friendship quilt made by their relatives and friends.

—Elks City Journal.

NORTH LOUP, NEB.

The cantata, "Queen Esther," was presented by the choir, March 26, at Ord M. E. church; and at Scotia M. E. church, April 2, to very appreciative audiences. The dramatization added greatly to the "appeal" and success of the cantata. The many friends of Pastor and Mrs. Hurley Warren are glad to know they have decided to remain at North Loup instead of accepting the call to Ashaway, R. I. We are sure their work is not finished here.

Throughout the week beginning April 10, union services were held in the village churches, closing Friday night with union communion services at our church.

CORRESPONDENT.

DAYTONA BEACH, FLA.

Yes, Pastor Randolph has been gone two Sabbaths. Rev. E. P. Saunders officiated at communion services the first week, and Mrs. H. K. Tassell of Coudersport, Pa., read a sermon. This last Sabbath Dr. S. C. Maxson gave a splendid ten minute address, and next Sabbath Miss Anna Maltby will read Dr. A. L. Davis' sermon on "The Resurrection," printed a year ago.

We are combining church and Sabbath school into a service about one and a half hours in length. Brother Newey looks after leaders for the Friday night prayer meetings. We have had several good get-together meetings, besides Church Aid society meetings. We will have an Easter egg-hunt for all the children at the Hulin place on Easter. All the parents are invited. So, we are trying to carry on and be good even while the shepherd is gone. . . . Trench for the new church foundation has been dug and concrete for the footings will probably be poured tomorrow (April 12). There would seem to be no reason why the building should not go up with no interruption and be ready in a few months for use.—From two bits of private correspondence.

BROOKFIELD, N. Y.

Male quartet selections were enjoyed at the Sabbath school hour of the Seventh Day Baptist Church the past week and also at the Christian Endeavor meeting in the afternoon. The quartet consisted of Trevah Sutton and Albert Rogers of Alfred Theological Seminary, Kenneth Camenga, and Pastor Polan.

The Junior Christian Endeavor entertained guests at the parish house at an "April fool" social Saturday evening, postponed from one week ago.

The April fools found the door locked and were obliged to find an entrance somewhere else. A "Phulish" parade ended in crowning the worst looking characters, the king and queen of "Phules." Jokes and many strange games were played. Queer looking refreshments proved to be something far different from appearances. Eighteen were present.

—Courier.



SALEM, W. VA.

Twenty-six offices were filled Wednesday evening, April 12, when the annual installation services of the Young Men's and Young Women's Christian Associations of Salem College were conducted in the auditorium of the Salem Methodist Episcopal church.

Rev. E. J. Woofter, pastor of the Salem First Baptist Church, delivered the installation sermon. Rev. Paul L. Flanigan, pastor of the Methodist Episcopal Church, conducted devotionals and delivered the benediction. An impressive candlelight service was held as the new officers were installed.

Professor Winfred R. Harris, head of the Business Administration Department of Salem College, was toastmaster for the banquet, which preceded the services. The banquet was held in the church basement. Rex C. Gray, retiring program chairman for the Young Men's Association, introduced the toastmaster, who gave a short talk regarding the work of the organizations from a business standpoint. Professor Harris stressed the need for intelligent Christian leadership in the economic and political fields. The Y. M. C. A. quartet rendered a number. Professor Harris then introduced Glen Idleman, retiring president of the Y. M. C. A., who in turn introduced the members of his cabinet. Miss Doris Shira, retiring Y. W. C. A. president, introduced her cabinet. The new cabinets were introduced by Miss Mary Bond and Reese Burns, new presidents of the associations.

RANDAL STROTHER.

### NO LYNCHING IN FORTY STATES DURING 1932

FEDERAL COUNCIL REPORTS LOWEST NUMBER OF OCCURRENCES ON RECORD

New York, February 5.—Forty states of the Union passed through 1932 without a recorded lynching, as shown by the honor roll of states free from the evil, announced today by the Department of Race Relations of the Federal Council of Churches.

In publishing the list Dr. George E. Haynes, executive secretary, said: "In 1932 there were forty states that held places on the honor roll of the Federal Council of Churches through having had a record of freedom from lynching during the year. This is an increase of one state over 1930 and 1931; it is three fewer

than 1929. The total number of lynchings during 1932 was eight—the smallest number in any year since records have been kept. Five states — Arkansas, Kansas, Kentucky, Ohio, and Virginia—formerly on the honor roll, lost their places in 1932. Six other states — Alabama, Maryland, Missouri, North Dakota, Tennessee, and West Virginia — which had lost their places on the honor roll in preceding years regained them in 1932. The State of Mississippi is on the honor roll this year for the first time. Florida is now the only state that has not at some time been on the roll. There were three states recorded as having lynchings in both 1931 and 1932.

"A growing tendency toward prevention of the evil is indicated in two significant developments," continued Doctor Haynes. "One is the fact that, according to the Department of Records and Research of Tuskegee Institute, there were thirty-one instances in 1932 in which officers of the law prevented lynchings, four of them in northern and twenty-seven in southern states. In 1931, there were fifty-seven such preventions. Another trend that grew stronger last year was the vigilance of the press, of the churches, and of the people of the several states who try to protect their own territory from the acts of lynchers. Notable along this line was the activity of the Association of Southern Women for the Prevention of Lynching, which has state councils in all of the thirteen southern states."

The honor roll of states for 1932, as issued by the Federal Council of Churches, gives the following states free of the lynching evil last year according to available records:

Alabama, Arizona, California, Colorado, Connecticut, Delaware, Georgia, Idaho, Illinois, Indiana, Iowa, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Montana, Nebraska, New Hampshire, New Jersey, New Mexico, New York, Nevada, North Dakota, North Carolina, Oklahoma, Oregon, Pennsylvania, Rhode Island, South Carolina, South Dakota, Tennessee, Utah, Vermont, Washington, West Virginia, Wisconsin, Wyoming.

The standing of these states over longer periods is shown by available records as follows:

Connecticut, Massachusetts, New Hampshire, Rhode Island, and Vermont have always been free from lynching; in addition, Maine and New Jersey have been free for 46 years. Delaware, Iowa, Nevada, Michigan, Wisconsin have had no lynching for 25 years. This makes a total of 12

states that have had no lynching for a quarter of a century. Idaho, Pennsylvania, and South Dakota have been free from the evil for 20 years; Arizona, New York, Oregon, and Montana for 15 years; California, Colorado, Minnesota, Nebraska, Washington, and Wyoming for 10 years. This gives a total of 25 states that have had no lynching within a decade. Illinois and Utah have been free from lynching for 5 years; Georgia, Indiana, New Mexico, North Carolina, Oklahoma, and South Carolina for 2 years. Alabama, Maryland, Missouri, Mississippi, North Dakota, Tennessee, and West Virginia were free during 1932. This brings the total up to 40 states with no lynching in 1932.

A summary of the lynching situation since 1929 discloses the following:

	1929	1930	1931	1932
Total of states free from lynching	43	39	39	40
Total number of victims of lynching	10	21	13	8
Race of victims:				
White	3	1	1	2
Negro	7	20	12	6

—Federal Council.

### PROSPERITY AND RELIGION NOT TWINS

Boom times were bad times for the Church, according to data contained in the new "Year Book of American Churches," edited by Dr. Herman C. Weber and issued on February twentieth by Round Table Press, New York. Since the beginning of the depression, however, religion has shown a steady and consistent rise, as measured by church membership.

One of Doctor Weber's many charts and graphs reveals the relation between the "business index" and a similar index showing the fluctuations in church membership for the past twenty years. The fact is so clear as to be inescapable that when business was steadily going up, church membership was steadily going down. At the very point, however, of the crash of the bull market in 1929, church membership immediately showed a sharp rise and the churches have been showing increases constantly since that time.

Receipts, of course, have fallen off in general, although not as seriously as might have been expected. Seventeen of the largest Protestant denominations dropped 13 per cent (or \$57,075,735) during their last fiscal years, ending at various points in 1932. The largest loss was the Evangelical Synod, with 19.1 per cent. The second largest was the Episcopal Church, with 18.3 per cent. The

smallest was the Southern Baptist, with 5.4 per cent.

Another of Doctor Weber's charts shows that the proportion of church membership to population has been almost constantly increasing for the past two hundred years. Today it is higher than it has ever been before, with 54 per cent of the adult population members of some religious body.

The year book is issued under the auspices of the Federal Council of the Churches of Christ in America and contains, besides a wealth of statistical data, a complete roster of church officials, a directory of all church bodies, diagrams showing the historical origins of denominational families, a survey of important trends, and a report of important events in 1932, and a Who's Who in religion.

—Federal Council.

### WORSHIP WITH JESUS

BY MRS. WINNIFRED HANSON

(Read by Mrs. Verla Giesler at the semi-annual meeting at New Auburn, Wis.)

In Matthew, the twenty-sixth chapter, we find recorded the fact that Jesus spent the night of his betrayal in prayer. If Jesus, the Savior of mankind, had to spend part of his daily life in prayer, we certainly need to. We are much more apt to fall into the temptations around us than Jesus was.

We need to pray especially for help when we are downhearted and everything seems to be going wrong. If we will only stop for a few minutes and take our troubles to the Lord in prayer, how much better we will feel. Do not misunderstand me by thinking I mean we should pray only when in trouble. We should also offer prayers of thankfulness for each day's blessings. A prayer from the heart for the things we need, will be more apt to receive an answer, than one that is given just for the sake of praying. The best way to pray is to take the example of the Master as found in Matthew 6: 9-13.

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." Isaiah 65: 24. Jesus also tells us that if two people agree in praying for the same thing here on earth, the Father will hear us.

Jesus wants you and me to feel free to call on the Father at any time. We are to take

everything, no matter how small, to God in prayer, and he will help us. It is only through prayer or, I might say, through our daily talk with the Father, that we learn to grow closer to him and to know him better. We can never learn to know Jesus and the Father unless we study the Bible and pray.

Jesus, himself, spent his Sabbaths in the synagogue in worship. Surely if we want to follow Jesus, we should spend our Sabbaths at church in worship. I think the Sabbath worship is as important to the older folks as it is to the children and young people. But let's leave the cares of the world behind when we go to the house of worship.

## OBITUARY

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

**CLARKE.**—Ophelia Ann Stillman Clarke was born November 12, 1851, at Alfred, N. Y., and died at the home of her daughter, Mrs. A. G. Elder, Seattle, Wash., March 2, 1933.

She was the daughter of Samuel N. and Chloe Sherman Stillman. She received her education in the Alfred public schools and Alfred Academy, but due to a severe illness never was graduated. She was married to Chester S. Clarke. To them were born five sons and one daughter. Three of these sons have gone to the life beyond—Percy L., Ford S., and Walton B. The two surviving are Lewis B., of Allegany, N. Y., and Clarence L., of Chicago, Ill.

At an early age she was baptized and united with the First Alfred Church. Later she transferred her membership to Nile, N. Y. In 1900, the family moved to a farm near Alfred. Here, and later in the village, she made her home, until a few years ago when failing health caused her to leave Alfred and take the trip to Washington, where with her daughter she lived until death called her. After returning to Alfred, in 1900, she moved her membership with her, and was elected as deaconess, an office of which she was well worthy and capably filled.

She was a woman of noble character, and possessed a sweetness of manner and a sincerity of grace that placed her in the eyes of her friends as one who was living close to her God and was continually drawing from his spirit. These characteristics, with her willingness to sacrifice and her devotion to others, made one feel that she was one of God's saints and that her spirit was continually flowing out and blessing others.

Funeral services were conducted by Rev. Ulysses S. Hawks of Bothell, near Seattle, Wash., and interment was in the nearby cemetery.

A. C. E.

**GRAVES.**—Martha S., daughter of Charles and Satira Green Coon, was born at Worth, N. Y., November 24, 1861, and died at Vestal, N. Y., September 30, 1932.

When quite young she was baptized and united with the Adams Center Seventh Day Baptist Church of which she remained a member until her death.

In 1883, she was married to Frederick A. Graves, who died five years later. Mr. Graves was postmaster at Adams Center at the time of his death. Mrs. Graves continued in that office until the fall of 1907, when she moved to Brooklyn.

She went with her daughter's family to a new home at Bayside, Long Island, in the summer of 1922. Two years later the family moved to Vestal. There, as before, she busied herself with keeping the home, tending her flowers, and with the close companionship of the grandson.

Farewell services were held at the home in Vestal and at the home of Milton Owen in Adams, N. Y. In the absence of her own pastor, the services were conducted by the Baptist minister of Adams. Interment was made at Adams Center.

Mrs. Graves is survived by her daughter, Mrs. Sherman Keegan; a son, Dr. Arthur Coon Graves; and a grandson, Burr Keegan.

Wherever she lived Mrs. Graves was known for her helpfulness and neighborliness. During her residence in Brooklyn she attended the New York City Seventh Day Baptist Church and materially assisted in the work of the Woman's Auxiliary society. At Vestal she identified herself with the Home Bureau.

The beauty of her soul was visible in her face and life.

M. R. B.

**HURLEY.**—Clara Belle Holdridge, daughter of Windsor B. and Ella Holdridge, was born in St. Charles, Ill., December 19, 1873, and died at her home near Talent, Ore., February 17, 1933.

She moved with her parents from Illinois to Sac County, Iowa, when five years of age, where she grew to womanhood. She united with the Pleasant Hill M. E. Church, where she retained her membership until coming to Oregon in 1908. August 18, 1909, she was united in marriage to Delwin O. Hurley. She with her husband, in 1909, joined the Seventh Day Baptist Church of Riverside, Calif., where she was a member at the time of her death.

Farewell services were held at the Talent M. E. church, conducted by Rev. Wm. Lewsadder, of the Ashland Seventh Day Adventist Church, assisted by Rev. Joseph Pope, pastor of the Talent M. E. Church.

She leaves besides her husband, two brothers—C. W. and F. L. Holdridge, three nieces, two nephews, and one grandnephew.

"Blessed are they that do his commandments that they may have right to the tree of life and may enter in through the gates into the city."

—Contributed.

### Sabbath School Lesson VI.—May 6, 1933

JESUS FACES THE CROSS—Mark 10: 32-52

Golden Text: "And it came to pass, when the days were well-nigh come that he should be received up, he steadfastly set his face to go to Jerusalem." Luke 9: 51.

#### DAILY HOME READINGS

April 30—Jesus Foretells His Death. Mark 10: 32-34.

May 1—Jesus Faces Death. Luke 9: 51-62.

May 2—Fellowship With His Suffering. Mark 10: 35-45.

May 3—Moses Facing Death. Deuteronomy 34: 1-8.

May 4—Stephen Facing Death. Acts 7: 54-60.

May 5—Paul Facing Death. 2 Timothy 4: 1-8.

May 6—Jesus Bearing Our Sin. Isaiah 53: 7-12.

(For Lesson Notes, see *Helping Hand*)

A good trade back of a young man is a better guarantee of success and usefulness than a rich father.—*Exchange*.

He who has conferred a kindness should be silent; he who has received one should speak of it.—*Seneca*.

### RECORDER WANT ADVERTISEMENTS

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### SPECIAL NOTICES

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen, Java. Send remittances to the treasurer Karl G. Stillman, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. James L. Skaggs, Pastor, 469 Lincoln Ave., Grantwood, N. J.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Rev. Elizabeth F. Randolph, supply pastor. Everybody welcome.

The Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half of a block east of South Broadway (previously Moneta Avenue), on Forty-second Street. Sabbath school at 10 a. m., preaching at 11 a. m. Everybody welcome.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Christian Endeavor, Sabbath afternoon, 3 o'clock. Prayer meeting Friday evening. All services in church, corner Fourteenth and Lemon Streets.

The Detroit Seventh Day Baptist Church meets every Sabbath day at 10 a. m. on Wood Avenue, one-half block west of Van Dyke in the village of Center Line. Elder J. J. Scott, 6692 Fischer Avenue, and R. L. Brooks, 13962 Young St., Detroit, Mich., associate pastors.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular services of worship with sermon each Sabbath at 11 a. m. in its house of worship on the corner of Washington Avenue and Aldrich Street. Sabbath school precedes the church service. Prayer meeting at 7.30 Wednesday evening.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Rev. Robert W. Wing, Pastor. Visitors are welcome.

The Denver, Colo., Seventh Day Baptist Church holds regular services at Eleventh and Kalamath Streets as follows: Sabbath school at 2 p. m., church service at 3 p. m., Christian Endeavor meeting at 4.30 p. m. Rev. Ralph H. Coon, Pastor.

The Daytona Beach, Florida, Sabbath keepers meet during the winter season at some public meeting place and in the summer at the several homes. A cordial welcome is extended to all. Services at 10 a. m. Mail addressed to 436 Fairview Court, or local telephone 233-J, will secure further information. Rev. Elizabeth F. Randolph, Pastor.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road, Holloway, N. 7. Strangers and visiting brethren are cordially invited to attend these services.



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AMERICAN SABBATH TRACT SOCIETY  
Plainfield, New Jersey

**The Sabbath Recorder**

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**TIME IS**

Too Slow for those who Wait,  
Too Swift for those who Fear,  
Too Long for those who Grieve,  
Too Short for those who Rejoice;  
But for those who Love,  
Time is not.

Four things a man must learn to do  
If he would make his record true:  
To think without confusion clearly;  
To love his fellow men sincerely;  
To act from honest motives purely;  
To trust in God and heaven securely.

—Doctor Henry van Dyke.

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