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AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

The Sabbath Recorder

VOL. 114

JANUARY 9, 1933

No. 2

A HUNGRY MAN IS AT MY DOOR

A hungry man is at my door,
What shall I do?
My fire is warm, my loaf is sweet,
And I have you,
Sufficient for my needs . . . but oh,
The wind is cold,
A hungry man is at my door
And he is old;
And he is weary, waiting to be fed.
I cannot dine
Until I break in three this loaf
I thought was mine.
I cannot rest beside my fire
Unless I share
Its warmth with him, and find a cloak
That he can wear.
This done—and he upon his way
Along the street—
I find a warmer fire—my loaf
Grown doubly sweet.

GRACE NOLL CROWELL

In The "Christian Advocate."

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The Sabbath Recorder

A SEVENTH DAY BAPTIST WEEKLY

Published by the

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WHOLE NO. 4,583

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Father's World "This is my Father's world" is one of the songs we joyfully sing, and it contains a most assuring thought.

We have entered the doorway of a new year and now face many of its problems and perplexities. No doubt as time advances these, resolutely faced, will dissolve and their places be taken by others. But while concern may grip us and the uncharted way may look forbidding, let us remember "This is my Father's world," and he knows the end of the road.

Years ago the writer's parents with their young children drove in the old "prairie schooner" across the great plains of Nebraska and across the great American desert, farther West. The way was often troubled and long, and dangers seen and unseen were real. But the children were not afraid for father held the lines—father drove; what had they to fear? "This is my Father's world"; he holds the reins. What shall I fear, or why should I be afraid?

In the history of the early Church was there not even more to cause anxiety than we face today? But those intrepid followers of

Jesus were unafraid. Forces beyond their control were wrecking the established order of things in all of life among the nations. Almost similarly, today, the things upon which so much dependence has been placed are going to pieces. Economic dependence, world peace and international fellowship, social order and enforcement of law are apparently collapsing. Men are losing hope, and too often the ministry is letting down. We have lost from our religion the note of victory.

What is the trouble with us — with the Church—with men? It is that they have turned their thought inward, upon their thought processes and upon things which they can themselves do or gain. Men have become a race whose god is things. We need with courage to face outward and upward. We need to acknowledge our difficulties, but resolutely and courageously believe there is a way out and up—because God is, and this is his world. A good God will lead his children through if they will give him half a chance.

Perhaps in this trying year we shall recover the sense of values we have lost. We have put our trust in false securities. We have let materialism lead us into a compromising position and at the critical hour it has failed us. Possession of things has never brought contentment or peace. Witness the ill taste in the mouth following a Christmas full of "receiving." Fictitious standards have been erected by us, and when they have failed, men have lost hope. These conditions—if men will now recognize them for what they are worth, what they really tell—may prove the best tonic the world has ever known. The gods of materialism have been invoked and have not answered. Give the God of Elijah a chance—your God and mine—whose world is about us. Now is our great opportunity. We have God, we have the Bible, we have the Church—1933 should go down in history as the year when the world turned back to God and sought for spiritual values and found its soul.

"America, the Beautiful" We all love that song. There came to the editor's desk an exquisite Christmas gift—a booklet, illustrating this hymn. The illustrations are the handiwork of the gifted wife of one of our

most loved and respected busy pastors. The lettering is beautifully done and the selection of pictures, taken from magazines, is most discriminatingly made. The editor wishes he could reproduce it, colors and all, in the RECORDER pages—a wish, like many, impossible. The booklet is of sixteen pages neatly tied with a blue cord within neat bristol board covers of white. The front, besides the title, carries a soft tone of a cathedral-like church with spacious doorway and rose window. People are coming from service.

"O beautiful for spacious skies" holds an airplane high in fleecy clouds above snow-capped mountain peaks. "For amber waves of grain" shows a broad expanse of a golden wheat field in process of being harvested; while "For purple mountain majesties above the fruited plain" castellated rocks tower above a vista of groves and orchards.

"America, America! God shed his grace on thee, And crown thy good with brotherhood From sea to shining sea!" is illustrated by two pictures; the upper is a group of men, two of whom, with smiles, are "shaking hands," while the lower is a broad expanse of water with a lowering sun making a bright path across its surface.

A horseman of the "Pony Express" pursued by a band of mounted Indians illustrates "O beautiful for pilgrim feet, Whose stern, impassioned stress"; while a modern locomotive and train strongly suggest "A thoroughfare for freedom beat Across the wilderness."

"America! America! God mend thine every flaw, Confirm thy soul in self control, thy liberty in law," shows a modern congested highway and narrow, poorly constructed bridge leading toward the national capitol.

A line of calvary on the march represents the thought in "O beautiful for heroes proved In liberating strife, Who more than self their country loved, And mercy more than life."

A towering mountain scene, with prospectors by a rushing stream "panning" for gold, and a modest church building and "man of God," illuminate "America! America! May God thy gold refine, Till all success be nobleness, and every gain divine."

A radiant scene of Indians and pioneers peering out across a majestic valley, and an evening view of a great city's striking skyline go with the poet's heart cry of, "O beautiful for patriot dream That sees beyond the

years Thine alabaster cities gleam, Undimmed by human tears."

A series of pictures of towering skyscraper, a magnificent water fall, and mountain crag, with schoolhouse and fellowship groups, closing with mighty breakers and peaceful waves of ocean close the theme in the prayer, "America! America! God shed his grace on thee, And crown thy good with brotherhood, From sea to shining sea."

The illumination is poetically conceived and carried out with delicate and masterful feeling. Like other real works of art it can, at best, be only inadequately described. The editor has the feeling that it is a part of the expressional work of a Sabbath school class project, as suggested and carried out by an able and inspired teacher leader. May her tribe increase.

"A New Age of Faith" We are living in an age full of disappointment and disillusionment, but one vibrant with possibilities.

While many agencies and foundations are busy with material problems, the Church is not at a standstill in seeking for solutions involving moral good and spiritual values.

The meeting of the Federal Council of the Churches of Christ in America, last month, attacked situations that require courage and faith. That they did not accomplish all they hoped, need not discount their achievements. Problems of the home with all its relationships of social justice, economic adjustments, prohibition, racial attitudes, war and world peace, with many other interests, were discussed.

The pronouncements are being challenged by many who hold that the province of the Church and its ministry should be confined strictly to so-called "spiritual" matters. But most thoughtful people will appreciate the findings and practical ideals of the council. The following comments will be appreciated by RECORDER readers:

No one can contemplate the profound social changes involved in any successful carrying out of these social ideals without realizing that, while they would mean great advances in human welfare and happiness, they make unprecedented demands upon the intellectual and moral capacity both of individual leaders and of the whole people. The significance of these demands is the greater since the ideals express not only religious opinion but aspirations and goals which are stirring the heart of the world.

We may legitimately expect that the collective mind of the nation will be equal to the intellectual and administrative tasks involved, especially under the stress of critical social conditions, if the moral qualities required are present in sufficient power. What our people lack is neither material resources nor technical skill—these we have in superabundance—but a dedication to the common good, a courage, and an unselfishness greater than are now manifest in American life. The tasks are beyond us and their accomplishment will be indefinitely delayed or frustrated, unless there can be a nation-wide spiritual awakening which has social goals. Our supreme social need is spiritual awakening.

But a new Age of Faith, expressing its devotion in a social passion great enough to inspire the people to undertake these stupendous tasks, cannot center upon the fortunes of the Church itself, nor upon any form of ecclesiastical control over society. It must be a manifestation of spiritual forces called out of the common life by the Spirit of God, called, let us hope, by the prophetic teaching of a consecrated Church, having as its objective the more abundant economic, cultural, and spiritual life of humanity.

In our extremity, arising out of harrowing social conditions throughout the world, we therefore turn anew to Christ for the faith of great endeavor, for an overwhelming disclosure of God in the life of humanity, for the dedication of innumerable individuals to the creation of a more Christian social order, and for the assurance that what needs to be done, with God's help can be done.

FROM THE CONFERENCE PRESIDENT

What is the most important advance movement which should be undertaken by Seventh Day Baptists at the present time? Some such question as this was asked during the open parliament held in connection with the quarterly meeting of the southern Wisconsin and Chicago churches early in December.

Obviously such a question cannot be answered off-hand to the satisfaction either of the questioner or of the one who tries to answer the question. It easily may be true that no one has a satisfactory answer to that question. At least there may be nothing one can say that will be concrete, or that will set out an objective that will loom large and at the same time will be so clearly defined as to be easily comprehended and intelligently pursued.

Immediately the question was asked, a thought came to my mind which I endeavored to express in words about as follows: What we need as a people is a fresh sense of the presence of God. Of course there is nothing new about that; whereas we seem to require something novel to challenge our immediate

endeavor. But I am inclined to stay by my first reaction to that question, now that I have had time for more deliberate reflection.

To be sure this sense of the presence of God is the great need of all mankind always. But there are times when this idea requires new emphasis because God has been crowded out of our consciousness to an unusual degree. We seem to be passing through just such a period. It is quite clear to thoughtful Christians everywhere that men have been possessed of the notion that material prosperity can satisfy the needs of the human heart.

Now man is incurably religious, and our souls are restless until they find their rest in God. The fact that the world is extremely sick and that the souls of men are weighted down, dissatisfied, and longing for a peace which is not now possessed and which men feel they ought to be able to find somehow, is evidence that what we need is a sense of God's presence in the world and in our lives.

But the question cannot be answered satisfactorily by advancing a philosophical formula, however pious. What the one who asked that question wanted to know was what is to be done. Where can we begin in order to make conditions better? What concrete and concerted move may be made by the people as a whole? In respect to my own answer the particular point is, how can we go about it to restore this Divine fellowship which is the greatest need of troubled souls at the present time.

I am inclined to think that the Commission was more or less conscious of this primary need when it gave attention to the matter of an order of worship for our churches. If our Sabbath morning worship can be so conducted as to bring the congregation into a more intimate fellowship with the Holy Spirit, then that is a matter which should be given serious consideration. In this important matter the pulpit has its responsibility, especially in the manner in which the service is conducted and the manifest spirit in which all is done. The pew has its part to perform, possibly in helping to work out an order of service appropriate and helpful, and certainly by participating in the service of worship thoughtfully and reverently.

But my suggestion has to do with a more comprehensive subject, one in which however the Sabbath worship is included. In the attempt to revive a consciousness of God and to

restore the fellowship of the Spirit, which is the need of all Christians as I see it, Seventh Day Baptists have a possession which has not been used to its full capacity, and which provides a means for this vital service to us all. It is at this point that I wish to suggest the next important step in our efforts to promote the kingdom of God. For the kingdom of God comes not by observation; it is not Lo, here! or Lo, there! The kingdom of God is within you.

It is quite generally recognized that there are two types of Christians with respect to their approach to God. Some go as far as to say that these two types will always exist. In the first place there are people who require an objective type of religion, who are chiefly concerned with external observances, and who find God through obedience to specific commandments. In the second place, there are those who, like the Quakers, approach God through a mystical experience, depending not at all upon outward forms. I suppose it is correct to say that we have both types in our denomination. It may be that the former type dominates amongst us. I am not sure but that an increase of the number of the mystical type would enrich our life. But to my main point, which is this: The Sabbath has a rich contribution to make to the devotional life of all Seventh Day Baptists, of whichever type, and especially so since in most of us both types are richly mingled. The Sabbath may be made the means of bringing us into that experience of the presence of God which as I have stated is the most important move to be made by us.

If you are brought consciously nearer to God through obedience to some external law, or through loyalty to some acquired observance, then take the opportunity which comes to you every week to observe the ancient and holy Sabbath day according to the Divine commandment. You will be in harmony with the practice of saints all through the ages, and with the Master who declared himself Lord of the Sabbath. Make a sharp and clear distinction between the Sabbath and the other days of the week. Do not stop to argue with yourself too often with respect to this or that which may or may not be done on the Sabbath. Keep it literally and keep it strictly, but keep it as unto God. Someone in commenting on Isaiah has said that Jehovah seems to say of the Sabbath, "As oft as ye do it

unto the Sabbath ye do it unto me." If that is the spirit which animates your stricter Sabbath keeping you will find God through a fresh revelation of his glory and his power.

If on the other hand formal observance means little to you, and you seek rather a mystical fellowship to be found through an inner experience, largely apart from external observances, what an opportunity the Sabbath affords for such an experience of God when week by week the day is spent wholly free from worldly cares and entirely apart from the pursuit of gain or of worldly pleasure.

Obviously none of us is wholly shut up to one mode of expression, or is restricted to one type of experience. Of course there is something of the mystical in us all, or we could not be religious. Of course we must use material symbols of spiritual experiences, and measure our obedience by some standard of outward conduct. The Sabbath therefore which serves both types in bringing Christians into the presence of God, will deeply enrich the religious experience, which is the experience of the presence of God, if we both obey the letter and then transcend all legalism in a Divine fellowship, joyous and abiding.

What then is the next important movement for Seventh Day Baptists? In a world in which we find it more difficult perhaps than ever before, and in an atmosphere more unfriendly, but in the presence of the world's greatest debauch and the most crying need of human souls perishing in the mire of materialism and in the murk of false philosophies I give my answer. The next move on the part of Seventh Day Baptists is toward a better, more intelligent, stricter, freer, more spiritual observance of the Sabbath.

A. J. C. BOND.

A DECLARATION AND CALL TO ACTION

BY THE NATIONAL CONFERENCE OF ORGANIZATIONS SUPPORTING THE EIGHTEENTH AMENDMENT

WASHINGTON, D. C., DECEMBER 15, 1932

In this hour when the industrial systems of the world are strained to the breaking point, when the social order is being shaken to its foundations, when our country is at the height of the struggle to make effective its outlawry of the liquor traffic, the opponents of that policy emboldened by the tragic conditions surrounding all countries, are moving

not only for the early repeal of the Eighteenth Amendment but even prior to action on repeal, for the restoration of the beer traffic despite the known evils always accompanying it.

In the name, and for the sake, of the American people by whom the Eighteenth Amendment was made a part of the Constitution of the United States, we, the members of the National Conference of Organizations Supporting the Eighteenth Amendment, make this declaration:

We are for the maintenance of the Eighteenth Amendment.

We are unalterably opposed to all proposals for its repeal. We are likewise opposed to any proposal for modification or change which will give any legal standing, permission, aid, or comfort to the liquor traffic. Against these we will battle without compromise or evasion.

We will fight to hold every state in line for the Eighteenth Amendment regardless of what may happen in any of the other states.

We offer the liquor traffic no olive branch. We hang out no white flag. In supreme confidence in the justice of our cause and in faith in that Higher Power which has never failed our country, we gird ourselves for the conflict.

We call the people to witness the sight of brewers and their agents sitting in conference with the House Committee on Ways and Means planning the re-establishment of their forbidden business, the only excuse for their presence being an expressed willingness to share their profits with the government, knowing that all such gains must be coined from the misery and degradation induced by the greed and appetite which inhere in the liquor traffic.

We point to the shameful haste with which the House of Representatives was rushed to a vote on a proposal to submit a repeal of the Eighteenth Amendment with less than an hour for discussion—a haste not less censurable because a sufficient number of members, moved by a sense of obligation to the country, rallied to the proposition's defeat.

We invite the attention of the people to the spectacle of the opponents of prohibition in this hour of crisis blocking consideration of measures of relief by demanding prior consideration of their proposals for the restora-

tion of the liquor traffic. As in the past, this business is insensible to the woes of the people and willing to take every possible advantage.

We deny that the recent election was a mandate for repeal or modification of the Eighteenth Amendment. The major political parties refused their own delegates to their national conventions any opportunity to speak or vote in support of the maintenance and enforcement of the Eighteenth Amendment. Their platform declarations gave the voters of the nation no opportunity for the expression of faith in the nation-wide prohibition policy enacted by the Eighteenth Amendment and supported by the laws for its enforcement. No mandate can exist where no such choice is possible.

We warn political leaders that in committing the dominant parties to the liquor traffic they do not assure that traffic's restoration or perpetuation. They place the existence of the political organizations which they lead on an unsafe foundation. As in the past, so in the future, the American people will know how to call into existence such political organization as will effectuate their will. The maintenance and enforcement of the Eighteenth Amendment must not fail as a result of betrayal by the conventions of both dominant parties. Great constitutional struggles for vital principles of government have produced whatever new political alignments were necessary. They can do so again.

The battle is on. It cannot be won by leaders alone. Soldiers must be enlisted, equipped, and strategically placed.

We urge the people, out to the remotest precincts, to enroll and organize the largest possible number of supporters of the Eighteenth Amendment. We also urge their cooperation and co-ordination by counties, districts, and states and in the nation to the end that a united army for prohibition may successfully repulse the attack upon the Eighteenth Amendment.

To this high purpose we dedicate the organizations we represent and ourselves, believing that, with the help of Divine Providence, the cause of prohibition will withstand the attack made upon it and win that final support in the court of public opinion which will assure its permanency.

—Dr. James A. Crain, President.

MISSIONS

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

WHY WAIT UNTIL THE MORNING?

The United States government had been negotiating with Russia for Alaska. One night in March, 1867, the Russian minister at Washington went to the home of Secretary Seward and informed him that the Russian government was ready to sell the territory and that they would sign the treaty the next morning. Secretary Seward promptly replied, "Why wait until the morning?" Whereupon they proceeded to the State Department, summoned the clerks needed, prepared the treaty, and signed and sealed it.

Secretary Seward feared that by morning something would happen which would change the mind of the Russian government and that a few hours' delay would result in the collapse of the entire proposition. His question, "Why wait until the morning?" is pertinent in many things. Untold loss and ruin are constantly coming because of procrastination. People expect to do things sometime, but they put it off.

Innumerable people expect sometime to accept Christ's way of life as theirs, but they are not quite ready. Time passes and they are never ready. They settle down into lives of neglect, alienation from God, and the morbid state which follows such conditions. They are like Felix when he heard Paul "concerning faith in Christ." "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee."

The work of the church and denominational boards is often greatly hindered and many times ruined because Christ's followers put off the things they know they ought to do and expect to do. There are tasks in the church or in denominational work which have been assigned to them and which they expect to do, but they let matters drag along and the work is not done. In many such cases these people stand in the way of others who would have performed the work faithfully and promptly.

Another illustration is in regard to the finances of Christ's kingdom. Money is sacred in that it is necessary in spiritual matters. It always has been. The missionary work of the apostles was not carried on without some money. Owing to the social conditions which exist today, it is more necessary than ever before. The Father created the wealth of the world and intended that it should be used for the establishment of his kingdom of righteousness. The work of the church and of missions in all their forms are so organized that they must have large sums, regularly received. But oftentimes untold loss to the work and hardships to the workers come because people procrastinate in turning over to the church and the Lord's Cause what they expect to. Sometimes they cannot pay their tithes and offerings as promptly as they would like, but many times it is a matter of procrastination.

We are starting a new year in church and denominational work. If the year is what it ought to be, we will not do as did Felix, put off till a more convenient season. If we come to the close of 1933 without regret, our motto must be Secretary Seward's question, "Why wait until the morning?"

SOUTHWEST FIELD

REPORT OF THE GENERAL MISSIONARY

To the Board of Managers,
Seventh Day Baptist Missionary Society,
Ashaway, R. I.

GENTLEMEN:

The time has again come for a summary of the year's work on this field as carried on by your servant, in weakness as of myself, but in the "power of his might."

The results are hopelessly inadequate to the need, and that which has been accomplished has been the work of the Holy Spirit, and in spite of, rather than because of, anything upon my part.

There have been added to churches (our own) seven new members, five Sabbath converts, nine confessions of faith, and a number not definitely known to have been reclaimed.

Three campaigns have had to be abandoned because of lack of funds to go to the work. Plans had been made and dates set; how much of this preparation may be lost I do not know.

The work is the Lord's, and he is able to carry on in spite of all opposition.

The local church while reduced in numbers of resident members shows genuine growth in the graces and knowledge of our Lord, Jesus Christ.

Lone Sabbath keepers have been visited and encouraged in as much as possible, and in spite of financial stringency—perhaps because of it—many encouraging signs may be noted on the field. Pray for us that we may prove more worthy, and that the work of which this is a small part be altogether strengthened and built up.

Respectfully submitted for your consideration,

E. R. LEWIS.

Gentry, Ark.,

December 22, 1932.

NEW YEAR'S GREETINGS FROM THE MILL YARD CHURCH

(While this letter was not written for publication, it is given here because Mrs. Richardson's greetings are to all.)

Mr. Karl G. Stillman,

Westerly, R. I.

DEAR MR. STILLMAN:

The enclosed cheques are for the Missionary Society, being the free will offering from the "Mill Yard" Church.

I have been very busy since I returned home and have not had time to write to all the friends as I would like to have done. Please give my kind regards to all. I look back with great pleasure to my visit with you.

With every good wish, yours sincerely,

GERTRUDE E. RICHARDSON.

Hygeia House Hotel,

37 Warrington Crescent,

London, W. 9,

December 18, 1932.

LATIN AMERICA — A CONTINENT WITHOUT RELIGION?

(Navarro Monza. *World's Youth* (Geneva). October 1932, pp. 254-9.)

Count Keyserling recently spoke of South America as "the most irreligious and anti-metaphysical continent." This is perfectly true; religious feeling and interest in religion are largely lacking in the Latin American countries. This is due in great part to the character of the indigenous population which

is definitely non-religious. Even in countries where the white race predominates, as Argentina and Uruguay, it has been deeply influenced by the Indian non-religious temperament. The Indian never understood either the religious ideas or the sentiments of the early Spanish missionaries; and as time went on, and the missionaries desired to enrich the church rather than to save the soul of the Indian, "the Spaniards wished for gold and they lost God." Great churches and spectacular processions existed alongside immorality in public and domestic life.

Then came the era of revolution, with the assumption of exotic democratic forms of government alien to Latin American experience, leading to a cleavage between political reality and the written constitution, and giving opportunity for political greed and ambition. The whole atmosphere was detrimental to spirituality, and the Latin American today is apathetic and unconscious of religious values.

The first great need of the people is to be awakened to spiritual values, and this must be done through finding the spiritual in the questions which are uppermost in men's minds. . . . Men must be shown that democracy is impossible apart from consciences strong enough to struggle for spiritual liberty. —Taken from *International Review of Missions*.

CALL TO THE MINISTRY

CHRISTIAN EXPERIENCE, CALL TO THE
MINISTRY, AND RELIGIOUS BELIEFS
BY EVERETT T. HARRIS

(Concluded)

4. Nature of Man.

I believe man to be a spirit created in the image of God who is Spirit. Man's physical earthly body is only a dwelling place for his true self—the spirit.

I believe all men are brothers, being created by one Father, thus all peoples everywhere are children of God. We become sons of God in a particular sense when we realize that sonship and enter into that fellowship with the Father which exists in some degree between earthly father and son.

I believe the human soul to be of infinite value to God as Jesus so clearly taught. God is no respecter of persons and one soul is of

as much value to him as another. A man should value his own soul higher than any or all earthly things. "What shall it profit a man if he gain the whole world and lose his own soul?"

I believe man is a free moral agent achieving character by his freedom to choose between right and wrong, good and better. It would seem that circumstances and hereditary tendencies play a larger part in determining one's choices than many suppose, yet the fact that men feel an awareness to responsibility shows there must be freedom to choose. The fact that we ought to take a certain course of action shows that we can. Psychologists tell us that man can direct his attention to a certain extent and thus can influence his immediate conduct, thus changing habits, ideals, and character. Through misuse of this God-given freedom to choose, man has sinned and fallen short of the glory of God. The truth in the beliefs of election and damnation are contained in the influence upon choice of environment and heredity. No man is so far sunk in sin but that the power of God in his heart and the right choice for himself can bring him back. Punishment for sin is not sent upon the sinner; he brings it upon himself. The Father is unwilling that any should perish.

5. Salvation Through Christ.

I believe Jesus Christ sets free from the bondage of sin all who call upon him in sincerity. He suffered and died that death on the cross because of sin, and performed there the office of the High Priest for those who come to God through him. I believe with Paul that "God was in Christ reconciling the world unto himself."

He gave himself as a propitiation for our sins, not to change God but to change sinful men. Christ's revelation of the attitude of God toward men shows that God is not angry and able to be appeased by a sacrifice. Rather it shows him to be ready to forgive, even to providing a way for forgiveness, "For God so loved the world that he gave his only begotten Son . . ." The propitiation was from God to men to break down the bars set up by sin and to bring men back into fellowship with him.

For salvation there must be complete faith and trust in God followed by repentance and turning from sin to right living. Christ calls

forth in us both of these attitudes, and thus mediates to us salvation. By his death on the cross we are able to see sin in all its terrible consequences and to see the love and forgiveness of God manifested. By the loving Christ Spirit entering into our hearts today we are won to him and thus to God. We are not only saved from death but saved to life. Salvation is not complete until we have brought forth fruit meet for repentance.

I believe the most fitting symbol of this change in one's spiritual life to be baptism by immersion, thus following the example of Jesus. I conceive this to be an outward sign of an inward spiritual experience. It symbolizes at once the cleansing from sin and the burial of the old life and rising to the new life in Christ.

6. The Bible.

I believe the Bible is the record of God's progressive revelation of his righteousness and his righteous will toward man. That is, he revealed himself to men as fully as there was disposition and capacity to receive him into human experience. In its conceptions the Bible goes from lower to higher levels of spirituality, reaching its heights in Jesus of Nazareth.

The Book contains the highest ideals and religious conceptions known to men. It should be interpreted in the light of its background and according to its kind of literature. Its teachings are often given in metaphors and the central truth is to be grasped, not the decorations. When the spirit of the word is in harmony with the letter, the Bible should be taken literally. A great scholar has said, "The spirit without the letter is mysticism, and the letter without the spirit is dead." Upon this fact I base my belief in the Sabbath of the Bible, the seventh day of the week. The spirit of the Sabbath can best be contained and retained by the keeping of the Bible Sabbath.

The Bible should be read thoughtfully, thoroughly, and reverently with the help of the Holy Spirit guiding into truth. Read thus, I believe it to be the supreme guide to faith and practice of the individual and of the group.

7. The Church.

I believe in the Church as the visible body of the Christ Spirit at work in the world today. Also that the true Church is made up of those who follow Peter in confessing Christ

as the Son of the living God, for Jesus said, "Upon this rock (faith in Christ) will I found my Church."

I believe the mission of the Church to be to evangelize the world, that is, to present the gospel as given in and through Christ to all men in such a clear and winning way that they must accept or reject it.

One of the chief functions of the Church is to unite those of common belief in such a way as to strengthen their faith, keep them constant, and to increase their effectiveness in spreading the gospel.

I believe the kingdom of God is a spiritual kingdom made up of those who acknowledge allegiance to God, their spiritual King. I believe that kingdom will come gradually to earth but will finally be victorious through the help of the Church.

I believe the two sacraments of the Church—baptism and the Lord's Supper—are valuable means of grace to the one who participates in good faith. These are only outward symbols of an inner experience and have no value in themselves as such. Their value lies in their ability to bring the appropriate spiritual experience, or in a supremely fit manner to show to the world that that experience has already come.

I believe in a threefold significance of the Lord's Supper, namely, that it is a means of showing forth to the world that the one who partakes of it is a believer in Christ—by this act we are confessing Christ before all men. Again, it is the symbol of the Spirit of Christ being taken into the believer and given place there. The growth of our spiritual lives is shown to be as dependent upon the nutritive Spirit of Christ as the growth of the body is upon bread. The wine symbolizes the shed blood of Christ and its atoning power. And finally, it has a forward look to the time when Christ shall come again. "For as often as ye eat this bread and drink this cup, ye do show forth the Lord's death—till he come."

8. Immortality.

I believe in conscious personal existence of the soul after physical death. Recent experiments in psychology have shown that the personality can act independent of the physical self. It is not then contrary to known law to believe the individual lives on after physical decomposition takes place. Indeed as we note more closely the growth of the spirit with its

evident goal of moral perfection and as we know only too well how far short of this we are, it seems only reasonable that a "faithful Creator" will continue the opportunity for development toward the goal.

I base my belief in immortality upon the following points: (a) The nature of God; (b) the reassurance from Christ; (c) the reasonableness of the universe.

(a) The Nature of God.

We who believe in God and name justice as one of his attributes are led to believe in a coming time and place where justice can be meted out. Like Job of old, we see the sun shining on the good and the bad alike. In all fairness we ask, "Does a just God allow vice and crime, which cause suffering unto the third and fourth generation to go unpunished in a manner equal to the damage done? Does a just God allow fidelity to truth and duty, which has been burned at the stake, to go unrewarded?" Our own God-given sense of justice calls for a time and place of final reckoning. This same concept was taught to us by Jesus Christ whom we believe to be a faithful guide.

Another quality in the nature of God which leads us to a belief in life after death is his love, forgiveness, and mercy towards men as revealed by Christ. Granted that God created us, does a creator of children play with them for a while and then utterly destroy them? Even earthly parents are not so heartless. Jesus Christ revealed a God of love, a Creator who cares for that which he has created, even the smallest detail. If God cares for the birds of the air, noting every sparrow that falls, why then should men doubt that he will care for them, meeting their every need?

(b) The Reassurance From Christ.

I believe in life after death because Christ taught that those who believe on him should never die. I believe that he rose again on the third day after his crucifixion and showed himself alive to his disciples that he might strengthen their faith and prove beyond a question of doubt his power over death.

(c) Reasonableness of the Universe.

I believe in life after death because it gives purpose and meaning to life. With this belief we find ordinary men and women living sacrificial lives of service to mankind, suffering for truth and duty, facing bravely today's tasks

and sorrows. Again we find an exalted view of God caring for the same things as men, conserving the values for which men give their lives.

Take away this belief—the universe and all human life lose meaning and purpose. We have left a philosophy of life that leads to chaos—"eat, drink, and be merry for tomorrow we die." I believe in immortality because I believe in God, because I believe the witness of Christ, and because I believe the highest and most fruitful need of men will find satisfaction. "The Lord shall supply our needs according to his riches in glory through Christ Jesus."

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

MINUTES OF WOMAN'S BOARD

The Woman's Board met Sunday, December 18, 1932, at the home of Mrs. G. H. Trainer, Salem, W. Va. Members present: Mrs. George B. Shaw, Mrs. Okey W. Davis, Mrs. Earl W. Davis, Mrs. S. O. Bond, Mrs. Kenneth V. Hulin, Mrs. G. H. Trainer, and Mrs. Oris O. Stutler.

Following the reading of the Nineteenth Psalm, prayers were offered by members.

Minutes of the November meeting were read.

The treasurer gave the following report which was accepted:

Frances E. Davis (Mrs. Okey W.)	
In account with the	
Woman's Executive Board of the Seventh	
Day Baptist General Conference	
<i>Receipts</i>	
Balance, November 13, 1932	\$ 71.17
Harold R. Crandall:	
Onward Movement	27.00
Walworth Helping Hand Society	5.00
Adams Center Ladies' Aid	56.00
	\$159.17
<i>Disbursements</i>	
Karl G. Stillman, treasurer of Mission-	
ary Society	\$ 50.00
Federal tax	.02
Balance, December 18, 1932	109.15
	\$159.17

Salem, W. Va.,
December 18, 1932.

The committee to secure stationery reported that five hundred sheets of paper and three hundred envelopes had been purchased.

The bill for stationery was voted paid when presented.

Voted that the board send seventy-five dollars to the Missionary Board.

Voted that the board send five dollars to the Verona Ladies' Aid—reward in the Central Association for the essay contest.

Correspondence was read from Mrs. N. O. Moore, Riverside, Calif.; Mrs. E. E. Whitford, New York City; Rev. W. L. Burdick, Ashaway, R. I.

Mrs. Stutler and Mrs. Trainer were appointed to consider drafting a model constitution for use in organizing women's societies.

Voted that the dues to the Federation of Woman's Boards of Foreign Missions be paid.

The committee to consider a circulating library gave a report of progress. An article for the RECORDER was prepared by Mrs. Okey W. Davis.

Voted that Mrs. Bessie T. Hubbard represent the Woman's Board at the session of Woman's Boards of Foreign Missions.

The minutes were read and accepted.

Adjourned to meet with Mrs. S. O. Bond the second Sunday in January.

MRS. GEORGE B. SHAW,
President,

MRS. ORIS O. STUTLER,
Recording Secretary.

OBSERVATIONS

BY THE CORRESPONDING SECRETARY
OF THE TRACT SOCIETY

"Daytona Beach—City Limits" welcomed the corresponding secretary mid-afternoon of a perfect day in Florida. Mile after mile of citrus orchard lined the road on either hand of the long stretch through the Indian River district from which are shipped the state's choicest fruits. Golden oranges and deeper hued tangerines, with trees loaded with ripening juicy grapefruit furnish a sight that will long refresh the memory. Among the outstanding ornamental trees and flowering shrubbery lining the highways are the showy Hibiscus and the tropical Bougainvillea.

The week's journey practically encircled the great state which Ponce de Leon, in 1513, searching for the fountain of youth, discov-

ered and thought to be an immense island. The coast line is greater than that of any other state of the Union, extending 472 miles on the Atlantic and 474 miles on the Gulf Coast. The topography, fauna, and flora of this peninsula state make it one of great interest. With its fine climate, shores, interior lakes, and many medicinal springs, it furnishes Americans a choice variety of pleasure and health resorts. Cars from many states were met on the east coast and freshly painted signs pleasingly offer hospitality of homes, villas, inns, and hotels to the tourist. The home of Brother George Main was easily located and its friendly doors were wide open. Here were good friends waiting, together with mail from home. Here were found rest and comfort.

DAYTONA BEACH

To many, Daytona Beach is synonymous with Sunny South, and Florida. For many it furnishes a home free from the rigors of the North in winter, and a pleasant memory in summer. For some weeks it had furnished the secretary pleasurable anticipation: of meeting many friends, and of being the final objective of his missionary itinerary together with a place of final departure for home. In this case, thus far, the pleasure of realization has been ever greater than that of anticipation.

Some early calls were made among various friends; one of whom is the pastor, Rev. Elizabeth F. Randolph, who was found busy organizing the church's resources for a busy winter's work. While for many the season is one of relaxation and recreation, for the pastor of the church it is a season of intensive activity and spiritual service. A series of calls in company with this consecrated young woman revealed the fact that they were not made merely for social purposes. Miss Randolph is not only rendering a service to many from the North—but is going sweetly and helpfully out into the "byways and hedges" "compelling them to come in." Hope, help, and encouragement are carried by her to the needy, and the gospel of Jesus taken in a practical way to some of Florida's "sixty-seven per cent" of unchristian population. It was a privilege to see the love accorded her by little children as she went into these homes, and the light brightening in the faded faces of mothers, tired and discouraged. "In-

asmuch," said Jesus, "as ye have done it unto one of the least of these ye have done it unto me." Many of the church members are appreciative of the service being rendered by their pastor, and are co-operating by furnishing transportation for mothers and little children to get to the Sabbath school and church worship services.

Plans for a new church building are being completed, and practically enough has been subscribed to warrant building. No doubt, early in the year actual building will begin. Meanwhile public services are held in the homes. Thirty-five people met in the cordial atmosphere of Brother Clarence M. Roger's home on Sabbath evening to greet the corresponding secretary and to give interested attention to his message on Love as the Dynamic of the Christian Religion. Many offered prayer, and it was noticeable that a considerable proportion was by young people. On Sabbath morning, December 10, the meeting was held at the Beach House owned by Dr. Josie Rogers and her brother. This house is always, it seems, open to the church for services, and has become a community center for our people. Most generously has it been given for such purposes by its devoted owners. Forty were reported at Sabbath school which followed the morning services where a Sabbath message was presented. The order of worship, which included a well rendered anthem by a choir of young people, was helpful and contributed largely to a spiritual atmosphere. It was good, and for the speaker, unusual, to meet in such a service with the breakers of old ocean pounding the sands on the beach as doubtless they broke at God's creation dawn. The lunch was enjoyed by all who remained for the afternoon meeting. At this service matters of denominational interest were presented and the work of our publications discussed. Much interest was shown. All were glad to have present in these meetings Dr. Herbert N. Wheeler, of the United States Forestry Service, who, accompanied by his wife, is lecturing for a few weeks in the state. The writer had the pleasure of remaining for two nights with these friends in the Beach House. On Sunday morning, while friends in the North were in the grip of snow and ice, a pleasant dip in the Atlantic breakers was enjoyed by two old Herberts. The water was even warmer

than the waters on the Gulf Coast seemed a week earlier.

Sunday afternoon the people gathered again, bringing their lunches. An informal discussion of denominational interests was again entered into before the supper hour, and another message delivered after. These meetings have seemed almost like an associational gathering, because of so many churches being represented. On Monday night a "cottage" prayer meeting and preaching service were held. The public work of the secretary at Daytona Beach was closed at this session with the song, "Blest be the tie that binds." There was a real feeling of regret on his part that this was the closing meeting, lightened only by the pleasure of thinking "Now for home."

Young People's Work

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

MEETING OF THE YOUNG PEOPLE'S BOARD

NOVEMBER 12, 1932

The meeting of the Young People's Board was held at Oberdick apartment, the home of the president, Miss Marjorie Burdick, and her friend Miss Maude Ober. Many of you know Miss Ober, as she accompanied Miss Burdick on her western trip last summer. The event may be divided into three parts, devotional, refreshments, and business meeting.

The devotional part may appropriately be called "Through Nature to God." First we viewed some pictures of inspiring natural scenery. Many of them were western mountain scenes collected by Miss Burdick on her trip last summer.

After prayer by the president and appropriate songs by the group, we were all given an opportunity to participate by giving quotations from the Bible about nature—songs, prayers, or testimonies as to the ways the trees, mountains, rivers, animals, and the natural sciences draw us nearer to God. One said that being out among natural surroundings made it easier to talk to the irreligious about spiritual values. Another opened the Bible at random and found a reference to nature on every page. A third testified that a knowledge of the wonderful workings of the human body creates a

spirit of devotion. Several appropriate Bible quotations were given.

The day was stormy, the leaves were off the trees, the ground was snow-covered, but even "nature in the rough" is inspiring. The impromptu nature of the program made some of our brains creak a little, but I think everyone took part and found the meeting a blessing.

After the devotional meeting, refreshments were served. They were not "light" either. I could have done several hours of physical labor on the strength of that meal, a very acceptable feed for the fifty-mile drive back to Battle Creek after the adjournment.

The business meeting was as follows:

Miss Burdick reported personal letters sent to the associational secretaries, asking them to help in the Young People's work and make suggestions for carrying it on. It was suggested that the secretaries get in touch with their societies at least twice a year.

Plans for the next "Newsbits," a "Trek" number, were discussed.

The president also reported attending a meeting of the Michigan Council of Religious Education, at Flint, Mich.

Mrs. Nettie Crandall, Junior superintendent, reported correspondence with Mrs. H. L. Polan in regard to helps for Junior workers, also that Junior World Fellowship leaflets had been sent to the superintendents.

It was voted to pay the expenses of Miss Burdick to the meeting of the Michigan Council of Religious Education reported above.

It was decided the Christian Endeavor Week plans should be arranged by the members of the departmental groups.

It was voted that we express to Miss Burdick and Miss Ober our appreciation for the luncheon and their hospitality, as well as for the use of their apartment for the meeting.

Rev. and Mrs. E. M. Holston expressed their pleasure in meeting with the board.

Members present: Miss Marjorie Burdick, E. H. Clarke, B. F. Johanson, Miss Virginia Willis, Roderick Moulton, Mrs. Nettie Crandall, Miss Dorothy Davis, Ronald Crandall, Mrs. Bess Boehm, Mrs. Ruby Babcock, L. E. Babcock.

Visitors: Rev. and Mrs. E. M. Holston.

L. E. BABCOCK,
Recording Secretary.

FIRST VERONA SEVENTH DAY BAPTIST CHURCH

PASTOR'S ANNUAL REPORT

(By others requested for publication)

This report covers a period of only five months—July to December 1, 1932. In making this report I wish, first of all, to acknowledge the goodness of God who has guided us by his Holy Spirit, and by whose grace we have received unmeasured blessings. In the second place, the pastor and his family wish to thank the members of the church and all friends for their kindness and considerateness toward us. Such have meant much to us during the days of sickness and readjustments. Profound gratitude as we look back over the past year, and lofty hope as we look forward to the future, should fill all our hearts.

In making this report it is difficult to tell you just how I feel. My last official report was made to this church in January, 1910, nearly twenty-three years ago. It somehow seems as if I had just returned after an extended journey to take up the interrupted tasks, and to begin again to build upon the temple of God. And I am conscious, painfully conscious, that time has wrought many changes. I am not so much impressed by the new faces and by the group of fine young people and children—though these are a joy to the pastor's heart—as I am by the absent ones, by those who have built themselves into the Church of God—a living Church—and then left the work for others to do.

The Church of God is a wonderful building. Each stone in it is related to every other stone. Each stone rests upon the stones of a previous generation of builders. Your fathers and mothers, your grandfathers and grandmothers, have built themselves into this church—God's building—and have left it to you to make your contribution to it. "Take heed how ye build."

There is financial depression, unemployment, and the pinch of hard times among us. These facts only emphasize the need of judicious, intelligent spending. Shortage of funds, or fear of shortage, should not cause us to rob God of his rightful claim upon a legitimate portion of our income. Possibly at no other time has there been a greater need for us all to learn the meaning of Christian stew-

ardship. "Bring ye all the tithes into the storehouse and prove me, saith the Lord."

Some of the detailed work of the pastor may be briefly summarized as follows:

No services were held on three Sabbath days: On August 6, when we met with the De Ruyter Church in a union service of the churches of the Central Association; on August 20, when services were adjourned for the ordination of Leon M. Maltby to the gospel ministry at Adams Center; and August 27, on account of the General Conference. September 10, the pastor and family were in Salem, W. Va., where the pastor preached in the Seventh Day Baptist church. The services here were in charge of Deacon and Mrs. Craig Sholtz when reports of the General Conference were made. These were given by Mrs. Abbie Williams, Mrs. Vie Warner, Mrs. Iva Davis, Mrs. Edith Woodcock, Miss Agnes Smith, Orlo H. Perry, and John Williams.

The pastor has preached sixteen sermons in his own pulpit, and given five addresses elsewhere. The attendance at the morning service has averaged ninety. The pastor has made eighty-five pastoral calls, and, with a single exception, has visited every family in the parish. He has administered three baptisms, received four into church membership, and officiated at one wedding. He taught a class of twenty-one in the Daily Vacation Bible School, and for a major part of the time has taught a class in the Sabbath school, acting as supply teacher. For three weeks he assisted in the revival meetings at De Ruyter while at the same time carrying on the regular Sabbath morning services at the home church.

While the pastor has no thought of reviewing the work of the various departments and organizations of the church, he cannot refrain from commending the splendid work being done in the Sabbath school in all departments—adult, graded, home, and cradle roll. Under capable leadership the Vacation Bible School this year had the largest enrollment in its history. The organized classes are to be commended, not alone for maintaining their class interests through their social meetings, but for their educational and spiritual ideals as presented in their programs, and for the financial support given to the general church activities. The Ladies' Benevolent Society, true to the record of former

CHILDREN'S PAGE

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

A SHEPHERD BOY WHO BECAME KING

1 SAMUEL 16: 1-13

Junior Christian Endeavor Topic for Sabbath
Day January 14, 1933

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

David was out in the fields watching the sheep and apparently Jesse, his father, never thought of him when Samuel asked to see his sons. He was only a shepherd boy and no one but God would have thought of him as king; and yet there are certain characteristics a good shepherd has to have that would help to make a good king. As he watches over and cares for the sheep, what kind of man should he be? Read 1 Samuel 16: 12. What does "ruddy" mean? Is this important for a good king? Why? Is it necessary for a good king to be "of beautiful countenance and goodly to look to"? Why did God not choose Eliab? 1 Samuel 16: 7.

Whatever David did he did the best he could, as shepherd, musician, warrior, or king. He never considered little things to be unimportant. He had characteristics to make those about him love him very much. What things in people usually cause others to love them? We are also told that David "behaved himself wisely." He must have been obedient to God, for you remember it was because Saul was disobedient that he could not continue to be king.

We do not have a king in this country. But how do these things we have been talking about apply to a good President? George Washington and Abraham Lincoln did not know when they were boys that God had chosen them to be Presidents. Neither did David know that God had chosen him to be king. We do not know today what boys and girls God has chosen to be great men and women. Perhaps you are one! We can fit ourselves by doing the little things well now.

GOOD WORKMANSHIP COUNTS

Ned had plenty of spending money and trusted to that to make him popular with other boys. He trusted to his ability to memorize quickly to make him popular with his teachers.

years, are faithfully carrying on the work laid down by others, still making themselves an indispensable, dependable part of our church and community life.

It is a source of satisfaction to find the Young People's Club, organized some twenty-five years ago, during my first pastorate, still filling a need in the life of the young people. The Advisory Board, created by the new constitution, holds regular monthly meetings. It is our hope to make this a vital board in our church life—not by creating new committees, or any new machinery, but by making it a real advisory board, a sort of clearing house in which our problems may be discussed, and through which we may be led to visualize our church work, in its varied departments and organizations, as a whole. I would be thoughtless, indeed, if I did not commend the choir and choir leaders for the splendid music they have provided for our services. This service has not been rendered without sacrifice and effort on the part of all. The rehearsals have been maintained only at considerable inconvenience to all. They have meant long drives with drain upon time and strength. Especially is this true of those who have family cares and small children in the homes.

In closing, let me say, it is a good thing to give thanks for all the manifold blessings. We have a way of taking everything for granted. Such means the death of gratitude, for real thankfulness arises from the conviction that we who are entitled to nothing have received everything. Let us thank God publicly as well as in our private devotions. It is a good thing to thank God for negative mercies. Life may be hard at times, but all of us have received from life more than we deserve. Let us thank God for the dreams and hopes of the glory that shall yet be. The spirit of thankfulness is contagious. It is a good thing for ourselves; it is a good thing for others. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Submitted by your pastor in faith and love,

Verona, N. Y.,

A. L. DAVIS.

December 4, 1932.

I would not give a farthing for a man's religion if his dog and cat are not the better for it.—Rowland Hill.

Both of these plans seemed to succeed so well that one afternoon Mr. Brown, who was one of his teachers, heard him say to Jack, "What a chump you are! You don't make any effort to become popular. You just peg away at your lessons, content with the friendship of a few boys for whom you've done good turns." The next morning in class Mr. Brown told the story of a toadstool that grew up overnight and said boastfully to a little acorn that had just sprouted, "See what I've done overnight while you—you poor, slow thing—have been weeks in just getting your head above ground." "Early the next morning," continued Mr. Brown, "a passer-by touched the toadstool with his foot and its life ended, but the little acorn grew and grew into a splendid tree."

Ned's face flushed. "He means me by that toadstool," he thought, "maybe Jack's plan of slow and steady advancement is best."

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I enjoy the Children's Page in the SABBATH RECORDER. I had a happy Christmas and hope you did, too. Grandma Langworthy and Uncle Edson came to our house for Christmas. We had a nice time. I received a lot of lovely presents.

We had a little gray kitten, but the cow stepped on it so we got another one. It is white with a black tail. It is just as pretty as the other one and we like it just as much, too.

Here is something I made up about my little brother:

MY BROTHER

Leland is my brother;
He never is a bother.
He has a round little nose,
And some pink little toes.
His hair is brown,
And he is a clown.
His teeth are white,
He sleeps at night,
And plays outdoors;
My! how he explores.

Love,

MARTHA LANGWORTHY.

Alfred Station, N. Y.

DEAR MARTHA:

I was delighted to receive another fine letter from you, one of my dear nearby friends. How I did enjoy your tribute to that darling little brother of yours. I love him dearly, too.

A short time ago I had the pleasure of holding him on my lap while your father and mother were busy, and he surely was as good as gold. Ask him if he remembers. I agree with you that "He never is a bother."

I am glad you had such an enjoyable Christmas; that was the kind we had, too. We were entertained at dinner by Mr. and Mrs. S. W. Clarke and family at Independence, and enjoyed every minute of the time. We were well remembered with Christmas gifts, too. I am sure you had the nicest of dinner guests. We took dinner with them today at our church annual meeting.

I'm sorry you lost your little gray kitten but glad that you have such a pretty little white one. I hope nothing will happen to this one. Mrs. Cow must watch her steps better.

Very sincerely your friend,

MIZPAH S. GREENE.

P. S.—I am pleased to have you read this week the following true story from one of the friends of children, Miss Lois Fay:

DRUNKEN BEES

Near our home is a colony of bees, which usually gather honey from flowers near and far.

One day in August some of these bees found there was some stale fermented honey in empty hives piled near the house.

Perhaps you do not know that bees have scouts, which go out looking for food. A scout bee found a tiny hole into the pile of hives and went and told her sister bees she had found a lot of food. Then a swarm of them followed her lead, and filled themselves with what they thought was a rich discovery, which made them very happy. They flew around in great glee for a while; then alas!

The fermented honey worked as all intoxicants do. After a jolly spell, they began to get really drunk. They fell in the grass; they couldn't get home, and they groped around feebly and blindly; when night came on, there were hundreds that couldn't find the shelter of their own comfortable home.

The next morning they were all dead or dying. As I stood looking at them I thought how drunken human beings appear in God's sight, when they drink stale, fermented liquor. First they feel jolly, then they feel dazed, then they die. And God pities them, for he has inspired his prophets to say, "Why will ye die?"

We may be truly happy that we have learned to leave the way of death and walk in the way of life.

LOIS R. FAY.

Princeton, Mass.,

November 30, 1932.

COMMEMORATIVE SERVICE AT NORTONVILLE, KAN.

Sabbath night, October 8, the Nortonville Church celebrated the seventy-fifth anniversary of the coming to Kansas of Seventh Day Baptists, with a brief commemorative program. Of the original company, Mrs. Hannah Vandenburg, of Nortonville, and Mrs. Addie Randolph, of Boulder, are the only survivors.

Deacon Jesse Maris presided, and the following program was presented:

Song — "Faith of Our Fathers"—Congregation.

Early History of "Gopher Street," afterwards known as "Seventh Day Lane"—Mrs. Fred Maris.

Solo—"Love's Old Sweet Song" — Ansel Crouch.

Reminiscences of the Early Days — Mrs. Hannah Vandenburg.

Duet—"When You and I were Young Maggie"—Allie and Bernice Stephan.

Song—"He Leadeth Me"—Congregation.

Closing Prayer—Pastor Osborn.

Cecil Stephan with his cornet, Herbert Crouch with his violin, with Doris Stephan at the piano, added to the pleasure of the program.

EARLY HISTORY OF "GOPHER STREET"

BY MRS. FRED MARIS

Those of the present generation have missed some of the thrills of us older ones in sitting around the firesides in our homes and listening to the tales of early days on the prairies of northeastern Kansas. Tales of the days of Quantrill's Raid; the operation of the "underground railway," used in helping slaves north to freedom from slavery; of "grasshopper" year, when every green thing was eaten by the grasshoppers which came in swarms so thick one could not see the sun; tales of the beauty of the prairies in the spring with the lovely wild flowers in full bloom, of the hot, withering winds of summer and the icy ones of winter, of the years of want and the years of plenty—all these more interesting than any book written.

Having among these early settlers a grandfather, a grandmother, father, mother, uncles

and aunts, and later a father-in-law and mother-in-law, I have become familiar with these tales, but they have not lessened in interest because of familiarity.

In the fall of 1857 came the first colony and settled on what is called the "Seventh Day Lane," but at one time was called "Gopher Street." This first colony was from Ohio, and was composed mainly of Friends, called Quakers by many people, among which were included Isaac Maris and his brothers, Joseph and Caleb. Isaac Maris in writing of this trip tells of their leaving their Ohio home and coming by train to Alton, Ill.; then by steamboat down the Mississippi to St. Louis; then by train to Jefferson City, Mo.; which was the western terminus of any railroad; then by steamboat up the Missouri river to Leavenworth. The river was low and at times the passengers had to go ashore and walk a mile or two to lighten the ship so it could get over the sand bars. After reaching Weston, Mo., the remaining fifteen miles to Atchison was in a hack drawn by four mules. A drunken driver, who insisted on driving over stumps and logs, made the riding anything but smooth.

At that time Atchison was very small, consisting of only a few business houses along the river. From there the remainder of the trip was made on foot to the Ocena postoffice, located two miles north of Pardee. The quarter section of land, now the Maris homestead, was bought of A. S. Speck who sold his claim on it for \$150. There is now a little burying ground on the back of the farm with some twenty graves. Dennis Saunders and S. P. Griffin passed through this locality while on a prospecting tour through Kansas in the spring of 1857.

The second colony, which included our Seventh Day Baptist ancestors, came from Farmington, Ill., and with few exceptions settled on the Lane. They were Dennis Saunders and wife and daughter, Chrysanthia; Joshua Wheeler and wife and son Charles and daughter Addie; Mrs. Anna Butin, son Charles and daughter Alma; Lyman Saunders and wife; Joseph Wheeler; David Stillman and wife; Samuel Petty and wife and son Truman and daughter Hannah. These were all formerly from New York and New Jersey except Joshua Wheeler and wife, who were both from England. The first baby born in this colony was the daughter of David and

Electa Stillman, now Margaret Hummel of Boulder, Colo. L. M. Clark settled near Emporia and he and Melworth Stillman were there when the town was laid out. Mr. Stillman soon after took up land near Council Grove and J. L. Stillman a claim near Topeka, but eventually the three men came back, settling on the Lane.

As this second colony left Atchison and wended their way out on the prairie, looking for their new homes, it began raining and darkness fell. They were rather a disconsolate company as they took refuge for the night in a little log cabin down in the woods, now owned by Dennis Stillman near the Nolting farm. The cabin had been previously occupied by a bunch of hogs which through the night clamored for admittance. Nineteen of the settlers occupied the cabin; a few preferred to sleep in their wagons.

(Continued next week)

OUR PULPIT

HOW CHANGE CONDITIONS?

BY REV. E. ADELBERT WITTER

Scripture Lesson—Psalm 137.

Text—Joshua 1: 5-7.

The picture found in our morning lesson is one of discomfort and great sorrow of soul. Why this condition?

The children of Israel were in bondage. Away from the joys and comforts of their former condition in Palestine, they were cast down in spirit. They were suffering great despondency of soul. They were feeling deeply the want of encouragement that came from their temple service. They could not sing. They had the blues. There are none of us who cannot realize from personal experience how hard it is to sing when suffering from the blues. With despondency born of discouragement it just won't sing.

Do you know that deliverance did not come, freedom was not had till they through faith learned to sing the songs of Zion in Babylon? When they took their harps from the willow trees and awoke the chords of hope and confidence found in the songs of Zion, then it was they began to experience the change that led to desired deliverance.

Read the ninety-fifth Psalm and note the change of tune and spirit. "O come, let us sing unto the Lord: let us make a joyful noise unto the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms, for the Lord is a great God, and a King above all gods."

Our text, Joshua 1: 5-7, says, "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage; for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee; turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest." Here God is speaking to Joshua of an essential need, be strong. Be very strong. Be full of courage. Have faith in yourself. Have faith in God. Exert yourself to the uttermost to accomplish the end sought. A doctor had a very fine team of driving horses. A neighbor had a choice team of Shetland ponies. One day they made a wager to see who could drive his team around a certain piece of country quicker than the other. The start was made, one going one way and the other over the designated road. The driver of the Shetland ponies kept talking to the ponies and urging them along with, "You can do it if you will," as he tapped them with the whip, and they did it.

In this same manner God was encouraging Joshua, "There shall not a man be able to stand before thee," and there was not. One condition was laid upon him, "Only remember to do according to all the law, which my servant Moses commanded thee."

Great was the task that lay before Joshua. To encourage him he had knowledge of all the wonderful things God had performed for Israel as he brought them out of Egypt. Surely, with this background Joshua ought to be strong as he pushed forward in the task assigned him. He was. We never see him faltering.

In many places there is found in the Christian Church an urgent desire for a religious awakening. Like Israel, the people have been

DENOMINATIONAL "HOOK-UP"

ANDOVER, N. Y.

worshiping at the shrines of false gods—the false god of mammon, the false god of business, the false god of pleasure, amusement—with disregard of things sacred. The Church dare not stand aside and whisper peace to itself or the nations. Only a national turning to God in repentance, seeking his divine forgiveness can restore spiritual healing and health.

No social or political revival can come out of spiritual destitution, and no national awakening can arise out of religious indifference. As we see the present world condition and recognize the need of the hour, the question awaiting our answer is, will we, with faith and reliance upon God, put on the Christian armor and go forward in the strength which God supplies?

As a church, as a people, we are standing at the cross roads. There is need of physical improvement. There is need of increased financial support of the church and of the denominational work. The greatest need is a sense of our personal need of God and a dependence upon him.

I just wonder how deeply we feel our need of God in the tasks of each day. The question that presses itself home upon my soul, because of existing conditions, is, do I want to see conditions improved? Out of this grows another question that is very insistent. How much do I want to see conditions improved? What am I willing to do that conditions may be improved? Am I willing to take up a daily reading of some portion of Scripture, a daily season of prayer and meditation with God, that I may know him and the lead of his Spirit more fully? Upon our answer to these and kindred questions depends the change or want of change in conditions for the future.

A complete surrender of self to the lead of the divine Spirit, and a persistent observance to observe to do all that the Lord has commanded for the furtherance of his kingdom will surely work such a change in world conditions that the songs of hope and of deliverance will be vibrating through the heavenly ether instead of the dirge and songs of despair that break upon the listeners everywhere today.

Walworth, Wis.

On Sabbath afternoon, December 24, a very impressive Christmas service was held, the same service having been carried out in the morning at Independence. "Christmas Through the Centuries" was the title. The pastor developed the history of Christmas from the beginning of its observance on through the ages to the present time, and carols were sung by the choir and congregation appropriate to the different periods and countries. The following topics were thus brought out in Scripture, description, and song: Christmas Through the Ages; the First Christmas Day; Christmas in the Early Church; Christmas in Old Europe; Christmas in the Middle Ages; Christmas in the Protestant Church; Christmas in the Last Century; Christmas in 1932. This service was followed by appropriate readings and exercises by members and classes of the Sabbath school.

CORRESPONDENT.

DE RUYTER, N. Y.

The young people of the Seventh Day Baptist Church met at the parsonage and organized a Christian Endeavor society, with Miss Martha Gates as president and Miss Marjorie Burdick as secretary. The meetings will be held on Sabbath evenings preceding the weekly prayer meeting of the church.

CORRESPONDENT.

ALFRED STATION, N. Y.

The Christian Comrades recently put on a short play, "The True Meaning of Christmas," and led in a New Year consecration service, on the last Friday evening of the old year. Special numbers of music, and a discussion of four topics, followed by consecration prayers made the program of real spiritual value to all present. This same class, to the number of twenty, enjoyed a Christmas party at the home of their teacher, Mrs. Van Horn, on Monday evening.

CORRESPONDENT.

BROOKFIELD, N. Y.

The Junior Christian Endeavor society of the Seventh Day Baptist Church went to the homes of several elderly people and shut-ins on Christmas eve, singing carols. The people favored in this happy way seemed to deeply appreciate the music.—*Courier*.

RIVERSIDE, CALIF.

Riverside Seventh Day Baptist Church is taking on new courage since our former beloved pastor, Rev. E. S. Ballenger, has accepted the unanimous call of this church to serve as our pastor. During the ten months since Pastor Hargis went to Jamaica, Mr. Ballenger has stood steadily by, preaching the first Sabbath in every month, attending the prayer meetings, the funerals, marriages, visiting the sick, adjusting necessary church matters, in fact being really a pastor.

Riverside has had some winter this December—snow one day. CORRESPONDENT.

ALFRED, N. Y.

The university library has recently acquired a copy of "The Invasion" by Janet Lewis. Janet Lewis is the daughter of Dr. Edwin H. Lewis, A. U. 1887. She is now Mrs. Janet Lewis Winters of Palo Alto, Calif.

"The Invasion" is a most interesting historical novel portraying the early history of the Great Lakes country, beginning with scenes of Indian life and the coming of the first traders into the region of St. Mary's and the Sault, and describing the blending of the Indian and the English cultures of that pioneer life.

The author shows great familiarity with the country and the characteristics of the early settlers and has a deep sympathy with the moral and spiritual elements in the characters of the Indian and pioneer settlers, whose blending life played so large a part in the developments of north Michigan. Her versatility in Indian lore, superstitions, and traditions, as well as in early history, add charm to this beautiful book.

Many of the friends of the Lewises will have a double pleasure in reading it.

—Boothe C. Davis, *The "Sun."*

NORTH LOUP, NEB.

On Friday evening, November 25, a fair-sized crowd assembled at the church to enjoy the colored-chalk illustrations given by George Clement, son of Mrs. G. G. (Jennie Bee) Clement.

With Mrs. Ava Johnson at the piano, Mrs. H. S. Warren at the organ, and Miss Ruth Babcock playing the violin, appropriate selections, both instrumental and vocal, with modulations, accompanied the artist through

out the evening. Thus the descriptions were given in song rather than spoken.

"Buona Notte" (Nevin) followed by "Faith of Our Fathers," sung by Mrs. Esther Babcock, Alice Johnson, Arch Moulton, and Dell Barber, was portrayed in color as the artist reproduced our own church building.

"Traumerei" (Schumann) with "Let the Lower Lights Be Burning," sung by Catherine Greene, Margaret Sayre, Ralph Sayre, and Claude Barber, was pictured by a small sail boat driven on the waves striving toward the light-house on the shore.

"Ave Maria" (Schubert) and "Sunshine on the Hills," sung by Miss Mary Clement, were given as the shadows in the valleys contrasted with the last glow of the evening sun lighting the distant hilltops.

"Venetian Love Song" (Nevin) was followed by "Ninety and Nine," sung by Miss Ruby Babcock, as the artist gave us his interpretation of the Good Shepherd with his crook as he searched through the night for the sheep that was lost.

"After Sunset" (Pryor) was played, then the "Old Rugged Cross," as a trio, was sung by Catherine Greene, Maxine Johnson, and Margaret Sayre, and three crosses appeared on the hills, the central one supporting a likeness representing the crucified Christ.

"Perfect Day" (Carrie Jacobs Bond) was followed by "Day Is Dying in the West," then "Now the Day Is Over," sung by the double mixed quartet as the artist painted for us the pathway leading to the distant church whose spire was outlined against the rosy-tinted clouds in the twilight.

As each picture was completed, colored lights were thrown onto the easel, varying the scenes from daylight, through the rosy tints of twilight, into the darkness of night with the cheery lights shining in the windows. The illustrations were exceptionally well done and the lighting was very effective. The music, modulating from one selection to another, was well chosen, sometimes soft, sometimes louder to fit the changing scenes. Someone remarked that the message thus given with pictures and songs was as impressive as many sermons.

George Clement, a young farmer, grand-nephew of Rev. James H. Hurley, is one of our own young men. Surely he has a God-

given gift and a willingness to share it with others.

F. B. M.

PLAINFIELD, N. J.

The Plainfield Church observed the Christmas season with a beautiful and impressive Christmas candle lighting service Friday evening, December 23, given by the children of the primary and junior departments of the Sabbath school. The service on Sabbath morning, December 24, was in the form of a Christmas cantata by the choir with a short sermon by the pastor. The Sabbath school hour also was given over to a Christmas program.

On the evening of December 28, a get-together supper was held in the church in honor of our young people who were home for the holidays. Many of our young folks are attending college or teaching, and it is a joyous occasion when they can meet with us. The program following the supper was given by them. It consisted of college songs and yells and speeches on the subject, "What the Coming of Christ Has Meant to the World in Music, Art, Law, Literature, and Peace."

The Commission of the General Conference was held in the Seventh Day Baptist Building, December 27 and 28. All members were present.

Pastor Bond has been elected president of the Ministers' Council of Plainfield. He spoke in the First Baptist church of New Market at the Week of Prayer service on the evening of January 3.—Contributed.

Religious Education

REV. ERLO SUTTON
Director of Religious Education
Contributing Editor

DIRECTOR'S QUARTERLY REPORT

The director of religious education submits the following report for the quarter ending December 18, 1932:

No field work has been done during the quarter; however, the director has found enough to keep himself occupied with other lines of work. Letters have been written to all churches or Bible schools where it seemed at all possible to hold a Vacation Religious Day School. This was an effort on his part to get some kind of a reply as a basis for future work along this line. In some cases

second, and even third, letters have been sent out. In all thirty-six replies have been received which is a larger number than usual. From the replies received a report of the Vacation Schools for 1932 has been compiled.

The material for the *Helping Hand* for the first quarter of 1933 was completed and mailed during the early part of the period for which this report is made, and material for the second quarter of 1933 is nearing completion, nine lessons having been completed.

Numerous articles have been written for the Department of Religious Education in the SABBATH RECORDER. An effort is being made to use this department continuously for the next several months.

Only four public addresses have been delivered during the quarter, one at the regular Sabbath service of the Milton Church, one at the Sabbath morning service of the quarterly meeting of the southern Wisconsin and Chicago churches, held at Albion in October, a temperance address at the regular Sabbath service in Milton Junction, and an address on young people's work at a Rock County Christian Endeavor Rally held at Clinton, Wis.

Respectfully submitted,

ERLO E. SUTTON, *Director.*

REPORT OF VACATION RELIGIOUS DAY SCHOOLS FOR 1932

During the summer of 1932, according to reports received, only seventeen Vacation Religious Day Schools were held. Perhaps this was due largely to economic conditions. Not only was the Sabbath School Board unable to give financial aid to any extent, but many churches seemed unable to finance their own schools, while others seemed to lack local leadership.

Schools were held in the following communities with supervisors as indicated: Albion, Wis., Gladys M. Sutton; Alfred Station, N. Y., Mrs. E. D. Van Horn; Berea, W. Va., Ada Keith; Boulder, Colo., Mrs. O. S. Rasmussen; Denver, Colo., Mrs. Mildred Jeffrey; De Ruyter, N. Y., Theodore J. Van Horn; Dodge Center, Minn., Mrs. Kimball; Farina, Ill., Clara Tappe; Milton, Wis., James L. Skaggs; Milton Junction, Wis., Caroline Fitz Randolph; New Market, N. J., Neal D. Mills; Nile, N. Y., Louise Undylse; North

Loup, Neb., Marcia Rood; Nortonville, Kan., Edith Lanter; Shiloh, N. J., Leon M. Maltby; Walworth, Wis., Minnie Godfrey; White Cloud, Mich., Nettie Fowler.

The supervisors of all the schools were well qualified for their work. Many of the teachers were not trained for such work, but on the whole the work done seems to have been of a high order. With one exception it seems that children from other homes than Seventh Day Baptists attended these schools as well as the children from our own homes. Many of those from these homes had no church or Bible school connection.

No individual supervised more than one school which is unusual. The reports show that eighty-five persons served as teachers under these seventeen supervisors. Nine supervisors received small salaries for their services, and twenty teachers received small sums of money for their work. The total cost of these schools including salaries of supervisors, paid supervisors by the communities and Sabbath School Board was about \$650.

There were enrolled in these seventeen schools 940 children and young people grouped as follows: kindergarten 182; primary 315; junior 295; intermediate 137; high school 37; not grouped 74.

Other schools may have been held, but if so, reports were not returned, and therefore cannot be included in this report.

ERLO E. SUTTON.

MARRIAGES

MAXSON-MARVIN.—At the Seventh Day Baptist parsonage, Salem, W. Va., December 14, 1932, by the pastor, Rev. Geo. B. Shaw, Jesse Elton Maxson and Edna Florence Marvin, both of Salem.

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.)

CHESTER.—At the Westerly hospital, Westerly, R. I., November 11, 1932, Mrs. Elizabeth York Chester, widow of Albert L. Chester. She was eighty-four years of age. She was the daughter of the late Benjamin and Prudence (Bliven) York and was born in Wes-

terly, November 22, 1848. On November 17, 1866, she was united in marriage with Albert L. Chester. Mr. Chester died in 1906.

Mrs. Chester had been a member of the Pawcatuck Seventh Day Baptist Church for many years. She loved her church and during her illness of nearly three years her interest did not wane. She was a charter member of Phebe Greene Ward Chapter, D. A. R.—her mother being an original daughter of the Revolution. She was also a charter member of the Westerly Historical Society.

The devotion of her nieces throughout her long illness could not have been exceeded by children of her own, had there been any. Besides her nieces and nephews, Mrs. Chester is survived by a sister, Mrs. E. C. Brown of Westerly.

Farewell services were held at the Gavitt Home on November 14. Rev. Clayton A. Burdick, D.D., pastor *emeritus*, and Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church, officiated. Interment was at River Bend Cemetery.

H. R. C.

CHRISTENSEN.—Jo Ann, daughter of Edward and Gladys Christensen, was born December 19, 1932, and slipped away Christmas day. Her death was due to cerebral hemorrhage.

Many relatives and friends share in the keen disappointment and sorrow of her parents.

Services were held from the home near Arcadia, Neb., Monday afternoon, December 26, by Pastor Hurley S. Warren. Interment was in the North Loup cemetery.

H. S. W.

CROSLY.—Emma Bowen Glaspey, daughter of Henry W. and Sarah Ayers Glaspey, was born October 1, 1846, near Shiloh, N. J.

February 4, 1868, she was married to Barzalla Crosley. The children were Henry L., Edmond G., Myrtle, and Stella. In 1870 they moved to Walworth, Wis., and in 1871, came to Farina which has since been the home with the exception of a short period spent at West Hallock. Mr. Crosley died in 1919. Mrs. Crosley and her daughter Stella remained upon the farm until the infirmity of Mrs. Crosley led them to move to the farm home of her son Edmond, where she died December 3, after a very short illness. She is survived by her son Edmond; her daughter Stella; eleven grandchildren; nine great-grandchildren; one brother, E. M. Glaspey of Nortonville, Kan.; one sister, Harriet Glaspey of Zion, Ill. As a young girl she was baptized and joined the Seventh Day Baptist Church at Shiloh and upon her arrival at Farina became a member here. Throughout her entire life she was a consistent worker in the church and Sabbath school, and after other interests had dimmed she delighted in having the Bible read to her. She believed in prayer and the beauty of her prayers was often remarked upon.

Funeral service at the Seventh Day Baptist church Monday afternoon December 5, was conducted by her pastor, Rev. C. L. Hill, and burial was made in the Farina cemetery.

C. L. H.

NASH.—In Westerly, R. I., October 14, 1932, Mrs. Ruth Saunders Nash, in her eighty-ninth year.

Mrs. Nash was the daughter of Samuel and Amy K. (Greene) Saunders, and was born February 24, 1844. On June 15, 1869, she was united in marriage with Nathan E. Nash. To this union were born three sons: Irving, Arthur N., and Willie. Of these only Arthur survives his mother. The husband and father died many years ago. The home of mother and son always had been together until she was called away.

Mrs. Nash was baptized when young and had been a member of the Pawcatuck Seventh Day Baptist Church for many years. She was a regular and interested attendant of the morning service and the Sabbath school as long as she was able. She also was a faithful worker in the Woman's Aid society. Mrs. Nash was conscientious and steadfast in her stand for truth. She is greatly missed by the son and his wife in the home where she was faithfully cared for, and by her many friends.

Farewell services were held at her late home, 27 Elm Street, on Monday afternoon, her pastor, Harold R. Crandall, officiating. Interment was in River Bend Cemetery.

H. R. C.

Sabbath School Lesson IV.—January 21, 1933

JESUS FORGIVING SIN—Mark 2: 1-12.

Golden Text: "The Son of man hath authority on earth to forgive sins." Mark 2: 10.

DAILY HOME READINGS

January 15—A Man Forgiveness. Mark 2: 1-12.

January 16—A Woman Forgiveness. Luke 7: 40-50.

January 17—A Ground for Forgiveness. Matthew 6: 5-15.

January 18—Confession and Forgiveness. Romans 10: 6-15.

January 19—Conditions of Forgiveness. 1 John 1: 1-10.

January 20—A Prayer of Forgiveness. Psalm 25: 11-22.

January 21—The Joy of Forgiveness. Psalm 32: 1-7.

(For Lesson Notes, see *Helping Hand*)

One of the biggest worries today is whether you are going to get ninety days from the banker or the judge.—*Pathfinder*.

Of what shall a man be proud if he is not proud of his friends?

—Robert Louis Stevenson.

RECORDER WANT ADVERTISEMENTS

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

Cash must accompany each advertisement.

FOR SALE—Good pop corn in 5 and 10 pound bags at 5c per pound. Club orders of 100 pounds or over at 4½c per pound to one address. Japanese Hullless, Dynamite and Spanish Rice. State kind. 95% pop guaranteed. Address, Pop Corn Center, North Loup, Neb. 1-3-3w

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

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

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COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

DENOMINATIONAL CALENDAR AND DIRECTORY FOR 1933

Send 25c and get one postpaid. Especially valuable to those living away from church privileges. Attractively bound in Leather-Glo cover and tied with silk cord.

AMERICAN SABBATH TRACT SOCIETY,

PLAINFIELD, N. J.

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.
Recording Secretary—Paul C. Saunders, Alfred, N. Y.
Corresponding Secretary—Courtland V. Davis, Plainfield, N. J.
Treasurer of General Conference—James H. Coon, Milton, Wis.
Treasurer of the Onward Movement—Harold R. Crandall, Westerly, R. I.

COMMISSION OF THE GENERAL CONFERENCE

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.
Representative of the Missionary Society—William L. Burdick, Ashaway, R. I.
Representative of the Tract Society—Corliss F. Randolph, Maplewood, N. J.
Representative of the Sabbath School Board—A. Lovelle Burdick, Milton, Wis.

AMERICAN SABBATH TRACT SOCIETY

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Recording Secretary—Courtland V. Davis, Plainfield, N. J.
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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Corresponding Secretary—Walter L. Greene, Andover, N. Y.
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Northwestern—Mrs. Jay W. Crofoot, Milton, Wis.
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Washington Union—Mrs. Lillian Crichlow, Washington, D. C.
Jamaica—Mrs. Gerald D. Hargis, Jamaica, B. W. I.
European Field—Mrs. Gertrude E. Richardson, London, Eng.

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We pause beside this door:
 Thy year, O God, how shall we enter in?
 The footsteps of a child
 Sound close beside us. Listen, he will speak!
 His birthday bells have hardly rung a week,
 Yet has he trod the world's press undefiled.
 "Enter through me," he saith, "nor wander more;
 For lo, I am the Door."

—Lucy Larcom, In "Quotable Poems."

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