

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.
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Term expiring in 1934—George B. Shaw, Salem, W. Va.
Term expiring in 1935—Claude L. Hill, Farina, Ill.
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President—William M. Stillman, Plainfield, N. J.
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 The Memorial Board acts as the Financial Agent of the Denomination.
 Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

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(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
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Our Prayer

OUR Father in Heaven: Hallowed thy Name would be in all our hearts, were we to give thee first place in all our lives. We acknowledge thy love so great toward us that we can never praise thee as we ought or thank thee as we would. We are the recipients of thy grace every moment we live. Like the sands of the sea thy blessings surround us.

Grant that we may manifest our appreciation of these tokens through a helpful response to the needs of men in sorrow, suffering, and desperation about us on every hand. Them would we help with cheerful smile, encourage with sympathetic word, and lift with friendly hand. For his sake, who said—"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." Amen.

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(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

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WHOLE No. 4,586

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

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

L. H. NORTH, Business Manager

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less expressly renewed.

Real Friendliness Said "the wise man" (Proverbs 18: 24), "A man that hath friends must show himself friendly, and there is a friend that sticketh closer than a brother." This world is no place for recluses and our many methods of communication make the way open for real friendliness. Who of the radio fans but feels the friendlier towards his fellows after the Seth Parker hour with its homely atmosphere? One of the most valuable by-products of last year's depression is the spirit of friendliness seen openly manifested on the streets and in the willing "sharing" among rich and poor.

Nothing is truer than the sentiment expressed that if one is to have friends he must show himself friendly. A sympathetic attitude toward others, the appreciation of their joys and distresses, together with a cheerful carrying of one's own heavy burdens, insure friends amid all circumstances of life, especi-

ally if a man's friendliness has at its foundation an abiding and real faith in the "friend that sticketh closer than a brother." Such a trust gives one assurance and carries him forward hopefully in trying circumstances and among people whose courage falters because they are not upheld by any such faith. The joy and strength of the Christian life come when we follow Christ, the Friend who "sticketh closer than a brother." From the heart of Africa comes a testimony of a new convert—"the trail is hard and tangled, but there is a Man ahead of us." When we are tempted to doubt and falter, it is well to strengthen our hearts by the recollection that this great, sympathetic Friend knows our difficulties and is still going "ahead of us." "Surely he hath borne our grief and carried our sorrows." Encouraged and warmed by such assurance, it is not a difficult matter for us to show a friendly spirit, so much needed and generally appreciated.

The Baptist Discontinued The SABBATH RECORDER's worthy contemporary, the Baptist, has been compelled by the pressure of the times to discontinue its publication. Financial difficulties proved unsurmountable and arrangements have been made to discontinue and merge itself with the *Christian Century*. The Baptist is the successor to the *Standard*, and for some years has been the liberal exponent of the Northern Baptists. Its many friends will miss its bright and cheery appearance in their mail and regret losing its optimism and helpful presentation of truth. For some time it has been published semi-monthly instead of every week. The RECORDER regrets the misfortunes of this good paper, but realizes the conditions necessitating its discontinuance. Very few, if any, religious journals today are paying their own way; they are dependent, as the RECORDER is, upon heavy denominational help or other subsidy.

The merger with the *Christian Century* seemed to be the best way out by the company responsible for the Baptist. It seems to be the natural and happy solution to the *Christian Century* whose editor, in extending a most hearty welcome to the Baptist's readers, says that apart from friendly relationships existing with the editorial staff, the "identity of the religious and journalistic ideal has always characterized the two papers, the

one serving the Baptist denomination, the other with no denominational restraint or predilection of its own." While regretting that the Baptist had to give up separate existence, the *Christian Century* feels that the merger will fulfill a still larger mission than either alone could do. We do not feel quite that way, however, believing the Baptists will suffer a distinct loss by the discontinuance of this publication. Dr. Robert A. Ashworth, editor of the Baptist, becomes a contributing editor of the *Christian Century*.

This merger is of special interest to the most of SABBATH RECORDER readers as a reflection upon the conditions of today and as an indication of the trend of the times.

"Re-Thinking Missions" A history making document was given to the public some weeks ago when the formal report of the commission appointed by the Laymen's Foreign Inquiry to study missions in the Far East was first released. Since then the report has been published by Harper Brothers in a book entitled "Re-Thinking Missions." If the flood of comment, criticisms, and reviews is to be taken as an index to the importance of the pronouncement of the commission's findings, the document is of grave significance to all concerned.

The method of early release that gave wide publicity to the more critical and striking findings may be seriously questioned and no doubt has prejudiced many against the real intent and interest of the report. A careful reading of the book gives one a much fairer and more favorable impression than some of the earlier reviewers and commentators do.

That missions were not accomplishing all that the boards and supporters at home hoped for, or that radical changes and improvements were desirable and imperative, no informed promoter of missions would deny. The report of the commission ought to help American missionary boards in solving some of the problems confronting them. That the commission has unearthed any bad condition is not true; that it has given to the public information of value, and in a challenging way, is a matter of congratulation. The chief danger of the report, however, lies in a superficial reading and evaluation. Many, from such a reading, may easily be led to think missions

have outworn their usefulness and are no longer worthy of support. No casual impression or superficial action or snap-editorial opinion can dispose of the report. The report must be reckoned with and Protestant leadership in the immediate future and in the years to come must find the right answers to the many serious questions raised.

The Aim of Missions The report suggests the aim of missions should be: "To seek with people of other lands a true knowledge and love of God, expressing in life and word what we have learned through Jesus Christ, and endeavoring to give effect to his spirit in the life of the world." This aim is further urged by the use of such a term as "sharing." This all, no doubt, will sanction, but there is a danger that the distinctive worth of the Christ life may be cheapened, to say the least. We have a strong feeling that the Christ we would share with the East is of different nature and value from any Buddha the East would share with us. What more concise and comprehensive missionary aim is needed than that expressed last year by the Missionary Council made up of representatives of the leading American missionary boards:

"We are convinced that our missionary task is to proclaim in word and life God's revelation and redemption in Jesus Christ. If we have anything to bring in the name of God to a world in need, it is certainly not our own piety, our own way of life, our own modes of thought, or our own human help. What the Church has to give in its world mission is the good news of a divine act in history, of the Word made flesh. Apart from this there is no Christian mission. In face of the powerful anti-Christian forces operating in the world today we reaffirm our faith that the revelation of God in Christ is the only way of deliverance for mankind, and that it alone can provide the foundation for an order of society that will be according to the will of God."

While in every sympathetic way possible the missionary should make his approach and recognize as of value, so far as it goes, the nationals' knowledge of God, we cannot forget that our message to the world is Jesus Christ as Savior and Lord. Christianity is not a philosophy or just another religion. It is life through and in Jesus Christ. American Christians should "share" all the accompaniments of salvation with peoples of other lands, but are they ready to surrender the

very power and authority for missions itself? The writer shares the feeling with others that in the report, as splendid as it is, there is a distinct lack of the evangelistic note. Indeed, there seems expressed a very definite opposition to evangelism.

The Missionary Himself Some rather unmerited criticism of missionaries, themselves, is indulged in the commission's report. Judging by the quality of those we have known, the criticism is unfair. We like what Mrs. Pearl Buck says in the missionary's defense as published in an article in *Christian Century*: "I deplore the superficial criticism that he is mediocre; it is unfair to him. Mediocrity is a matter of comparison, and the criticism can only be made of the missionary fairly when it is supported by the reasons of his limitations. . . . If he is limited in outlook (charged in the report) it is because American Christians are limited in outlook; if he is lacking in appreciation and understanding of the culture of the country to which he goes, and particularly of religions other than his own, it is because those who send him are also. . . . Where the missionary is mediocre, therefore, it is because the group who sends him is mediocre." No doubt some have gone to mission fields who should have been kept at home. No doubt many who have gone have been inadequately endowed and prepared. But no one is more ready to admit these things than the missionary himself. Our boards, too, regret that for reasons, various and whatever, the highest standards of personality and endeavor have not always been reached or maintained. Lack of achievement, lack of vision, lack of results too often, may it be said, are due in large measure to the fact that staggering burdens are thrown upon our missionaries, and that financial support is too often inadequate to supply material and equipment needed for greater effectiveness. The conclusions of the Commission of Inquiry concerning the future methods of procedure are suggestive and of value, but not altogether convincing. A larger degree of sympathetic co-operation must be effected and to this American boards will doubtless agree. We are led to believe from the report and from comments made by those close to the situation that the East—China for example—is nearer accepting Christ than it is

of accepting the Church. Cognizance must be taken of the fact. However, we cannot lose sight of another very vital fact — that "the foreign mission enterprise was born in the heart of the Church; it has been sustained as Christ has led his followers to give and go, to serve and suffer. It still must rely upon those who love him for the means to go forward." The supporting followers are they of his Church.

"Re-Thinking Missions," however, is bound to prove of immense value in stimulating and promoting a better missionary program one may be sure. Every member of our denominational boards should give it a careful reading. Pastors would do well to make it the basis of sermon subjects and prayer meeting topics. We should approach it with open minds and prayerful hearts.

The Citizens' Legion A non-political, non-sectarian organization known as the Citizens' Legion has been recently effected. Its purpose is to make known the effect of beverage alcohol on the mind and body and the social consequences of liquor traffic, whether legal or illegal. While the writer knows but little of the organization, personally, he is entirely in sympathy with its purpose as given here.

Education about alcohol during the past ten or twelve years has been altogether too much neglected. In this time millions of youth, who have never known the saloon and all the old-time evil effects of liquor drinking, have come to maturity and have assumed civic and political responsibilities. Gains made in temperance and reform by hard experience and effort during the past fifty years are now endangered.

The Citizens' Legion originated as the declaration of independence of a group of young people against the alleged social desirability of beverage alcohol, which science demonstrates to be a narcotic, a deleterious habit-forming drug, and a race poison. "The Citizens' League is dedicated to the work of distributing the scientific facts about alcohol and the social consequences of its beverage use, even in so-called moderation."

Information and literature may be secured by those interested from national headquarters of the league at 150 Fifth Avenue, New York City.

FROM THE CONFERENCE PRESIDENT

Sometimes we hear it said that the day in which we live is a day of unbelief; and there is much to give force to that statement. And yet somehow I feel that we have turned the corner, and that the age of great, satisfying, and victorious belief is dawning. It is my purpose in this article to present some evidences which seem to give strength to my conviction in this matter.

I am sure I will be pardoned by my readers if I center what I have to say about a certain person known to many readers of the SABBATH RECORDER, and I trust he will grant a like pardon.

For several years it has been my privilege to receive an occasional letter from Dr. Edwin H. Lewis, dean of Lewis Institute, Chicago. On almost every occasion of such good fortune I have felt the impulse to share my letter with others. This desire on my part is due to two primary reasons: first, because of the literary merit of everything Doctor Lewis writes; and, second, because of a wholesome, buoyant faith which it breathes. When I received his letter written on Christmas day I decided to ask his permission to print certain paragraphs from it in this informal department of the SABBATH RECORDER; for while Dean Lewis is a consistent reader of the RECORDER he seldom writes for it. In his reply he said, "You may print it if you like, provided you don't omit the praise of your poetry." Therefore I have put modesty to one side, which possibly was not as difficult to do as it ought to have been, and am giving you his letter entire. Perhaps my including his criticism will be sufficient antidote for any pride I may feel beyond what is proper under all the circumstances.

As to Doctor Lewis' standing as a literary critic, I have the testimony of the late Dr. William E. Barton, one of America's outstanding clergymen, and a man skilled with the pen. He once told me that Doctor Lewis was the only English critic in America whom he cared to have read a certain choice manuscript of his.

But I fear I am in danger of being too personal and of missing the main point of the letter. I speak of the new age of faith because I am convinced that the Church has made progress in its method of dealing with doubt, and is giving a more hospitable recep-

tion to a faith that is based less upon dogmatism and more upon intuition. Faith thus becomes more personal at the same time that it becomes more spiritual, depending less upon dogmatic statements and credal formularies, on the one hand, and on the other hand, less also upon the uncertain logic of changing material concepts.

The following sentence from Eddington the great scientist is in point here and it has meant a great deal to me as I have considered its implication with respect to Christian faith: "Consciousness, looking out through a private door, can learn by direct insight an underlying character of the world which physical measurements do not betray."

That is not such a startling statement in itself, but said by Eddington it is very revealing.

An arresting statement by Doctor Lewis himself which I ran across two years ago has been equally stimulating and helpful: "On the whole I find it easier to believe in the future life than in the life that now is."

A similar thought, put negatively, ends an illuminating paragraph in the funeral address to which Dean Lewis refers in his letter, and which I duly received.

"Doubtless the next step in philosophic naturalism will be to explain that such lines as Whittier's 'I only know I cannot drift beyond his love and care,' or Shakespeare's 'And death once dead, there's no more dying then,' are symbols. Symbols of something they of course are, but for the consistent naturalist they will become symbols of extinction. It will presently be said that for ten thousand years the human mind has constructed heaven as a perfect symbol for the total cessation of thought. This will be ingenious, but to believe it will be more of a strain upon credulity than to believe in heaven outright and be done with it. If I must believe in an animal so fantastic in its mechanism, I can hardly be blamed if I decline to believe in the existence of any animal."

Going back to the thought with which I began. Perhaps we are now content to believe less than we formerly did, because we cannot see wherein we are helped by believing things that are not so. But our belief is more satisfying because it is not subject to the whims of the narrow religionist on the one hand, or fearful of the whacks of the narrow

naturalist on the other. As between the two I would choose the former, for like Wordsworth,

"I'd rather be

A Pagan suckled in a creed outworn,
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn."

But the freer faith and the larger hope is what man needs, and this, to my mind, is what the day-dawn is bringing.

A. J. C. BOND.

DEAN LEWIS' LETTER

DEAR DR. AND MRS. BOND:

It was a charming thought to print some of the pastor's verses to circulate as a Christmas card, and I thank you for my copy.

I like especially such lines as "Safe in the dark as in the day," "All alike are sweet and cool," "Wet houses hold the heavens up," "To solemn tasks again," "This is November," and "No wrench of wind, no weight of rain." Here the carrying power of the poet's style is at its best — few words and much meaning. (I like much less such a line as "Trace rarest filigree." The filigree is O.K., but "rarest" is sheer padding, to dodge the labor of finding the right word. Good gracious! What am I doing! Forty years of theme reading and professional faultfinding have ruined me, and make me find fault with trifles.)

The general tone of all the poems is lovely and quiet, and will do good. Here is faith, and faith not too far removed from the look and taste and smell of woodlands.

Best of all I like the last poem, that on Immortality, with its sudden shift from the general picture of gentle decay to the higher level. There is no arguing. Heaven is taken for granted.

And very likely that is the right attitude to take, even when one is sorely vexed by the scorn of unbelievers. More and more I feel that the Church has made a good many unbelievers, quite unintentionally. An unbeliever recently spoke to me of the "venom"—for that was his word—poured upon him by church members in his youth because he dared to question the authority of the church in this particular matter of belief in life after death.

It is hard for me *not* to argue such matters with scientific men. Perhaps I argued too much, ten days ago today, in a funeral address, though indeed I did not then say all that I am saying in the printed form of the address. But I was sorely tried by a vote in the Chicago Literary Club last spring—forty-nine unbelievers against twenty-eight believers, and seventy-seven not voting. In January I will send you a copy, of which you need not acknowledge the receipt.

But one thing I *did* say: that the theologian must be a poet. So now comes a theologian who is also a poet to help me substantiate that

doctrine. Accordingly I am especially grateful for your Christmas remembrance.

With best wishes for a happy new year,

Ever truly yours,

E. H. LEWIS.

CHRISTIAN ENDEAVOR ANNIVERSARY ANNOUNCEMENT

Boston, Mass., January 27.—An eight-day observance of the fifty-second birthday of the Christian Endeavor young people's movement will begin on Sunday in practically every country in the world. Officers of the World's Christian Endeavor Union, with headquarters here in a building erected with funds from forty nations, announced today that the theme for the week's programs would be "Serving Christ With My Best." The hymn to be featured in the mass meetings, devotional gatherings, and fellowship dinners between January 29 and February 5 will be Malan and Havergal's "Take My Life and Let It Be, Consecrated, Lord, to Thee." Bible study, denominational activities, emphasis on world peace, and a recognition of the work done by alumni of the movement in the past half-century will be included in the observance as planned by various groups and state unions in North America and other continents.

The Christian Endeavor movement now has approximately four million active members, about two-thirds of the membership being in the United States. Societies are formed in thousands of Protestant churches and in mission centers, schools, children's homes, and merchant and naval vessels at sea. Scores of such societies of young people in a single area compose a local union, whose activities in evangelism, missionary co-operation, citizenship, and social service are conducted by young people of high school and college ages. The first such society was founded in Portland, Me., on February 2, 1881, by Rev. Dr. Francis E. Clark and a group of about seventy young persons, and the movement has grown steadily from these small beginnings.

General Secretary Carlton M. Sherwood announced today, January 28, that registrations have been opened for the biennial convention of the North American societies of Christian Endeavor, to be held at Milwaukee, Wis., July 8 to 13. Several thousand delegates are expected, and notable leaders in religious and civic affairs are being invited to address them.

MISSIONS

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

MEETING OF MISSIONARY BOARD

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck church in Westerly, Sunday, January 15, 1933.

The meeting was opened with prayer, offered by Rev. J. W. Crofoot, president of Milton College.

The members present were: Albert S. Babcock, Charles H. Stanton, Rev. Willard D. Burdick, John H. Austin, Rev. William L. Burdick, Robert L. Coon, James A. Saunders, George B. Utter, Dr. Edwin Whitford, LaVerne D. Langworthy, Rev. Harold R. Crandall, Allan C. Whitford, Mrs. W. D. Burdick, Mrs. Elisabeth K. Austin, Walter D. Kenyon, Karl G. Stillman, Dr. Anne L. Waite, Morton R. Swinney, Rev. Carroll L. Hill, Rev. Ahva J. C. Bond, Charles E. Gardner, John S. C. Kenyon, Alex. W. Vars, Asa F. Randolph.

The following guests were present: Rev. J. W. Crofoot, Mrs. Allan Whitford, Mrs. Harold R. Crandall.

Rev. Harold R. Crandall, pastor of the church, spoke about the death of I. B. Crandall which occurred December 13, 1932. He presented the following resolution:

Since the last meeting of this board we have been called upon to part with one of our most interested and loyal members. For fifty-six years Ira B. Crandall had been a faithful and valued member of this body. To few is given the privilege of so many years of service. To even a smaller number are given a keen mind and an active body for more than eighty-six years.

WHEREAS the Board of Managers of the Seventh Day Baptist Missionary Society appreciate the faithful, devoted service of our friend and brother and would record an expression of our sense of a great loss and our sincere sympathy with those near and dear; therefore,

Resolved, That this minute be spread upon our records, a copy sent to Mrs. Crandall, and another to the daughter, Mrs. Boston.

Members present spoke of the life of the man who had been a member of the board for more than fifty years. He had been a regular attendant, always active, a record of service for the society which has not been surpassed.

The monthly and quarterly reports of the treasurer, Karl G. Stillman, were presented, and the quarterly report was ordered recorded. It follows:

QUARTERLY STATEMENT

October 1, 1932, to January 1, 1933

Karl G. Stillman, Treasurer
In account with
The Seventh Day Baptist Missionary Society
General Fund

Receipts

Woman's Executive Board	\$ 125.00
Memorial Board income	104.28
Permanent Fund income	646.66
Onward Movement	3,105.05
Interest09
For debt	199.09
For Jamaica	65.00
For General Fund	437.17
For foreign missions	6.00
For China	501.00
For churches and pastors	17.00
Overdraft January 1, 1933	241.66

\$5,448.00

Disbursements

Overdraft October 1, 1932	\$ 726.44
Corresponding secretary, traveling expenses, clerk, supplies, etc.	553.19
General missionaries and traveling expenses	445.08
Churches and pastors	634.50
China field	1,261.00
Holland	300.00
Jamaica	637.60
Treasurer's expenses	120.00
Interest on loans	334.99
Check tax and service charges	2.16
Publishing annual reports	97.27
Auditing treasurer's accounts	207.02
Loan paid	125.00
Testament distribution	3.75

\$5,448.00

Net indebtedness October 1, 1932\$28,283.67
Decrease in debt for fourth quarter .. 583.53

Net indebtedness January 1, 1933\$27,700.14

Voted that the treasurer be authorized to furnish for publication in the SABBATH RECORDER monthly financial statements, subject to the approval of the board at its quarterly meetings.

The quarterly report of the corresponding secretary, William L. Burdick, was read and approved, and ordered recorded. It follows:

QUARTERLY REPORT OF CORRESPONDING SECRETARY

As corresponding secretary I would report that on November 13, upon the request of the Waterford (Conn.) Church, I assisted in the

ordination of its pastor, Rev. Everett T. Harris; November 18 and 19, upon invitation of the Laymen's Foreign Mission Inquiry, I attended a meeting in New York City, at which time the report of the commissioners who made the inquiry explained and discussed the report at length; December 27 and 28 I attended the meeting of the Commission held in Plainfield, N. J.; and the week-end of January 6 to 8 was spent with our churches in southern New Jersey. As usual, material has been furnished for the Missions Department of the SABBATH RECORDER, the correspondence has been looked after, and other duties pertaining to the office have been performed.

Respectfully submitted,

WILLIAM L. BURDICK,
Corresponding Secretary.

January 15, 1933.

Rev. Carroll L. Hill, chairman of the Evangelistic Committee, reported that a meeting had been held and that the committee is making a study of the home field.

Rev. W. L. Burdick reported for the Committee on American Tropics.

Rev. Harold R. Crandall reported on the activities of the China Committee.

The corresponding secretary said that the board had received word from John Daland, president of the Milton Church, saying that the church had released Rev. H. Eugene Davis of Shanghai (who had accepted a call to be pastor), on the decision of the board to retain him in the China field.

Karl G. Stillman, for the Alice Fisher Fund, reported as to the disbursements.

Rev. W. L. Burdick reported on the Ministerial Education Fund.

Karl G. Stillman reported for the Investment Committee.

Voted that \$1,700 of the \$1,758.54 received from the estate of Mrs. Emma J. Wells be added to the Permanent Fund of the society.

Rev. Jay W. Crofoot, president of Milton College, who has conferred with the special committee on the sale of the Shanghai mission field, talked on the proposal to dispose of our property there. He displayed maps of the property. He said that the increase in value of the land is a disadvantage to the mission, adding to the expenses of the mission, and nothing to the better work of the school, due to the increase in assessed valuation.

Voted that the report be accepted as one of progress.

Voted that we accept Dr. George Thorngate's resignation as an active worker in

Liuhoo, China, as given under date of October 8, 1932, it being understood that the board by this act does not commit itself to any policy regarding the retaining or recalling of missionaries now employed by this board in China. In accepting the proposal of Dr. George Thorngate to terminate his active service with the board at an early date, we wish to express regret that the conditions of denominational finances make it necessary to dispense with his services on the foreign mission field.

We recognize in Doctor Thorngate and his wife faithful servants of the Master, and efficient missionaries. The interest of the board will continue to follow them in whatever field they labor in the future, and it expresses its hope that the way may open at some future date whereby they may take up again the work in China.

Karl G. Stillman, for the committee to adjust certain items in the budget, made its report. The report was accepted and the budget for 1933 was adopted as follows:

BUDGET FOR 1933

Adopted August 7, 1932, revised January 15, 1933

(This budget provides for the return of Miss Mabel L. West from Shanghai and release of Dr. George Thorngate from work in Liuhoo; the cutting out of appropriations for six churches in the home field; the withdrawal of all support from South America; and a cut of from 25 per cent to 40 per cent on all other items.)

China

Principal Boys' School	\$ 400.00
H. Eugene Davis	1,200.00
H. Eugene Davis, children's education allowance	450.00
George Thorngate	300.00
George Thorngate, children's education allowance	75.00
Susie M. Burdick	500.00
Rosa W. Palmborg	500.00
Grace I. Crandall	500.00
Anna M. West	500.00
Traveling expenses	825.00
Boys' School	100.00
Girls' School	200.00
Incidental Fund	300.00
	<hr/>
	\$5,850.00

American Tropics

G. D. Hargis, salary	\$1,125.00
G. D. Hargis, house rent	250.00
G. D. Hargis, children's education allowance	300.00
Traveling expense, American Tropics	225.00
Native workers	140.00
	<hr/>
	2,040.00

<i>Holland</i>	
Holland	1,000.00
<i>Home Field</i>	
Jackson Center, Ohio	\$ 275.00
Colorado field	200.00
General Missionary Southwest field, salary	1,125.00
General Missionary Southwest field, house rent	150.00
Hammond, La.	275.00
Middle Island, W. Va.	200.00
Fouke, Ark.	275.00
Stonefort, Ill.	275.00
Iowa field - Welton \$200;	
Garwin, \$200	400.00
Salemville, Pa.	200.00
Ritchie, W. Va.	200.00
Los Angeles, Calif.	300.00
Evangelistic work	300.00
Foreign Missions Conference	40.00
Traveling expenses Southwest field, \$300; Iowa field, \$80; Colorado field, \$100; secretary and evangelists, \$600	1,080.00
	<hr/>
	\$ 5,295.00

Contingent Fund

Printing, \$200; office supplies, \$125; taxes, \$200; interest, \$1,585; and other miscellany	2,110.00
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Administration

Corresponding secretary, salary	\$1,350.00
House and office rent for corresponding secretary	300.00
Clerk hire for corresponding secretary	400.00
Clerk hire for treasurer	260.00
Audit treasurer's accounts	140.00
Treasurer's bond	50.00
	<hr/>
	2,500.00
	<hr/>
	\$18,795.00

Voted that paragraph number 2 of the resolution concerning the expenditures of money by the treasurer, passed October 16, 1932, be amended as follows:

That any and all such money, securities, investments and/or property shall be withdrawn, transferred, invested, paid, assigned, and/or disbursed, only upon and in accord with the written voucher, draft, check or order drawn or made in the name and on behalf of this corporation, pursuant to the resolution and/or direction of it or its Board of Managers, and over the signature of its treasurer or assistant treasurer, and countersigned by its president or recording secretary, or corresponding secretary, or other member of the Board of Managers, thereto duly authorized, by the board.

Voted that we add the words "or the vault of the C. B. Cottrell Sons Company" after the words "Washington Trust Company,"

in No. 6 D. of the rules on investments passed October 16, 1932, and recorded on page 248. That paragraph is amended to read as follows:

"All bonds (other than those accompanying and secured by mortgages on real estate, and usually designated "Bond and Mortgage") at the Washington Trust Company or the vault of C. B. Cottrell Sons Company."

A report of progress was made by Karl G. Stillman on the work of the special committee appointed to procure information regarding gifts making up the Permanent Funds.

The meeting closed with prayer by Rev. Harold R. Crandall.

The meeting adjourned.

GEORGE B. UTTER,
Recording Secretary.

HONORABLE IRA B. CRANDALL

(In the minutes of the last meeting of the Board of Managers, given above, is a resolution regarding Honorable Ira B. Crandall. Because of Mr. Crandall's long, efficient, and beautiful service to the work of the Missionary Society, it is well that we give more than a passing notice to his entering upon the life beyond. When the resolution was before the board, his life-long friend and colleague, Honorable Albert S. Babcock of Rockville, arose and gave the following impromptu tribute, which afterwards, upon request, he reproduced in writing.)

Upon adopting this minute, it seems right that a word or two be added to the "aye" that all would speak. But, what should we say? I don't know. For more than a half century Brother Crandall has been to the Seventh Day Baptist Missionary Board a constant, interested, willing helper. That's a record, bright, exceptional. But few of our present membership were acquainted with his most active years of service.

My life has been much influenced in association with two organizations—the Rockville Church and the Seventh Day Baptist Missionary Board.

To illustrate—I have in mind at this moment three generations of workers: Elder George B. Utter, that kindly gentleman, twenty-five years our treasurer, attending every session of our General Conference without expense to the society. Although he was many years my senior, we became intimately friendly. Then his son, George H., so well and so favorably known to most of you; I knew he was my friend. And today, well, down deep we all carry a lot of appreciation for "Ben."

During all these years Brother Crandall's optimism, his genial, cheering presence were an inspiration. In our association of more than two-score years, I do not recall an act or a word of his with us that was not prompted by a generous, Christian spirit. Is not this enough to be said of any life?

Brother Crandall sat with us, in his usual place, in our last meeting a few weeks ago; as often, I sat at his side. After session, as I conversed with some of you, he stepped aside, took my hand, and with "Good night, Albert," smiled out of this room.

I cannot tell his thought, nor did I know that the "good night" was our last salutation until — maybe not so very long — we shall hail "Good morning."

As his personal friends, and, as the board, we shall miss "Ira B."; yes, and we shall remember him; we cannot forget him.

MILTON JUNCTION CHURCH

PASTOR'S ANNUAL REPORT

JANUARY 8, 1933

We often hear of late, both in business circles and among the clergy, that the financial straits which embarrass us so much at present are compelling people to think more of the spiritual things of life. I anticipate that the reports of the various auxiliaries of the church to be given here at our annual meeting will illustrate that fact in the activities of the church during the past year. While the treasurers may not be able to give a very optimistic view of the financial standing of the church, yet we will find the activities of the church maintaining a higher standard.

I was very much interested in the report of the Sabbath school secretary yesterday. She would make a good nurse, for she is constantly feeling the pulse of the Sabbath school and charting the same for our information. It is worthy of note that the attendance has steadily increased each quarter of the past year, and that the attendance of this year exceeds that of last year. And surprising as it may seem, the Sabbath school collections have held up to a high standard.

We have noticed a steady gain in attendance at the union Vacation Religious Day School year by year, but the increase this year was phenomenal, being a jump from sixty-five last year to ninety-one this year. The course of study was also improved by the

adoption of a new set of books. There were natural fears regarding conducting a school this year, and especially regarding adding to the expense under present conditions. But this led to improved methods of financing the school and the whole cost was raised more quickly than in previous years, and we had the satisfaction of carrying on a school of very high standard.

The regular services of the church are being well attended. Your pastor was especially gratified at the attendance upon the communion service yesterday. The Friday night service has been better attended during the past year, since we have changed the order of service somewhat by including a vesper service with our devotional meeting. Suggestions for improving the service are from time to time being adopted, and further suggestions are always gladly received. The Week of Prayer has been observed during the week preceding this meeting by holding cottage prayer meetings from house to house throughout the week. This is a new departure on our part and was well received by a few who were faithful in attendance.

Your pastor has been active in the young people's societies during the year. With the members of the Christian Endeavor society, he and C. C. Van Horn went to Berlin, Wis., May 6 and 7, and held regular Friday night and Sabbath services in our church there. The young people took their instruments with them and helped with the music.

Your pastor has attended some Christian Endeavor rallies and conventions, as his work has permitted. He is now teaching a class of boys in the Junior Christian Endeavor. Music has been purchased and plans are under way for organizing a junior choir. The juniors have assisted in our Friday night vesper services and we hope to hear from them again soon. Four members of the Junior society were baptized this year and, together with four others who transferred their membership from other Seventh Day Baptist churches, were received into membership of this church.

The Intermediate society, which has had a separate organization during part of the year, with Professor L. C. Shaw as superintendent, has now advanced into the Senior society.

Friendly visitation has been promoted during the year in various ways. Some have been making personal calls with the visitation plan in mind. Young people's socials and all

RESOLUTIONS

WHEREAS Trevah R. Sutton has been a member of this church for seven and one-half years previous to his recent transfer to the Seventh Day Baptist Church of Plainfield, N. J., and his Christian character and interest in Christian work are admired by us all; and

WHEREAS he is now pursuing work in the Theological Seminary at Alfred, N. Y., and our denominational funds for assisting students for the ministry are distributed only to licentiates; therefore be it

RESOLVED, That we recommend Trevah R. Sutton to the Seventh Day Baptist Church of Plainfield, N. J., where he now holds his membership, as a suitable young man to be licensed to preach and to be encouraged to continue his preparation for the gospel ministry.

In the spirit of humility and with thanks to our heavenly Father for the blessings of another year, and with appreciation of the co-operation of the membership of the church, this report is respectfully submitted.

JOHN FITZ RANDOLPH,
Pastor.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

WORSHIP PROGRAM FOR FEBRUARY

BY MRS. IDA POWELL

The leader may choose several interesting characters whose birthdays occur in February.

Theme: "Finding God in Great Personalities."

Scripture: Hebrews 11: 8, 10, 24, 25, 32, 33, 37, 39, 40.

Prayer:

"We thank thee for each mighty one
Through whom thy living light hath shone:
And for each humble soul and sweet
That lights to heaven our wandering feet."

Hymn: "America the Beautiful."

Recitation:

"The glory of our life below
Comes not from what we do, or what we
know,

But dwells forevermore in what we are.
There is an architecture grander far
Than all the fortresses of war,
More inextinguishably bright
Than learning's lovely towers of light.
Framing its wall of faith and hope and love
In deathless souls of men, it lifts above
The frailty of our early home
An everlasting dome;
The sanctuary of the human host,
The living temple of the Holy Ghost."

church socials have combined friendly visitation with social fellowship. An example of this kind needs special notice. It was a social held in the church in honor of the wedding anniversaries of some of the older members of the church. There were one fiftieth and three sixtieth anniversaries to be mentioned, and others in high numbers. Following each cottage prayer meeting during the Week of Prayer, a short time of visitation was enjoyed in each home.

Aside from the regular work of the church your pastor has had some contact with the work of the Milton Grange, the Choral Union, the Milton Junction Lion's Club, the local Red Cross, the Boy Scout activities, the committee promoting the quarterly meeting camps for boys and girls.

On account of business conditions, it has become harder to get advertisements for the support of the paper, the "Pastor's Assistant." The result is that the paper has not appeared quite so regularly.

During the year your pastor has attended the Northwestern Association at Battle Creek, Mich., and the General Conference at Adams Center, N. Y., as delegate from this church. He has also attended the Southwestern Association at Hammond, La., as delegate from the Northwestern Association. Among those who have been welcomed to occupy the pulpit during the year are: Rev. E. D. Van Horn; Rev. E. E. Sutton, on two occasions; Dr. George Thorngate; Rev. A. J. C. Bond; Rev. D. B. Coon; Charles W. Thorngate; L. C. Shaw; C. C. Van Horn; and various young people during Christian Endeavor Week. We also enjoyed a brief visit from Mrs. Gertrude Richardson with greetings from Mill Yard Church, London. We are pleased to have two of our young people, Trevah R. Sutton and Donald V. Gray, doing work in Alfred Theological Seminary this year, in preparation for the gospel ministry.

At a meeting of the advisory committee last night, possible improvements in the Friday night vesper service were discussed. The advisability of enlarging the advisory committee to an advisory board with representation from all the auxiliaries of the church was discussed. No action was taken. It was recommended to this annual meeting that the following resolutions be adopted:

Hymn: "O, Come, All Ye Faithful."

Do these great men of the past have the power to grip our loyalty and to command our allegiance to the unfinished cause for which we stand?

Let us thank God for every human spirit that has shown something of the divine to men.

Let us thank God for the Master Personality, Jesus Christ, and let us dedicate our lives to striving for the fullness of the measure of Jesus Christ.

Hymn: "Faith of Our Fathers."

Doxology.

LETTER FROM MISS ANNA WEST

(The following letter from Miss West, recently received by the Woman's Board, was written before it was decided that Mr. Davis was to remain in China. The board felt that the letter was well worth publication so we are presenting it at this time.)

The Woman's Board,
Salem, W. Va.

DEAR FRIENDS:

It has been such a long time since I have written and there are so many things to write about that I hardly know where to begin.

Of course the thing that looms largest in our minds is the recalling of the Davises. When the suggestion first came we felt that it simply could not be managed. We still are not reconciled to it and feel that it will mean a very serious handicap to the work here to have the Davises withdrawn for even a short time. Just how the business and evangelistic sides of the work will be carried on is difficult to see. If long established churches in which there are Christians of many generations of experience need pastors, how much more do these two churches in which the membership is largely of young people who are Christians of a few years' standing and who have almost no Christian background!

Mr. Davis is trying to meet the situation by working in some of our young men to more responsible positions, but the best that can be done still looks inadequate. What we need is someone to plan for the whole. Development of resources is always advisable and we hope that in some way the Lord may bring blessing to us all out of this seeming catastrophe.

Another thing that is making the situation more difficult is that the taxes have been so

increased. The land taxes have been doubled twice in the last ten years, and a house tax has been added within two years so that now we are assessed something like \$550 gold a year. Where is that coming from? We know that our Father has sufficient for all our needs and so if he wants us to remain here it will be provided.

The fall has brought us very rich spiritual blessing as a result of the meetings led here by Dr. E. Stanley Jones. He was in Shanghai nearly a week, speaking three or four times a day—each time giving heart searching messages. There were meetings for Christian workers, others for students, others for Christians bringing non-Christians. Our Christian girls took non-Christian fellow-students and there was a real deepening of spiritual life. Mr. Tshaung, teacher of Chinese in this school for six years, made a definite decision for Christ and he gives a ringing testimony now. One day in morning prayers he told of the three steps in his conversion. He said when he first came to school he did not understand the Bible because it was written in the local dialect. He was not at all interested by the preaching service. He could not see that Christianity had anything better to offer than Buddhism, and the much singing of hymns was a waste of time! Then gradually as he heard more and saw the lives of Christians he became somewhat interested. After Sherwood Eddy was here last winter he came to a stage of half doubt and half faith. Now after attending Doctor Jones' meetings he has reached the third stage. Whereas before the Bible meant little, now it means much. And why? Because there is a faith that enlightens the reading. He is quite radiant and as he has a strong influence in the school it will mean much to us all.

Another teacher in the Boys' School also decided during the meetings and several of the students expressed their desire to know more about Christianity. Our second year junior high school girls are our most earnest Christian class and after the meetings they banded themselves together with the purpose, so far as possible, of conserving what they had received and making practical application of it. They are open for any kind of service—substituting for sick teachers, helping backward fellow students, looking after little children, and improving the general tone of the school. They really want to serve and

they all check up on each other's failings in a kindly spirit. They have taken turns in leading prayers in school and given splendid witness of their faith.

Just at present Mr. Davis is doing a fine work organizing the earnest Christians among the church members, the teachers, and the pupils of the two schools into "Expert Friendship" teams. He is trying to show us how we can live Christ-centered lives and so be used by him.

Another thing that is taking much of our attention is the Geneva Conference and what it will be able to do concerning the Manchukuo situation. We hope both sides may be willing to yield enough so that peace can be restored and these two neighbors may no longer be at war. I am sure that you are anxiously waiting, as are we, the results of this conference. We pray that it may truly bring peace to the East and to the world.

In this new year that is before us may we each seek Christ's kingdom and his righteousness and so be prepared to receive whatever he has for us.

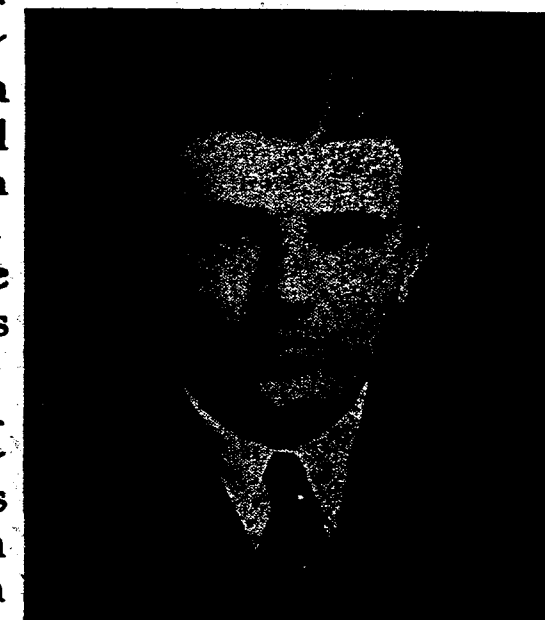
Yours in his service,
ANNA M. WEST.

Grace School for Girls,
23 Route De Zikawei,
Shanghai, China,
December 11, 1932.

SALEM MAN HONORED

BY L. D. LOWTHER

Jennings F. Randolph, a member of the Salem Church, a faithful trustee of Salem College, and a member of the faculty of Davis and Elkins College at Elkins, W. Va., who now resides with his widowed mother in Elkins, was on



November 8, 1932, elected a member of the House of Representatives of the National Congress.

Young Randolph is single and but thirty years of age, one of the youngest men ever elected to congress. He was a candidate in 1930 for this same office, but was defeated

by his Republican opponent by about eleven hundred votes. Having had the value of his first campaign as an experience, and possessing the courage characteristic of his family and race, he again sought the nomination on the Democratic ticket and was successful. He waged a vigorous campaign in the general election, going into every county of the thirteen composing the second West Virginia district. He spoke to the voters in every town and village. His plurality over his opponent, Bowman, who had been in congress for several terms, was about 7,500, notwithstanding the district was more than 10,000 Republican.

Young Randolph is a son of the late Ernest Randolph who in 1916 was a candidate for congress, but was defeated; a grandson of the late Jesse F. Randolph, a direct descendant of Edmond Randolph, first attorney general in Washington's administration. He possesses a pleasing personality, is an eloquent and convincing public speaker, yet unoffensive even in political campaigns, and has an unusual faculty for making and keeping friends. His term as West Virginia district governor of the Lion's Clubs gave him a wide acquaintance throughout the state, which no doubt was valuable to him in his campaign. He is a graduate of Salem College of Salem, W. Va., and his many friends in Salem rejoice in his victory. They will watch with keen interest his new responsibilities, hoping that he will achieve honor and distinction for himself and family, bring honor to his alma mater, and that he will render valuable and faithful service to his country.

Another milestone we have passed along life's road;
And, as we pause to take fresh hold and shift the load,
Let us not squander too much time in looking back
Upon our fading footprints or the feeble track
We might have left behind us on the sands of time;
The traveled road is but a passing pantomime.
The future holds the fate of man; the past is dead!
Let's keep our eyes upon the path that lies ahead.
The way of life leads ever on to newer things;
And we shall find that each succeeding milestone brings
New rectitude, new hope, new courage, and new will
To face our problems with a greater faith and skill.

—Anon.

Young People's Work

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

INFLUENCES LEADING ME TO THE CHRISTIAN MINISTRY

BY TREVAH R. SUTTON

(Based on talk given at the semi-annual meeting of the Western Association at Little Genesee, N. Y., October 22, 1932)

It was with some difficulty that I traced the influences that led me to the decision of the ministry for my life work. In order to do so, I found I must go back to some of the early influences.

Long before I can remember, my home has been of vital importance in the shaping of my life. It has been a home in which Christian parents have taught many important things about Christian living. It has been a home in which the family altar has been maintained in which each member of the family has some part.

Along with the home the church has had some of the early influences in my life. The church services, attendance of which began before I can remember, have always been of interest and help to me. The Bible school from the time I was old enough to attend has also been a source of training, and the teachers have been of inspiration. Then there has been the Vacation Religious Day School, the Junior Christian Endeavor, and later the Senior Christian Endeavor, all helping in my Christian training.

From the time I entered the first grade of the school at Little Genesee, N. Y., to the time I was graduated from college at Milton, Wis., I have had contacts with teachers who have helped mold my Christian life; teachers who have been examples of Christian character.

Reading, especially of a religious nature, has been another guide. Perhaps the writer who has influenced me more than any other is Dr. Daniel Poling, so beloved by young people all over the world.

Although I am a poor musician, I do love good music and receive much benefit from it. As I listen to some fine orchestra, or chorus, or as I listen to the greatest of all instruments, the pipe organ, I am often filled with the desire to go out and help make this world of

ours a more beautiful and Christlike place in which to live. Thus music has been a vital factor in my life.

Thus far I have outlined the background on which are painted the events of the past two or three years. So now I wish to point out some of the factors that have directly influenced me in choosing the ministry.

First, through the study of the social sciences in high school and college I came to realize the great turmoil throughout the world. I came to realize that it is due to the lack of the practice of the teachings of Jesus.

During the summer of 1930 as I attended the Wisconsin State Christian Endeavor Convention I was impressed by the fact that a Christian must carry the gospel wherever he went and in whatever he did, and that there was a great need for Christian leaders in all fields of life.

The Seventh Day Baptist General Conference at Alfred, N. Y., in 1931, impressed this fact still deeper. The young people's fellowship movement at Conference followed by the inspiring experience at Salemville, Pa., where my father conducted a series of evangelistic meetings, encouraged me not only to make my life work count for the kingdom of God but also to prepare myself for some definite religious work.

About this time I was fortunate to receive employment in the shop of the RECORDER plant at Plainfield, N. J. I went to Plainfield joyfully with the prospects of making some phase of printing my life work. Although I did not carry out this plan, I feel that the eleven months there had some direct bearing upon my decision for the ministry. During that time I not only had contacts with our denominational work, but also contacts with the Y. M. C. A., various churches in the city, and several religious leaders. Furthermore, I was then under the very shadow of New York City where I had the chance to get first hand knowledge of this great world turmoil.

By this time the desire for full time religious work began to come over me. At first I tried to ward off this feeling, but as I became more and more restless, I gave the matter careful and prayerful consideration. Thus I decided for the ministry. The decision made, my restlessness left me, and in its place came a very happy feeling. The idea of the ministry had come before, but I passed it by.

This time I considered it and when the decision was finally made, the world looked brighter.

I believe that God has made use of my experiences as the means of calling me into the ministry, and that it was through these that he spoke to me. Likewise I believe he calls others, who seek his guidance, into other fields of service.

As time goes on I become more and more enthusiastic about the prospects of service for the Master through the churches, denomination, and world-wide Christian movements.

Alfred, N. Y.,
January 9, 1933.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am home from school today with a cold. Abby went to school today.

I like to read the letters on the Children's Page; also, we are much interested in the stories. I liked the one that Eleanor Greene wrote about Janet's Christmas.

We had a nice Christmas. We had a doll each, and my brother, who is four years old, had three cars, and Victor Burdick sent him a book and two handkerchiefs.

We are living about two miles from Hope Valley, toward Arcadia, so that means we are about five miles from our church at Rockville, and as we haven't any car we don't get to our church much.

We have been to Arcadia to the first day Baptist church three times. Mama and daddy think a first day church is better than not going to any church. Don't you think so, too?

Well it's almost time for daddy. He is working one week in three.

I hope Lillian Spencer and Emma Burdick will send some more letters to you.

Yours truly,

MADLINE PHEBE CRANDALL.

Hope Valley, R. I.,
January 11, 1933.

DEAR MADLINE:

I'm sorry you had a cold and had to miss school, but since you did, I am very glad you made use of the time to write me such a nice

letter. It came in time for last week but was the last one to come and I had our page more than filled without it.

I am glad you had such a happy Christmas. Christmas is a wonderful loving and giving time, isn't it? We must never forget that it was made possible for us because of God's precious gift to us of the dear Lord Jesus.

It is indeed much better to go to a first day church if we cannot attend our own, though of course we love our own best and strive to keep the true Sabbath as Christ did.

I hope and pray that your dear daddy will soon have work every week. I hope your cold is "all better" by this time, as Eleanor used to say, meaning that she was perfectly well.

Your true friend,
MIZPAH S. GREENE.

Hello, young friends, shall I come again? If you'll write more I'll put up my pen.

I have a fine big collie dog
But haven't a calf nor haven't a hog.
Come over, my friends, and have some fun
And play with Towser, he needs to run.
When Lewis goes out to feed the hens
Towser goes tearing around the pens.
He rushes at Lewis with open jaws
And pounces on him with both forepaws.
Would he hurt Lewis? Oh, no! not that;
He is even friend to Thomas, the cat.
So come, young friends, and have some fun;
Towser needs you—he just must run.

Your friend,
LYLE E. MAXSON.

Matheson, Colo.,
January 14, 1933.

DEAR MRS. GREENE:

The weather out here has been extra warm for winter, which is nice except that the ice melts and we can't go skating very much. We don't mind it so much though because the skating out in this part of Colorado is not very good anyway. There aren't any lakes within twenty miles. The creek just south of us is a dry stream bed about eighty feet across. It only has water in it after a rain or during the spring thaws. Dad says that you would call it a brook, back East. This section of Colorado is a high and dry country. Trees do not grow except along streams. From down in the valley we can see hills that are about thirty miles up stream, and from a hill just east of us (and it isn't much higher than the rest of the hills around here) we can see thirty or forty miles in all directions, in some directions without seeing a single tree, also the mountains west of Denver, which is ninety miles from here, and the mountains

are about twenty miles west of Denver. On clear days these mountains are as clear and sharp as if they were only a few miles away. There are lots of men out here that were cowboys when they could ride fifty to a hundred miles without seeing a fence. There are still lots of cowboys.

We have a collie dog that we like real well, also a tom cat. They get along fine together but the dog gets jealous when we pet the cat and punches it with his nose till the cat gets tired of it and leaves. I think papa is sending a poem about them. My little brother, Lewis, has a rifle and we like to go jack-rabbit hunting with it. Some people take old cars and chase coyotes. Sometimes we hear them howling at night. It is a wierd sound. Our dog always stays behind us when we are hunting so we won't shoot him.

There are three families of lone Sabbath keepers out here and we have a service at one of our homes every week. Sometimes we take our dinners and stay all day. We have lots of fun. We take our turns writing reviews for the Boulder Sabbath School Extension Class and papa always reads the letters to us before we split up to go to our different classes. We enjoy Mr. Rogers' talks to the young folks.

I would like to correspond with some boy in Jamaica. I am sixteen years old. I am personally acquainted with D. B. Coon. We lived at Boulder when he was pastor there. Don't forget, you Jamaica boys, I'll be disappointed if I don't hear from you.

I must close now or you will have to charge me for all the space I'm taking.

Your friend,
ORLAND MAXSON.

Box 5,
Matheson, Colo.,
January 14, 1933.

DEAR ORLAND:

I put your father's poem before your letter because I had just room enough for it on the page I was just typewriting. Please thank him for me—yes, and for the children as well, for I know they, too, will enjoy it. Thank you, too, for your nicely typewritten letter. It has saved me quite a bit of work. I'll try to answer it further later, as our page is already overcrowded.

Your sincere friend,
MIZPAH S. GREENE.

OUR PULPIT

THE PRICE OF OWNERSHIP

(Sermon preached by Neal D. Mills, at New Market, N. J., Sabbath, January 14)

"Ye are not your own; for ye were bought with a price." 1 Corinthians 6: 19, 20.

In these words the Apostle Paul implies that we are bought by Jesus Christ with the supreme price of his life. Hence we are responsible to him for both our bodies and spirits, for we belong to him. Then we belong to our fellow-men, for Christ identifies himself with them. "Inasmuch as ye did it unto one of the least of these my brethren ye did it unto me." Paul wrote to the Roman Christians, "I am debtor both to Greeks and Barbarians, both to the wise and to the foolish." In a thousand ways we belong to others.

Consider the bread that you eat. It contains the concentrated energy from the bodies and brains of the farmer, the miller, the baker, and the merchant, all mixed with the energy of sun, rain and soil. All that is yours for the price of five cents! But can you say that it is yours to do with as you choose? Have you no further obligation when you have paid the agreed price?

A couple of blocks from where my bread comes from I suppose they are passing out bread free because men and women have not the price. Why can they not buy like self-respecting citizens in this "land of liberty and justice to all"?

Eleven or twelve million men and women are asking a chance to earn their bread and are being denied. Other millions are working long days at starvation wages. Many children are working for less than two dollars a week while adults are idle. Women in New Jersey textile and garment industries receive from \$1.96 to \$5.36 per week. Hours have not been cut to match wages. A New Jersey upholstery plant is working women ninety-two hours a week. In a factory within a mile of my home girls are working seven days a week for \$5 or less and are sometimes required to work overtime, even on Sunday, for no extra pay. The fact that millions will jump at such jobs is a mark of their desperation. It is more than a tragedy; it is a threat.

Reginald Wright Kaufman expresses it in, "The March of the Hungry Men":

In the dream of your downy couches, through the shades of your pampered sleep,
Give ear, you can hear it coming, the tide that is steady and deep;
Give ear, for the sound is growing, from the desert and dungeon and den;
The tramp of the marching millions, the March of the Hungry Men.

Through the depths of the devil's darkness, with the distant stars for light,
They are coming, the while you slumber, and they come with the might of Right.
On a morrow—perhaps tomorrow—you will waken and see, and then
You will hand the keys of the cities to the ranks of the Hungry Men.

While the cities are filled with hungry men, the farmers seek in vain to market their crops. Grain from filled barns and heaps on the ground is being burned to keep warm instead of being sold to pay the mortgage. An abundance of food, clothing, houses and fuel, and starving, naked, homeless multitudes! Could anything be more desperately tragic? If every intelligent human mind does not think seriously upon this problem, then surely some insidious plague of mental and moral paralysis has settled down upon us. Our system depends for its existence upon the exploiting of souls. What shall we do about it? The air is full of talk though definite plans are scarce. Perhaps the most popular subject just now is Technocracy. There are five points in Technocracy which deserve special attention.

Technocracy believes it is possible to deal with economic facts just as science deals with physical facts, that is by measurement. The economic world may be considered as composed of energy using devices—men, animals, and machines. Therefore economic relations may be measured in terms of energy consumed and work done. This makes a new way to measure social change. Real social change comes only with a decided change in energy consumed per capita. Up to a century ago there was very little social change, but with the coming of the industrial revolution, which multiplied the human output of energy nine million times, there have come rapid social changes.

The Technocrats conclude that machines are displacing men so rapidly that no solution of the unemployment problem is possible under the present "price system." In their opinion Wall Street and the Soviets are equal-

ly stupid since both rely upon the price system. With the introduction of machinery, human employment tends towards zero. But that need not worry anybody, for with production almost completely mechanized, a veritable Utopia is for the first time in the world's history actually possible. The present industrial plant of the United States without any expansion could give every family \$20,000 in goods and service. If efficiently operated it could provide every one with all the comforts now enjoyed by millionaires. But first the price system, which is now nearer to complete breakdown than most people think, must go.

Technocracy looks upon the ever-increasing debt against industry as absurd. For the most part dividends from industrial investments are reinvested in industry. Thus in order to continue to pay five percent on the increasing investment, industry must expand at a compound interest rate of five per cent. To illustrate, \$100,000, which is equal to a gold ball nine inches in diameter, when invested at five per cent for six hundred years, would be worth a ball of gold the size of the earth. Debt claims against industry are now near the breaking point. There is some reticence about putting forth remedies, but it is insisted that there can be no solution under the price system. The industrial machine, they say, can only be operated successfully by highly trained technicians. It is now largely in the hands of technicians but they are handicapped by the business men and financiers.

Why do I as a minister discuss economics at such length in the pulpit? Because it is also a moral and spiritual problem. Men are losing their moral integrity and spiritual faith under the pressure of desperation. They are helpless, trapped in a broken down machine. Who will help them? Only as the problem is settled in harmony with the social preachings of Jesus Christ will it be settled right, or settled at all. Whatever system is adopted, the motive of industry must be changed from private acquisition to one of contribution to society. This is the task of the Christian Church and of Christian citizens.—From the "Dunellen Call."

To serve the present age,
My calling to fulfill;
O may it all my powers engage,
To do my Master's will.

—Hymn.

**AMERICAN SABBATH TRACT SOCIETY—
TREASURER'S REPORT**

Ethel T. Stillman, Treasurer,
In account with the
American Sabbath Tract Society

For the Quarter Ending December 31, 1932

Dr.
To balance on hand October 1, 1932:
General Fund\$ 475.57
Denominational Building Fund 268.07
Maintenance Fund 561.69
To cash received since as follows: \$1,305.33

GENERAL FUND

Contributions:
October - individuals\$ 12.00
November - Onward Movement
(October and November) 719.37
December - Onward Movement 181.90
Onward Movement - debt 11.23
Income from invested funds:
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November 1,982.94
December 180.00
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"Helping Hand" 332.57
General printing, etc.:
Outside publications 26.08
Junior Lesson Helps 33.95
Intermediate Lesson Helps 11.25
Denominational calendars 2.00
Tract depository 9.90
Contributions to special Sabbath Pro-
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4,560.21

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Interest on note, Silas G. Burdick
estate 21.00
81.00

MAINTENANCE FUND

Rent from publishing house\$ 375.00
Income - Denominational Building Endowment:
Franklin Fitz Randolph gift 3.06
Frank H. Smith gift 30.00
Mary S. Harkness gift 15.00
423.06

PERMANENT FUND

Payment account principal of mortgage,
Marion C. Henry\$ 200.00
Transferred from savings account for
investment 2,800.00
3,000.00
\$9,369.60

Cr.

By cash paid out as follows:

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Sabbath Promotion work:
British Isles - Mrs. T. W. Richardson
appropriation\$ 8.34
Special Sabbath Promotion work:
A. J. C. Bond - salary 145.00
Stationery, postage, etc. 7.80
Traveling expenses 96.67
Stenographer 25.00
Y. P. W. - badges, etc., Teen-Age
Conferences 8.50
\$ 291.31
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Services, M. G. Marsh, selling tracts
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subscriptions 25.00
Circular matter, calendars 2.47
280.80

Miscellaneous:

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Traveling expenses 325.00
Stationery, postage, etc. 19.55
Treasurer:
Telephone 1.75
Clerical assistance, etc. 63.50
Audit 5.00
Annuity Gift income 40.00
Interest on notes 56.50
Check tax62
Taxes (1931) on David Butensky
property (formerly Globe Shoe Co.) 250.78
1,119.20

\$4,017.39

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Interest on loan from Permanent Fund \$ 156.00
Payment account principal of loan from
Permanent Fund 100.00
One-half expense installing water feeder 65.00
321.00

MAINTENANCE FUND

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Plumbing repairs 6.30
Cartage of ashes 4.90
Care and storage of awnings 7.00
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170.38

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E. & O. E.

ETHEL T. STILLMAN,
Treasurer.

Total indebtedness (loans)\$9,500

Plainfield, N. J.,
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Examined, compared with books and vouchers, and
found correct.

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Auditor.

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January 7, 1933.

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Total amount of this fund October 1, 1932 ..\$70,149.57
To this has since been added:
Bequest of Emma J. Wells, Hopkinton, R. I.:
Cash\$ 98.71
Public Service Company of Colorado
1st Mtg. and Rfd. 6% bond Series
A, 1953, at 84 840.00
Texas Electric Service Co., 1st Mtg.
5% bond, 1960, at 82 820.00
1,758.71
\$71,908.28

Religious Education

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

**TRAINING LEADERS FOR THE CHRISTIAN
PROGRAM**

Aside from the direct influence of God in the souls of growing persons, the leader is the most important factor in the Christian education of children, young people, and adults. If the program of religious education is to be effective, there must be trained leadership. The provision of such a leadership demands a training program which will develop as delicate skill, as profound understanding, and as fine attitudes as are needed in any phase of life.

The purpose of the church and the purpose of Christian education are identical. That purpose is centered in the kingdom enterprise in terms of the growth of the complete life of individuals and the redemption of the complete life of society. The entire program of the church should be planned as a unified whole, and it should utilize the educational method because that method is based upon God-given laws of growth. The morning service, the Bible school, and the young people's work are not separate enterprises; they are parts of the whole program of the church. The emphasis of the forces of Christian education for 1931-1932 was "Every Church Training Every Leader." This should not be limited to any certain number of years; it should be the emphasis of every church every year. The task of the church cannot be done by the turn of a hand or the expression of a wish. Persons and society do not grow in Christlikeness unless some care is taken to guide them in that growth. To successfully mature the growth of Christian personality and to reconstruct the social order requires knowledge and skill, for human souls are concerned. Every leader in the church should understand and be vitally concerned with the entire program of the church, and should be definitely trained for his own specific responsibility. The pastor, as the chief leader in the church, is especially responsible for seeing the entire program as a unified whole, and for the effective administration and supervision of all its parts. The

officers of the church, as well as the leaders of the various departments, must carry a large share of that responsibility.

The primary emphasis in the past in the field of leadership training has been upon the training of teachers and officers of the church school. The recognition that the training program for even this section of the church's leadership has been inadequate, and the recognition of the relation and function of the church and Christian education, are resulting in new developments in leadership training which shall provide for the training of all leaders in the church. Superficially it may seem unnecessary for the chairman of the finance committee to know more regarding the work of the church than the details of budgets, receipts, and expenditures, but the way in which money is raised, budgeted, and expended has definitely educational outcomes which may be good or bad. So it is with the leaders of the women's societies, the brotherhood, the young people's work, the board of deacons, and all the rest. The task of each is difficult and important in itself, but the relationship of one department with the whole program should be understood by all leaders, although it is true that each should have special training for his position.

Each individual church must assume in a large measure, the responsibility for the training of all its own leaders. This is not to say that it will not seek the co-operation of other agencies beyond itself, such as denominational boards. But without the full co-operation of the local church, denominational boards can do little. The church is failing in its duty to the cause which it presumes to represent unless it makes every possible effort carefully to select potential leaders, to provide opportunities by which they can grow, and to stimulate them to utilize these opportunities.

Those who attempt to build a program of Christian education must undertake their task in a spirit of humility, recognizing that their efforts will be fruitful only as they are moved by a sincere and intelligent love for their work and by a sense of dependence upon the guidance of God. Our program must be rooted in living personality, the personality of the learner, of the leader, and of God.

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—Stephenson.

DENOMINATIONAL "HOOK-UP"

BROOKFIELD, N. Y.

The Polan quartet furnished special music at the Seventh Day Baptist church services this past week, the selection being "As I Am I Come to Thee."

A social of the Amo Vera class was held at Mrs. Polan's the evening of January 14. A business meeting was held and new officers were elected as follows: President Robert Curtis; vice-president, Alpha Crumb; secretary, Frances Polan; treasurer, Robert Langworthy; reporter, Mary Corbin. We agreed upon a name for our class, "Amo Vera," signifying Lovers of Truth. Old rose and silver were chosen as class colors. Refreshments followed after which we adjourned.—*Courier*.

NORTONVILLE, KAN..

In spite of a "flu" epidemic at Christmas time our attendance for last quarter averaged one hundred four. Since the highest attendance was one hundred sixteen, you can see that it keeps about the same each week.

The pastor is conducting Bible studies at the prayer meetings each week. Last quarter he gave a series, called a "Rapid Survey of the Bible," followed by lessons on "The Future of the Jew," and a series on "Messianic Prophecy," leading up to the Christmas lesson. This quarter we are studying John in the light of his stated purpose "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." The attendance runs around thirty-five to forty, more than half being young people.

Nortonville is blessed with a large group of young people, about fifty between the ages of twelve and twenty-five, and about that many more children under twelve. Three Christian Endeavor societies—Junior, Intermediate, and Senior—meet regularly on Sabbath afternoon. The Junior superintendent, Mr. Lee Stephan, is doing splendid work with his group. Once a quarter he gives them a big party. William Prentice is president of the Senior society, and Harriet Crouch has just been installed as president of the intermediates, of which society Pastor Osborn is "Coach." The Intermediate executive committee holds monthly meetings with the pastor.

Sabbath nights when there is nothing else going on in the church, the young people are

invited to "open house" at the parsonage, spending the evening playing table games, in contests, with occasional programs, and other interesting ways. The evening closes with singing of the Young People's Rally Song, and prayer. From twenty-five to fifty young people enjoy these good times each week.

At Christmas time the young people made scrap-books and coping saw toys for several children in the community who they knew would not fare as well as others.

The ladies' society through its two circles has sewed for at least three families besides doing the pastor's wife's mending a time or two.

The brotherhood meets every two weeks. Cecil Stephan is the new president. At present the men are repairing the chairs in the church so that the ladies can varnish them. Two Sundays have been spent in cutting and hauling wood for the church and parsonage. About thirty men and boys were in the woods each time. They also have a transportation committee to see that people unable to get to church any other way may be present.

The Sabbath school, under the leadership of Fred Maris, is doing good work. There are thirteen classes. Our school is active in the county council work. Four of our girls won the drama tournament at the county convention and are to represent our county in the state tournament in May. Another score for Seventh Day Baptist young people. The pastor's class spent the past quarter studying the first eleven chapters of Genesis intensively. In the final examination two pupils made one hundred per cent and two others were ninety-six and ninety-eight. Pastor and Mrs. Osborn have been entertaining the classes, one at a time, at the parsonage, about one each month. A Bible quiz, which is a test of Bible knowledge, is an expected feature.

The pastor has put a "mail box" in the vestibule, in which we are to put our criticisms, our suggestions, our questions and requests for special sermons on special texts. He has promised to take a few minutes each Sabbath morning to answer questions and explain difficult texts.

Any report of the Nortonville Church would be incomplete without mention of the work of the choir under the efficient direction of Miss Lois Wells. We have here more musical talent than most churches of our

size, and the anthems and responses add much to the morning worship service, besides special music on occasion. Our new Sabbath school orchestra made its debut last Sabbath morning with nine instruments.

You may have guessed that Sabbath is the busiest day of the week here. But it is a day of spiritual uplift and enjoyment, closing at seven o'clock with a vesper service conducted by the young people.

Depression? Oh yes, we have it too! But we are trying to rise above it, to set our eyes on more important things than this world's goods, and to trust God more to "supply all our need."

Our regular correspondent has been busy with a sick mother all winter, so these notes are sent by

A SELF-APPOINTED SUBSTITUTE.

ALFRED, N. Y.

The annual meeting of the First Alfred Church was held on Sunday evening at the church. Reports were read from the various affiliated organizations which showed that the church is in a very prosperous condition. The men's octet relieved the tension of the various reports by singing a group of three numbers, that were greatly enjoyed. This organization is under the direction of Dr. A. E. Whitford.

The election of officers resulted in the reelection of the old officers and trustees.

—*The Sun*.

HOPKINTON, R. I.

There was a good attendance at the union service in the Seventh Day Baptist church, Sabbath afternoon, when Rev. A. J. C. Bond, president of the General Conference, spoke. Visitors from Westerly and Ashaway were present. After the sermon an interesting discussion of denominational matters was held.

Rev. and Mrs. W. D. Burdick attended the annual supper and church meeting of the Second Hopkinton Seventh Day Baptist Church, Sunday evening.—*Westerly Sun*.

NORTH LOUP, NEB.

With this week, there has begun a work by the churches of our community which is well worthy of mention.

Feeling that there are many of our people who are unable to come to church, some who do not care to, and some who are in church but who are lonely, a committee from all of

the churches is visiting all people, whether they are connected with these organizations or not.

In these days, a bit of friendly visiting will not come amiss, and it is fitting that such should be undertaken by our churches. Many will be seen and both the visitors and those visiting will have gained from the experiment of good will visitation.

The friendly visitation committee appointed by Moderator Arthur Stillman is composed of Mrs. Mary Clement, chairman, Mrs. Bert Sayre, and Mrs. Jennie Bee. These folks have charge of the program of good will visiting for our church. This program is being carried out by the churches of the town from January 15-29. Everyone who is associated with the church will be visited sometime during these two weeks.—*Loyalist*.

ADAMS CENTER, N. Y.

We have had only about ten days of real winter up to January 15. Christmas day broke all records for December weather in northern New York, with a temperature of sixty-five degrees. Why go South for comfort? However, we have had an unusual amount of sickness which has kept many of our folks shut in at home.

The Christmas festivities for the children were very enjoyable as such glad times always are. The members of our church joined with members of the Baptist Church and of the Parent-Teachers' Association in providing baskets of food for the needy at Christmas. Much clothing has been provided also by the ladies of our church.

The annual church meeting was held January 8, at which time it was voted to change the church year so as to correspond with the General Conference year.—*Correspondent*.

WASHINGTON, D. C.

Friends of Mrs. Lillian Crichlow will be glad to learn that she is on the road to recovery now. She is still in the Freedman's Hospital, Ward 3, Washington, D. C., after a very serious operation, and will probably have to remain there for several weeks.—*Outside Friend*.

LANSING, MICH.

At a meeting of Field Secretaries' Union, held at Chicago, recently, Miss Marjorie Burdick was elected as trustee of the International Society of Christian Endeavor. Miss

Burdick is president and field secretary of the Young People's Board and editor of the Young People's Department of the SABBATH RECORDER. We extend congratulations. Rev. Carroll Hill is the trustee elected by our General Conference. Hence we have two trustees representing Seventh Day Baptists in this international young people's movement.

H. C. V. H.

NEW MARKET, N. J.

The new officers of the Sabbath school began their work January seventh. Increase in pupils has led to the formation of a new class in the primary department. Mrs. Emma Kellogg, the new teacher, has already shown herself very capable and has won the love of her class. Mrs. Helen Lance is the superintendent.

Anna May Ryno, Charles Kellogg, and the pastor have recently received their credits for leadership training courses which they took last fall at New Brunswick.

The Junior choir, which has been practicing for several weeks, made its first appearance Sabbath, January 21, by singing for the Sabbath school.

The church is glad to welcome to membership Mr. J. B. Conyers and his daughter Madge, of Fort Myers, Fla.

The pastor has been holding a study class Sabbath afternoons for several weeks. There are four young people in the class who are looking toward church membership in the near future.

Secretary Herbert C. Van Horn spoke last Sabbath, January 21, concerning his trip among the churches of the South and Southwest.—*Correspondent.*

SALEMVILLE, PA.

On the evening of December 17, 1932, one week before Christmas eve, the pastor and wife were quietly spending the evening in the home, when behold! all at once the church yard seemed to be filled with sputtering autos and folks. This was a little unusual. Then one came and said, "We are having a little meeting over in the church and we need some lights, and we want the pastor and his wife at the meeting."

We went over and struck a light, and lo! all the local folks of the church were there. Then Deacon Sherman Kagarise briefly stated that the purpose of the meeting was an expression of the good will and appreciation of

the people of the church to their pastor and wife, and that along with these fine sentiments of the heart were some things of a substantial nature upon which the body feeds, placed upon the beginners' table over in the corner of the church. This is our meeting and the pastor and wife are the guests.

Then a fine impromptu program of special music and readings was nicely rendered—all for the entertainment of the pastor and his wife.

When the pastor was called upon, he said, "It is all so sudden that it is all a complete surprise, and our good will and appreciation, as a people and pastor and wife, during a relationship of eight years and eight months, are mutual."

Such good expressions of "good will and appreciation" are some of the joys that come to a people and their pastor and wife as they toil together in the work of the kingdom.

After a brief repast the people of the church and folks of the parsonage bade each other "good night" and "greetings of the season," going to their several homes, feeling a renewed warmth in their hearts for each other that cannot be expressed in words.—*The Pastor.*

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.)

ARNOLD.—Wallace E. Arnold was born in Haverstraw, N. Y., October 11, 1880, and died December 2, 1932.

At an early age he joined the Methodist Episcopal Church in Vienna, N. J. Most of his subsequent life was spent in DeRuyter, N. Y. He married Miss Ruth Frink, in 1906. Funeral services were conducted by Rev. T. J. Van Horn on December 5, at the home in DeRuyter.

T. J. V. H.

BLIVEN.—John B. Bliven, son of Horace and Charlotte Clement Bliven, was born June 24, 1854, at Albion, Wis., on the farm where he has lived all his life, and died January 5, 1933.

Surviving him are his wife, Jessie Van Horn Bliven; three daughters—Miss Marjorie, a teacher in Walworth, Wis., schools; Mrs. Marion Onsgaard, of Ft. Atkinson, Wis.; Mrs. Doris Saunders, of Albion; and one son, Horace, of Ft. Atkinson; three sisters; three brothers; and three grandchildren.

He became a member of the Albion Church, September, 1915, through evangelistic services

conducted by Rev. D. B. Coon and personal efforts of his pastor, Rev. C. S. Sayre. Mr. Bliven was a great lover of his home and family. He always had a pleasant word of greeting and loved to joke and make merry conversation with callers. He had been in failing health for a year and a half, but was an uncomplaining invalid, regretting always that he was making trouble and work. It can be said of him that "He loved to live by the side of the road and be a friend to man."

The final services were held from the house Sabbath afternoon, January 7, 1933, in charge of his pastor, Chas. W. Thorngate, assisted by Rev. E. A. Witter of Walworth, and Rev. W. J. Williams, pastor of the Protestant Methodist Church. Two solos were beautifully sung by Rev. C. S. Sayre, accompanied by his son, M. C. Sayre. The host of friends who gathered to show their last respects, and the beautiful floral gifts were an evidence of the esteem in which Mr. Bliven and his family are held.

The following quotation is so nearly the thoughts and words of Mr. Bliven that it seems to have been written by him:

"I envy the man who has lived on the same broad acres from his boyhood, who cultivates the fields where in youth he played, and lives where his father lived and died. I can imagine no sweeter way to end one's life than in the quiet of the country, out of the mad race for money, place, and power. Surrounded by these pleasant fields and faithful friends, by those I have loved, I hope to end my days." c. w. t.

HULEN.—Muriel May Maxon was born in Walworth, Wis., on September 5, 1900.

She attended school in Walworth through the first two years of high school and finished her high school course at Battle Creek, Mich., in 1920. At the age of fourteen she was baptized by Rev. Eugene Davis and became a member of the Walworth Seventh Day Baptist Church. Later her membership was transferred to the Battle Creek Church. Following her graduation from high school she resided in Fillmore, Utah, for five years. The remainder of her life was spent at Albuquerque, N. M. In December, 1927, she married James Marshall Hulen, to which union was born one daughter, Julia Ann.

She passed away in Albuquerque, November 12, 1932, of lobar pneumonia, after an illness of five days. Surviving her, besides the husband

and daughter, are her mother, Mrs. Minnie McLearn Maxon; three sisters—Mrs. Stelle Carpenter, Rhue, and Mrs. Marjorie Hoy; and two brothers—Dr. Earl Maxon and Henry Maxon. Services were held at the undertaking parlors in Walworth, January 8, with many relatives and friends present. Pastor E. A. Witter officiated. Burial was made in the Walworth cemetery.

E. A. W.

MONEY.—Merton James Money was born in Otselic, N. Y., July 12, 1874, the son of Acil and Adeline Huddleston Money. There were five girls and three boys born to this union, of whom four sisters and one brother remain.

He was married to Angelia Rogers December 23, 1893. Eleven children were born to them. Ten are still living. After the mother's death he was married to Mrs. Emma Gifford, who is left to mourn his death. He died suddenly on Sunday afternoon, January 8. He was baptized by Elder Joshua Clark and joined the Otselic Seventh Day Baptist Church. The funeral was held at Oxford on January 11, 1933, the undersigned officiating.

T. J. V. H.

Sabbath School Lesson VII.—February 11, 1933

JESUS TEACHING BY PARABLES: FOUR KINDS OF HEARERS—Mark 4: 1-20.

Golden Text: "Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples." John 15: 8.

DAILY HOME READINGS

- February 5—Parable of the Sower. Mark 4: 1-9.
- February 6—Meaning of the Parable. Mark 4: 10-20.
- February 7—Hearing the Word. Nehemiah 8: 1-8.
- February 8—The Word Enlightening. Psalm 119: 97-106.
- February 9—The Word Sanctifying. John 17: 11-21.
- February 10—Building on the Word. Matthew 7: 24-29.
- February 11—Cleansing Power of the Word. Psalm 119: 9-16.

(For Lesson Notes, see *Helping Hand*)

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Plainfield, New Jersey

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RELIANCE

O God, our Father, we praise thee for thy goodness and tender mercy. We ask thee to be near us in our daily tasks and help us. We thank thee for the privilege of serving. May thy hand uphold us as we carry the burning torch to those in darkness. Make us stronger to overcome temptations and sorrows. Bring us closer to thee because of our trials. Use us for the advancement of thy kingdom. Amen.

—From "Talking With God."

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