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DEPARTMENT OF THEOLOGY AND RELIGIOUS EDUCATION, Alfred University, Alfred, N. Y. Catalog and further information sent upon request.

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SEVENTH DAY BAPTIST EDUCATION SOCIETY,
ALFRED, NEW YORK

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AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

The Sabbath Recorder

VOL. 114

FEBRUARY 20, 1933

No. 8

Even if depression's hit you
Don't be blue!
Other folks have been deflated
Same as you!
Try to whistle, 'stead of whining,
Try rejoicing, not repining,
Look—you'll find the sun still shining—
Ain't it true?

—Ne Plus

Riverside, Calif.

Contents

Editorial.—A World Day of Prayer for Missions.—A Correction.—Memorizing a Catechism	170-171
From The Conference President	171
When Our First Sabbath Keepers Came to Kansas	172
Missions.—Beyond Us.—What Is To Be Done?—Christmas at Liuho, China.	173
Statement Onward Movement Treasurer, January, 1933	175
Correspondence	176
Young People's Work.—It Is To Think.—The Making of a "Theolog"—Introduction	177
Dean Main As Teacher	178
Dean Main, An Appreciation	179
Children's Page.—What Do We Know About Jesus?—Our Letter Exchange.—The Real Test	180
The Fellowship of Prayer	182
Our Pulpit.—The Gospel—The Power of God to Save	183-185
Denominational "Hook-Up"	185
Religious Education.—Some Books for Boys.—Notice to Leadership Training Students	188
Arkansas Letter	189
Calvin Coolidge	190
Obituary	190
Sabbath School Lesson for March 4, 1933	191

The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

VOL. 114, No. 8

WHOLE No. 4,589

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

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Entered as second-class matter at Plainfield,
N. J.

Terms of Subscription

Per Year	\$2.50
Six Months	1.25
Per Month	.25
Per Copy	.05

Papers to foreign countries, including Canada,
will be charged 50 cents additional, on account
of postage.All communications, whether on business or
for publication, should be addressed to the Sab-
bath Recorder, Plainfield, N. J.Subscriptions will be discontinued at date of
expiration when so requested.All subscriptions will be discontinued one
year after date to which payment is made un-
less expressly renewed.

A World Day of Prayer for Missions Attention is called to Friday, March 3, 1933, as a World Day of Prayer for Missions. For the past twelve years such a day of prayer for missions at home and abroad has been observed by church women of Canada and the United States. Last year, Americans, young and old, men and women, participated. The movement is international as well as interracial and interdenominational. The need has been so widely recognized and the value so great that over fifty countries have participated, and now on that day there is scarcely a country on the globe where the voice of prayer in this behalf is not heard.

The theme for meditation, this year, we learn from the *Federal Council Bulletin*, is "Follow Thou Me." The program has been prepared by Mrs. C. C. Chen of the National Christian Council of China. Mrs. Ruth Muskrat Bronson has prepared the Call to Prayer. Interesting and helpful programs for young people and for children's service of worship have also been prepared by well trained people. Observation of the day is marked not only by prayer, but by free-will

offerings. Perhaps the offerings taken by groups of our own people, this year, might go into the Onward Movement treasury.

A Silver Gift Box Is it an old Scotch saying, "Many a mickle makes a muckle"? Small change saved, makes a considerable amount after a time. Some one followed a plan of saving the pennies in his pocket at the end of each day. After a few months more than twenty-five dollars had accumulated from this source in the savings bank. Another, trying it, discovered, in a little while, that there was more than six dollars in pennies ready for the savings bank. The ladies of a certain Aid society recently opened their "rainy day bags" and found several dollars accumulated from amounts contributed for every day when it rained. "Missionary boxes" for offerings have been used for many years. Such methods do not take the place of regular and larger offerings for missionary and other kinds of Christian work. But with a little thought, by such a method, many a piece of small money can be saved and in accumulated amounts be used to advantage for worth while needs.

Why not a "silver gift box," at least in every home with every member of the family using it? Into it go the pennies at the end of the day; the nickels that would otherwise be used for gum; dimes and quarters from malted milks, ice-cream, sundaes, or other treats; and the half dollars unspent for movies.

One of our religious journals makes some startling comparisons in the possible use of "small change." We quote: "Ten cents buys two packages of chewing gum, a chocolate bar; or pays the salary of a Congo teacher in a girls' school for three days, or provides a meal of rice and curry for six girls in an Indian school, or buys clean straw for forty mattresses in a girls' dormitory in West China.

"Twenty-five cents buys a nut sundae, a bottle of ginger ale; or maintains a bed for a day in a hospital in South India, supports two children for a day in an orphanage in Assam . . . or pays the salary of a teacher in a school in China for a day. . . ." Still more striking comparisons are made in the larger amounts. Surely our "small change" can be made to

work more usefully than it does for many, if devoted to religious work. This is no criticism of the use of some of our money for many of these things, ordinarily. But these are no ordinary times.

Two thousand "silver gift boxes" operating in as many Seventh Day Baptist homes and yielding one dollar a box per month, representing little savings, self-denials, and consecration of individuals and families, would amount to twenty-four thousand dollars per year. If turned over to our United Budget, that budget would practically be doubled, this year. In eighteen months it would wipe out our entire indebtedness. Any kind of box will do. It all depends upon our willingness, our will to do it. What a possibility is here—an opportunity. Let us make our "small change," as well as our usual offerings, speak for God and work for his glory.

A Correction In a SABBATH RECORDER editorial, February 13, page 146, appears the name of a loved minister of former years, improperly spelled and with one wrong initial. It should read L. R. Swinney. We regret that for any reason mistakes creep in.

Memorizing a Catechism The catechetical method of instruction has been used by the Christian Church since very early times. As a very young man, Origen, an early "church father," was made a teacher in the Alexandrian catechetical school. As a boy he had himself committed to memory much of the Scriptures and under his leadership his school became well known, far and wide. By the method of questions and answers, pupils, known as catechumens, were led to an understanding of Christianity.

The use of the catechism as a method of Biblical and doctrinal instruction has come into quite general disuse. We believe our own catechism for boys and girls of junior age ought to be used more than it is. Just how much is made of it in our endeavor societies and Sabbath schools we do not know. The demand for it, however, is small.

The philosopher, Carlyle, is quoted as saying after his eightieth birthday, "The older I grow—and now I stand on the brink of eternity—the more comes back to me the first sentence in the catechism which I learned when a child, and the fuller and

deeper it becomes: 'What is the chief end of man? Man's chief end is to glorify God and to enjoy him forever.'" The sage had learned a great thought-provoking truth when he was young. Perhaps only vaguely understood when the words were committed to memory, they still had clung, and passing years had enriched the understanding as he came to learn their meaning and appreciate their value. Too much cannot be said of the value and need of young children learning "by heart" such things. What if they are not understood at the time? As with the above, time will give richer and fuller meaning to him whose mind is thus beautifully stored. Childhood, unquestionably, is the time, a golden period, to memorize Scripture, hymns and statements of vital truths. It is said that memory is like a bag which is good at the bottom but full of holes at the top—a truth not always appreciated in early life.

Any one who objects to children memorizing "words" should realize that no leader or writer of catechisms ever expected that they should merely be memorized. In his preface, Martin Luther says, "Take the questions and explain them word by word . . . they must answer what each verse means and how they understand it." Not an easy proposition, it may be admitted, but one entailing painstaking effort on the part of the teacher.

FROM THE CONFERENCE PRESIDENT

Three years ago President Hoover appointed a group of sociologists to make a study of the social life of the United States. This "Research Committee" has made its report in an effort to supply bases of policies in the future development of the nation. The official summary issued by the committee has been given wide publicity through the metropolitan newspapers, and has been published in pamphlet form.

Under a paragraph heading, "Great Social Changes," we read the following: "Of the great social organizations, two, the economic and the governmental, are growing at a rapid rate, while two other historic organizations, the church and the family, have declined in social significance, although not in human values. Many of the problems of society today occur because of the shifting roles of these four major social institutions.

Church and family have lost many of their regulatory influences over behavior while industry and government have assumed a larger degree of control."

I find no occasion to quarrel with the committee with reference to this important matter. I cannot deny the truthfulness of their statement. In fact, what they say after three years of study confirms the impression most of us have had. That is, that the influence of the Church and the home has waned during the last several years. And these are the institutions which we have said are the cornerstones of our civilization. The question is: Have we been mistaken, and are there other foundations upon which our life can safely rest? Or shall we find our only salvation in reviving an interest in these institutions, and in strengthening them anew for the service which they alone can render?

I am convinced that the latter statement represents the sober truth. It may be that the Church must function a bit differently than it has in the past. It may be that the home life cannot assume the exact form of a past generation. This may all be true. But the challenge to Christian people today in America is to make the home a vital factor in the life of every family, which is still the unit of society; and to cause the Church to function in such a way as to undergird society with such principles and virtues as are necessary to hold it strongly together and lift it toward God.

There may be little value in repeating what everybody believes. It will be of little value unless it stimulates to certain action of some constructive type. Someone said to the preacher the other morning after he had finished his sermon: "What we need is someone to tell us how to live Christian lives in these difficult times." More people are waiting to be led in the way of Christian living and in helpful service perhaps than we know about. What they need is guidance.

Well, here is a definite suggestion. It may not be the most important thing that could be recommended, but it is worth trying. If followed out we will all be doing *something* about it anyway. My suggestion is that all Seventh Day Baptist families use the "Fellowship of Prayer" during the six weeks beginning the first day of March. It will mean that the Bible will be read in every home

among us every day during that period. It will mean that all of us will be reading the same passages, and will follow the same topics, and will offer the same prayers. It will mean that God is acknowledged in a definite and formal way every day in every home. I do not mean at all that one shall confine his Bible reading to the passages suggested in these daily readings, and I certainly would not be understood as proposing that our praying shall be confined to the words or thoughts of the printed prayers. But let us make this use of the "Fellowship of Prayer" the minimum of worship day by day in our homes during this period.

The SABBATH RECORDER will carry these readings, or you may secure the booklet by sending to the Federal Council of Churches, 105 East 22nd Street, New York City. The price is three cents per copy; twenty-five or more copies, two cents each.

AHVA J. C. BOND.

WHEN OUR FIRST SABBATH KEEPERS CAME TO KANSAS

(Written for the commemorative service at Nortonville, Kan., when the church celebrated the seventy-fifth anniversary of the coming to Kansas of Seventh Day Baptists—by the only member of the original company now living—Mrs. Hannah Vandenburg, eighty years old.)

As I lacked a few days of being five years old, I do not remember so well about the first night in Kansas. I suppose, to me, it seemed more like camping for the night, as we had been doing. I am telling of our starting from Illinois and some of the things that happened along the way.

My parents lived twelve miles or more north of where our little company of Sabbath keepers were. They went to church when they could and enjoyed the good sermons preached by Elder Anthony Hakes. The time came when my parents decided to sell their home and forty acres of land and go to Kansas and get a home and more land. After saying good-by to a few relatives and kind neighbors and friends, they started, and soon came to the place where the rest of our Sabbath keepers were. Some of the good people advised my parents to wait until fall, as others were planning to go then. This they decided to do.

Later, when their plans were completed, they all started on their long journey, with courage and hope. My father took our cow

with us, and when we stopped for the noon hour each day, he picketed her out to eat grass, which she enjoyed. There was another man in our company who had a cow, too. When we traveled, the cows were tied behind the wagons. One day in the afternoon the other man who had a cow was just ahead of us, and mother said to my father, "That is the way *we* look. As she said it, she looked back; our cow was not there. She quickly told father; he remembered then that he had left the cow tied, eating grass. The people of our company very kindly waited until father came back with his cow.

We traveled on, day after day. Sometimes people we passed would call to us and ask, "Where are you going?" or "Where from?" I think they received correct answers most of the time. As I remember, some gave encouraging words; others thought it would not be long until we would be coming back.

But we traveled on. Then early in October we crossed the Missouri River—not on a bridge though, as there was no bridge there at that time. Then we were in Kansas, a beautiful, uncultivated country. For a short time our company stayed near together. My father and family lived in a tent until father decided on a place for our home. The place he made plans to own was near the creek, with a house on it ten feet square. Here we lived until the next spring when Father built a larger, one-room house.

I think our fathers and mothers deserve to be remembered in this way. We are told in the Book of books to "Honor thy father and mother." We can hardly realize the trials and hardships they endured; yet they were happy.

HANNAH VANDENBURG.

MISSIONS

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

BEYOND US

In a recent letter from an eminent educator is this statement: "Alas that our modern life compels us to attempt so many tasks beyond the reaches of our brains!" This exclamatory sentence expresses a profound truth. We are constantly being called upon to do things that are entirely beyond us. Death comes with its crushing sorrows and we feel we cannot bear

to live longer. We find ourselves in positions where we feel compelled to perform tasks beyond our physical strength. Problems come to us which are beyond our mentality, upon the solution of which depends destiny, and we struggle with them in helplessness and confusion.

A good illustration of the helplessness of man's brain is the present economic depression. Though politicians, statesmen, and leaders in all spheres of life have been struggling with this question for over three years, unemployment, want, and suffering have grown steadily worse and no solution is in sight. In the Senate, February 8, Senator Couzens justly characterized the situation by saying, "We are going in a vicious circle, laying off employees, cutting wages, and at the same time appropriating hundreds of millions of dollars to feed them in the breadlines."

Perhaps there is no place where we meet problems farther beyond us than in church and mission work. We know that a church ought to increase in numbers and efficiency and be a great power in the community; but how to make it such is a question with which we stagger blindly, though we may talk learnedly about it. Both home and foreign missions have reached a very critical stage. Home missions have become exceedingly difficult and foreign missions present problems which make the heart faint. Only those who know the least about missions any longer think they have the solution. Those who bear the burden and the responsibility "go softly," with fear and trembling, while peering into the future trying to get light on the momentous tasks committed to them.

WHAT IS TO BE DONE?

Under these circumstances, what is to be done? Though tasks physical, mental, and spiritual are beyond us, we cannot supinely give up. We have taken an important step in solving the difficult problems if we humbly acknowledge that they are beyond us and say, "Alas that our modern life compels us to attempt so many tasks beyond the reaches of our brains!" Real humility lies at the beginning of wisdom, always.

The thoughtful, earnest applying of all our powers to the difficulties which confront us will be another help. It is folly to do as pupils in schools sometimes do, namely, say, "This is a hard problem; I cannot do it," and cease

trying. One never knows that he cannot meet a situation till after prolonged, unselfish effort he has done his best.

If we can get our own selfish interests out of the way, we will find it much easier to perform the seemingly impossible tasks. God and all the forces of the universe help those who really labor for others.

The tasks may be beyond us, as they often are, but we have the promise of divine help. If we have committed ourselves and our all, we never struggle alone.

Finally, there is an unspeakable satisfaction to those who have done their best, though they fail. They have the consciousness of the approval of the Father.

CHRISTMAS AT LIUHO, CHINA

DEAR SECRETARY BURDICK:

Thank you for your letter. I know we have been very bad about writing, but we have been very puzzled and confused at this end. Our news seems always to be conflicting. Each one of us has a different idea of the reason why the board chose to recall Mr. Davis rather than sell the West Gate place. I dare say we are all wrong.

We are very sad for the Alfred and Milton people. Mr. Davis had just started for Peking when the news came. We were rather amused and distressed at the reaction of several of our Chinese friends who suggested that there might be some connection between the burning of the Milton church and their calling Mr. Davis from China, although we have often explained that the depression was the reason. But to the Chinese who are so used to war, famine, and disaster, America still looks very rich.

We had a very merry Christmas in Liuho this year. The hospital staff had decorated the church and the waiting room. Activities began Friday with the annual church meeting. I doubt if any Seventh Day Baptist church has a more efficient treasurer than our Mr. Dzau. Because we have had no evangelist since the war, there was some money in the treasury, so the church with great enthusiasm, even with exchange five to one, voted to send the Onward Movement twenty dollars gold. The woman who seconded the motion is one the Lord loves (a cheerful giver) who labors hard for about two dollars gold a month.

At noon, the Thorngates joined with Doctors Crandall, Palmborg, and me in giving a dinner for the church members. Long before two o'clock the church was crowded with those who had come to hear the Christmas message. The main feature of the program was a pageant, "The Light of the World," given by the young women of the church, directed by Mr. Dzau. According to Doctor Palmborg, the crowd gave better attention than ever before. Poor Doctor Crandall missed the day's fun because she was called way up the Yangtze to see a patient.

Christmas eve we gave a program for the patients who could walk or be carried to the waiting room. They were very much pleased when Santa (Doctor Pan) arrived with a stocking of candy, nuts, and Christmas blotters for each.

After supper, all of the helpers gathered for a party, at the close of which Santa Claus distributed the presents from the tree. Then in the candle light we sang "Hark the Herald Angels."

At four thirty, Christmas morning, we were awakened by the nurses singing carols. The downpour of rain did not dampen their spirits. I am thrilled each year for those who are celebrating their first Christmas.

We have only about forty in-patients now, but with twins, and several very sick people, we are busy. The twins are both girls, but their mother loves them—another of the evidences that Christian education is influencing China.

Every day someone asks me when the Thorngates will be back. Several country people badly in need of surgery but too poor to go to Shanghai insist that they must wait for Doctor Thorngate to return. One man said to me, "He is the kindest man I know."

I hope that the tremendous burdens of the board are not wearing you out. We remember you in our prayers.

You may use as much of this letter as you think best for the RECORDER.

Sincerely,
MIRIAM SHAW.

Grace Hospital,
Liuho, Ku, China,
December 28, 1932.

**STATEMENT ONWARD MOVEMENT
TREASURER JANUARY, 1933**

	January 1933	July 1, 1932 Jan. 31, 1933
<i>Receipts</i>		
Adams Center	\$ 272.16	
Albion	22.00	
Alfred, First	\$ 57.75	962.83
Alfred, Second	57.40	208.90
Andover		
Attalla		40.25
Battle Creek		195.08
Berlin		9.18
Boulder	2.00	40.00
Brookfield, First		126.00
Brookfield, Second	30.00	12.00
Carlton		110.00
Chicago	100.00	35.00
Daytona Beach		36.25
Denver	2.00	115.00
DeRuyter		
Detroit		14.02
Dodge Center		21.13
Edinburg		171.00
Farina		2.00
Fouke		60.00
Friendship		136.85
Genesee, First	43.80	
Gentry		16.55
Hammond		2.00
Hartsville		50.00
Hebron, First		30.00
Hebron, Second		276.50
Hopkinton, First		19.30
Hopkinton, Second		302.00
Independence	94.00	
Jackson Center	\$ 1.00	
Benevolent Society	1.45	
	\$ 2.45	47.45
Little Prairie	2.00	8.00
Los Angeles	50.00	75.00
Lost Creek		185.00
Marlboro	35.00	92.32
Middle Island		17.00
Milton	113.70	1,132.87
Milton Junction	106.50	340.45
New Auburn		7.00
New York City	\$ 45.99	
Special	35.00	
	\$ 80.99	420.58
North Loup	20.00	71.00
Nortonville	20.00	71.10
Pawcatuck	250.00	1,504.00
Piscataway		197.27
Plainfield	\$ 80.00	
Women's society, special	50.00	
	\$130.00	1,078.00
Portville		107.50
Richburg		6.00
Ritchie	6.00	6.00
Riverside	50.00	326.00
Roanoke		

Rockville	\$ 10.90	
Sabbath school	5.00	
	\$ 15.90	65.00
Salem	40.00	820.00
Salemville, special	14.50	43.14
Scio		
Scott		4.25
Shiloh		352.05
Stonefort		
Syracuse		33.90
Verona		60.00
Walworth		20.00
Washington		
Waterford	12.00	151.00
Wellsville		
Welton		71.94
West Edmeston		26.00
White Cloud		176.07
Individuals:		
Mrs. O. K. Tillman	\$ 5.00	
L. S. K., Mystic	5.00	
Reta I. Crouch	5.00	
Fred Satterlee, special	5.00	
	\$ 20.00	185.50
Interest		1.58
Southeastern Association		30.26
Conference collections		400.66
Western Association		20.00
Woman's Board		50.00
		\$11,483.89

January Receipts

Budget	\$ 1,251.49
Special	104.50
Total	\$ 1,355.99

Disbursements

Missionary Society	\$477.70
Special	54.50
	\$ 532.20
Tract Society	129.70
Sabbath School Board	92.50
Young People's Board	23.10
Woman's Board	13.50
Ministerial Relief	34.70
Education Society	\$ 42.00
Special	50.00
	92.00
Historical Society	9.60
Scholarships and Fellowships	27.00
General Conference	\$111.70
Preferred claim	200.00
	311.70
Debts	38.50
	\$ 1,304.50

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,
February 1, 1933.

CORRESPONDENCE

Jastrow (Grenzmark),
Germany,
January, 1933.

To the Editor of "The Sabbath Recorder,"
Plainfield, N. J.

DEAR BROTHER:

By a friend returning from Java we got your address and we are happy now to form a connection with you.

We are here a small group of Sabbatarian Baptists, descendants of Oswald Glait, who proclaimed four hundred years ago in Silesia and Bohemia the message of the immersion in the faith and of sanctification of the seventh day.

Completely isolated from all fellow believers, we are now so glad to have your address, and we beg you to give us a sign of life. Periodicals, memorials, etc., as well as a detailed description of the history of your church would come most opportune for us.

We are here in eastern Prussia, Poland, and Russia, one hundred twenty families—under which are some men who can read, but scarcely write English—and would be glad to join with our fellow believers in America.

With best compliments,

H. STUERMER,
Minister of the Sabbatarian
Baptist Church.

Milton, Wis.

DEAR MR. VAN HORN:

"The time has come the walrus said,
To talk of many things,
Of shoes and ships and sealing wax,
Of cabbages and kings."

For a number of years we have been talking of a reunion of Milton College glee club and quartet men, a time when we could talk together, eat together, and sing together again. Someone said recently, "Why wait longer?" Surely we deserve a reunion after—well, how many years? The present glee club was organized in the fall of 1912, but male quartets, concert and evangelistic, and male choruses of various sizes represented Milton College many years back of that date. So, "why wait longer?"

Last week a group of fourteen ex-glee club men got together just to talk over the possi-

bility of promoting such a reunion next commencement. Enthusiasm ran so high that we followed the usual American procedure: elected officers, appointed committees, and adjourned.

Now here is our plan: We have asked the faculty and trustees to give us a special day in commencement week—Wednesday, June 14, for our get-together. The entire day will be ours. We will spend it rehearsing and talking over the good old times—possibly a picnic dinner on the campus at noon. At six o'clock we will banquet together in the "gym." This will be a real banquet: good eats, songs, stories, speeches, and everything. The climax of the day will come at eight when we mount the Choral Union's elevated staging and sing our program. This should be a real concert with the major part sung by the entire chorus. In between the chorus will appear solos, quartets, steel guitar ensemble, piano, etc.

With the present glee club of twenty men as a nucleus, there are enough old timers within short range of Milton to run the number up to fifty. With those who are coming from a distance, may we not expect a chorus of at least seventy-five men? No such chorus ever sang on Milton's campus. You will want to be there. Make your plans now to come.

All who live at a distance will be entertained here in our homes. We shall want your reply early so that arrangements can be made to take care of you. Plan to come early enough to see the play Tuesday night—"As You Like It"—and stay over for commencement day, Thursday, if possible.

Fraternally yours,

L. H. STRINGER.

IT MIGHT HAVE BEEN

Through thought 'we look about us—
Right and left, back and down—
And say, "Why have we missed the crown
We should have gained?
The world's not fair, for here or there,
It might have been."

"It might have been?"
But is it yet too late to be—?
We'll win the crown if we but look above
And see the star, set in our East.
'Tis not so far,
And we can gain it as we are,
If we but trust.

MARY C. FAIRCHILD.

Young People's Work

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

IT IS TO THINK

He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win;
We drew a circle that took him in.

—Edwin Markham.

THE MAKING OF A "THEOLOG"—
INTROSPECTION

BY ALBERT NASH ROGERS

That which is sometimes termed a "call" to the ministry has been for me a sequence of rather ordinary experiences, better described perhaps as an attitude of mind. Some eight or nine years after the proposition was first made to me by my pastor, Rev. W. M. Simpson, it now appears to me as a logical outgrowth of my Christian experience.

Heredity as well as environment has played a part in my making. Upright and industrious parents and grandparents have not only given me my body and mind but have nurtured me in the dependent years and started me in worthy mind habits. How I thrilled when on Sabbath afternoons with mother at the piano we sang Christian hymns. One time after I shot a volley of childish profanity, grandmother suggested that I read the third commandment and explained it to me when I had finished. I was scared. I cherish these memories today — milestones in my becoming aware.

I do not remember the time when I did not go to church and Sabbath school. Here, and in Christian Endeavor I developed a technique in religion. I remember one "decision day" when members of an older grade testified and were voted into the church. I wanted to go with the group, but they were older and no one had advised me what to do or even suggested that I would be welcome. That experience came very near drowning the fire of a sensitive boy; for months I shrank from church attendance or even its mention. Nearly two years later, after a change of pastors and a confiding with my parents, another opportunity was given—I was baptized. This was when I was twelve.

Some three years later occurred the experience mentioned in the first paragraph. The ministry as a vocation appealed to me. Seventh Day Baptist preachers whom I had seen at association meetings had seemed to me a very jolly, wholesome, and capable group of men. And then, two of my best friends were ministers—one my pastor and the other the young minister to the First Baptist Church of Brookfield; I wanted to be like them, to do for others what they had done for me. I could not give myself a final assent but I set the ministry as a goal; that was easy.

Today, after years in high school, business and liberal arts colleges, and now in graduate school, it is still a goal—this has not been easy. Many times other callings have appeared more attractive or more attainable; many times the ministry has seemed to be decidedly undesirable or unworthy. Friends, dear friends, have been my mainstay; loyalty to an ideal has sometimes been my only urge. The force of a plan of life has contributed much to the appreciation of my education thus far, giving me a deeper sense of values and a loathness for inactivity.

I believe my making to be the result of God working within me, which may satisfy the definition of a "call." It has been a sort of psychological unfolding, wherein I have often been forced to build a new goal whenever the old one proved too small or too easily reached. I hope I keep building new goals as long as I live.

If I pin so much importance upon ideals, I may be expected to say something as to my outlook for the future. I hesitate for I know that just as soon as I state a goal I limit it. But an analysis of my purpose for being in theological seminary may benefit me. The ministry appeals to me as a chance to serve, one of the biggest, although not the only chance, of course. It appeals to me as one field that is not over-crowded. So long as men need doctors for their bodies they will need doctors for their minds and hearts—not only to administer remedies to those sick but to make the strong stronger, to provide spiritual prophylactics.

Recently the *Literary Digest* quoted the following from Sir Alfred Ewing, president of the British Association for the Advancement of Science:

"The engineers have dowered us with previously unpossessed and unimagined capacities and powers. Beyond question many of these

gifts are benefits to man, making life fuller, richer, wider, wealthier, richer in comforts and interests and in such happiness as material things can promote. But we are acutely aware that the engineer's gifts have been and may be grievously abused. In some there is potential tragedy as well as present burden.

"Man was ethically unprepared for so great a bounty. In the slow evolution of morals he is still unfit for the tremendous responsibility it entails. The command of nature has been put into his hands before he knows how to command himself.

"Dare man hope for such spiritual betterment as will qualify him to use the leisure he has won through the machine?"

Sir Alfred advises that man must first learn "to command himself." Another said a long time ago, "he that ruleth his spirit is better than he that taketh a city."

Similarly James Truslow Adams in *Scribner's* declares "two chief causes of our moral collapse which accompanied our economic debacle are lack of knowledge and lack of character."

To bring our ethical and philosophical evolution up to a plane with our scientific development, to help solve the present and ever present problems, to be a spiritual Pasteur, a moral Millikan, an ethical Einstein — this challenges any man!

Alfred, N. Y.

DEAN MAIN AS TEACHER

In his life so full and complete in tasks well done there is perhaps no capacity in which he served better than that as teacher. I speak for the hundreds of young men and women who received a part or all of their training in the field of Christian leadership under his Christian and ripened scholarship. With a supreme belief in God and his purposes to build a better race of men in the world, he devoted his every energy to preparing young men to successful leadership in this field.

Hundreds will look back with a warm glow in their hearts to his genial hospitality, his kindly interest in their material welfare while in the seminary, his patience and sympathy in helping his students in the midst of their mental and heart problems, his undiscourageable faith in their latent powers of leadership, and last but not least the wide sweep of his vision of the world to be.

We shall not forget the quiet half hour of prayer and devotion on Tuesday nights in the

dean's room under his spiritual leadership. With all his intellectual grasp of psychology, philosophy, and theological problems there was a quiet confiding faith in the power and goodness of God, the mission of his divine Son, Jesus Christ, and his right to our loyalty and devotion to their program. His interpretation of the truths of religion was always appealing, for he saw it not in its abstractness, but in its relation to the life that is and as it should be. To him truth was the highway to life, eternal life, and it comes best through the channel of an open, devout mind made receptive in an atmosphere of prayer.

As students we felt that Dean Main was a student with us. There was a comradeship, a fellowship of study, as there was of prayer and devotion. His mind was an open mind. New truth was expected and always welcome. One of his mottoes was, "Know the truth and the truth shall make you free." Growth and change were natural and normal experiences with him. One of his guiding principles laid down for the benefit of his students has always remained with me. It was, "Never attempt to settle a problem in the light of pure reason alone, nor on the basis of mere sentiment or feeling, nor yet on the ground of experience. But taking all three into consideration, reason, sentiment and experience, one may arrive at a safe and sane conclusion in any problem." As we sat in his classroom and listened to his lectures as he brought to us from out his mental storehouse "things new and old," we discovered something of the beauty and power of widening horizons and were encouraged in our adventurous search of the higher life.

While students of many faiths and denominations have enjoyed the fruits of his ripe experience and scholarship, it is largely within the bounds of our denomination that his influence is felt. Approximately fifty per cent of our ministers have been at one time or another in the seminary under his leadership. His influence upon the solidarity and loyalty of our men as a group can scarcely be measured. If it is sometimes said by his contemporaries he was too liberal in his interpretation of truth, time may reveal the fact that he was simply seeing truth in his wider sweep of vision which some of us have not seen, or that he was only in advance of his times.

Say not his work is done; it's just begun. Streams of influence have been set in motion

in hundreds of lives. A better philosophy of life, a higher interpretation of truth, a spiritual insight into the great movements of God, a higher vision of the world's need, and above all the challenge of a great cause—these he passed on to his students.

EDGAR D. VAN HORN.

DEAN MAIN, AN APPRECIATION

BY A FELLOW TEACHER

A fellow teacher, a teacher in Israel, has fallen from our ranks and, perhaps, more than we now realize, we shall miss that familiar form which for a third of a century or more has gone in and out of this sanctuary and walked up and down our campus—and frequented our halls of learning. Most of all, we shall miss his cordial greetings, and his words of wisdom and experience as we shall mingle in social and professional activities.

Most of you can understand the emotions with which I undertake this brief tribute to our departed friend and comrade in service. You will pardon the inadequacy with which these few words portray the qualities of mind and heart which you have so frequently admired and respected. Your memories will readily complete the picture which is here so imperfectly sketched.

Some of us have sat at his feet long after we were enrolled in his classes, and we have rejoiced in his youthful, enthusiastic mental outlook and his open mind for new truth and new fields of knowledge long after his steps were weak and halting. He had the happy gift of unfolding profound themes in precise and simple language, as we have often seen when he has been called upon to address groups of children. Many of us have marveled at his skill in piloting the questioning and doubting minds of young people through the troubled waters of science and religion into the secure harbor of abiding faith; few indeed have failed to come into a fuller, richer faith under his skillful instruction and his own triumphant faith.

Truth and reality, wherever found, were to him part of God's world and his revelation. To know truth was to know God, and to discover truth was man's privilege and duty.

Many of us will not soon forget these occasions when in concise words made eloquent by suppressed emotion he unfolded his con-

ception of education in general and theological training in particular. I cannot refrain from recalling to your minds a few of his own words along these lines. May I quote:

"Although the word 'education' has been greatly enlarged in the scope of its meaning in recent years, still very many of us are in the habit of thinking of it and using it as referring chiefly if not solely to intellectual development by means of non-religious knowledge. But man is also a physical, emotional, social, moral, and religious being; and he is vitally related to conditions, rights, and obligations, of economic life and citizenship, under the great laws of self-preservation and of love to God and man. Ideal education then can be nothing less than the highest possible development of the powers of one's whole being—of body, mind, and heart; the best possible preparation for making both a good living and a good life; the best possible training for the service of God and man."

"Are the educational ideals and standards of our colleges traditional or progressive, low or high, narrow and narrowing, or broad and broadening? Is the product sought mere scholars and book-worms fitted only for Pope's 'black gown and a salary,' or scholarly and book-loving men and women, inspired by their varied knowledge of men, books, and things, and on fire with purpose and zeal to practice loftiest principles in the work of the world today? Is our theological seminary slavishly tied to the past, honored though that past may be, and indifferent to the power and need of the world today? Or has it an uncovered ear for the voices of advancing science and philosophy, history and literature, Bible study and theology? Is the product sought merely good men well supplied with a knowledge of Greek and Hebrew, church history and homiletics, theology and apologetics; or men so trained in the experimental knowledge of the Word, providence, and the kingdom of God, and so loyal to Christ their living Lord, that they will go forth guided and sanctified by the Holy Spirit, and prepared in the measure of their capacity to help men and women, the young and old, to work out to practical ends the great and every-day problems of both the inner and the outer life?"

These words spoken some twenty-five years ago, seem to be the working principle for his crowning activity during the more recent passing years. These ideals he lived to see realized in no small measure. Some of us who are here today recall that splendid and representative group that gathered at a dinner in honor of Doctor Main on an anniversary occasion following the completion of thirty years as dean of the seminary. Representative men and women in active Christian service on the home and foreign field were present and bore touching testimony to the

inspiration and help they had received during the years they had spent under his instruction and in his fellowship. No memorial of brick and stone yet stands to his memory, but what greater memorial could there be than that host of men and women who have gone out through the years to do their work faithfully and well in the service of humanity and in the name of the Eternal God? This is as he would wish.

A teacher, a great teacher, has gone from us, and, we may believe, into the Great School of the Greater Teacher, whom he loved and delighted to serve. To this Great Teacher of us all, in the closing hours on earth he seemed to turn with glad anticipation, as in whispered words he seemed to say, "Come, come, Lord Jesus."

WALTER L. GREENE.

CHILDREN'S PAGE

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

WHAT DO WE KNOW ABOUT JESUS?

ACTS 10: 38

Junior Christian Endeavor Topic for Sabbath
Day, March 4, 1933

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

CALL TO WORSHIP

Leader—And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

Juniors—But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

Leader—Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;

Juniors—Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

Song—Tell Me the Stories of Jesus.

We all have heard the stories of Jesus since we were tiny tots in kindergarten. We know that he is God's Son and that many years ago he lived on earth as you and I do today. He had his joys and his sorrows much the same as we do, but we know, too, that he was the only man who ever lived on earth who never did anything wrong, but instead went about doing only good things for everyone. Although he does not live as we do today, so we

can all see him as a man, we know that he still lives and we can see evidences of his kindness on every side. He dwells in the hearts of all who are trying earnestly to follow him, and often we see him shining out of the eyes and in the actions of his true followers. Let us recall some of the stories we know about him and see how long a list we can make on the blackboard of his different characteristics.

When Jesus was twelve years old he went with his parents to Jerusalem to the feast of the Passover. Finish this story in your own words. You can find it in Luke 2: 40-52. How do you think Jesus felt about going to God's house? What kind of a son do you think he was to Mary and Joseph? See how many different qualities you can place on the blackboard describing Jesus as he appears in this story.

Read Matthew 9: 10-13, and tell in your own words what happened. How do you think Jesus would act toward men who have done great wrong today? Would he consider them too low to notice? What characteristic can you add to the list we have started?

Read Matthew 11: 1-5, and see what you can add to your list. How do you suppose Jesus felt about helping those who had little money? Recall the story of the Widow's Mite. How did he feel toward those with great wealth? Recall the story of the Rich Young Ruler.

Read Matthew 12: 46-50. He said "who-soever." What does that show must be his feeling toward all men regardless of the color of their skin? Recall the story of the Good Samaritan. What command did Jesus give us about people in other parts of the world, as given in the last chapter of Matthew?

—Junior World.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

This is my first letter to the Children's Page.

I am seven years old and in the second grade at school. My teacher's name is Mrs. Maude Griffith. I like her very much. We have a "spell down" on Friday afternoons and it is fun.

I go to Sabbath school and Junior every Sabbath. My teacher's name is Mrs. L. B. Davis, but she has been sick for five Sabbaths. She is better now. I like her very much, too.

I have two big brothers and two big sisters and one little brother six weeks old. He is awful sweet. I wish you could see him.

I have a big cat for a pet. His color is yellow and white.

I will close, with love to the children who write to the Children's Page, and you.

SANDRA IRENE ZWIEBEL.

Jackson Center, Ohio,
February 1, 1933.

DEAR SANDRA:

I am so glad to welcome a new writer to the Children's Page, for you see I want my RECORDER family of children to be just as large as possible and I am proud of every one. I enjoyed your letter and hope to receive many more from you.

"Spell downs" are great fun, and they help to make good spellers, I think. I am glad they have not gone out of fashion, aren't you?

I surely would like to see that dear little brother of yours. You see I am quite partial to boy babies for I once had two of my own.

Your kitty cat must be pretty near a match to our Skeezics kitty, for he is yellow and white. He is the pet of our whole family, as no doubt your kitty is of yours.

Your true friend,

MIZPAH S. GREENE.

THE REAL TEST

"And anyway," stormed Betty Jo with her brown eyes flashing, "I don't take other people's pennies. So there!"

Ernest stood still—stricken. "I don't take people's pennies either. I did—just take one—but I earned another penny and paid it back and—" He choked a little.

Then the other children took up the jeering. They were very much put out with their little boy neighbor because he wouldn't do as they wanted. They'd show him!

Ernest never cried over "bumps"; he was conspicuous for his childish bravery. But now the tears welled up in his big blue eyes, and his proudly carried head drooped a bit. He ran home.

After a few minutes his mother opened the back door and asked, "Will you go to the store for me, son?"

Ernest raised his head from the Airedale's shaggy shoulder and said he would go. He ignored his own tears and following his mother into the house, stood by her as she wrote her list down.

Then she reached out and slipped a loving arm about him. "Was it a hard 'bump,' dear? I thought you never cried—even if a stone hit you?"

"Wasn't a stone!" Ernest dug his toe into the rug. "I'm never going to play with Betty Jo and Phyllis again—never!" Wrathfully he dug his toe still harder into the rug.

"Oh, but it was a stone, dear. I heard it all. It was the biggest stone Betty Joe could find. I was so glad you didn't throw back. I was proud of that! But you cried because it hurt—"

"Why she never threw a stone at me, mother!" Ernest stared at his mother in astonishment. What was she thinking of—a stone!

"The stones that bump the hardest, dear, are the unkind reminders of things we have done mistakenly and are sorry for—things we have tried to make right and will never do again! But even after you have tried to make a thing right—as in earning and paying back the penny you took that time—that is only part of it. The rest, and the hardest part, is in being brave when people remind you of the mistake. That is the real test, son—being brave and steady and not picking up a 'stone' and throwing back."

Ernest was used to listening to little stories like this that explained. He understood at once. "I get you, mother," he exclaimed with a six-year-old's delightful slang, "I get you!" and his ready smile came back.

"Wash your face, son, and get these things, please, from the store. You may take the bag of apples over and share with the other children if you wish, afterwards."

A little later four happy children sat in a row on the top step, munching apples.

"Gee, this apple is good," said Ernest.

"I'll say it is," said Betty Jo. "Ernest—I—didn't mean to—say that. I know you wouldn't ever take a penny any more."

"Aw, that's all right," said Ernest, "we all make mistakes."—By Viahnett S. Martin. (Selected.)

THE FELLOWSHIP OF PRAYER

Wednesday, March 1—(Read Job 23: 8-17)

PERPLEXITY AND FAITH

This is a curious thing Job is saying: he cannot, he says, find God anywhere in his life and yet he has always kept God's way. Job might be speaking for us today; for the distressed who want to lay their case before an understanding love; for the doubting who cannot live without God and do not know where to find him; for the perplexed who see so much suffering and wrong and wonder why God does not intervene.

The surest way to find God is to live as though he were nearer than breathing, closer than hands or feet. The roads to the certainty of his presence and power begin just where we are. As we keep his commands, try to be good and kind, some assurance of the Divine goodness and kindness lightens our darkness. As we try to be just, some gleam of the Eternal justice illumines our troubled human ways. "Then shall ye know, if ye follow on to know the Lord."

Prayer: O thou whom we seek in all our need and through all the mystery of life and without whom we cannot live bravely or well, forgive us that we so often miss thee. Show us thy paths already at our feet. Give us courage and vision to follow in faith thy ways of love and right until our own lives become thy revelation and thy spirit transforms our deeds. As we thus draw near to thee, do thou graciously draw near to us until we become more sure of thee than the light. In his name in whose life thy love becomes light and life. Amen.

Thursday, March 2—(Read Psalm 1)

PLANTED IN THOUGHT

Religion, says the Psalmist, begins in our quiet and constant thoughts. People who begin by just thinking and thinking about God's way and law shall find that God cares for the lives of the just. They shall, in this noble figure, live as fruitful trees whose roots are watered by unfailing streams. Life, then, is really planted in quiet and constant thought. We grow out of what we think. Our days and deeds are the flower and fruit of hidden dreams and meditations. Lives which are planted in the consideration of God's law are rich in enduring rightness. They have found the secret of prosperity.

Prayer: O Searcher of our thoughts and lives, who knowest our meditations and our most hidden thoughts, establish our lives, we beseech thee, in good thoughts and desires. Forgive us all our wrong and foolish meditations, our forbidden dreams whose fruit is so bitter, whose outcome so fugitive. May we find our joy in thy law and so keep it in our minds that the strength and splendor of it may become manifest in our souls and our state. We ask it all in his name. Amen.

Friday, March 3—(Read Philippians 4: 8-9)

"THINK ON THESE THINGS"

What a noble company to which our minds may be hosts the Apostle names: the true, the honest, the just, the pure, the lovely, and all those

tested things which are well spoken of. Such thoughts as these are always waiting to be entertained, the true in every intellectual enquiry, the just in every social relation, the honest in every business transaction, the pure in every exercise of desire and imagination, the lovely as we contemplate the ways of nature and the deeds and characters of men. We may be poor in possession and simple in our ways of life, but we can entertain a company of thoughts which will make our minds like the throne room of a king.

Prayer: We beseech thee, who revealest thyself in the true, the honest, the pure, and the lovely, to help us make our minds thy audience chambers. Forgive us our foolish and wandering thoughts. Feed our minds with thy truth and guide our thoughts in thy paths. We ask it all in his name in whose mind thy truth shone unshadowed. Amen.

Sabbath, March 4—(Read Psalm 2: 1-6)

VAIN IMAGINING

This Psalm might have been written yesterday. There are not so many kings of the earth as there used to be but there are plenty of scheming leaders and a world full of restless nations. There were never so many people "making plans" and very few times when so many plans seem to come to so little. The trouble is not with planning; wise planning is the secret of victorious living. The trouble is with the short-sightedness of the plans; they leave God out and too many of them challenge his control. A restless society and even our own restless souls are saying, "Let us snap his ties of law and love and goodness and take our own high, proud way." That kind of imagining is vain.

There are some ties which cannot be snapped. We only break ourselves in trying to break them. Such bonds as these cut our hands and our hearts as we pull against them. They are our strength if we obey them and pull with them. The secret of freedom and power is to work with God.

Prayer: Lord of our lives and loving Master of our ways, forgive us our pride in thinking we can live beyond thy law or find our freedom in breaking thy bands. Heal the wounds we have brought upon ourselves as we have strained at the control of thy love, and save us from any fear of making our wills entirely thine in whose will is our peace. In his name who found his peace in thee. Amen.

Sunday, March 5—(Read Hosea 11: 1-4)

"THE HARNESS OF LOVE"

Hosea, who found out, through a most searching experience, how love is the one unbreakable bond, knew also that God's ways are as tender as they are sure and strong. He had indeed driven his people but he had driven them with a "harness of love."

There is a Divine love then behind the compulsions of life. They are meant for our own good. The changing years do "drive" us—it is no use to protest against time or pretend that we do not grow older, but time brings us into

an always added fullness of life. Duty says, "Go on," but always toward character and satisfaction. Love does harness us to the needs of others, but it does not gall us. What is forbidden is to save us from hurt and regret. We make for ourselves harnesses of pride, impatience, mistaken desire and they gall us dreadfully. God's harness of love furnishes us rich ways to use our strength—and never leaves a scar.

Prayer: Thou hast taught us to walk, our Father, holding our arms through all our stumblings. Thy searching kindness has prevented us from evil ways. When thou dost forbid, thy love has sought to save us from bruising; when thou hast opened a road for us, it has been the road of what is best for us. Grant unto us, we pray thee, to wear the harness of thy love gladly and find therein our peace and power. We ask this in his name whose yoke is easy and whose burden is light. Amen.

Monday, March 6—(Read Psalm 3: 1-6; 5: 11-12)

THE CONQUEST OF FEAR

Courage does not shut its eyes to danger nor underestimate the adversaries. It may say with the Psalmist, "How many foes have I?" but it never magnifies its foes or imagines them where they are not. They are likely to turn out shadows after all. Courage rests, at last, in the power of God. It knows that he will furnish strength enough for the journey, will enlarge our own resource for the contingency. An inner, untroubled quietness which sleeps at night unafraid and goes out every morning sure that the day can be lived through bravely, is the privilege of all God's children. Those that trust in him are compassed as with a shield.

Prayer: Grant us, O God who art our shield and sure defence, the grace of courage. Open our eyes to the power which attends thy children if only they go quietly and confidently about their appointed tasks. Forgive us the distrust of ourselves, of life, and thee, which finds foes where there are none to make us afraid and besieges us by shadows, when the heights about us are full of the horses and chariots of God. In his name in whose discipleship there is no place for fear. Amen.

Tuesday, March 7—(Read Psalm 4: 1, 6, 7, 8)

THE HARVESTS OF THE HEART

This Psalm teaches that the unfailing harvests are the harvests of the heart. All we get from any action or possession is some measure of satisfaction, contentment, or well-being, and often enough after anxious planning and wearing action the harvests of real happiness are poor enough. We need to pay more attention to the harvests of the heart. Kindness, the love of beauty and truth, helping others to be happy, trying to do good, faith in God's goodness and love always yield a blessed harvest. Perhaps we have missed "prosperous days" because we have been seeking the wrong kind of prosperity when the abundant wealth of the heart has been ours for the asking.

Prayer: O God who givest seed time and harvest to waiting fields, give seed time and harvest

to our souls. Forgive us, that being concerned about so many things, we have so often too little concern for the nurture of our own spirits and seek without what, by thy grace, we may find within. Help us to ask much of love and faith, and so to trust in thee that we can lay us down and sleep in peace, sure that thou alone makest us dwell in safety. In his name whose peace is our benediction. Amen.

OUR PULPIT

THE GOSPEL—THE POWER OF GOD TO SAVE

(By Andrew J. Williams, Morales, Tex.,
"Servant of Christ.")

To every reader of our SABBATH RECORDER, greetings. "Unto you therefore which believe he is precious" (1 Peter 2: 7). To my reader audience—both saved and lost—I appear before you as a living monument of God's saving and preserving grace (Ephesians 2: 8-10).

Many good words have been said in the RECORDER on "evangelism," to which I can heartily say "Amen." Oh, for a time to preach a full gospel to a lost world, in the face of a soon-coming judgment, when Jesus comes. As a preacher of this printed sermon I make no pretention to great learning, but am willing to become a "fool" for Christ's sake. God has promised "through the foolishness of preaching"—not foolish preaching—"to save all who will believe."

The gospel is the only power used in the salvation of a penitent, lost soul. What is the gospel? The gospel, Paul tells us, is the suffering, death, burial, and resurrection of Christ (1 Corinthians 15: 1-4). Why was it needful for Christ to suffer unto death for each of us? First, because we were all sinners, under the curse of death—yes, all hell-deserving, lost sinners, "dead in trespasses and sins," "by nature, children of wrath, even as all others" (Ephesians 2: 3). All were born sinners from our Adamic parents—not sinners by "choice," but by compulsion. "Like produces like." To illustrate: While out hunting I find an innocent-looking cub bear. I carry it home and give it to the children for a pet. It grows to be full size, and at scent of blood pounces upon and kills my child. When did it become a ferocious animal? It was a flesh-eating bear at birth, but undeveloped. All babes go forth from birth

—as soon as strong enough—"speaking lies." Once upon a time a young married couple decided to raise their only boy babe on a lone island and never to permit him to see or know sin. Many presents were bought and given to the child. One day the mother said, "Son, what did you do with your nice little wagon?" She had promised to give him a new one some day when the first one became worn; and to her great surprise he said, "Mother, I don't know," at the same time holding the old one behind him. There it is; who taught the child to lie? The old fallen Adam nature. The old devil bought this world with a lie. "Thou shalt not surely die," has come ringing down through the ages. Thank God, Jesus by his death took sin away and John did truthfully say, "Behold the Lamb of God that taketh away the sin of the world."

Rationality is the foundation of accountability. The child is not held accountable until he is convicted and feels he is a condemned sinner. I once asked a girl at our supper table: "Nannie, are you a sinner?" "Don't know." "Did you ever lie to your parents?" "Yes, sir." Just here she saw she was a condemned sinner. She looked into the mirror of God's holy law (Romans 3: 20). If you were suspended in the air by a chain containing one hundred links, and one breaks, down you come! You do not have to break a dozen—only one, to become a condemned sinner. This holy law cannot save you. No person is justified by the law in the sight of God (Galatians 3: 10). It is a "schoolmaster" to lead to Christ (3: 24).

REPENTANCE

What is repentance? It is learning God, *under law*. Having been convicted, one naturally tries to do good deeds to be saved. "What shall we do, that we may work the works of God?" (John 6: 28.) In your broken-hearted condition you *must see* in the face of a perfect, holy law (Galatians 3: 21-25) that you can do nothing to save yourself. It is just here that you learn how good God has been to you, and you re-think, or think again, which is the literal meaning of the word construed "repentance."

Your crying is not repentance. In Acts 2: 38, the convicted one cried out—and Peter said, "Repent." So we see heart-burdened crying is not repentance. In Matthew 21: 28,

we are told of two sons. To the first the father said, "Son, go work in my vineyard." He said, "I will not"—but afterwards repented and went. You see he re-thought: "How good my own dear father is to me, I'm sorry, I repent, I will go do his bidding." Here is heart repentance. Then to learn Christ, under grace, is soul salvation, eternal life. When Philip preached to the eunuch (Acts 8: 26-39) how to be saved, he preached Jesus. He showed how Jesus suffered and died; how he was buried and rose—in short, he told him the gospel story (Romans 1: 16). The sweet part of this gospel sermon is to teach you *what to believe* and *how to believe*. A "historical belief saves no one." The devils "believe and tremble." To believe *in* is not enough; but to believe *into*, or *upon* means "with the heart"—affections of the soul. You *must believe*. Jesus died for our sins; all our sins were laid upon him (Isaiah 53: 4-12). Believe the testimony God gave of Jesus (1 John 5: 9-13).

If one were in a court room while a case was being tried, after hearing all the witnesses, doubtless he would say, "I believe the person is innocent"—or "guilty"; but where did he get his faith? It came by hearing the testimonies. "Faith comes by hearing, receiving, and acting upon testimony" (Greenleaf, on "Law and Testimony").

A small child is sleeping in a third or fourth story room; the building catches on fire. Every means to rescue the child is made ready. The father cries out, "Daughter, jump into our arms!" She hears his earnest words "Faith cometh by hearing," Romans 10: 17). She goes to another window, looks out, hears the same earnest appeal from the parent. She receives his words as true, but that does not save her. At last she jumps—trusting her father, trusting in his word. Now, if the father steps aside and lets her fall on the hard pavement, who is to blame? Not the child. Dear, lost soul, swing loose—trust the blessed Christ; he will save you. Come to him, just as you are.

"Just as I am, without one plea,
But that thy blood was shed for me.

"Just as I am thou wilt receive,
Because thy promise I believe"

"He that believeth on me, hath eternal life" (John 6: 47). It is not praying, but believing.

DENOMINATIONAL "HOOK-UP"

DE RUYTER, N. Y.

The recently organized Christian Endeavor society had charge of the service Sabbath morning, February 4, to celebrate the fifty-second anniversary of the organization of Christian Endeavor. Four young people, Ardale Coon, Josephine Burdick, Marjorie Burdick, and James Burdick, presented excellent papers describing various phases of the work. Miss Martha Gates, president of the society, directed the program. The pastor spoke briefly on two outstanding ideals of Christian Endeavor. Each of these young people offered an appropriate prayer. There was the reciting of the pledge from memory and music adapted to the occasion. They have selected Wednesday night as the time of their weekly meeting. CORRESPONDENT.

HAMMOND, LA.

A delightful time was spent at the home of Mrs. R. J. Mills, January 28, when she and her Sabbath school class entertained the Berean Sabbath school class. Many lively games were played and refreshments were served. Then all joined in an old-fashioned "candy pull." The Berean class won in the attendance contest carried on by the two classes for the past three months.

The Women's Missionary Society held their last monthly meeting at the home of Mrs. E. R. Stillman. The time was spent piecing quilt blocks. Mrs. Stillman served dainty refreshments. CORRESPONDENT.

ASHAWAY, R. I.

An interesting meeting of the Ashaway-Potter Hill W. C. T. U. was held Thursday afternoon at the home of the president, Mrs. Walter D. Kenyon, with six members present. The meeting was opened by singing "All Hail the Power of Jesus' Name," after which Mrs. Kenyon read the prepared Scripture for Frances Willard memorial day, following it with prayer.

The roll call was answered by each member reading one of Frances Willard's sayings. After the business meeting the following program was given:

Poem, "Lead, Chieftain, Lead," was read by Mrs. Carroll L. Hill. An article, "Essential Qualities of the Woman," taken from the *Union Signal*, was read by Mrs. Earl Burdick. Paragraphs from an article, "What's Your Reason for Your

Suppose I operate a large, general store. I do a credit business involving thousands of dollars. Hard years come on; my creditors are crowding me; I must push my customers. Many come to me and beg for mercy, but I must have my pay. The night before these debts are due, my only son says, "Father, I have money; I will pay you in full; then I will go to each, show him what I have done, and the debt will be satisfied." The loving deed is done. The son goes to Mr. A, who joyfully accepts the satisfaction. To whom does he look for rest and peace? Not to or within himself, but to full work of the son. He goes to many with this same joyful help. At last he finds a person who will not accept the offer. This man misses the blessing of being made free from all debt, of being in perfect standing with his creditor. God loved the lost debtor and transferred all into the hands of his dear Son (John 3: 14-16). My friend, accept the reconciliation offered (2 Corinthians 5: 20-21). "In Christ's stead be ye reconciled to God."

In conclusion I will say: It does no violence to Romans 1: 16 to say "The gospel of Christ is the only power God can and does use in the eternal salvation of every trusting, lost sinner." Trust your all to him. I may never meet many of you face to face, but I plead with you as for eternity. My days are fast going by, but I do want to preach the gospel, by voice and print, just as long as life lasts. Jesus is "all in all" to me. I am a poor old sinner, saved by grace. I can never repay my Lord for what he has done for me.

"Oh, wonderful words of the gospel,
Oh, wonderful message they bring,
Proclaiming a blessed redemption
Through Jesus, our Savior and King.

"He came from the throne of his glory
And left the bright mansion above,
The world to redeem from its bondage,
So great his compassion and love.

"Oh, come to this wonderful Savior,
Come, weary and sorrow-oppressed,
Behold, on the cross how he suffered
That you in his kingdom might rest.

"There's no other refuge but Jesus,
No shelter where lost ones must fly;
And now, while he's tenderly calling,
Oh, turn ye, for why will ye die?"

Chorus

"Believe, oh, believe in his mercy,
That flows like a fountain so free;
Believe and receive the redemption
He offers to you and to me" Amen.

Argument Against Prohibition?" taken from the *Signs of the Times*, were read by Mrs. Kenyon, and paragraphs from an article, "The War on Liquor," taken from the *Christian Herald*, were read by Mrs. Carroll L. Hill. A general discussion followed, and the meeting closed with the W. C. T. U. benediction.

—*Westerly Sun.*

GENTRY, ARK.

The annual New Year's meeting was held as usual at the church on Sunday, January first. After the big dinner a few selections were played by the orchestra. Then fifteen letters from nonresident members were read and appreciated. Consecration and communion services followed. CHURCH CLERK.

WELTON, IOWA

It was with deep regret the church voted yesterday (February 4), to accept the resignation of Pastor J. H. Hurley. He has felt for some time that he needed to be released from active service after more than forty-two years in the ministry. He expects to make his home here and keep up his appointment at Marion. While this seems one more discouraging thing for our little church, there are some already planning for the maintaining of the Sabbath service. CORRESPONDENT.

BROOKFIELD, N. Y.

A union service was held at 3 p. m., Sabbath afternoon by the Christian Endeavor society and the Junior Christian Endeavor in commemoration of the fifty-second anniversary of the founding of the Christian Endeavor movement. Joint leaders were Mrs. Polan and Luella Crumb.

The meeting was opened by sentence prayers by two juniors and two seniors.

A junior gave an introduction to the Junior topic, "How our society helps us," and an introduction to the Senior topic, "How shall we determine our ideals?" followed by a senior.

"Follow the Gleam" was then sung by the Senior society.

Scripture lesson and a poem on "What Christian Endeavor means to me" were read.

A mixed quartet sang "Steady and True."

Several readings were then given, one an account of the first meeting of Christian Endeavor, which was very interesting to all those present. This was written by the man who led the first Christian Endeavor meet-

ing ever held. A testimony meeting followed. Minutes of previous meeting and a joint collection were next, then a song, "Loyal Juniors," by the Junior members. New tithe boxes were distributed to each junior and the meeting closed with a circle fellowship song.

A fund has been started to send to the Young People's Board. A miniature "trek" wagon on the table at the parish house will be ready to receive any donated additions to the load to be carried.—*Courier.*

ALFRED, N. Y.

The following resolution was adopted by the University Faculty at its last monthly meeting:

WHEREAS an All-Wise Providence has called our beloved colleague, Dr. Arthur E. Main, to enter into his reward, Alfred University has lost one who has been a zealous member of its faculty; a teacher whose inspiration to those who were his pupils will live on; a friend of all; a workman that needeth not to be ashamed. His presence in our midst was always as a benediction. His contributions to our discussion grew out of long years of conscientious effort to live to the full. The community has lost a noble citizen; the university has lost a great teacher; and those of us who knew him have lost a great friend. Therefore, be it

Resolved, That the faculty of Alfred University appreciates the long and faithful service of Doctor Main, and deeply feels its irreparable loss. It is further

Resolved, That these sentiments which are already written in our hearts, shall be placed in the permanent records of the University Faculty, and a copy sent to the "Alfred Sun" and to the bereaved family.

J. NELSON NORWOOD,
M. ELLIS DRAKE,
JAMES C. MCLEOD.

Aside from a large delegation from the Hornell and Vicinity Ministers' Association, there were a large number of people in attendance at the funeral service, Thursday afternoon. Among them we note: President P. E. Titsworth of Chestertown, Md.; Rev. H. C. Van Horn, editor of the SABBATH RECORDER, Plainfield, N. J.; Pastor Neal D. Mills, Dunellen, N. J.; Rev. James Skaggs, New York City; Rev. and Mrs. George B. Shaw, Salem, W. Va.; Rev. and Mrs. T. J. Van Horn, De Ruyter, N. Y.; Superintendent and Mrs. J. F. Whitford, Walter T. Bliss, and Charles Chipman, Bolivar; Mrs. Mary Whitford and Mrs. Charles Vincent, Nile; Mr. and Mrs. John Sanford, Little Genesee, and many others.

Pastor Ehret drove to Adams Center, Sabbath afternoon with George Main, who visited his aunt, Miss Jennie Main, sister of the late Dean A. E. Main. They were accompanied by Ogareta Ehret and Doris Greene, who visited her parents, returning Sunday.

Miss Edith Phillips and Professor Wingate played "Kammenoi-Ostrow" on piano and organ at the Westminster Presbyterian church in Hornell last Sunday evening. Professor Wingate also sang a vocal solo. Dr. W. G. Campbell preached, his subject being "Science and Religion."

George A. Main, who came to Alfred on account of the death of his father, Dean A. E. Main, left today en route to his home in Daytona Beach, Fla.—*The Sun.*

WALWORTH, WIS.

Because of sickness among the people of the congregation, the annual business meeting of the Walworth Church was not held till January 8. The reports of the various departments of the church showed a good degree of activity. The Ladies' Aid and Helping Hand societies have been very efficient in the work they have done for the church and other local and denominational interests. The Bible school has had a very regular attendance and has done much for the support of the church and building up an interest in Bible study. The financial condition of the church is as good as a year ago. Most of the people are doing nobly considering the financial condition with which we are surrounded.

The pastor's report showed that he had made three hundred five calls; had preached fifty-six sermons; had five funerals, given four addresses, was absent from the pulpit eight times—three Sabbaths when attending the Western, Eastern, and Northwestern associations in June, two Sabbaths when at Conference, and three in attending the quarterly meetings. One was taken from the church by death, and one was added by baptism. There are a loyal few who are supporting the church. REPORTER.

NORTONVILLE, KAN.

Last Sabbath day, January 4, the young folks of our church had charge of the Sabbath morning service. Several of the young folks spoke, one talk being the history of Christian Endeavor.

The choir, composed mostly of young people, sang an anthem, and there was also a quartet. Pastor Osborn spoke and told us that Seventh Day Baptists had a young people's organization before Christian Endeavor was organized by Francis E. Clark. Our society has many interesting meetings, and we certainly like our leader, Pastor Osborn.

REPORTER.

NEW MARKET, N. J.

New music for the Sabbath school junior choir is being secured. Splendid work is being done along this line by the chorister, Charles Kellogg, with the assistance of the pastor.

At the regular quarterly business meeting of the Piscataway Church, February 5, it was voted to call a council of churches for the purpose of ordaining Pastor Neal D. Mills to the gospel ministry. It is hoped that this service can be held next month.

The advisory committee of the church, with the members' families, was entertained for dinner, Sunday, February 5, at the home of Deacon Jesse G. Burdick. Nine guests were present. The absence of one of the members, Deacon R. G. Crandall, was regretted. A very pleasant social hour was spent in which some of the interests of the church were discussed.

Pastor Neal D. Mills and Rev. H. C. Van Horn attended the funeral service of Dean Arthur E. Main at Alfred, N. Y. They were accompanied by Rev. James L. Skaggs of Grantwood, N. J. They drove up one night and back the next. CORRESPONDENT.

A WORD

A word's a very little thing,
But it may have a friendly ring,
Or it may bear a poisoned sting.
Be thoughtful ere you give it wing.

A word's a very precious thing,
And oh, what joy a word may bring
When from the heart you let it spring.
Be thankful ere you give it wing.

—*Jewel Jean Worth.*

Sometimes a young man chooses his life-calling, and sometimes the calling chooses him. But for success there must in both cases be a man back of the choice or the call. — *Exchange.*

Religious Education

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

SOME BOOKS FOR BOYS

Occasionally there come to my desk inquiries concerning books for boys and girls. Of course we try to answer such questions and recommend books that we feel boys and girls ought to read. We try to recommend only true stories, or at least stories that are true to life.

During the past two years or so, three or four fine books have been sent me by the author, Archer Wallace, a friend of mine as well as a friend of boys. Now while the writer is not quite a boy in years, he is still quite a boy in feeling, and when one of these books comes he likes to read it once for they are not only true stories, but stories about real men and women, and they are fascinating. So let me tell fathers and mothers, as well as boys, about Mr. Wallace and his books.

Five years ago Archer Wallace, who is the editor of a boy's paper and has been a worker among boys for twenty years, wrote "Stories of Grit." It was intended to be a book of inspiration without being in the slightest degree patronizing; just a straight account of how some boys had stiffened their backbones in face of unusual difficulties, and had made good. The success of this book called for others, until there are now ten Archer Wallace books, several of which have been translated into Chinese, Japanese, Hindustani, Portuguese, and all have been set up in Braille for the blind. The newest Archer Wallace book is "Adventures in the Air," just off the press. Like its predecessors it is eminently a book of short, bright, snappy biographical sketches. Each of the fourteen chapters is built around a daring and picturesque personality who made some direct advance in the art of flying. From the first hesitant flights of the Montgolfiers in France in their balloon, up to the magnificent achievements of Lindbergh, and Byrd, there is a succession of fascinating sketches which tell the story of one hundred fifty years of flying.

Another one of his books about which I would like to tell is "Men Who Played the

Game." This book contains fifteen true stories of men who won their success in life by "playing the game," never recognizing defeat which they faced.

Inside the covers of this book is the thrilling story of the Japanese leader, Toyohiko Kagawa, who, although turned adrift by his relatives and the victim of ill-health, stirred not only Japan, but the entire world.

Others of the stories are of an immigrant boy, Edward Steiner, who after a hard uphill flight grew up to be a good American; the man, Louis Braille, who invented the system by which the blind are able to read; the white man, "Chinese Gordon," who won the admiration of the tribes of the Soudan by his bravery; the Englishman, Wilberforce, who freed the slaves in the British West Indies; and "Golden Rule Nash," who put the Golden Rule into business.

Mr. Wallace has written one book that will not only interest boys but girls too. It is "Mothers of Famous Men."

The quiet but powerful influence of a mother is the acknowledged source of the success of many great men. Here we have true and intimate stories of the working of this power—stories which describe beautiful relationships, recall many happy incidents, and show the wisdom as well as the affection of real motherhood. The range of the book runs from the delicate, sensitive mother of Goethe to the slave-mother of Booker T. Washington. Not only will the book give boys and girls a new appreciation of life and success; it will grip the attention of readers of all ages.

Most any book store will get these books for you, or the writer will be glad to tell you where they can be purchased.

NOTICE TO LEADERSHIP TRAINING STUDENTS

In view of the fact that students should progress in leadership training as rapidly as possible, after January 1, 1934, no leadership training credit which is more than ten years old shall be applied toward a Standard Diploma.

The blaze of truth and liberty may at first dazzle and bewilder nations which have become half blind in the house of bondage. But let them gaze on, and they will soon be able to bear it.—*Thomas Macaulay.*

ARKANSAS LETTER

DEAR SABBATH RECORDER READERS:

Since I wrote you last I have preached in churches in Oregon, Wisconsin, New York State, Michigan, Illinois, and Arkansas. I have also spoken at many other occasions than church services. Everywhere we have done our best in representing the missionary interests of Jamaica, that are so near and dear to our hearts.

Upon reaching Milton, Wis., from the far West, a few of our good friends there said Mrs. Coon and I must attend our General Conference that was to be held in Adams Center, N. Y. They furnished money for our expenses to Adams Center and return to Milton, a trip of more than two thousand miles. We can never thank the good friends enough for giving us this great pleasure. It also gave us the opportunity of visiting several places of special interest to us while returning from the Conference. We spent a week in DeRuyter, N. Y., where my maternal grandparents were young people, did their courting, and lived for a series of years; and where our brother, Rev. T. J. Van Horn, is now pastor of the church. We were especially delighted to spend a week each in Little Genesee, N. Y., and Battle Creek, Mich., where I spent nine busy years in pastoral and missionary work. It was a rare pleasure seeing so many old friends and forming new ones.

Returning to Wisconsin, I supplied our Milton Church pulpit with preaching for more than three months. I greatly enjoyed conducting the church prayer meetings, teaching a Sabbath school class, mingling with the young people, and doing many other things in this, our old college town. Kind friends made it possible for us to do light housekeeping for two months in the commodious parsonage there. If Milton people thought the many social gatherings and parties they gave us made it easy for us to leave them, they made a very great blunder in their plans. We are very grateful for the many kindnesses shown us. We wish for the church and the college that they may follow the leading of the Holy Spirit in the solving of the great and serious problems facing them. This is the only way they can uphold the old high, splendid Biblical standards and ideals of those institutions with any hope of abiding success.

The quarterly meeting of the southern Wisconsin and Chicago churches that met in December expressed the wish that when Mrs. Coon and I should start again to visit our two daughters and their families, who live in Manhattan, Kan., we might come by way of Nady, Ark., and do what we could for a little time in strengthening and encouraging our cause in the Little Prairie Church here. The quarterly meeting voted \$50 to help defray the necessary expenses. Later a Sabbath school class of our Milton Junction Church added \$10 to that amount. That is how we are here, nine hundred miles from Milton. We are again doing light housekeeping in another parsonage here. We have been heartily received by the people who are bringing us many good things to eat, and are showing good interest in the meetings we are conducting. We drove in here two weeks ago next Friday. People here told us they were not sure we would be here that day, and so no appointment had been given out for a meeting that night. They said there would be none that night. Roads were bad. Imagine our surprise at seven o'clock when some one came to the parsonage door saying more than thirty people were at the church wanting a service. We had a good meeting. Last Sabbath Deacon Matt. Mitchel drove from his home, ten miles away, through the mud with team of mules and a big lumber wagon, with wife and children to attend Sabbath school and preaching service. About fifteen years ago he was doing the same thing with another lot of children, night after night attending special meetings here at that time.

Yes, I visited this place then in company with Rev. T. J. Van Horn. At that time the church had had no services for a long time, and it was very much discouraged, feeling the end of its career was near. We held a series of evangelistic meetings. By the grace of God the church was revived and sinners were converted. Ten adult people united with the church, nine of them being converts to the Sabbath. Eleven years ago last fall I attended the Southwestern Association held here. Rev. R. J. Severance and I remained after the association for more special work. As a result of that work more members, two of them converts to the Sabbath, were added to the church. Other able and consecrated men of God have entered into the labors here during these months and years.

At present we are holding about six preaching services each week. The Sabbath school is doing good work. Notwithstanding much wet weather and muddy roads, meetings are quite well attended and interest seems to be increasing. At our last meeting a backslider confessed his wanderings, stating that Satan had made him believe he could not keep the Sabbath and make a living. Said he had broken the Sabbath, but wanted the church to pray for him that he could be forgiven and come back to the fold to be a good child of God the rest of his life. Pray for him and all the rest of us that we may be strong and steadfast in the Lord, that churches may be revived and sinners converted and saved, and the cause of God built up with consecrated souls.

Correspondents may write us here for the present.

Your brother in Christ,

D. BURDETT COON.

Nady, Ark.,
February 2, 1933.

CALVIN COOLIDGE

"NOW HE BELONGS TO THE AGES"

To have him come home, go to his room alone and then, without bothering anybody, die, seems entirely characteristic of him. He was one of the common people whom Lincoln said God loved. There was something in him that all of us wanted to be like. We loved his humor. We adored his silences. There was something down in his make-up that reminded us of ourselves, in the old days when our country was young. We didn't estimate his acts as we did those of other Presidents. He was just a part of it all, part of the common sense of government, part of the good times that are gone. He was never afraid to say what he thought. "I do not choose to run in 1928." He knew what he meant and so did we. He didn't have to dodge. And he knew when he had had enough. He had character. That was almost the whole story. Because no one of us can really have much more than that. No great and beloved leader of the people can have less. About his death the saddest thing is that it brings a sense of a frustrated life—frustrated because the American system would not let us make use of the mellow years that followed his service in the White House.

Yet, though we could not use him, we knew in our hearts that, if need came, we could turn to him. But now, asking nothing of us, explaining nothing to us, he has left us. That is why his loss strikes us so deeply today.—*New York Post*.

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.)

BABCOCK.—George C. Babcock, son of Oliver C. and Emma Langworthy Babcock, was born May 27, 1848, in the town of Persia, Cataugus County, N. Y., and died October 23, 1932.

He was the last one surviving of a family of fifteen children born to his parents. Except for a short time in his young manhood, the years of his long and active life were spent on the farm on which the family settled when the little colony of Seventh Day Baptists from Brookfield, N. Y., located in Persia in the early thirties. He died in the house in which he was born. He was unusually active, both physically and mentally, for one of his age, and only a few hours before he died had been to the barn to do the chores.

He was a man who took an active interest in the affairs of life. In young manhood he attended Alfred University for a time, and later on studied law with the expectation of entering that profession, but the illness of his father caused him to return to the farm, where he remained permanently. For thirty years he was a justice of the peace, and for fifty years an inspector of election for the town of Persia. A local newspaper paid him this tribute: "He was noted as one who tried to relieve oppression, and he often appeared in justice courts in behalf of those among the accused who were ignorant of their rights and unable to engage counsel."

Not only was he the last of his family, but the last of his generation, so far as the writer knows, who was born and remained at Persia after the exodus from there, in the middle forties, of the greater part of the families who constituted the Persia Church. He had a keen sense of humor and a retentive memory that was well stored with a wealth of reminiscences, which had been passed on to him by his father, of events and incidents that transpired during the early days of the Sabbath-keeping families. He could point out the site of the church building, now gone; where the first schoolhouse stood; the old burying ground; and the original farms and homes of the Sabbath keepers.

He was not a member of any church, but had decided religious convictions and expressed unwavering faith in a life hereafter. He clung to memories, and some of the traditions, of Seventh Day Baptists. For many years he was a regular reader of the SABBATH RECORDER. Naturally of a witty and jovial nature, he was decidedly congenial when in company with Sabbath keepers,

especially if one were a descendant of some of the original Sabbath-keeping families of the Persia group. He was at his best when recalling incidents of denominational life of forty or fifty years ago. Some of the older ministers he remembered particularly well.

He was buried in the community cemetery nearby the pleasant farm home where he lived so long. He is survived by his wife, Olive Bryant Babcock, and a daughter, Mrs. John Inman.

R. R. T.

DUNHAM.—James Randolph Dunham was born January 14, 1853, at Stelton, N. J., the son of Daniel and Elisabeth Dunham. He died at his home in Dunellen, N. J., January 29, 1933, being a little more than eighty years old.

When he was a small boy, Mr. Dunham joined the Piscataway Seventh Day Baptist Church and held his membership with that church until his death, being then the oldest member. He was one of the trustees for about twenty years, and was treasurer part of that time. He served as superintendent of the Sabbath school and was always a faithful attendant at all the appointments of the church.

On November 4, 1874, he married Elizabeth Giles who was his faithful companion for over fifty-eight years.

He was a charter member of Friendship Council, Jr. O. U. A. M., and a member of Lakeside Council Sons and Daughters of Liberty. He also took great interest in the welfare of the community, serving as director of the Dunellen Building and Loan Association for a number of years and as secretary of New Market when it was a borough.

He leaves besides his widow one son, Herbert L. of New Market; a brother, George E. of North Plainfield; and two sisters, Mrs. Francis Randolph of New Market and Mrs. Hannah Force of Cranford, N. J.

Funeral services were conducted February 1, 1933, by Pastor Neal D. Mills, assisted by Rev. H. C. Van Horn. Burial was at the Middlesex Hillside Cemetery.

N. D. M.

RANDOLPH.—Matilda V. F. Randolph was born January 29, 1843, in Piscataway township, near Plainfield, N. J., and died in Plainfield, January 22, 1933, lacking just one week of being ninety years of age.

Her people were not Seventh Day Baptists, but she and her sisters attended the Sabbath school of the Piscataway Seventh Day Baptist Church, and when she was about seventeen years old she joined that church, being baptized by Rev. Lester C. Rogers, the pastor. She and her sister Nancy, the only surviving member of the family, for a number of years have been members of the Plainfield Church.

During these later years the lives of these two devoted sisters have been inseparable, and their constant thought for each other has been most beautiful to see, and an inspiration to others. For a year and a half Miss Nancy gave her invalid and constantly failing older sister constant, devoted, and tender care. The spirit left the frail

body while the two were alone in the house, and while, coming over the radio, soft music sweetly filled the room, suggesting the music of heaven to the musician and lover of music left behind.

Farewell services were conducted in the home January 25, by her pastor, Rev. Ahva J. C. Bond, and interment was made in Hillside Cemetery.

A. J. C. B.

Sabbath School Lesson X.—March 4, 1933

JESUS GIVING LIFE AND HEALTH—Mark 5: 21-43

Golden Text: "The Lord hath done great things for us; whereof we are glad." Psalm 126: 3.

DAILY HOME READINGS

February 26—Jesus Giving Life. Mark 5: 35-43.

February 27—Jesus Giving Health. Mark 5: 21-34.

February 28—God the Author of Good. Psalm 103: 1-11.

March 1—A Plea for Help. Matthew 15: 21-28.

March 2—The Assurance of Help. Matthew 7: 7-11.

March 3—Christ Our Savior. Hebrews 2: 9-18.

March 4—Deliverance From Death. Psalm 116: 1-9.

(For Lesson Notes, see *Helping Hand*)

RECORDER WANT ADVERTISEMENTS

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

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

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

NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield, N. J.

LETTERS TO THE SMITHS, by Uncle Oliver. Of special interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

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

OPPORTUNITY

The Dictionary defines it:

"A fit or convenient time; favorable occasion"

Never were larger opportunities offered Seventh Day Baptists. The times impel people, as rarely ever, to think on matters of vital importance. On every hand there are evidences of attention being given to the Bible, the Sabbath, and other religious matters.

For example:

- An able lawyer and his daughter have recently found the true Sabbath, have united with us, and are being blessed in their new experiences.
- A mother of a large family on the western coast, by searching in an old Baptist History, discovered that there were Seventh Day Baptists with headquarters at Plainfield, N. J. After some correspondence she has found a congenial church home with us at Riverside.
- A United States official in the south, many years a dependable member and worker in a Methodist Church, came to the Sabbath, was baptized by one of our ministers a few weeks ago and has applied for membership with the Daytona Beach Seventh Day Baptist church.
- In answer to prayer, we believe, Rev. H. Eugene Davis and family are to remain in China. Encouraging reports come from the Hargis family in Jamaica.
- A new church, The First Seventh Day Baptist church in Germany, with seventy members has been recently organized by Elder Louis R. Conradi. A great spiritual uplift has come to many of us in the experience and work of this godly man.

Does not this mean to us new zeal and courage to follow the Master on? Times like these furnish a "favorable occasion" of which we must make the most possible.

Religion is more than a "receiving set"; it is a whole "broadcasting outfit." God says to us as to Abram of old, "And I will bless thee; be thou a blessing." "Freely ye have received, freely give."

Your Finance Committee appreciates the fact that conditions are what they are. It also appreciates the way in which its appeal for immediacy of payment on United Budget has been met. The need of prompt, continued payment continues great. More than half the Conference year is gone; less than half the amount called for by the Budget has been paid.

"No church doing less than last year" will raise the amount. Perhaps some will have to do more. Nobody wants the "last" dollar of anybody.

The raising of the United Budget is merely making possible the active, spiritual part of the Onward Movement program. It is work for the Master who said, "Be of good cheer, I have overcome the world."

Published by the Committee to Promote the Financial Program of the Seventh Day Baptist General Conference.

The Sabbath Recorder

Vol. 114

FEBRUARY 27, 1933

No. 9

BLIND ALLEYS

Civilization is riddled with blind alleys. The prosperity that ends in my being prosperous is a blind alley; the education that ends in my being educated is a blind alley; the amusement that ends in my being amused is a blind alley; the religion that ends in my being religious is a blind alley. These broad highways were never intended to end abruptly at the points that I have indicated. My prosperity, instead of ending with the inflation of my bank account, should lead to the enrichment of the world. My education, instead of ending with a university triumph, should equip my whole individuality for loftier service. My amusement, instead of being a mere revel, should be a tonic, a refreshment, a re-creation. And my religion, instead of merely filling my soul with a smug and unwholesome self-content, should help every man I meet to fight life's battle with a braver heart.

—F. W. Boreham, In "Presbyterian Advance."

Contents

Editorial.—President—Bible.—Crisis—Remedy.—Swimming Against the Current.—1932 Year Book.—Golden Rule Contest for Tribute to Mother..	194-197
From the Conference President	197
The Fellowship of Prayer	198
Missions.—Recent Trends and Their Meaning to Missions.—Laymen's Foreign Missions Inquiry.—Treasurer's Monthly Statement.....	200-202
In Memoriam to Dean Arthur E. Main	202
Woman's Work.—Minutes of the Woman's Board.—Worship Program for March	203
Correspondence	204
Young People's Work.—"It Is to Think."—December Young People's Board Meeting.—The Denver Society Reorganizes.....	206
An "Average Girl" Protests to Mrs. Roosevelt	207
Children's Page.—Nature Hymns.—Our Letter Exchange	208-210
Pastors' Wives of Nortonville, Kan.	210
Our Pulpit.—The Transforming Power of Love	211
Denominational "Hook-Up"	212
Prohibition Anniversary Statement	213
Obituary	214
Sabbath School Lesson for March 11, 1933	215