

# 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."

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# The Sabbath Recorder

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## 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."

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less expressly renewed.

**President—Bible** Before another issue of the SABBATH RECORDER reaches our more remote readers in America, Honorable Franklin D. Roosevelt will be inaugurated as President of the United States. Chief Justice Hughes of the Supreme Court will administer the oath of office and the hand of the President will rest upon the Holy Bible as he declares, "I do solemnly swear (or affirm) that I will faithfully execute the office of President of the United States and will, to the best of my ability, preserve, protect, and defend the Constitution of the United States." This is a most solemn affirmation, an oath taken upon the Word of God, recognized as expressing a man's deepest faith, and enlisting his highest loyalty. It is significant of the foundation upon which this government is based and of the principles of President and people.

Since the second term of President Grant it has been the custom of the Presidents to select a favorite verse or passage of the Scriptures as the place at which the Bible should be opened when the oath is being administered. Theodore Roosevelt chose James 1: 22, 23, "But be ye doers of the word, and

not hearers only, deceiving your own selves." Taft had the Word open at 1 Kings 3: 9-11, "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge thy so great people. . . ." In his first term, Woodrow Wilson chose Psalm 119: 43-48, ". . . I will speak of thy testimonies also before kings and will not be ashamed. And I will delight myself in thy commandments, which I have loved." The choices of other Presidents have been equally striking and significant. The task of being President is a most onerous one and men come from the ordeal, if they survive, broken and aged. It is well that they take the Word of God seriously and find in him their comfort and strength.

The presidents, too, have given at one time or another strong statements concerning the importance of the Bible, showing how essential they believe it is to the life and welfare of the nation. Mr. Coolidge said of it, "There is no other book with which the Bible can be compared and no other reading that means so much to the human race. It is the support of the strong and the consolation of the weak, the dependence of organized government and the foundation of religion." Said John Adams, "I have examined all, as well as my narrow sphere, my straitened means, and my busy life would allow me, and the result is, the Bible is the best Book in the world"; while Grant urged the people of his day to "Hold fast to the Bible as the sheet anchor to your liberties; write its precepts upon your hearts, and practice them in your lives. To the influence of this Book we are indebted for all the progress made in our civilization, and to this we must look as our guide in the future."

In spite of what leaders claim for the Bible there is all too little evidence of the practical application of the principles of Jesus in national business and social relationships and responsibilities. What possibilities for the happiest imaginable results for all, if the implications in the testimony of Theodore Roosevelt were realized: "The Bible has always been the Magna Charta of the poor and oppressed. The teachings of the Bible are so thoroughly interwoven with our civil and social life that we simply could not comprehend what would become of our civil and so-

cial life if the Bible, with its teaching, should disappear."

The Bible, as nothing else at the present time, offers the way out of our troubles. The key that men have depended so much upon does not now fit the lock. The values of money, employment, property have lost their former power. Let men, common people and national, state and other rulers and leaders turn to the Bible for its sane common sense and helpful ministrations. "Thy word is a lamp unto my feet and a light unto my path" would mean much to a President committed to walk in the way. God's love and mercy are boundless. There is a world of meaning in the story of the young man who "came to himself." Repentant and confessing, he returned to his father and found forgiveness and restoration. In the Sermon on the Mount we have plainly pointed out to all what is needed to be done to bring in an era of righteousness and peace and good will among men. In a time of great gloom and depression on the part of the disciples, Christ declared that the way out was by him. "I am the way, and the truth, and the life; no man cometh unto the Father but by me." Let the nation, grounded upon the principles of the Word of God and carrying upon its coins the legend, "In God we trust," plumb the significance of its foundations and manifest its sincerity in its motto. Jesus is the way out. There is no other. No system of economics is enough, call it technocracy or what you will. No science of government or philosophy of life will do. The way out is a divine personality, Jesus Christ the Lord. He gives power to walk in the way. He is the way. Let us walk in it.

**Crisis—Remedy** Concern grips seriously minded people who contemplate the tendencies of the times, the happenings of the day, or the responsibility of the future. Papers of February 17 carried exuberant headlines announcing the "Senate Votes 63 to 23 to Submit Unqualified Repeal" of the Eighteenth Amendment. Four days later similar action was taken by the House. The resolution proposes, as the Twenty-first Amendment to provide for the repeal of the Eighteenth; for the safeguarding of dry states; and that the matter will be decided by conventions in the several states. To the surprise even of some

of its friends it is for full, unqualified repeal. Many states are reported as already acting to set up convention machinery. The possibility that the Twenty-first Amendment may be blocked by as few as thirteen dry states carries no comfort for anyone, as failure by so small a margin would likely result in nullification.

The great trouble with repeal is that it is not going to solve the problems of the day at all. Large returns of revenue and elimination of gangdom by such means are but the phantoms of minds full of wet propaganda. It takes no great imagination to see what will happen to this country returned to liquor and the open saloon. Twenty-six million reasons on wheels should cry out against repeal. Signboards already repugnant with advertising on a colossal scale will swell even larger with new slogans and appeals to drink. Full paged advertisements of fine liquors and reasons for forming the taste will blare at youth from countless magazines and debauch our homes. Certainly every liberty and life-loving citizen should be aroused to consider all that repeal means.

These are crucial times. The papers on the day already mentioned also carried headlines concerning the recent attempted assassination of President-elect Roosevelt, together with the critical condition of two prominent people who had received bullets meant for him. Ten million unemployed walk our streets and fill the country-side; two hundred thousand youth, we are told, are hungry and cold and homeless. Honest farmers, law-abiding, in many states driven to desperation, threaten a revolution, we are assured. A president of organized labor declares that labor "will fight." He recently said, "We gave the government every opportunity . . . management every opportunity to produce a remedy." No remedy was offered. These are just some of the elements that confuse men's minds.

What is wrong? Why should multitudes be starving while there is so much to eat that cannot be marketed? Why should cotton be ploughed under the soil of the South by sober men while people in the North are suffering for clothing? Why should wheat and corn in the West be burned while little children are undernourished in the East? All admit that something is wrong.

There are many reasons and causes alleged.

But fundamentally the trouble is that men have forgotten and forsaken God. They have followed gods of their own choosing. Impotently now they have called upon their deities of materialism, "O Baal, hear us"—and no fire has answered them from their heavens of brass.

Is it not a time when men should turn their hearts to God, confess their sin, and seek his forgiveness and guidance? "And the Lord said, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein; but have walked after the imagination of their own heart. . . . I will feed them, even this people, with wormwood, and give them waters of gall to drink. . . ." God has not changed. He has not allowed people to suffer from the folly of their own sowing for retribution. He still loves his own, the world for which he gave his own Son. And his arm is not short to help and bless the nation and peoples who will turn to him "in a day when he may be found." Good will it be for all mankind if men will turn to him and acknowledge him in all their ways. It was no vain word when he said, "When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice, he will not forsake thee. . . . Know therefore this day, and consider it in thy heart, the Lord he is God in heaven above and upon the earth beneath; there is none else."

It may be said, "Well that will be fine if our President and other leaders will turn to God, recognize him, call upon him, and be obedient unto him." Yes, that will be fine. But, my friends, it must come about even the other way to. This must come from the hearts and homes of men and women and youth in the country, in the villages, on up through the cities. It must develop through responsibilities in local governments and business relationships up through the higher reaches of state and federal authority. It must touch us at every business and social relationship. Beginning in the individual heart, let it trickle out through the home, church, school, state, and nation until it has touched every part and phase of life. Like the tiny stream seen by the prophet Ezekiel, emerging gently from under the altar and spreading

and deepening until it became a vast river for commerce, industry, and the healing of the nations—like that must this spirit and life flow. Such will be the remedy.

**Swimming Against The Current** An undaunted spirit is shown in the closing words of a certain communication. A heavy loser in a bank failure was the writer. In fact, to many his case seemed hopeless. Some explanations had been made but he declared he was going on as though nothing had happened. "You know," he said, "it is the game fish that swims up stream."

That spirit is the hope of America. Men and women cheerfully shouldering tremendous burdens and redoubled responsibilities, are gamely moving up against the current "as though nothing had happened." This does not mean people are going about their business indifferent to sufferings, loss, and uncertainty about them. But with courage and faith they plan and go ahead.

This is a helpful attitude for the Church to take. It, too, has suffered and is suffering. There is no institution with a better right to go forward hopefully and confidently. If the Church has faith in God and is honestly and faithfully striving to do his will, it is bound to a course of advancement. Its attitude must be fearless and forward moving.

**1932 Year Book** The many who have been eagerly looking forward to the *Year Book* of 1932, containing the Conference minutes, reports, and other helpful information will soon have their patience rewarded. The 1932 *Year Book* is just off the press, is being assembled, and will be going forward to the churches for distribution soon.

There is always some chafing over the delay of the appearance of this annual. While all regret that it does not appear sooner, there are generally some good reasons for its not doing so.

The new annual is unusually beautiful this year—or so it seems to the writer. It contains 292 pages besides the index, with full page cuts of the church at Adams Center and the Conference president.

Careful study should be made of the reports of the various boards and societies, with especial attention to that of the Commission, together with the president's address. Comparisons should be made of figures for the

year appearing in the Onward Movement treasurer's report with those of last year, as well as totals of membership of churches, gains, and losses.

A few Sabbath evenings at prayer meeting might well be spent in studying together phases of the findings in the *Year Book*, and pastors might profitably draw some conclusions and lessons of practical value in the presentation of their Sabbath morning themes.

Discouragement should not register on a study of this book so much as new resolves to go forward with a larger faith and a deeper grip upon the things that perish not.

**Golden Rule Contest** As long as there are **For Tribute to Mother** Seventh Day Baptists there will be Seventh Day Baptist homes, mothers, and high school boys and girls. At the present time, all over America there are from these homes many boys and girls in our high schools. They are high type youth, holding loyally to the ideals of life fostered by mothers.

We are pleased to call attention of these young people to a contest in "tributes to mother" being sponsored by the Golden Rule Foundation. We hope many of our own youth will enter this contest.

Looking forward to this year's Golden Rule observance of Mother's Day, the Golden Rule Foundation, Lincoln Building, New York City, announces a prize of \$50 to the high school boy or girl who will prepare and submit in poetry, prose, or song, the best tribute to mother. This prize is offered by Mrs. Frank Presbrey, a member of the Foundation's National Women's Committee. Suitable certificates of merit will also be awarded to the best entry received from each state and county.

Any high school student may participate in the contest. All entries submitted must represent the individual and original work of the contestant. All entries must be in the hands of the committee by April 1. The prize and certificates will be awarded not later than April 15, 1933, and the prize winning tributes will be released for publication in magazines, the daily press, and over the radio in connection with Mother's Day exercises, Sunday, May 14, 1933.

Teachers may find it helpful, in making the regular high school assignments in English composition or other classes, to suggest an essay, poem, or other tribute to mother. The best of those submitted may be forwarded by the teacher or students to the Golden Rule Foundation, Lincoln Building, New York, for consideration for the prize to be awarded by the judges appointed by the Foundation's National Women's Committee.

### FROM THE CONFERENCE PRESIDENT

In replying to a recent inquiry made by Rev. L. Richard Conradi of Hamburg, Germany, with regard to the organization of a Seventh Day Baptist Association there, I followed my answer to his specific questions with a suggestion as to organization which would embrace all the European churches of our faith. And this vision may indeed become a reality in the not distant future, bringing great blessing to our friends across the sea.

My vision is that of a Seventh Day Baptist Association of Germany, consisting of the churches now being organized there, together with those that may be organized in the near future under the leadership of Brother Conradi and with the co-operation of other faithful workers. The newly discovered group of Sabbath-keeping Baptists in another part of that great country, now, after four hundred years, seeking a larger fellowship with other Christians of like faith, might be able to have their longings realized and their loneliness relieved in just this way, and to their great joy and spiritual profit. Such an organization and the opportunities it offers would strengthen the faith and stimulate the endeavors of all who become a part of it.

Then there are those well established churches of Holland, with their warm-hearted, faithful members. For fifty-five years they have carried on in their beautiful little country and with no outside contacts except as an occasional visitor from America has had the rare privilege of enjoying their hospitality, or as their ministers more rarely have visited America or England. These good brethren might be willing to convert their conference into an association for the sake of the larger fellowship which might be brought about. In the new organization, or with the old organization under a new name, could be continued the same forms of endeavor now carried on among the churches. Then the Holland Association and the German Association would be able to plan an exchange of delegates for their annual meetings which would add materially to the interest of these meetings, enlarging their Christian fellowship in an encouraging and helpful way.

The next present possibility is a Seventh Day Baptist Association of Great Britain. An interchange of delegates from these three associations would bring great blessing to all

concerned, and would inspire new hope and stimulate increasing interest in the common cause of promoting the kingdom of God as it is represented by free churches with a pure gospel.

The next logical step, I suppose, would be the organization of a Seventh Day Baptist General Conference of Europe. And may the Lord hasten the good day when such a vision becomes a reality. May the work grow and prosper, and new churches be raised up. May the Sabbath be increasingly honored through which Christ is exalted and God glorified.

AHVA J. C. BOND.

### THE FELLOWSHIP OF PRAYER

Wednesday, March 8—(Read Psalm 8: 1, 4-7)

#### "A LITTLE LESS THAN DIVINE"

How curious we are about this human nature of ours. We use it as an excuse instead of a challenge, make an alibi out of it; we say: "Oh, well, I am only human." "Only human!" The Psalmist searched the skies and stood awestruck beneath the glory of sun and stars, and knew that to be human is to be higher than the stars and only "a little lower than God."

Our humanity is something to live up to, not live down to. To be truly human is but a little less than divine. Since we are masters, the singer says, of what God himself has created, our mastery of ourselves should be a God-like mastery; we should be wise, creative masters of the earth and the wealth of it, humane masters of dumb animals, bringing to all our lives and deeds some gleam of divine glory, some revelation of our God-given power. To be truly human is not to yield to impulse but rise to wisdom, strength, and goodness.

*Prayer:* Enable us, Lord of sun and stars and the human soul, who hast made us in thine own image a little lower than the divine, to be true to our divine inheritance and grant us grace and power to reveal through our humanity the greatness of which thou hast made us inheritors. Forgive us that we have so often made of our humanity an excuse for our faults and have so little used it for the ends for which thou didst create us. In his name whose life became the revelation of the Eternal. Amen.

Thursday, March 9—(Read Psalm 17: 1-3, 5-6, 15)

#### "SATISFIED"

They tell us now that all we do is really a quest for satisfaction. We take, however, strange roads in our quests and try too often to satisfy the hunger of the soul with the gratifications of sense. We disturb ourselves and our society with our restlessness, like children not knowing what to ask or do.

The true satisfactions are in God's ways, in the love-guided life, in whatever feeds the spirit. There are deeds and dreams which *do* satisfy.

They are what is done or sought in the spirit of Jesus Christ, in goodness and simplicity, in the loss of self for the good of others. When our goings are in God's paths, we shall find satisfaction not only at the end of the road but in all the experiences of the journey. So many of our so-called satisfactions are like troubled dreams. When we awake to the need of God we shall be satisfied.

*Prayer:* O thou who hast made our very restlessness a sign that without thee we cannot be satisfied, bring us through Christlike love and service to the peace our spirits so desire. Forgive us all our wrong or foolish quests for satisfaction and pity us in what we have missed. Show us thy paths to inward peace and guide us therein. In his name who is the Bread of Life. Amen.

Friday, March 10—(Read Psalm 19)

#### "FROM SKIES TO HEART"

The speaking skies tell the glory of God and his laws which rule the stars. But there is, says the Psalmist, a more perfect law: a life tested, controlled, and enlightened by the "Law of the Lord" has a worth and beauty beyond Orion and the Pleiades.

And yet—? The stars have no choice, but we who have so many choices can so easily go wrong. We need help to discern our errors, mercy for our unconscious faults, restraint in our willful ways. And we need most of all that our meditations (reveries they call them now) should be right. For we live out of such constant brooding thoughts. They are the mothers of our desires; our desires become purposes, purposes become deeds, deeds become destiny. There is only one test for our secret inner lives. If they are acceptable to God, they will be right. And so the Psalmist's prayer should be ours.

*Prayer:* O thou who knowest our most secret thoughts and before whom all the hidden places of our souls are open, grant us, we pray thee, that the words of our mouths and the meditations out of which they speak may be acceptable in thy sight. Save us from wrong thoughts and vain imaginations, from stained desire and idle inner dreaming. May we think what we may rightly dare to say, dream of what we may nobly hope to be and do. In his name. Amen.

Sabbath, March 11—(Read Psalm 20: 1-5)

#### HELP FROM THE SANCTUARY

There is always help in God's sanctuary. The help of confession is there and the assurance of pardon, worship to lift us above our fretted selves and fretting tasks, prayer to heal and praise to transform, instruction and inspiration, and the fellowship of those who seek such things. Help may be sent from the sanctuary; for any good church is a source for flowing streams of blessing, but we are most likely to get the help if we go for it. No one can go to church without being helped—or helping. The doors of the sanctuary are the open doors to peace and power.

*Prayer:* O thou, whose ways and wisdom and love are the answers to all our needs, send us

help, who need help so much from thy sanctuary. Help us to seek forgiveness at thine altars, to find strength in the fellowship of the aspiring and because we bow in prayer to be lifted up in strength. Make the place of thy habitation glorious for us and through us. In his name who sought thy sanctuary and found it his Father's house. Amen.

Sunday, March 12—(Read Psalm 23: 1-3)

#### THE RESTORED SOUL

Our souls need so much restoring. We get drained of faith and hope and courage. Love so easily grows slack, vision becomes dim, the deep inner springs out of which we live lose their freshness and force. We seek from without what ought to be sought within. Only a new access of spiritual power can change ourselves and our world—the great healings of God are for the sick or wasted soul. He has his appointed ministries; sometimes the beauty of his world, sometimes the kindness of our friends, sometimes the teaching of the wise, sometimes the example of the good. He restores us in worship, prayer, and praise, by his Word, supremely by the Way, the Truth, and the Life of Jesus Christ. Of all his gifts the greatest is a restored soul.

*Prayer:* O Shepherd of our wandering ways, heal us of our inner sickness, enlarge our faith and courage, refresh the wasted springs of our being with some renewing gift of thy spirit. Forgive us all our feverish ways and restore to thy children and thy world an integrity of soul out of which shall come the power we seek. We ask this in his name, who sought and healed the souls of troubled folk and seeks and heals them still. Amen.

Monday, March 13—(Read Psalm 23: 5-6)

#### THE BRIMMING CUP

How few of us can really say "My cup runneth over." You would think our cups had no bottoms, so hard it is to fill them and keep them full.

Why? Because, perhaps, we are trying to fill them with the wrong things. We have been dreadfully busy trying to fill our cups with motor cars and radios and profitable investments, thinking that thus they would be full of happiness and well-being. And strangely enough, even cups quite full of things often turn out quite empty of happiness. There is another, surer way to fill the cup of life. It can be filled with love and goodness, with joy in simple things, with contentment. God will fill any life with such as these out of his inexhaustible store, and no cup so filled empties another cup; it helps to fill it. We can never say, "My cup runneth over," till we share it with others.

*Prayer:* We bring our lives to thee, Lord of the fullness of life, asking thee for the great gifts of loving goodness, contented service, and joy in the unending and ever shared. Forgive us all the foolish ways in which we try to satisfy the needs of immortal spirits and so satisfy us with gifts proper to our needs that we may gratefully

acknowledge thy abundant mercies. In his name who came that we might have life above measure. Amen.

Tuesday, March 14—(Read Psalm 24)

#### WHO OWNS THE EARTH?

By the tests of law, a parcel of real estate is owned by the person who has a deed to it. By the long test of history, land has belonged to those who can take and keep it; by the test of religion, the earth is the Lord's and the fullness of it.

What a difference it would make if we really believed that and acted out our belief. We should think of ourselves as trustees only, holding earth-wealth and thing-wealth in trust for human well being. We should change pride of possession into pride of administration and think ourselves rich only when we had used God's gifts for the good of God's children. We would reverence land and be kind to dumb beasts and share with them a heritage which belongs to them as well as us. We would not stain God's earth with the blood of God's children. We would open the gates of all our use of the earth to let God come again into the world.

*Prayer:* We pray, O Lord of the earth and its fullness, for a new sense of thy lordship not only in our souls but in the good earth, in its hidden treasures and its garmenture of beauty and fruitfulness. Pardon us our strange pride of possession in what we did not create. Help us to hold in holy trust for the good of thy children whatever is, for a little, in our hands to shape or use, and grant us to live as brethren in the house thou hast built for us. In his name. Amen.

#### REFUSING TO LISTEN TO GOSSIP

A pastor, taking up his work in a new field, made the following statement from the pulpit the first Sunday: "You are all strangers to me, and therefore I ask as a special favor that whatever you may have learned either condemnable or derogatory of one another through long association and acquaintance-ship, be withheld, that I may come to know you in my own way, without opinion and without prejudice."

There is much to commend in such an attitude. So often we lend a sympathetic ear to an unkind story concerning another without any honest effort at investigation. Though we do not always realize it, a criticism once lodged in our mind unconsciously comes to affect our attitude toward the person criticized. We are always watching him with the expectation that he will verify the report we have heard. We must be careful what we hear lest we fail to recognize the true worth and value in those lives with which we are thrown from day to day.—*Selected.*

## MISSIONS

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

### RECENT TRENDS AND THEIR MEANING TO MISSIONS

"The first third of the twentieth century has been filled with epoch making events and crowded with problems of great variety and complexity. The World War, the inflation and deflation of agriculture and business, our emergence as a creditor nation, the spectacular increase in efficiency and productivity and the tragic spread of unemployment and business distress, the experiment of prohibition, birth control, race riots, stoppage of immigration, woman's suffrage, the struggles of the progressive and the farmer labor parties, governmental corruption, crime and racketeering, the sprawl of great cities, the decadence of rural government, the birth of the League of Nations, the expansion of education, the rise and weakening of organized labor, the growth of spectacular fortunes, the advance of medical science, the emphasis on sports and recreation, the renewed interest in child welfare—these are a few of the many events which have marked one of the most eventful periods of our history."

The above quotation is an introductory paragraph in the report of President Hoover's committee appointed more than three years ago to make a comprehensive and authoritative survey of our civilization. The report has been made recently and will soon be available in book form. It will make two large volumes of sixteen hundred pages. The paragraph gives a vivid picture of the thrilling "epoch making events" of the first third of this century and the "problems of great variety and complexity" with which this generation has to deal.

As we read this paragraph, we see that both the good and the bad, according to the Scriptures, have been unfolding together. Though governmental corruption, crime and racketeering, the sprawl of the great cities, the decadence of rural government, race riots, and the tragic spread of unemployment and business distress have been in the forefront, at the same time good trends have been as prominent. There have been the expansion of education, the advance in medical science, renewed interest in child welfare, woman's suffrage, prohibition, and others.

These things, the good and the sordid, and all that enters into our civilization have

tremendously influenced missions, especially home missions, and the problems connected with missions. The Church in its missionary program must take present conditions and problems into account and grapple with them. Who can measure the influence of business distress, unemployment, and the sprawl of cities on home missions, to say nothing of their influence on foreign missions?

Home missions have come to be a very difficult problem. Some of us are saying they are more difficult than ever before. This may not be true, for they struggled against great odds in the past. The most significant thing is that owing to the thrilling and epoch making events, conditions have changed; therefore our work and methods of work must be adapted to meet the present problems.

Home mission activities are much needed today and we do not need to lose heart, for the good has been advancing with the evil, and God reigns. What we do need is to adjust our work to the conditions and demands of the hour and give the leavening power of the gospel a chance to do its work on "governmental corruption, crime and racketeering, the sprawl of the great cities," and the labor problem with its unemployment. In the language of the National Council of the Episcopal Church we in truth may say, "Together we face the stern facts of these times in which we are living, but as Christians we face them not with fear but with faith, not in despair but in hope. Together we place our dependence upon God and our confidence in the clergy and laity of this church, knowing that the work of the Church is his work whom we love and whom we serve and that we who are signed with the cross have pledged ourselves unreservedly as fellow-laborers with God."

### LAYMEN'S FOREIGN MISSIONS INQUIRY

(Part of an article in the "Presbyterian Banner," by Robert E. Speer. Published by request of a friend of missions.)

The report is composed of three general sections. The first deals with the fundamental basis of missions, and declares that this must be changed, that Christianity should cease its efforts to destroy or displace the non-Christian religions and should co-operate with them, letting any change come as it may, as the result of a common sharing and quest.

The second section deals in detail with the forms of missionary work, advising many specific changes, and urging in general the emancipation of educational and medical and agricultural missions from the evangelistic aim and use. The third section proposes a new centralized, autonomous administration of the work which would receive the funds from the present boards and administer their expenditure. Again and again in the second section the report insists that its recommendations are worth while only as the first and last proposals are accepted, namely, a change in the fundamental basis and the establishment of an authoritative, undenominational administrative control.

If we are forbidden to consider the report except on this basis, I fear the situation is hopeless. The churches will not, and ought not for one moment, to consider the abandonment of the evangelical basis of missions resting on the conception of Christ as the only and sufficient Savior and Redeemer, the Name not to be classed with any other, and embodying a gospel which is not a search but a full answer to the search of the human soul. The churches will not and ought not to abandon the evangelistic purpose rightly conceived, as supreme and dominant in every activity and endeavor. And as to the proposed centralization, its assumptions are unfounded, namely, that single-group control is best, and that men and money would be available for the work on the basis of the philanthropic and humanitarian motive rather than the evangelical and evangelistic. Furthermore, the whole deeper movement of thought and life today is away from a naturalistic humanism to a more courageous and whole-willed acceptance of the supernaturalism of the gospel of the New Testament, which has dominated the missionary idea, and must continue to dominate it.

What we must hope for, accordingly, is that the first and third sections of the report may be allowed to fall away, and that the missionary movement may be free to study and appraise the concrete suggestions of the report as to better methods and more effective forms of action. It was these that the inquiry originally had in mind. It did not contemplate a change of the fundamental theory and basis of the enterprise in its relation to the historic faith of the Church with

regard to the nature of Christianity, the person and place of Christ, and the relations of the gospel to the ethnic religions.

### TREASURER'S MONTHLY STATEMENT

January 1, 1933, to February 1, 1933

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

#### GENERAL FUND

Dr.		Cr.	
Marion, Iowa	9.14	Overdrawn January 1, 1933	\$ 241.66
Interest on December checking account balances	.45	Interest on loans	318.12
Helen A. Titworth	5.00	Tax on November checks	.60
Memorial Board income for quarter ending November 30, 1932	608.08	G. D. Hargis, January salary, rent, traveling expenses, children's allowance, and native worker	179.50
Friend for South India	70.00	Wm. L. Burdick, January salary, house and office rent, clerk, traveling expenses, and office supplies	220.71
Mrs. E. T. DeWitt, for China	5.00	E. R. Lewis, January salary and rent	106.25
Permanent Fund income	459.92	Verney A. Wilson, January salary	22.92
Julie E. H. Flansburg (foreign missions)	2.00	R. J. Severance, January salary	22.92
Onward Movement for January	477.70	W. L. Davis, January salary	16.67
Onward Movement for debt	29.86	J. T. Babcock, January salary	16.67
Salemville	14.50	James H. Hurley, January salary and traveling expenses	24.81
New York City	35.00	S. S. Powell, January salary	22.92
Fred Satterlee, for China	5.00	Ralph H. Coon, January salary	16.67
		A. T. Bottoms, January salary	16.67
		George Thorngate, January salary and children's allowance	125.00
		Treasurer's expenses	20.00
		Foreign Missions Conference	40.00
		John Manoah, first payment on \$70 given for this special purpose	5.00
		Alfred Mutual Loan Association, account H. E. Davis	4.00
		Claude L. Hill	20.00
		Balance on hand February 1, 1933	280.56
			<u>\$1,721.65</u>

#### Statement of Condition as of January 31, 1933

The society owns:

Cash:	
In checking accounts:	
Washington Trust Company \$	280.56
Industrial Trust Company ..	100.00
	<u>\$ 380.56</u>
In savings accounts	1,459.64
Investments:	
Stocks, bonds, and notes	\$ 86,862.16
Due from accounts receivable	22,298.33
	<u>\$109,160.49</u>
Less—reserve for depreciated securities	28,898.33
	<u>80,262.16</u>
	<u>\$ 82,102.36</u>
Real estate:	
In China	\$ 55,829.86
Georgetown	2,500.00

Jamaica	6,000.00	
Nebraska	1,000.00	
		65,329.86
The society owes:		\$147,432.22
Notes payable:		
Washington Trust Company	\$ 25,500.00	
Ashaway National Bank	2,000.00	
Ann L. Waite	500.00	
Permanent Fund savings account	4,628.53	
		32,628.53
Excess of assets over amount owed		\$114,803.69
The above excess is applicable as follows:		
Funds: principal amounts:		
Boys' School Fund	\$ 1,281.12	
Girls' School Fund	1,681.30	
Permanent Fund	94,999.52	
Alice Fisher Relief Fund	3,480.00	
H. C. Woodmansee Ministerial Relief Fund	425.00	
Ministerial Education Fund	2,134.36	
Franklin F. Randolph Memorial Fund	35.10	
Gifts for Special Purposes Fund	91.25	
Andrew J. Potter Ministerial Relief Fund	1,000.00	
		\$105,127.65
Funds: unexpended income:		
Permanent Fund	\$ 475.73	
Alice Fisher Relief Fund	120.13	
H. C. Woodmansee Ministerial Relief Fund	254.22	
A. J. Potter Ministerial Relief Fund	30.33	
Ministerial Education Fund	7.02	
		887.43
		\$106,015.08
Real estate equities		58,329.86
		\$164,344.94
Less:		
General Fund deficit	\$ 27,242.92	
Suspense—unapplied charge due to reserve for accounts receivable	22,298.33	
		49,541.25
Net total of fund and equity balances equal to excess of assets owned over amounts owed		\$114,803.69

**IN MEMORIAM  
TO  
DEAN ARTHUR E. MAIN**

Released from finite bars of fettering clay  
His questing soul has soared into the blue  
Where lies the final answer, infinite,  
To all his pedagogic search for truth.  
And we who sat in reverence at his feet,  
Whilst hungrily retrieving golden crumbs  
Of guiding axioms falling from his lips,  
Are left to grope alone the paths he took.

Oh! noble teacher, man of God, sublime;  
Testator, generous, to all who sought  
Thy counsel, born of ripe experience;  
Because thou livest in the hearts of those  
Who loved and honored thee, thou hast not died.  
Instead, thou'rt resting for a little space  
Thy wearied soul upon the breast of God;  
Awaiting but the day when he will call  
All faithful ones to thy consummate peace.  
LILY LAForge PRENTICE.

AN APPRECIATION BY HIS PASTOR

As we have seen by the other addresses, Dean Arthur E. Main was a man of varied interests and activities. But with all these interests, the church to him stood well toward the front. It had a vital place in all his thinking and all his active interests. It was the place from whence truth was to be liberated and sown for the benefit of the many. His interests led him to faithful attendance at the regular church service, the Bible school, the prayer meeting, and to all other such services as were held by the church. This faithfulness in attendance was part of his daily living and thinking. He thought in terms of the church. As infirmity of age crept upon him, he first gave up Bible school attendance. Since the Bible school and church service were held close together, it was a little hard for him to attend both. Then it was necessary for him to gradually drop his attendance at prayer meeting. But even when he was absent we knew that his thoughts and prayers were with us. So in a way he was still at prayer meeting. His regular church attendance continued, with occasional interims, up until a few weeks of the end. While his body was failing him—as he said—he was much refreshed by attending church. Not only did he attend these services, but he never missed an opportunity to encourage his pastor. He would often linger after services to speak encouraging words. Such encouragement was worth more than can be expressed, for it came from a sincere heart and one endowed with wisdom and knowledge. He gave it out of a heart rich in experience.

A special time in which I appreciated his services was his direct assistance at the communion table. In more than twelve years of service I can call to mind but three communion services at which he failed to assist. And one of these was a few weeks ago, while he was in bed with his final sickness. How I shall miss him on similar future occasions, as his appreciation of the Christ, his kindly words, and his consecrated prayer always helped to transmit his devotional spirit to me and to the congregation. We felt that we had been drawn close to the Master, through his helpful ministrations.

Another appreciation was the privilege that was ever mine to call on him in his home and there enter into the fatherly visit and

receive the helpful suggestions that he was ready and capable of giving. Nothing was ever forced upon me, but a knowledge that I was glad to seek and receive was freely given. Many were the times when this privileged fatherly advice was sought, and I always came away feeling that one of God's saints had pronounced his blessing upon me. I would go out feeling how fortunate I was in having such a man in my congregation and in my parish. The good that I received enabled me to better undertake the pastoral duties which fell to my lot.

I appreciated his broad community interests, his interests in the Church Universal, his desire to see men everywhere come to know the Christ, and for all to work in unity. Among those who have influenced me, outside my parental instructors, Dean Main was one who helped most to shape my life and my thinking along Christian lines. His teachings bound me with a strong tie to the church, to the Christian religion, to the Sabbath—a tie that I cannot break, even were I inclined to do so, because his devotion and consecration revealed to me that his knowledge was not of his own finding, but from God. As his pupil, and as his pastor for more than twelve years, I received of him a clearer perception of God's truth. He was not only a great teacher; he was a living example of a vital Christianity that was constantly being transmitted to others.

A. CLYDE EHRET.

**WOMAN'S WORK**

MRS. ALBERTA DAVIS BATSON  
Contributing Editor

**MINUTES OF THE WOMAN'S BOARD**

The Woman's Board met Sunday, February 12, 1933, at the home of Mrs. G. H. Trainer, Salem, W. Va. Members present were: Mrs. Okey W. Davis, Mrs. Harley D. Bond, Mrs. S. O. Bond, Mrs. Earl W. Davis, Mrs. G. H. Trainer, and Mrs. Oris O. Stutler. Visitor, Mrs. C. H. Siedhoff, Salem, W. Va.

In the absence of the president, Mrs. Shaw, the secretary called the meeting to order. Mrs. Trainer was appointed to take charge of the meeting.

After the reading of Psalm 116, prayers were offered.

The minutes of the January meeting were read, also the minutes of the called session, which follow:

The Woman's Board met in a called session January 22, 1933, at the home of Mrs. Okey W. Davis. The following report with its recommendations was read and accepted:

"To the Woman's Board of the General Conference—your committee to investigate and to report upon the feasibility of undertaking a new project would make the following report:

"1. Your committee has been assisted in its investigations by our president, Mrs. Shaw, Mrs. S. O. Bond, and Mrs. Earl Davis. 2. As a result of these investigations your committee would recommend that the Woman's Board vote \$100 for a Fund for Young Men Preparing for the Ministry.

"Respectfully submitted,  
"Frances Edwards Davis,  
"Mrs. George Trainer."

"Salem, W. Va.,  
January 22, 1933."

Voted that the treasurer be instructed to send \$100 to the Memorial Fund for Young Men Preparing for the Ministry.

Meeting adjourned.

MRS. GEORGE B. SHAW,  
President,  
MRS. ORIS O. STUTLER,  
Recording Secretary.

The treasurer gave the following report which was accepted:

Frances E. Davis (Mrs. Okey W.)  
In account with  
The Woman's Executive Board

*Receipts*

Balance, January 8, 1933	\$124.66
Harold R. Crandall, Onward Movement	13.50
	<u>\$138.16</u>

*Disbursements*

Fund for Young Men Preparing for the Ministry	\$100.00
Fox Printing Company	6.25
Federal tax	.06
Balance, February 12, 1933	31.85
	<u>\$138.16</u>

Correspondence was read from Mrs. George B. Shaw, who is in Alfred, N. Y.; Bishop Edwin H. Hughes, Washington, D. C.; Mrs. Frank J. Hubbard, Plainfield, N. J.; Asa F. Randolph, Plainfield, N. J.; and E. P. Saunders, Alfred, N. Y.

The committee to prepare a model constitution for use in organizing women's societies presented a constitution and by-laws which were accepted. This work was suggested by Secretary W. L. Burdick.

The minutes were read and accepted.

Adjourned to meet with Mrs. Okey W. Davis in March.

MRS. G. H. TRAINER,  
*Chairman.*

MRS. ORIS O. STUTLER,  
*Recording Secretary.*

### WORSHIP PROGRAM FOR MARCH

"THE GARDEN OF THE LORD"

Read Isaiah 51: 3.

Hymn—I Came to the Garden Alone.

Prayer.

Response by society in concert of Psalms 5: 1.

Read Psalms 91.

Follow this by open discussion of the comparison of spiritual gardens with earthly gardens. We, as members of the "Garden of the Lord," are hedged about and sheltered from the ravages of Satan and his fiery darts, even as we fence our earthly gardens against outside destroyers.

Shall not the Lord cultivate, prune, and eliminate worthless plants in his garden, the same as we do in our flower and vegetable gardens? If we respond to his all-wise supervision then indeed shall we be stately things of beauty in his spiritual garden. Otherwise we shall be cast into the furnace of his wrath as worthless weeds. Which shall we be?

Hymn—Work for the Night Is Coming.

Benediction—Repeat in concert, "As the mountains are round about Jerusalem, so the Lord is round about his people."

Hymns for use if preferred:

Scatter Seeds of Kindness.

Sunshine in My Soul Today.

The Solid Rock.

Jesus Is a Rock in a Weary Land.

MRS. ELLEN W. SOCWELL RAMSEY.

### CORRESPONDENCE

Rev. H. C. Van Horn,  
Plainfield, N. J.

MY DEAR BROTHER:

An eventful week marks the seven days just past, since leaving my home at Hamburg. Though the winter has set in in good earnest and the "flu" is quite prevalent, yet the good Lord has demonstrated to me that if we step out by faith, he will care for us, even when age fears. Every night I was kept busy ministering the Word of God, mostly till midnight, but a good, sound sleep always re-

stored the freshness needed for the work of the next day.

Three hours' ride brought me to Stendal, where Father K. Schmitz, an old Sabbath keeper, watch-maker by trade, had gathered his own wife and sons and others around him, so that ten were ready to sign the covenant. About five more are deeply interested and attended the meetings. Sabbath forenoon we had the Lord's Supper. A live missionary society was formed, ordering thirty-five copies of our monthly. One son will soon open business at Wittenberg, where Luther testified of the everlasting gospel. A third son near Celle and his wife have also decided to unite with us. Generally sisters predominate; here there were just seven brethren among three sisters—both sacred numbers, which promise a good future for this small beginning. One interested brother came quite a distance to obtain fuller information.

As some of the relations are living in Berlin, Father Schmitz has spent several days there and quite a large number were induced to hire a hall so that I might speak there. Brother Schnitzlein, who attended our Bible Institute at Hamburg in 1898, and has been, with his companion, a faithful Sabbath keeper ever since, invited me to his home at Berlin. So when Brother Schmitz and I arrived on January 23, we met a hearty welcome and in the evening from eight to eleven o'clock, not less than fifty-two friends met, and after a study of the Epistle to the Hebrews, many questions were satisfactorily answered and many objections removed. On Tuesday night not less than two hundred seventy hearers assembled in a public hall, to listen to my address. The Seventh Day Adventists, who have here several thousand members and also the headquarters of the German division, had done their utmost to warn their members. We had to meet also opposition from an evangelist who lectured here, regarding all organization as Babylon and who had lately gained several young Seventh Day Adventist members as adherents. His great theme is healing by faith.

Though at the opening I freely stated that the main object of this meeting was to clear up some misstatements made by Seventh Day Adventist leaders, and that in later meetings full opportunity would be granted to ask questions, yet he arose and began to attack

me and when the congregation insisted that he keep silent, he left with a dozen of his adherents. Many in these cities are without work, barely live, and yet they managed to spend the ten cent fare to hear me. The next night about one hundred sixty gathered, and the Word spoken apparently made a deep impression. Some \$6 worth of publications were eagerly taken, and our stock exhausted ere all demands could be satisfied.

For Sabbath, January 28, we shall have our first separate Sabbath Seventh Day Baptist meeting in a small hall in Berlin, and ere this letter is forwarded, I shall report the result. A card from Brother Croppe, Hamburg, informs me that many orders for the monthly and for tracts are received and that inquiries come from different towns, as to when I shall be able to visit them and hold some meetings. He also writes that they had their first death in the Hamburg Seventh Day Baptist Church, a Sister Luttermann, sixty-eight years of age, who died on January 24.

Sabbath morning, January 28, over seventy gathered, held Sabbath school, collection \$3.50, which nearly, with the previous collections, covered all hall rents thus far incurred. After setting forth the nature of true church organization, the principles of Seventh Day Baptists, and stressing the fact that quality and not quantity is most essential in the Christian Church, some twenty-five arose, who desired affiliation. Many more delay their decision only until they have given notice to their respective Seventh Day Adventist churches, that they want to have their names taken off from the church records.

Father Schmitz will for a time continue the good work begun and I expect to return soon and spend some weeks in Berlin, until here also a good Seventh Day Baptist Church can be organized. Thus you see the good work goes onward in the land of the Reformation; the first hundred members and even more are in full sight. They are alive and as they unite their efforts with ours, by God's blessings great things might yet be achieved in a short time.

Sincerely your brother,  
L. R. CONRADI.

Berlin, Germany,  
January 27, 1933.

P. S.—Last night I safely reached Hamburg again; the February number is out, and we are now preparing the March number.

DEAR FRIEND:

... Since I have seen what the enthusiasm of one person (Morton Swinney) has done with the Northeastern Christian Endeavor Union, I have wondered if a person alert to the needs of our denomination and the kingdom, could not be found to conduct a bureau for the mutual benefit and better understanding of the needs of all our organized missionary enterprises.

In the various societies with which I have been connected no one person seemed to be thoroughly acquainted with the needs of all our work. Sometimes one person has known quite a bit about the special needs of some particular missionary, probably by a personal correspondence. It seems to me many are anxious to do more. But there is a lack of definite understanding and their enthusiasm does not carry them far enough for a personal investigation. I know of little groups of young girls who can sew, for example, who if acquainted with needs of some particular mission would be enthused into making quilt blocks or hospital dressings, and the like. If they have definite knowledge, interest will follow. ... There may be agencies doing this, but if so I am not aware of them. It seems to me such matters should be called more to our attention. ...

Hopefully,  
(Deeply Interested).

DEAR EDITOR VAN HORN:

... We find these (calendars) a great help in anticipating denominational events. We like to think about them, though we cannot actively participate. It is a great satisfaction to know of the occasions and join in prayer for His blessing. We have had a great vacation. We feel we accumulated faith and courage for the busy and trying year ahead. With highest regards and best wishes.

BEN CRANDALL.

What Herbert Hoover said to public school superintendents in 1926 is even more appropriate in 1933: "The dangers of America are not economic or foreign foes; they are moral and spiritual. Social and moral and spiritual values outrank economic values. Economic gains, even scientific gains are worse than useless, if they accrue to a people unfitted by trained character to use and not abuse them." —*Watchman Examiner.*

## Young People's Work

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

### "IT IS TO THINK"

#### AN EXPLANATION OF ITS ORIGIN

Several years ago I attended the Boston School of Religious Education and Social Service for a three year post-graduate course. I lived in a dormitory on Beacon Hill where one hundred other girls roomed. There were three automatic elevators in the building; in our part the elevator ran to the fourth floor where I had my room. In the elevator was posted a number of directions for the operation of the car. I found myself reading these over and over each time that I used the elevator alone. Then one day I decided that I would try placing a quotation there that we might read and ponder over it as we made our journey up and down in the car. From then on "It Is to Think" appeared, a new one each day and at a time when other girls were absent. This I did in hopes that the readers would think of the thought and not the one who placed it there. To my knowledge the phrase has no copyright or usage elsewhere; this I say for I do not wish to use that which I would not have a right to print in this manner.

I was able to carry on this little project for almost two years, and was greatly interested in the comments pro and con. From time to time I have added to this collection. Each week I plan to pass on one of the quotations—"It Is to Think"—for you to ponder. It is my hope that we may all think constructively on these thoughts of other people.

### DECEMBER YOUNG PEOPLE'S BOARD MEETING

#### MINUTES

The regular meeting of the Young People's Board was held in the Martha Wardner room of the Seventh Day Baptist church, Battle Creek, Mich., on the night of December 17, 1932. The meeting was called to order by the president, Miss Marjorie J. Burdick.

Members present: Marjorie Burdick, E. H. Clarke, Mrs. Ruby C. Babcock, Mrs. Bess S.

Boehm, Mrs. W. B. Lewis, B. F. Johanson, L. E. Babcock.

A report on the plans for Christian Endeavor Week program was given by Mrs. Ruby C. Babcock. An interesting item in connection with this report is that societies similar to Christian Endeavor societies were organized among Seventh Day Baptists previous to the society formed by Rev. Francis E. Clark. These were called "Excell Bands."

A report was read from Rev. Carroll L. Hill, our trustee to the International Society of Christian Endeavor. Rev. James L. Skaggs acted as proxy for him at a recent meeting of the trustees held in New York City.

The president gave a report of her attendance at the Interdenominational Young People's Commission and the meeting of the Christian Endeavor Field Secretaries' Union which were held in Chicago. She was able, fortunately, to have personal talks with several of the secretaries of states where we have Christian Endeavor societies. At the meeting of the Young People's Commission she made contact with several denominational young people's workers.

It was voted that the bill for expenses to this meeting be allowed.

The president conducted Christmas devotions with the use of poems from the December "Newsbits."

After the minutes were read and approved, the meeting was adjourned.

MARJORIE J. BURDICK,  
President,

L. E. BABCOCK,  
Recording Secretary.

### THE DENVER SOCIETY REORGANIZES

The Christian Endeavor of the Seventh Day Baptist Church of Denver has just recently been reorganized with nine charter members. They are: Misses Grace Burdick, Nedra Davis, and Ada Crosby; Mr. Kenneth Crosby, William Davis, Merlyn Patterson, Wagne Patterson, Elna Davis, and Keith Davis.

Our Christian Endeavor has been recognized by the western division here in Denver, which is composed of eight other Christian Endeavor groups of different denominations.

November 15, a rally was held at our church at which members of the other Christian Endeavor societies in the division attended. There were about seventy young people present. The topic discussed was "Forward With Christ in Evangelism." After the meeting, popcorn and apples were served, which helped in getting everyone better acquainted.

December 13, a Christmas program was given by the western division. Keith Davis and Wagne Patterson were shepherds in the play which was given.

Although our beliefs may be different, and our membership much smaller than some of the other Christian Endeavor societies in the western division, we are making them conscious of the fact that there is a Seventh Day Baptist Church in Denver.

MISS ADA CROSBY,  
Corresponding Secretary.

### AN "AVERAGE GIRL" PROTESTS TO MRS. ROOSEVELT

We reprint below an open letter written to Mrs. Franklin D. Roosevelt, which appeared recently in the *Christian Advocate*, Nashville, Tenn.

DEAR MRS. ROOSEVELT:

An article in our morning paper saying that a statement of yours brought forth a "shocked protest" from a group of women leaders in Topeka, brings forth an equally shocked protest from me. You were quoted as saying that "the average girl of today faces the problem of learning very young how much she can drink of such things as whisky and gin and sticking to the proper quantity." If you have been correctly quoted, you surely do not know the "average girl of today." I would not undertake to inform you were I not an "average girl of today."

I am eighteen years of age. I was graduated from a standard high school about a year ago and I am now attending the Nashville Business College. I cannot remember one instance when I have seen a girl of my own age under the influence of liquor, and I can remember seeing but three boys of my age intoxicated or even "drinking." I am a member of no dry organization. I am no prig. I am merely an "average girl" who is indignant

at hearing girls accused of something of which they are not guilty.

Instead of drinking we "average" young people are planning in due course of time to run our respective communities and the United States, while the drinking low-down-high-ups are reaping their crop of wild oats.

Drinking went out of style with the post-war group of young people. Drinking and many other things which we are accused of are frightfully old-fashioned. The young people of today are interested in athletics, things that require a strong body, a clear brain, steady nerve, and quick thinking; and all of those things drink destroys. Girls of today are going into the business field, and you can't be successful in the business field if you are in the habit of drinking.

Wet agitators have said that they want legal liquor for the sake of the young people—that they are drinking any and everything now—that at least it would be pure if it were legal, government-inspected liquor. Let me tell you—we don't need liquor for the sake of the young people. We don't even like the taste of it. We don't like the effects it produces. If the older people want it, let them say so; but they should at least have the courage to say they want it, and not try to hide behind a false statement that it is for our sakes. If we, the young people, were allowed to vote on the question, the proposition to legalize alcoholic beverages would be defeated by an overwhelming majority. If the people of voting age can withstand the wet wave just long enough for us, the "average" boys and girls, to get our vote, you may be sure that alcoholic beverages will never again be legalized. We cannot afford to hazard our future for drink. We do not want it.

You don't know the "average girl," Mrs. Roosevelt. To get the average you must take all of us the country over, and doing that you will find that we may not be saying much, but we have our opinions—and they are not in favor of legalizing alcoholic beverages, and they are not in favor of the illegal stuff used now. No, the "average girl" does not have to learn early how much she can drink, and she doesn't keep within that quantity because there is no need. We do not drink the stuff at all.

Sincerely yours,

OSTA M. UNDERWOOD.

Nashville, Tenn.

—In *Christian Advocate*.



## CHILDREN'S PAGE

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

### NATURE HYMNS

PSALM 147: 7-9

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

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

Sometimes we juniors become so used to the wonders of nature that we forget to appreciate them. Here is a story of two boys who appreciated all nature.

#### TWO BOYS OF CHINA

Once there were two little boys in China who came to a hospital to get well. One of them was Chang Yu-chiang, and the other was Chu Chen. Because their names are so long, we shall call them Chang and Chu.

Chang's father was a merchant. He had silk and pretty shoes to sell. Chang was the only boy in the family, and his father and mother loved him dearly. In China, a father and mother believe that the gods are angry with them if they do not have a son, and the greatest sorrow that can come into their lives is to have their son taken from them.

Chang loved to go to school, and his father and mother were very proud of him. Then he became very sick. His back became weaker and weaker, and finally he could not walk. Chang's father heard of the "Jesus doctor" at the hospital and went to see if he could help his little boy. This doctor saw Chang, and told his father that if he would bring the little boy to the hospital and promise to keep him there for the entire year, he could make him well.

This American doctor performed an operation on Chang's back. Then for days and days, which lasted for a year, the little fellow lay on his cot. He had to take cod liver oil and sun baths to make him strong.

While Chang was at the hospital the other boy, Chu, came, too. His hip was diseased just as Chang's back was. The doctor performed another operation which made Chu's hip well, but he, too, had to stay at the hospital for a long time. The two boys became the best of friends as they lay on their hospital beds and talked of their homes and

their friends. Sometimes they got very homesick.

Then one day an American lady who was a school teacher came to visit the boys. Again and again she came, bringing them pictures and telling them stories. One day she asked them if they would not like to learn to speak and write English. The boys were so happy, and eagerly began their lessons. Soon they could write letters to their teacher.

One day when it was spring and very beautiful, Chu wrote this letter to his teacher. These letters may sound strange to us, but don't you believe our letters would sound strange to these boys if we tried to write to them in Chinese?

Your flowers are very beautiful and never droop. They have a bath in rain drops and look just like a girl weeping in her smiles. China is just walking into a new life. Many courses show it to us.

Now didn't Chu say that in a strange way, and isn't it beautiful? This little boy must have been very brave as he lay there on his cot and thought of other boys playing out of doors. But he always saw something beautiful to think about and to write of.

Sometimes Chu could not sleep, and he would awaken early in the morning. One morning when he awakened the sky was flushed with color as the sun rose. He wrote this letter to his teacher:

This is new news I must write you. One morning of this week, the time was five or five-thirty, there was beautiful color in the sky, like red and yellow. Many people were very glad because that day is a best day in the year in China. We have a story of that day. In the sky there are two stars. Their names are Cowherd and the Weaving Maiden. The Cowherd is the husband and the Weaving Maiden is the wife. She is also the daughter of a god.

One time Weaving Maiden neglected her father and offended him. So her father forbade that she should go to her husband's home except on the seventh day of the seventh moon. On this day the door of heaven is open and the happiness birds build a bridge with their bodies and the lovers can meet. This is a story that Chinese children like.

(To be continued.)

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

My cousins, Esther and Emma Burdick, write to you often. I enjoy reading their letters. My father's name is Sidney Burdick. •

I am seven years old. Yours truly,

JACK BURDICK.

Little Genesee, N. Y.

DEAR JACK:

We are very glad to welcome you into our constantly growing RECORDER family. Isn't it fun to belong to such a nice large family? I'm almost like the "old woman who lived in a shoe," but I like it for unlike her children mine are all well behaved. I hope that now you have written your first letter you will, like Esther and Emma, write often. I'm pretty sure I have seen you; I know your father well and have met your mother, so you see we are already acquainted; we can surely call ourselves friends, don't you think so?

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have never written to the Children's Page but once and that was a long time ago. I have been planning to write ever since Brother Van Horn visited us in October. We enjoyed his visit with us very much and wish that he could have stayed longer. We wish we could have seen all his family. I have been so busy with my school work that I have had little time to write.

We have to go nine miles to school, but it is quite far to my Sabbath church, so we do not go often.

I have five white rabbits and have all of them named. The name of the mother rabbit is "Flopsy." They are quite tame. I feed them oats, wheat, and hay of any kind and water. They like to eat out in the open yard and play every day, so I let them out. The dog doesn't seem to bother them. Flopsy weighs about eight or nine pounds.

I have been sick and out of school about eight days, but I hope to be back in school Monday. I think I must have had the "flu."

We have just had some very cold weather, about as cold as it ever gets here, and the ground was covered with snow, but it is warmer now.

I hope that I can write again soon.

Your friend,

RUTH BUTLER.

Woodville, Ala.,

February 11, 1933.

DEAR RUTH:

I have enjoyed your nice long letter and I, too, hope that you can write again soon. Here is a riddle for you: What is better than a letter? Answer—Many letters.

We, too, are always glad to receive a visit from Mr. Van Horn, for he is a friend worth having. I'll have to tell you a joke on Mr. Greene, one time when he was with Mr. Van Horn in West Virginia. One day, after a baptismal service, a little boy went home and told his mother, "Mr. Van Horn didn't baptize the people today; it was Mr. Greenhorn."

Rabbits are very cunning pets. We used to have Belgian hares when we lived in Independence; but it wasn't safe to let them out much, for some of the dogs and cats in the neighborhood were too fond of rabbit. I am glad your dog doesn't bother your rabbits.

I am very sorry you have been sick and hope you are entirely well by this time,

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

This is my first letter to your page. Since I am only five years old and in kindergarten, my mother is writing this for me. My daddy teaches physics in the high school here. I have two brothers: Wayne who is three and one-half years old and Edwin, two.

I know how to roller skate. One day last summer I went to the city swimming pool. Almost every day we had the hose and tubs of water in the back yard.

In the summer we can go to Grandma and Grandpa Pinter's down on the farm (near Welton). Grandma and Grandpa Loofboro and Great-grandma Mudge live in Milton.

Edwin, Wayne, and I play "Hide the Thimble," after supper. (Only we use a color cube instead of a thimble.) We play hospital too. Wayne is the doctor, Edwin the patient, and I am the nurse.

Wayne and I go to the Presbyterian Sunday school. Sometimes when we are down to Milton we can go to Sabbath school.

Your friend,

EDNA MAE LOOFBORO.

DEAR EDNA MAE:

I am very grateful to your dear mother for writing this nice letter for you. I hope she will do it often until you are old enough to write for yourself. I think it is lovely that you have two nice little brothers. You must have great fun together. I know you enjoy roller skating. I did, too, when I was a little girl. I used to have a little girl friend who was afraid of roller skates. Wasn't that

funny? One day I rolled my skates across the floor when she was visiting me and she screamed with fright. After that I had to hide my skates when she came to see me or she would not come in the house.

I think you and Wayne and Edwin play very nice games. Do you play Sabbath school on Sabbath days? That's what my brother and I used to play with our grandma and we thought it the best game of all.

Sincerely your friend,

MIZPAH S. GREENE.

### PASTORS' WIVES OF NORTONVILLE, KAN.

A unique and interesting program was presented at the meeting of the Women's Missionary Society, January fifth, at the home of Mrs. Henry Ring. The theme was "Our Pastors' Wives," and much credit is due to Mrs. Jennie Hurley who had spent much time and effort in preparing for it, aided by various other members who read sketches of each pastor's wife in the history of the Pardee-Nortonville Church.

"Much has been said of our pastors but we hear little of our pastors' wives. Perhaps she does not seem to hold so prominent a place as her husband, but back of a successful pastor may be the noble wife who sinks herself into pastoral or pulpit success, oftentimes misunderstood and unappreciated. We think of our pastors who have built up our denomination, but let us look back of them and see the wife, lesser known, who toiled and wrought in the interest of the cause, that we may take her into account when we think of the success of her husband.

"In the public eye the pastor usually receives recognition for service rendered, but all praise and honor should be given the pastor's wife who is able to take the small salary received and make it meet the demands of the home and growing family; who is able to act as a buffer between what is sometimes a friendly and sometimes a critical public; who is really the pilot who guides and directs the home and maintains its order and safeguards its position.

"I can see where it would be the happy privilege of a pastor's wife to be present and witness the marriage of two who are joined together in holy wedlock and another family with promised happiness is organized; also the wife who shares in her husband's joys as he baptizes converts into the new and higher life of Christ. One of our young men entered the service during the Spanish-American War and sowed wild oats with a lavish hand. Today he is one of our beloved pastors, and he has said, 'I owe what I am to my wife. I know it was her prayers and her never-failing faith and trust in me at that

time that made me what I am.' So how do we know but that much of the success of our pastors is due to the quiet, silent help and prayers of their wives or sweethearts?"

The wives of the pastors of our church, with the time they were with us are as follows:

Lucy Randolph	1865-1868
Sophia Wheeler	1868-1883
Sarah White	1883-1886
Lillian V. P. Cottrell	1887-1892
Mary Clark Todd	(1894)-1896
(Married during pastorate of J. M. Todd)	
Fannie Hills	1897-1903
Sena Hills	1904-1908
Kate Kelly	1909-1914
Hettie Skaggs	1914-1917
Adeline Polan	1917-1921
Margaret Cottrell	1921-1927
Margaret Ogden	1931-1931
Grace Osborn	1932-

Many interesting facts concerning these faithful pastors' helpers were brought out. Beginning with Mrs. White, they have all lived in our present parsonage. Three pastors and their wives have lived to celebrate their golden weddings since serving us. Four brides have come to our parsonage — Mary Todd, Fannie Hills, Sena Hills, and Margaret Ogden who became the young helpmeet of our only bachelor pastor. She belongs to us in a greater degree than the others, as we have watched her grow up from babyhood on the Seventh Day Lane. Our present pastor's wife was also raised near here, but has been away from us since her early life. There have been four children born in the parsonage: Marie Hills, Margaret Angeline Skaggs, Dighton and Frances Polan. The granddaughter namesake of our first pastor's wife is one of our present esteemed members. A birch tree stands in the church yard in memory of our second pastor's wife, planted by her son Herbert of the United States Forestry Service. The sweet songs, the quiet helpfulness, the comforting ministry of all these women will long be enshrined in our hearts here at Nortonville.

A. M. B.

The American Constitution, in harmony with the people of the several states, withheld from the federal government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the infinite Spirit of eternal truth might move in its freedom and purity and power.—George Bancroft.

## OUR PULPIT

### THE TRANSFORMING POWER OF LOVE

BY REV. S. S. POWELL

Pastor, Hammond, La.

Love, it may truthfully be said, is the strongest power in all of the universe. There is nothing like it to subdue the heart of man. When one of the earliest Christian missionaries went to the Fiji Islands, in his very first address to the natives as he met them upon the shore, he made them to understand and to feel that love was the motive for his coming. Their hearts were affected and melted and in time their savage natures were subdued and they were won to the profession of Christianity.

To love we must attribute the redemption of the world. Were Christians, in general, under its sway as they should be they would exhibit an energy, a fearlessness, a boldness, and a devotion, in the cause of their Lord, which would surprise the thousands of his enemies, and convince them that the gospel is still "the power of God unto salvation to every one that believeth." They whose Christian love is not strong are uncomfortable themselves, hindrances to others, unhappy personally, and drags upon the wheels of the progress of Christ's kingdom, bad specimens of discipleship, and utterly useless as witnesses to the world of the divinity of the gospel.

But they who enthrone Christianity in their hearts find it to be a principle of power that gives to them the mastery over unfavorable circumstances, which enables them to triumph over the evils which beset their pathway. True religion is not a thing of mere sentimentality, unable to endure the rebuffs of life and to encounter its difficulties. Christianity is strong, able to grapple successfully and triumphantly with the giant foes which cross its pathway to the light of the Celestial City.

A sound mind implies not only self-possession and self-government, but possesses a clear understanding. In the words of a wise commentator, "A sound judgment, a rectified will, holy passions, in a word, the whole soul harmonized in all its powers and faculties,

and completely regulated and influenced, so as to think, speak, and act right in all things, are what we may look for. God gives the spirit of these things. They are not made by art; they are not assumed for times and circumstances; but

"Power o'er the world, the flesh, and sin,  
We through thy gracious Spirit, feel—  
Full power the victory to win,  
And answer all thy righteous will."

Such is the ideal. God, who is able to keep us from falling, will enable us to attain it through faith in his enabling grace. But still we may ask ourselves how shall we approximate the ideal and completely attain it? I think that we may answer this question by saying: By entering, in a very true sense, into some of the mountain experiences of Christianity, such as our Savior knew upon the mountain of his transfiguration, by earnestly and persistently seeking elevation above the jarring discords of life, by seeking silence and vision in great humility at God's throne.

Said one who had been a traveler in Switzerland: "I stood one afternoon upon the summit of the Rhigi whither I had clambered to spend the night. It is a mountain about the height of our own Mount Washington, but on the eastern side the precipice descends abruptly until its feet are bathed in the blue waters of the Lake of the Seven Cantons. As the sun drew to the westward and shadows lengthened, a ghostly stillness seemed to envelop all nature. Approaching the eastern edge I stood and looked around me. Upon the lake there was a chain of villages; but not the faintest sound told of busy life there. Even the breeze of the afternoon had died away, and there was perfect quiet and repose.

"Suddenly, and just as the hand upon the dial of the clock marked the hour of six, the sweet sound of a melodious bell came up from the stillness below. It was a bell in a steeple in the village of Arth. How soft and yet how clear, how distinct and yet how musical the vibrations from that distant throat! But while I listened with breathless eagerness, the sound of another bell came from the village of Goldeau, and then another from Sonnenberg, and another from Adrain, pealing now loud, now low; answering from belfry, chime upon chime, soft, plaintive, wailing—a medley without discord. Oh, the sound of those evening bells! I can hear them ringing now in memory's chamber. I feel that I shall never forget them.

"As I stood there upon the abrupt slope of the Rhigi, looking through my glass, I could see people in the towns below—hundreds of men and women, hastening with clattering feet and noisy voices, from their labors to their homes; but no sound of their footsteps reached me on those still heights. A steamer came across the lake, beating into a white froth with her wheels the

azure water. I could see the eager passengers landing. I could well imagine the shouts of the officers and the hoarse roaring of the steam. But it was all to me a pantomime. No sound rose to the summit of the Rhigi."

So let my soul, at all proper times, enter the secret place of the Most High and hear the sweet messages of that place and mingle afterwards with love in my heart amid the busy scenes of life.

### DENOMINATIONAL "HOOK-UP"

#### FIRST HEBRON CHURCH, PA.

Movement is on foot to celebrate the one hundredth anniversary of the First Hebron Church some time next summer. Plans are already made to improve the heating plant of the church.

CLERK.

#### DODGE CENTER, MINN.

Minnesota is still on the map in spite of icy weather in January with the thermometer hanging around zero and from that down to thirty-five below, and the terrific wind and snow blowing for nearly two weeks in February. Now the sun is shining and better weather is looked for.

The annual church dinner was held at Mrs. Harriet Socwell's when officers were elected and the matter of calling a pastor was discussed. Church attendance has not been so large of late owing to epidemics of mumps and measles.

Brother Ernest Glawe's folks have sold their farm and moved into town near the church. They are both old and Mr. Glawe is very feeble. By this move Mrs. Glawe can come to church as she loves so much to do.

U. S. Langworthy is getting along slowly from his broken hip. His son John of Battle Creek is at home helping care for him. La-Rue Socwell has moved his family here from Wisconsin and is a real help in the work of the church, Sabbath school, and Endeavor. The Sabbath school is doing good work under the superintendency of Mrs. Jennie Carpenter. The purchase of a set of orchestration music to go with our Sabbath school song books is a great help to our music. There are seven pieces in the orchestra. The music was provided by the church choir as a result of a free-will offering received at one of its musical programs. The Christian Endeavor society functions as usual and the Ladies' Aid meets regularly and keeps busy. CORRESPONDENT.

#### BROOKFIELD, N. Y.

Notwithstanding the wintry winds of Sunday, February 5, a goodly number of members and friends of the Second Brookfield Seventh Day Baptist Church met at the parish house in Brookfield and enjoyed a social hour and dinner, at which sixty-seven were served.

While gathering at the tables, many voices joined in singing "Count Your Many Blessings" and Pastor Polan gave thanks.

A pleasant feature was that of sending loving greeting to Dr. Clayton A. Burdick of Westerly, R. I., a former pastor, who passed his seventy-fifth birthday on February first. Four couples were present who were united in marriage by Rev. Mr. Burdick during his pastorate here. The names of these couples headed a list of autographs of his old parishioners, written on cards carrying a message composed by Mrs. C. W. Camenga and daintily hand painted by Mrs. Kenneth Camenga.

At the business meeting called in the afternoon, reports from the various auxiliary organizations of the church showed an increase in attendance and interest over last year.

It was noted with gratitude that death had not broken the membership during the year; two had been added by letter; one name dropped.

C. W. Camenga, A. L. Rogers, and Mrs. F. M. Spooner were re-elected trustees for three years. Mrs. Kenneth Crumb was elected organist; Mrs. H. L. Polan, chorister; Kenneth Rogers, Jean Rogers, Dighton Polan, Robert Curtis, and Robert Langworthy, ushers.

The Christian Endeavor of the Seventh Day Baptist Church held a social at the parish house on the evening of February 11.

The program for the evening centered around the idea of pioneering, from the introductory devotional service to refreshments in the shape of a covered wagon.

Due to severe weather and several cases of illness, the attendance was not as large as was desired.

The program was as follows:

Farewell to the old home.  
The first lap of the journey.  
Encountering a mountain pass.  
An Indian scare.  
Difficulties en route, repairs.  
Fording a river.  
Sending a message home.

Lassoing game.  
Strange sounds at night in the wilderness.  
Meeting another immigrant party.  
Tales around the camp fire.  
The rattling frying-pan.

—Courier.

#### SALEM, W. VA.

Keyser, W. Va., February 18 (A.P.) — Representative-elect Jennings Randolph, one of the youngest men elected to the next Congress, and Miss Mary Katherine Babb of Keyser were married here today by Rev. George B. Shaw, of Salem, W. Va.—*New York Post*.

#### LEONARDSVILLE, N. Y.

The annual meeting of the First Brookfield Seventh Day Baptist Church was held on New Year's day, 1933, in the session room of the church. Fourteen persons were present. All officers were re-elected for the coming year. The financial report was very encouraging. Rev. Paul Burdick was re-engaged as pastor. Two deacons were called.

On January 9, a birthday party was given in honor of Mrs. Paul Burdick. Mrs. Burdick received a gift of \$20.25 from her friends.

On February 1, the Women's Benevolent Society met with Mrs. I. A. Crandall. Sewing for the Red Cross was completed. Business meeting was omitted.

PRESS COMMITTEE.

#### PLAINFIELD, N. J.

President J. W. Crofoot of Milton College occupied the pulpit Sabbath morning, January 14, and taught the adult class in Sabbath school. Both services were much enjoyed by all present. We are always glad to have Mr. Crofoot with us.

On the evening of January 19, Mr. Theodore Davis gave us an interesting talk on the Far East. Mr. Davis has spent several years in the Orient and was able to present the Chinese-Japanese situation from unusual angles which were quite enlightening. Mr. Roy Titsworth entertained us with his fine singing.

Miss Hazel Gamble entertained the office workers of the Seventh Day Baptist publishing house (including wives and husbands) at a party on the evening of February 11, in the home of Mr. and Mrs. Frank A. Langworthy. Miss Gamble had her program well planned and two enjoyable hours were spent in playing games and doing stunts, followed by

dainty refreshments. It was an added pleasure to have Mr. George Main from Daytona Beach, Fla., as one of the guests. Mr. Main was being entertained for a few days in the home of Editor Van Horn and other friends.

A new program for conducting prayer meeting has been outlined by the pastor, and laymen are helping out in some special way at each meeting. This new plan is stimulating the interest and attendance. Miss Eva-lois St. John and Mr. L. H. North have been the speakers for the past two meetings. Mr. Roy Titsworth has led the singing and given us some beautiful and appropriate solos.

Our church people enjoyed a very pleasant get-together supper Sunday evening, February 19. Miss Lucy Whitford and her committee served a good supper for twenty-five cents, which was followed by an evening of fun and laughter. Miss Frances Kinne and her entertainment committee succeeded admirably in producing a program that drove away "Old Man Depression"—for one evening at least. Mr. Charles Nagle gave an exhibition of his artistic skill by his clever drawings on the blackboard; and several distinguished themselves as actors and actresses, as depicted in Shakespeare's "Midsummer Night's Dream."—*Contributed*.

### PROHIBITION ANNIVERSARY STATEMENT

The Eighteenth Amendment has been in effect thirteen years today. It came after every other method of liquor control, known then or since, had been tried under favorable conditions in one or more states. Thirty-two states were under a prohibition policy of their own before January 16, 1920.

Drys had helped to try out the regulatory methods of high and low license, local option by wards, municipalities, counties and states, and also all sorts of control under permissive systems, and every one of these methods had failed as ingloriously as the rampant wets today claim national prohibition has failed. The liquor traffic has been through the years a persistent and consistent violator of laws. It will also violate promises and will seek to compel all it can control to do likewise. Witness the present spectacle in congress and before the country! In order to gain a hearing they have declared since 1920 that the saloon was a bad institution, should have gone, and ought never to return. These statements

were reiterated and emphasized over and over again by the leaders of the wets, including high-ups like Raskob, Smith, and even the President-elect. But now, when charged with power, they disregard all these solemn protestations and demand straight-out, naked repeal. They asserted the rightfulness of full protection of dry states from encroachment from wet ones when they were trying to win the people by attacking prohibition, but now when faced with power and responsibility, they want only unconditional repeal.

They claimed the country was overwhelmingly wet and yet had to summon political party support to bolster up their program and bring them needed help by threats to both major parties from the monied interests of the nation by refusal of campaign contributions unless prohibition repeal were promised. They now insist on party regularity, trampling under foot the equally binding and obligatory promise of protection to dry territory and continued outlawry of the saloon system.

Prohibition has not failed. It has been denied by its enemies anything resembling a fair chance, and yet by the very poorest test of efficiency and success this policy is proved to be the best in operation ever tried for solving an admittedly difficult local and national social problem. No other criminal statute has attained similar success in actual enforcement. Our greatest trouble lies in the acknowledged failure of democratic government in our big foreignized cities and the corruption of officialdom therein, much of it the product and all of it a "hang-over" of the old-time saloon system.

It was quite easy for the liquor crowd to rail at prohibition, to magnify its shortcomings and to belittle its accomplishments. They are finding it increasingly difficult to find a satisfactory substitute which even they believe the American people will be willing to accept.—*Edwin C. Dinwiddie, Superintendent, National Temperance Bureau.*

Alas! for the absurdity rampant among some families, that when, because of physical incompetency, a man is fit for nothing else, he is fit to be a "legate of the skies." Religion will never make up for lack of liver or backbone.—*T. DeWitt Talmage.*

## 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.)

COON.—DeEtte E. Stillman, daughter of Robert and Anna Crumb Stillman, was born at Crumb Hill, near DeRuyter, N. Y., on June 29, 1852, and died at her home in Nortonville, Kan., on February 10, 1933, after a lingering illness of four weeks.

In her girlhood she lived in Dodge Center, West Hallock, and Farina. In the latter place she was united in marriage to DeElbert C. Coon, which union was broken by the death of her husband on May 14, 1929. In 1881 the family moved to Nortonville, which place had been her home for over fifty years.

She was converted in girlhood, and joined the Seventh Day Baptist Church. On January 12, 1884, she became a member of the Nortonville Church by letter from Farina. She was for nearly fifty years a faithful and loyal member of the church. She was a charter member of the Woman's Missionary Society, organized in 1882. She will be remembered as a loving Christian mother, neighbor, and friend by a host of those who have known her.

She bore four sons. LeRoy, the first born, died in infancy. Edgar, the youngest, was stricken by death very suddenly last November. The other two, Floyd and Charley, both of Nortonville, survive their mother. Besides the two sons, there are two grandchildren—Loren Coon of Iowa, and Mrs. Esther Bruns, of this place. Five of her many nieces and nephews live here—Mrs. Augusta Wheeler, Mrs. Addie Babcock, Mrs. Dora Hurley, and Frank and Walter Stillman.

Funeral services were conducted by her pastor, Rev. Lester G. Osborn, assisted by Rev. S. I. Ward of the Presbyterian church. L. G. O.

LAMONT.—Hannah Belle Smith, daughter of Andrew John Smith and Betsey Brown, was born near Hornell, N. Y., June 5, 1854, and entered into rest February 6, 1933, at Nortonville, Kan.; her death was due to bronchitis with complications.

When twenty years of age she went to live with an uncle and aunt, Dr. and Mrs. C. L. Harding at Nunda, N. Y., becoming to them as a daughter. She was a teacher and also studied medicine, but did not finish a medical course because of ill health. She was married at Nunda, N. Y., August 26, 1889, to Edward Everett Lamont. To this union was born one daughter, Margaret Evelina, to whom she has been a most devoted mother. After twenty-eight years' residence at Nunda, she lived at Hornell and Alfred, N. Y.; Milton, Wis.; Milton, Iowa; Dexter and Nortonville, Kan., the latter being her home for nearly thirteen years. Converted in youth, she united with the First Baptist Church, later transferring her membership to the Seventh Day Baptist Church of Milton, and then to Nortonville.

Versatile and talented, she was a lover of the beautiful, and was skillful as a flower raiser, as a singer and pianist, and as a crayon artist. While a teacher in Bible school she at one time had a class of forty beginners to whom she made the Bible stories more interesting than any fairy tale. Yet it is perhaps as home-maker, mother, and neighbor that she will be best remembered.

Funeral services were conducted by her pastor, Rev. Lester G. Osborn, assisted by Rev. Samuel I. Ward of the Presbyterian Church. Interment was in the beautiful cemetery at Nunda, N. Y. M. L.

SAMPLE.—Maude Green Sample was born at North Loup, Neb., September 5, 1900, and died at the Leavenworth, Wash., hospital, during a major operation.

Her early childhood was spent at North Loup, where she joined the Seventh Day Baptist Church in her early teens. In 1925, she was married to Hannibal B. Sample. In 1928, they moved to Cashmere, Wash., where they made their home. In 1931, she united with the Seventh Day Adventist Church at Wenatchee. She was a great lover of music and took an active part in her church. She was a cheerful and willing worker, always ready to help anyone in sickness or distress. Much of her time was spent in visiting hospitals and the sick, bringing them cheer and encouragement through her music.

She is survived by her husband, her parents, Mr. and Mrs. Fred W. Green, and two brothers, Olney and Wilbur — all of Cashmere, Wash., also by a brother, Ralph, of Council Bluffs, Ia.; and three sisters — Mrs. Lois Smith and Mrs. Louisa Murch of Los Angeles, Calif.; and Mrs. Lottie Wright of Denver, Colo. Besides the immediate family she will be mourned by her many relatives and friends.

Funeral services were conducted by Elder Joseph T. Jacobs of the Wenatchee Adventist Church. L. S.

STEPHAN. — Martha Nadine Stephan, infant daughter of Earl and Alice (Crouch) Stephan, of Nortonville, Kan., was born September 22, 1932, and died of pneumonia on February 2, 1933, at the age of four months and ten days.

Little Martha was the youngest of a large family; there were many relatives on both sides of the house to mourn her passing.

Funeral services were conducted by Pastor Lester G. Osborn at the church in Nortonville on Sunday, February 5, and she was laid to rest beside her grandmother in the cemetery there.

"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." L. G. O.

THOMAS.—Celia Belle Oviatt Thomas, daughter of Dr. William H. and Theresa Collins Oviatt, and wife of Professor Walter D. Thomas, was born at Smethport, Pa., January 11, 1864, and died in her home in Milton, Wis., after a lingering painful illness of several months, shortly before midnight,

Sabbath day, February 4, 1933, in the seventieth year of her age.

She was baptized in March, 1883, by Rev. Elston M. Dunn, and became a member of the Milton Seventh Day Baptist Church, where her membership remained the rest of her life. She and Professor Thomas were married December 4, 1889, at her home in Clintonville, Wis., by Rev. William C. Whitford, President of Milton College, from which institution she was graduated in the teachers' course with the class of 1885.

Besides her husband she is survived by a son, adopted in babyhood, Clifford C. Thomas, his wife and four children of LaCrosse, Wis.; a sister, Mrs. Frank Gessler of Bangor, Wis.; and a brother, William C. Oviatt of West Allis, Wis. There are four nephews and nieces: Clifford G. Gessler of Honolulu, H. I.; Miss Gertrude E. Gessler of Bangor, Wis.; and June and Billy Oviatt of West Allis, Wis.

Funeral services were held at the home in Milton, Wis., February 7, 1933, in charge of Rev. Edwin Shaw and Rev. J. W. Crofoot, and burial was made in the cemetery at Milton Junction, Wis. E. S.

### Sabbath School Lesson XI—March 11, 1933

JESUS MINISTERING TO THE MULTITUDE—Mark 6: 1-56.

Golden Text: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matthew 20: 28.

#### DAILY HOME READINGS

March 5—The Twelve Sent Forth. Mark 6: 1-13.

March 6—Death of John the Baptist. Mark 6: 14-29.

March 7—Feeding the Five Thousand. Mark 6: 30-44.

March 8—Reassuring the Disciples. Mark 6: 45-52.

March 9—Many Persons Healed. Mark 6: 53-56.

March 10—Jesus the Humble Servant. Philippians 2: 1-11.

March 11—Ministering to the Nations. Isaiah 35: 1-10.

(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.

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# The Sabbath Recorder

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## THE GOAL OF EVANGELISM

The goal of evangelism is the production of Christ-like character and life in individuals and in society; through moral and spiritual conversion; by faith in and fellowship with God through Jesus Christ, his Son, our Lord and Savior; through sharing of a brotherhood life transcending all distinctions in the new divine society, the kingdom of God on earth; and through becoming witnesses, in word and life by the power of the Holy Spirit, of this new life to others.

—E. Stanley Jones, In "Federal Council Bulletin."

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