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Vol. 110 MAY 18, 1931 No. 20

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A. J. C. BOND, D.D.

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SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be with the Seventh Day Baptist Church at Alfred, N. Y., August 18-23, 1931.

President-Paul F. Randolph, Alfred, N. Y.
Vice-President-Curtis F. Randolph, Alfred, N. Y.
Secretary-Carl J. Rubright, Battle Creek, Mich.
Corresponding Secretary-Courtland V. Davis, Plainfield, N. J.

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Corresponding Secretary—Herbert C. Van Horn, Plainfield, N. J.

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President—George V. Simpson, Battle Creek, Mich.
Assistant President—Walter Alva Davis, Little Genesee, N. Y.
Assistant—Curtiss F. Randolph, Battle Creek, Mich.

A STUDY FOR OUR YEAR BOOK

The Year Book is a book of information. It should be more than a book of reference. It ought to be a book of inspiration. It comes to the church; attention may be called to the fact that it is here and is ready for distribution; it may be handed out. But often a goodly number are left until the janitor removes them.

In the home, the Year Book may be laid aside with a cursory glance and a half-hearted feeling that it ought to be read. It may be taken seriously and read—in parts yes, in parts. How many read it really with a view of gaining information? Do any of us look to it for inspiration? It may not be out of place in these pages to give a little insight into the contents of 1930.

We first propose to examine the address of the Conference president which so excellently opened one of the most interesting sessions held for some time. The president, the Rev. Edgar D. Van Horn, is one of our middle-aged pastors of wide evangelical and denominational experience. His clear thinking and sympathetic way of stating truth make appeal to both mind and heart. No small amount of attention should be given his discussions and conclusions. Believing that we need a better understanding of the religion of Jesus and a deeper and more vivid consciousness of his presence, Doctor Van Horn arranged his whole address to contribute to that end. He clearly stated the conditions in which we find ourselves—a disrupted world situation following the Great War. Everything in government, economics, religion is subject to the acid test. Confusing questions of faith and conduct spiritual and material—us. Young people “in revolt”; missions in a critical stage; the responsibilities of leadership: experiences and observation, all convince us that the hope of the future lies in a new and clearer understanding of the character and religion of Jesus and a new allegiance to his way of living.

The president brings his message under six heads: First, is the depression experienced in spirit and finances. It seems to be the zero hour. Every prophet of God, if he is to feel deeply concerned over the spiritual indifference experienced on every hand. The various results of the analysis of the situation—aftermath of World War I, result of controversy between modernism and fundamentalism, application of scientific and historical methods in the realm of religion, the indifference of the part of the clergy—are held only as symptomatic. The deeper cause lies in the “deposits” left by materialistic philosophy, the dogma of humanism, and the theories, and opinions—really obscuring the character and religion of Jesus. Must be rediscovered.

Next, be speaks of the need of an awakened clergy. The ministry is faced with real problems which it and the Church must solve—the problem of furnishing an alert, keen, helpful, adequately supported trained leadership. Hungry, needy souls on Sabbath morning must have the bread of life ministered to them or be starved. If our churches are to be growing churches, the right solution of this problem must be found.

Third, while we must take into consideration the difference of training, background, and temperament, our difference or any lack of unity is not in what Jesus thought and taught, but in how we feel deeply concerned over the actual “out of the gospels” would result in a blessing similar to that experienced at Pentecost. This with the new sense of brotherhood attending it and the gracious...
ness of love practiced would eventuate in "a new accession of courage—and an irresistible tide of enthusiasm would sweep us forward."—G. H. W. Horn's pro-

pose trip through the Northwest he will touch with the Tract Society interests. The purpose of his letter will be to make a "little appropriation" of Mr. Van Horn to them, and to help interest them in his work. This letter is a fine token of the spirit and helpfulness of Young People's Board. It is just like youth.

I wonder if our young folks really appreciate what their board is trying to accomplish for them. One would like to see some of our churches try a different proposition, "with" instead of "for." Our board is working with us, or wanting to do so. Shall we let them? So often our messages are unheeded. In fact, unreal, often. Why not give careful study to their program and put into consistent practice their practical suggestions? I had a letter recently from a local department superintendent of the board who had put a lot of earnest thought, prayer, and "pep" in a bulletin which had been sent out to all the societies. It called for an answer. But none came. Co-operative plans and programs are worked on the principle of operation. But it takes two or more to cooperate.

Seventh Day Baptist young people have worked together with Christian Endeavor leaders for more than forty-seven years. They have been appreciated by Gates and Poling and Clark. Why not give our Christian Endeavor leaders similar support in the great Crusade for Christ and the Church? I believe they will.

THE CHURCH BEHIND CLOSED DOORS

The Church of Jesus Christ was shut up in a room. The men who had walked with Jesus through the years of his glorious ministry. They had listened to the Sermon on the Mount. They had beenGod's special people. They had known the promises of Christ to their souls in safe seclusion after the Holy Spirit was given. That would have been the greatest betrayal and the greatest disaster of history. Between Easter and Pentecost retirement was permissible. After Pentecost it would have been treason.

In the words of Stanley Jones, with his rare gift for crystallizing a situation into a sentence, sums all this up in the title of one of his chapters in The Christ of Every Road. "The Church Behind Closed Doors" is his pithy description of the company of disciples between Easter and Pentecost. And the burden of the chapter is just this: That the Christian Church is today a Church behind closed doors, a Church still living between Easter and Pentecost, a Church sitting in its sheltered sanctuaries as if the Holy Spirit had not been given.

This, of course, is not altogether true. Nor would Doctor Jones contend that it is altogether true. His own splendid ministry in India is illustrative of a fine and faithful spirit of adventure that is to be found in many a corner of the world. There are saints, a few who have many a corner of the world. There are saints, a few who have
The pastor of a large church recently said, "It is my observation that not more than five per cent of the members of any church ever take an active personal part in an effort to win souls." Two pastors who heard the remark made swift mental calculations and agreed that their church was roughly fifty per cent of their church members were faithful and persistent personal workers. In view of such a situation it is not surprising that some of the largest denominations in America showed an actual loss in membership during the year 1929. And in other denominations the gain is pitifully small. The Church stands still because its members faithlessly disregard Christ's command to be his witnesses. The Church sits behind closed doors while great wheels of human life sweep by unimpressed, and multitudes come to the gates of death with no adequate conception of why Christ came.

"On my last trip to America," says Dr. Stanley Jones, "I was struck by the growing grandeur of the houses of worship, and the increasing ornamentality of ritual and liturgy. It seemed to me that the millennium lay just on the other side of an elaborate new church building, a vested choir, and stately processions." And then he added significantly, "If life lay along this line, Roman Catholicism would have it, for it makes Protestantism seem amateurish in this respect. The Church built with stately cathedrals and stately religion, with religious processions and with religious paralyses.

A distinguished minister in dedicating a magnificent new church congratulated the congregation upon having so handsomely a sanctuary. Then he truly added, "But unless the building and its uses are filled with the Holy Spirit they become the tombs rather than the temples of religion." To remember the words in these words is not to discount the value of beauty and dignity in worship, but to affirm that true religion is something more than beauty and dignity. It is the presence of the risen Christ in the souls of men to make them Christlike in character, and to send them out in Christlike service.

In the yard of a railway station stood a magnificent passenger train, one of the finest and most beautiful in the country. It was painted green and gold, but it stood as still as a painted ship upon a painted ocean. It was the very symbol of stagnation. Suddenly something happened to the train. The engineer released the power in the boiler. She glided out of the yard and began to speed along, at a speed of sixty miles an hour. For all the beauty of her appointments that limited train, without power in her cylinders, would be a colossal farce.

The Church of Jesus Christ is better equipped and organized for service today than the Church has ever been in nineteen centuries of Christian history. But the Church is in desperate need of power, the power that Jesus promised, the power that came at Pentecost. The Church needs a new experience with God, a new baptism with the Holy Spirit. Nothing else can bring the Church from the seclusion of its sanctuaries and make it the great conquering host of God that he meant it to be.—The Christian Observer.

DENOMINATIONAL "HOOK-UP"
QUARTERLY MEETING OF THE CHURCHES OF SOUTHERN WISCONSIN

The outstanding feature of the spring quarterly meeting of the Seventh Day Baptist churches in Wisconsin was the presence of the Rev. H. Eugene Davis, missionary at Shanghai, China. The Milton Junction church was filled to capacity, the largest attendance at the Sabbath morning worship service.

The quarterly meeting opened Friday evening with a vesper service by the Milton Junction choir. Selections from the oratorio, "The Holy City," by Gauw were given. The Rev. C. B. Loofbourrow, of New Augusta, gave a very inspiring message which was followed by service conducted by the Rev. Charles Thorngate, of Albion. The Rev. H. Eugene Davis delivered the sermon Sabbath morning. The key to his thought was the two words, "come" and "go": come to Christ and go to the world.

The regular business meeting held in the evening was unusually well attended. The program following it was of special interest because both Mr. and Mrs. Davis talked.

Mrs. Davis gave an enlightening description of the mission grounds and buildings of the Seventh Day Baptist mission in China and Mr. Davis, the pastor, spoke of the accomplishments of the workers there.—Milton College Review.

HISTORIC HOME TO BE MOVED TO MILTON, WIS.

The village board of Milton, Wis., on Tuesday night voted to co-operate with the Milton Civic Club in placing the Ella Wheeler Wilcox home, now on county road A, east of Janesville, in the Milton park as a museum and rest room.

The action followed that of the Civic Club, which some time ago voted the purchase of the village would furnish the site and build a foundation. The exact site has not been selected.—Walworth Times.

On Wednesday morning, at 1:30, Central Standard time, May 13, the quartet from Milton College will broadcast a program from station WCLO. This is a one hundred-watt station, located at Janesville, Wis. As two Brookfield camerga students and Albert Rogers, in this quartet, some of our people are planning to use their alarm clocks and get up to hear them. This inconvenience hour is used for the benefit of distant radio listeners, who can hear this low-power station only when other stations are off the air. WCLO broadcasts on a frequency of 1,200 kilocycles.—Brookfield Courier.

Mrs. H. O. Burdick has been engaged by station WCLO, Janesville, to give a series of three lectures on the subject of "Planning a Small Home Apartment." Last Wednesday she gave the first of the series. The remaining two lectures will be given on the two following Wednesdays.—Milton College Review.

The Rev. H. C. Van Horn, Plainfield, N. J., corresponding secretary of the Seventh Day Baptist Tract Society, spent Tuesday and Wednesday among the Seventh Day Baptist people and had an informal talkable with a large group of people at the Wilcox home, now on county road A, east of Janesville. He went to Milton on Wednesday evening.—Walworth Times.

May 7.—The annual roll call service of the Seventh Day Baptist Church at Nile, N. Y., will be held near Sabbath, May 9. Dinner will be served and the Rev. Clyde Ehret will speak at an afternoon service.—Alfred Sun.

The Young People's Camp in the tourist camp generally don't for Mrs. Potter of Boulder, will be July 17 to 24. The Teen-Age Conference at Boulder will be immediately after, July 24 to 29.

Pastor and Mrs. Warren will keep open house on Sabbath evenings. Young people are cordially invited to spend the evening informally at the parsonage whenever they desire.—North Loop Loyalist.

OSCAR M. BURDICK HONORED

Oscar M. Burdick of Little Genesee, superintendent of the third supervisory district, was honored by the members of the Allegany County School Masters Association at Belmont, Tuesday night, April 21, when they elected him honorary life member of the club.

Mr. Burdick's term is retiring August 1, after forty-three years of school work, all of which has been rendered in Allegany County, excepting four years in Pennsylvania. A motion also prevailed that a rising vote of appreciation be given Mr. Burdick for his long years of efficient service in the public schools of Allegany County.—Alfred Sun, taken from "Bolivar Breeze."

PROPOSED PUBLISHING HOUSE FOR EVANGELICAL SABBATARIAN MISSION

On the evening of February seventh, a special church business meeting was held when Brother Morris, after previous cooperation at the home of Brother Morris, assembled the proposal to establish a publishing house of our own. His knowledge of printing enabled him to speak with authority. It was proposed that the Evangelical Sabbatarian Mission should raise the sum of $1,000 which would enable us to purchase additional printing presses. The agreement of Mr. Morris, who possesses, would enable him to deal with a larger amount of business than is possible at present. The mission could then publish books and tracts.
at a much lower cost than it can now, and also provide work for those of the number whose Sabbatarian principles make it difficult to find employment elsewhere. They could work in printers, travelers or colporteurs. It would also spread abroad the knowledge of the truth, which is the purpose for which we stand. The pastor showed the great possibilities that lay in this new work from his own practical experience. One of his organizations was in the West, and as it advance in proportion as they use the power of the press as a means of propaganda. It is for us to learn how to use the same means.

It was proposed that the money should be raised by appeals for donations, or if any of our brethren or sisters desired to do so they could invest money in the enterprise. Particulars will be supplied on request. We should therefore be glad if our brethren at home or abroad would carefully consider this matter and respond with liberal gifts. We would appeal to all to present this matter to the Throne of Grace for without God's help we can do nothing.

When you see the word "Engineer" you see a boy. But I have now in mind another engineer. He has had fifty years of faithful service on the locomotive of one of America's best known railway lines. His fine ideas of what life means did not come so much out of textbooks as from listening to the voice of the lever and the driving wheel. And this is the way it is, naturally and off-hand, he told his story:

I'm a happy man! In my railway run through this valley, summer and winter for fifty years, I see God. I see Louis and, the sky. In the snow, too, in the stars every night, Carl Bahr! I see that. Never mind how far the locomotive may travel, all the people in this world cannot change the star in the Dipper, not in a million years, they can't. That is one reason why I believe in God.

People want to be thrilled today. They do not know how to enjoy flowers and scenery. When that dirigible went over our town last week folks looked up at it, but next day they want a bigger one or they won't look at all. It is like our automobiles. A man drives out in the country; then he gets home and says, "See how many miles I can get twenty-five miles out of a gallon of gas."

Here is my engine. I cannot run that and leave God out. Certain enough he helps me run it. This cylinder here—there is a great law of God working inside the compressed air and it pulls this train along the track. It is my business to obey God's law inside this cylinder. If I don't, there is trouble in store for every passenger on this train.

Well, time's up. I must get aboard and start my run again.

And so this "happy man" could "see God" all along his daily trip. He had kept up the beauty of the simple, trustful life, and developed a workable program, one that ran as smoothly as the mechanism of his engine. If he had told it so well, his answer comes at once, "Because this human engineer has a divine Engineer!"

Robert B. Pattison, "Watchman Examiner."

When one of you falls down he falls for those behind him, a caution against the stumbling stones, and he falls for those ahead of him, who, though faster and surer of foot, yet removed not the stumbling stone.—Kahlil Gibrau.
Christ through the transformation of their lives. When this passion flaming in the heart of board members, and church members. money in abundance, labors unceasing, and sacrifices even unto death will be of little avail if our members are not willing and able to give away the money till it hurts, our labors till we faint in weariness, and our sacrifices even to the burning of our bodies, but let us give ourselves.

THE LAYMEN'S MISSIONARY MOVEMENT

Perhaps there never was a time before when laymen in the Protestant churches were as much interested in missions as today. Twenty-five years ago the Laymen's Missionary Movement was adopted by most denominations and the Laymen's Missionary Conference was held each year. Twenty years ago the Foreign Missions Conference was adopted by most denominations, and the Laymen's Missionary Movement, which had been founded in 1859, began its activities. This organization is the owner of the premises, having to face these problems. It has come to our rescue, offering on purely unbusinesslike terms to pass in their respective communities.

The fifteenth of next November is the twenty-fifth anniversary of the launching of the Laymen's Missionary Movement, and it is proposed to use this anniversary as a time for the laymen to enlist themselves anew in missions. The Laymen's Missionary Conference of North America, which represents over sixty mission boards in North America, is uniting with the Laymen's Missionary Movement organization in this undertaking. Though this event is six months ahead, both these organizations have sent communications to the various denominations asking their cooperation, and have received favorable replies.

The plan which is being launched proposes to connect the laymen of every Protestant church in America with this movement. As a further explanation, there will be found below a letter from the Foreign Missions Conference setting forth what is being proposed.
to the fastnesses of biology, break up the cell, and reach out after the secret of organic life. On every side the human spirit presses against the physical walls that confine it, and will not be denied until it has found, and weighed, and described, and classified everything within reach of its physical senses. The desire to know everything that is knowable is planted in the very depths of man’s being.

And quite as deep in man’s being lies a living conviction that when the human endeavor has been reached, there is more beyond. The geographer has nearly finished his task; the astronomer, the physicist, the biologist are well started on theirs. But when these scholars have filled their notebooks and worked out their theories, the historian and the poet will find that the heart of every man will remain unsatisfied. It is the instinct of immortality. This research workers in this field have not won far. When they arrive they will find the Christian there before them. Faith has bridged the chasm that their pontoon bridges and cantilevers have failed to span. God has been to and fro between this earthly life we know, and the glorious life we shall have beyond, has shown his followers the way.

The course is charted now and the Pilot is at hand. His serene confidence in the House of Many Mansions, the place prepared, eases the pain of parting, and makes for confident tomorrows.

"Man may know," God says Science. A grain of wheat dies but the harvest field is apace with life. In doing his stuff he makes a stage in development, and questionings wisely dealt with at this stage may lead to truth’s confirmation, there can never be an excuse for shady conduct or the practice of questionable morals. At whatever stage we may be, therefore, in our intellectual development, or however uncertain our grasp of truth, always it is our duty and high privilege to abstain from every form of evil. To question a truth may lead to conviction of its soundness. But a lack of faith is such an excuse as one must seek for not doing the best we know. Ignorance may be excusable if at the same time we have a desire to be informed. But conduct must be kept always at the highest level which we are capable of.

Through the kindness of two student parishioners I was the guest of the Andiron Club of Penn State, whose house is a private apartment of a professor who lives on University Heights in New York. The subject discussed that evening was book reviewing, and I was asked to express an opinion as to whether or not book reviewing was a task that I could undertake. I was especially impressed with the emphasis placed on the duty of the reviewer to be constructive. Mr. McDonald of the New York Times, for instance, condemned that type of criticism which as he expressed it "ignores merit and exposes faults." If such a spirit is to be discouraged in the matter of book reviewing, what shall we say with reference to the question of doubt in respect to those things which affect the life of the spirit? I have said that doubt may lead to the discovery of truth, but I am thinking of doubt only as a state of mind where one temporarily dwells on the way to truth. Thought should move on always to a conclusion.

When a young college man, Horace Bushnell decided to begin to live what he believed and that his influence would help students what he did not believe or could not affirm. Living by his affirmations, he found them growing and increasing in number. Carlyle's famous utterance will be helpful at this point: "Do the duty which lies nearest thee, which thou knowest to be duty, and the duty will already have become clearer." My point is that we would prove all things we must undertake to assemble the facts with a sincere purpose to know the truth, rather than to be content to pick flaws. And if one would know the truth he must live the truth.

Another fact which we do well to remember is that no one is able to discern the whole work of testing is over. It will never be over in this life, and I can easily imagine that the chief joys of the future life will be that of experiencing expanding knowledge and the continual unfolding of truth. If life as we live it in this world then is the heavy life toward which our spirits in paradise move, it should lay strong hold of whatever truth has been tested and found good. Then it should be so lived as to become an inner experience which will lead on always toward increasing knowledge and the duty of the reviewer to be constructive. Mr. McDonal of the New York Times, for instance, condemned that type of criticism which as he expressed it "ignores merit and exposes faults." If such a spirit is to be discouraged in the matter of book reviewing, what shall we say with reference to the question of doubt in respect to those things which affect the life of the spirit? I have said that doubt may lead to the discovery of truth, but I am thinking of doubt only as a state of mind where one temporarily dwells on the way to truth. Thought should move on always to a conclusion.

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so embarrassing as in the days then. There is here a fine interest and an intelligent grasp of denominational problems. Each one naturally expects in a place like Milton. Some suggestions were made that may prove valuable. At this writing, Allen's is the only church left to visit in Southern Wisconsin.

One Hundred Per Cent Rolly.—People who are vitally interested in a one hundred per cent realized United Budget this year believe we can do it. Well, why not? What would more please our esteemed editor emeritus, Doctor Gardiner, than to see his beloved people over this country rally to the call and respond to our great need as a people by raising the $58,100 called for by our Onward Movement program? Ten months of the year has passed and with $22,450.71 paid in, a fine showing in a year of economic depression. With the usual amount paid in for the next two months, more will have been raised than in any other year since 1926. Why not make this a great year by raising the full amount? Let everyone do his best. If he has done his part, that he has done his share. Let us go the second mile— if we have already covered the first. Bring your offerings as well as your tithes. Six societies are eligible to win $5 each in the contest. Are you doing your part toward helping your society to win?

You may be the one whose paper will be chosen for publication in the Recorder, or who will win $5 for your society. Is it not worth trying for?

If the rules of the contest have slipped your mind refer to the Minutes of the Woman's Board before June 1, 1931.

Sabbath Recorder.
CHANGING MISSIONARY WORK
Christian Endeavor Topic for Sabbath Day, May 30, 1931

DAILY READINGS

Sunday—At first—preachers (Matt. 10: 1-8)
Monday—Later—teachers (Acts 19: 8-10)
Tuesday—Healing ministries (Acts 14: 8-18)
Wednesday—Understanding superstition (Acts 13: 13-20)
Thursday—Teaching trades (Eph. 4: 28)
Friday—Teaching honesty (2 Thess. 3: 9-13)

We are living in the midst of change. This has always been true: but there have been certain periods in history when change has been more rapid and unsettling, when the world has been in turmoil. In such a time we are now living. Politically, with kings' crowns toppling from their heads, nations falling, and people uniting and separating themselves mightily, communism spreading like a fire in dry leaves, there are no governmental institutions absolutely secure. Religiously the world is in tumult. The person who dares to say "There is no God," he has no refuge. Atheism, backed by communist influence, is rampant not only in our own country, but throughout the world. But there has been no change in the fundamental need of the world for Christ, or the missionary's message and motive to win souls for him. The inadequacy of the stammering messenger does not change the worth of the divine message. People still need saving from sin to God.

"For mankind to the old beliefs
You say our rescue must begin;
But I want refuge from my griefs,
And in the Bible's pools I cool no longer says only in his heart. "There is no God," he shouts it on the radio.

It is inevitable, with these conditions, that the work of the missionary must change. Not fundamentally; for it is still, like the three-fold work of the Master, preaching, teaching, and healing; but it must change in its methods. It used to be said of missionaries that they opened the way for civilization. Now this so-called "civilization" threatens to be their undoing. The present-day missionary must forget that he would like to be an apostle of European or American culture, and hold simply to the three-fold ministry of Christ.

Samuel M. Zwemer, in the Missionary Review of the World for April, outlines the trends in the non-Christian world. "All three of these," he says, "are due directly or indirectly to the impact of the West on the East. The tragedy of the situation is that all of them seem to lead away from Christ, and not to him."

The three trends, as he names them, are:
1. The idealization of the old religions. Often times they are being remolded by Christian ideals, to better serve as rivals for Christianity.
2. The repudiation of all religion. The breakdown of the old religions is leading to no religion, rather than to Christ.
3. The exaltation of nationalism and patriotism into a new religion. This is especially significant in India and China, but is going on in other countries as well.

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It is inevitable, with these conditions, that the work of the missionary must change. Not fundamentally; for it is still, like the three-fold work of the Master, preaching, teaching, and healing; but it must change in its methods. It used to be said of missionaries that they opened the way for civilization. Now this so-called "civilization" threatens to be their undoing. The present-day missionary must forget that he would like to be an apostle of European or American culture, and hold simply to the three-fold ministry of Christ.

Samuel M. Zwemer, in the Missionary Review of the World for April, outlines the trends in the non-Christian world. "All three of these," he says, "are due directly or indirectly to the impact of the West on the East. The tragedy of the situation is that all of them seem to lead away from Christ, and not to him."

The three trends, as he names them, are:
1. The idealization of the old religions. Often times they are being remolded by Christian ideals, to better serve as rivals for Christianity.
2. The repudiation of all religion. The breakdown of the old religions is leading to no religion, rather than to Christ.
3. The exaltation of nationalism and patriotism into a new religion. This is especially significant in India and China, but is going on in other countries as well.

"The man who has been no change in the fundamental need of the world for Christ, or the missionary's message and motive to win souls for him. The inadequacy of the stammering messenger does not change the worth of the divine message. People still need saving from sin to God.

"For mankind to the old beliefs
You say our rescue must begin;
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These are newer fields of work for our people and offer us opportunities for expansion.

Now we are back to America we may take a map or a globe and trace the journey we have made and find that there are seven

The Sabbath Recorder

love's secret is to ever work for God.

Dear Master, we are only boys and the Superintendent and the juniors yet,

The hymn, Master Workman of the Church.

Christ. And yet Iessel of Jesus Christ. And yet

~ell the gospel story in far lands.

Now we are back to America we may

value, business conditions in that city begin

It is noticeable that Mr. Babson speaks about a "change of heart." That is a familiar

cause of Jesus Christ. And yet we may not travel yet across the sea.

"Here sendest us in this our training day by day, worship programs are on the

Hymn—Tune: Crusader's Hymn:

women, speakIng more accurately, that they are unenlightened. Women in 1931 as it

And, looking up, we catch thy smile—sublime.

way which Mr. Babson says will bring back prosperity—by paying off their obligations to others. We badly need more careful thinking on this subject and more old-fashioned honesty.

The Presbyterian Advance.

IN LOVING MEMORY

The Optimist Bible Class of the Salemville Seventh Day Baptist Church desires to express appreciation of the life and Christian character of Mrs. Maggie Eber-

Second: That we appreciate the faithful and efficient service which she has rendered as a member of our class and other church activities, as we pay our respects to the memory of this student of finances and business does

This, however, is to accept charity, which is neither wrong nor disgraceful.

Unfortunately there are many who tell us that they would scorn charity but who do not hesitate to accept it unless they know that they cannot pay for, or to borrow money with no thought of repayment, and then actually use as their own what really belongs to another. To use a

This student of finances and business does

Mr. Babson—To our Lord and Master, Jesus Christ our Savior, Sundays—Help us to be loyal.

Mr. Babson does not speak without authority. He has made a study of the ups and downs of business life, the recurring cycles of inflation and depression, of prosperity and hard times. He is undoubtedly right in his opinion that our still lingering depression is "not a mere matter of psychology."

There is much more than mere feeling involved. There is a basic cause for conditions. It lies in the fact that so many people "spent" what they didn't have, which means, speaking more accurately, that they contracted for a multitude of things they could not pay for at the time and soon found themselves struggling under heavy handicap. Most of them, being honest in purpose, have stopped extravagant habits—at least to some extent—and are now seeking to pay up what they owe. Hence "hard times.

In view of such a situation, Mr. Babson recently asked very aptly, "Why delay the return of prosperity? It is as easy to have good times in 1931 as it will be two or three years from now. The depression will continue until we make the necessary sacrifice. Paying our bills by the Golden Rule will bring back golden prosperity. If every community would have a religious revival, there would soon be a business revival. A change of heart in one citizen makes a change for better business throughout the entire community. When fifty-one per cent of the people of a city make up their minds to pay their bills and give better service, business conditions in that city begin rapidly to improve."

It seems to be a very old-fashioned notion that plain honesty has some relation to religion, but if we would study our Bibles a little more we would learn that there isn't any religion worth having which does not induce just such common honesty. Here is this business man's message to ministers—his prophecy for our day:

"Now is the time for them to preach the Ten Commandments and the Golden Rule. If each preacher would start a campaign to get all his congregation to pay all their bills as we would have others pay what is owed to them, this depression would soon be over. Too many people want to ride today and to-morrow. We all want to help the other fellow to pay us, but are we willing to make the necessary sacrifice to pay him? Yet, before prosperity will return this sacrifice must be made by every other fellow who must be treated as we would have him treat us."

It may be questioned, however, whether Mr. Babson's words go to the very root of the problem, which seems to be this: Multitudes among us appear to consider that it is neither dishonest nor dishonorable to be in debt, that there is nothing essentially wrong in God paying another's property—for one's own purposes. Here is another of life's intricate questions which deserves an amount of careful thought and study. It must be admitted that there are cases due to illness or disaster or some similar cause, for which the recipient of financial aid in no manner is responsible.

Third: That we extend our most heartfelt sympathy to the bereaved family and that the abundant grace of God may be their sustaining portion at this time of their need; and that this separation may be but a link to bind them closer to the One who has seen fit to call his servant unto himself.

Fourth: That we extend of this "Loving Memory" be spread among the members of our class, that a copy be sent to the bereaved family, and that it be published in the Church Messenger and the Sabbath Recorder.

The Optimist Bible Class of the Salemville Seventh Day Baptist Church desires to express appreciation of the life and Christian character of Mrs. Maggie Eber

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KNOWING THE BEAUTIFUL OUT-OF-DOORS
MRS. WILLIAM L. GREENE, ANDOVER, N. T.
Contributing Editor

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I thought I ought to write a letter to the Children's Page. This is my first letter. My Sabbath school teacher has been trying to have us write a letter, but I have been putting it off every time.

I am nine years old and I am in the fourth grade. I like school very well. My teacher's name is Isabelle Stone. She is a good teacher.

My Sabbath school teacher's name is Mrs. Wing. I like her also. I go to Sabbath school every Sabbath and like it very much.

Mr. Erlo E. Sutton was at our church. He preached a sermon every night. My little brother was named after him.

I have three brothers. One's name is Erlo. He is in the kindergarten. Another brother is Gall. He is in the third grade. Louis is in the eighth grade. Louis is twelve years old, Gall is eight, and Erlo is five.

I do not take the Recorder, but my grandpa does. You have had a letter from Maxine Branch and Maxine Anible. They are both my cousins.

I will close now, with love.

CAROL BRANCH.


DEAR CAROL:

I am very much pleased that you children in White Cloud are beginning to write letters for the Recorder. I feel that I owe a vote of thanks to you all for writing, and to Mrs. Wing for asking you to write. Please keep up the good work. I also have a letter from Reva Branch this week. I expect she is your cousin, too, is she not?

I hope some day you will be able to take the Recorder yourself, but since you do not take it now I will not write to you any more than I do my grandpa's to read.

Do you observe Mother's day in your church? We did yesterday both in Independence and in Andover. The churches were decorated with flowers, and each one wore flowers in memory of "Mother"—white flowers for girls of any age on before, and colored flowers for mothers still with us. At Independence we sang a beautiful song of four verses about mother singing the old songs, and after each verse we sang one of these old songs. In Andover we sang "Mother's Prayers," and Greene's sermon also referred to "Mother."

I hope your brothers will write, too, some day soon.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

As there was only one letter in the Recorder this week I thought I would write a short letter.

Abby and I are still at home. We went to school March 19, for the last time. We both, as Abby wrote in her letter, have been ill, and daddy and mama thought, as there are a number who are ill with scarlet fever, that we had best not stay at home.

I milked three quarts of milk from Daisy Bell one day last week. She is a nice, gentle cow and Abby, Sonnie and I all love her. Betty, our baby, is just beginning to walk alone. She will be fourteen months old on Mother's day.

My daddy said he knew your husband in college. When I get old enough I want to go to college, too.

My Grandpa Dunn is a lighthouse keeper on Block Island. Abby and I stayed there a week four years ago.

I think this is quite a long letter instead of a short one.

Sincerely,

MADELINE PHERE CRANDALL.

Rockville, R. I., May 6, 1931.

DEAR MADELINE:

Short letters are good if I cannot get long ones, but I am glad your letter proved to be quite a long one.

I think your parents were wise not to send you to school when there is so much scarlet fever at home, especially as you were not quite in your usual strength, but it is bothersome, isn't it, to have to miss so much time from school? Of course your health is the most important, though.

I will have to tell you a funny cow story.

A friend of mine was telling me a few days ago about a little girl who lives on a farm quite a distance from neighbors. She had no brothers or sisters and would be quite lonely if it were not for her imaginary cow.
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cute little curly brown dog goes by here several times a day, and when he has a bone in his mouth almost too heavy for him to carry. Sometimes he carries packages home from the store. His name is Snubby, Snubby is a very jealous little dog and objects when anyone gets very close to his master or mistress; how he does growl,!

In two that Christmas present was one of the best, and I have given this book of gold in your Bible will bless your heart as the gold letters of your name charm your eyes.

Your true friend,
MIZPAH S. GREENE.

DEAR RUSSELL, MARTHA AND DORIS:

Again I must leave the answer to your good letters until another week, as I have already overrun our page. You see I am too long winded in my letters.

Sincerely your friend,
MIZPAH S. GREENE.

CHRIST AND WORLD FRIENDSHIP OR THE TRIUMPH OF THE DEFEATED

By LEONARD S. KENWORTHY

Earhart College, Earhart, Ind.

(First prize essay from Latin America, in the essay contest sponsored by the Zelah Van Loan World Friendship Award.)

When Jesus stood on trial before Pontius Pilate, the exponents of two conceptions of world building met face to face. One represented the greatest force of concentrated might that had ever existed. The other represented the incarnation of a spirit of love and brotherhood which had won its peak of perfection in the person of Jesus.

It was a critical moment in world history. The dominant authority of past centuries was challenged by this new principle that not might nor power but mercy and love shall rule the world. Pilate pondered the decision, perhaps sensing the truth of Jesus' ideas, but not for long. The populace, trained in the old conception that fear and force lead to world unity, demanded the crucifixion of this radical who had pronounced love the greatest force in the world.

His cause was apparently lost. His mission a failure. He was condemned to die. Instead of defending his life, his ideals, and his great message to the world, he had meekly accepted the role of the "Suffering Servant." Jesus had preached mercy, kindness, good will, and forgiveness, lacked the ambition to employ the old method of coercion to conquer the world for his people.

But the world is full of paradoxes. The statement of Jesus that "he that shall lose his life shall save it" is applicable in its highest sense to man's work. The spirit of his message lived on. His disciples died violent deaths; thousands of his followers were thrown to the lions or were used as torches in the garden parties of the Roman emperors, but this same scoffing empire adopted Christianity as its religion which had been founded on love.

Charlemagne used the cross as a talisman in the name of the Roman emperors, but this same empire adopted Christianity as its religion which had been founded on love. The spirit of Jesus' message lived on. His disciples died violent deaths; thousands of his followers were thrown to the lions or were used as torches in the garden parties of the Roman emperors, but this same scoffing empire adopted Christianity as its religion which had been founded on love.

In the World War the so-called Christian nations imported their dark-skinned, colonial "heathen" to aid them in their barbaric murder. Today many revolutionaries are sent to the Orient to preach the gospel of love and good will, while gunboats and marines protect them in their "heathen" world.

World friendship will never be brought about by such methods. We Christians of the age must adopt the teachings of Jesus in regard to his religion and good will.

We must relive the forty days in the wilderness with our Master and reconsider the proposed methods for winning the world which Satan so dramatically presented to him. We must spurn the offer to satisfy the economic wants of the world by turning to brute force. We must refuse the offer of the crucifixion, work by the spectacular method which Satan suggested when he challenged Jesus to cast himself down from the pinnacle of the temple. Above all, we must realize the significance of Jesus' refusal to become a temporal king.

Satan painted a picture of a great future for the Christ if he would only use an army to conquer the nation which was then in control. With his power as king of this life, he could force his ideals on others. But Jesus rejected this method of becoming a ruler because his whole conception of God in relation to man was contrary to such methods.

Jesus made his decision and the experience of the centuries has proved him right. The Roman Empire crumbled, the glorious state religion of the people of the age must live the age must live the method of coercion to conquer the world the method of coercion to conquer the world the solution of international controversies, and they agree that "the settlement must be more than a paper that appeases the world. The war must never conquer until it becomes flesh." The Christian peoples of the world must live the life of the Good Samaritan, always recognizing the contributions of different races and nationalities.

As parents, these Christian people must teach the youth of today, the citizens of tomorrow, that law and justice instead of resort to war must be the ruling force in the world. As ministers they must proclaim the methods of world friendship, as teachers they must produce international-minded students, as legislators they must enact laws for the furtherance of world peace.

The Christian nations of the world "shift their national mind-set" from one of obedience to Mars to one of obedience to God, then the new day of world friendship for which Jesus gave his life, will be ushered in.

Jesus is no longer on trial. He never became a military hero, another great ruler was brought from another world. He remained the representative ideal of love and good will. As true followers of the Christ we must do our share toward ushering in the new era of world friendship.

From the Committee on World Friendship Among Young People.

CHRIST AND WORLD FRIENDSHIP OR THE PROBLEM OF UNIVERSAL PEACE

By JUAN D. CURET

Comerio, Porto Rico

In all spheres of human activity one finds always two poles naturally opposed to each other. In physical well-being we have healthiness on the one hand and sickness on the other; in personal relations, love and hate; in international relations, peace and war. Usually when sickness combats sickness to insure health, and religion fights hate attempting to substitute it with love, so does pacification try to banish war definitively from the history of the world, establishing universal peace in its stead.

In spite of the fact that the ideals of the peacemakers are altruistic, they have met with a determined opposition. Men of iniquitous hearts have adorned war with beautiful adornments. War is presented full of heroic deeds, and brilliant military parades where the drums beat and the clarions sound, where showy uniforms appear, full of crosses and decorations, golds and golden insignia.

Fortunately, the time is past when the masses of the people, blind and full of passions, demand that another man must be convinced in order to be followed. And, searching and exploring for the
causes of past wars, the present generation and the conclusion that ever is said in favor of them amounts to as much golden cover attempting to hide internal iniquity.

Consider war, not as the bellicose ones who would justify it try to present it, but as a body to body struggle, where brother stabs brother; consider the bombardment of defenseless cities, the ruin of commerce and industry, and the creation of desolations; and do not consider, again, the battles where the moaning of the wounded blends with the roaring of the guns, and the stertors of the dying become one with the triumphal shouts of the victors. Look at war as the harbinger of hunger, disease, and death. War, a good comrade, will call on her three colleagues to fatten on the spoils of warring peoples. In all armed conflicts, no matter who the winner may be, those four shall ride forth in triumph through the belligerent countries, like the four horsemen of the Apocalypse.

Why is it, then, that our generation, knowing the inhuman nature of the endeavors against peace, does not combat that war? Why is it that we do not lend our co-operation to the peace movement, convinced, as we are, that it is noble and altruistic? All is due to the absence of Christ from our hearts.

There shall never be permanent peace in the world until Jesus be its ruler. This world was discovered for the Prince of Peace and endued with prosperity shall not become a real fact until all nations are evangelized, until they recognize Messiah as the only King and Redeemer. What is the matter with South America? What with the rest of the world? Great thinkers, philosophers, sociologists, and philanthropists do not cease in their beautiful work toward universal democracy. But all international congresses will be of no avail. All the Brands and Kelloggs of the world will be unable to stop strife. It shall be only when all governments accept Christ, theoretically and practically, for their light-house that the day will come in which the glorious banner of love and friendship among peoples shall wave to the North and to the South, to the East and to the West.

Oh, Day of Universal Brotherhood, arrive! I see thee coming at quick step, surpassing obstacles and pits, singing through the vales. I hear thy steps when I hear the talking of devoted multitudes going to church. I hear thy voice in the wave of the great hymn of praise that rises by evening in all churches where God is worshiped. I see thy banner rising over the demolished fortresses of iniquity. A wave—the influence of the gospel—is coming up in high tide.

When that day shall have come the sea will be full of ships, but not a warship among them. The four horsemen of war, the world will move more active than ever, but not one bullet will be cast. The presses of the world will work at full speed, but not a single iniquitous phrase will be printed by them. In the realms of law, constitution, and congress the words of Christ will be a moving influence: "Love one another ... ." Songs of joy will break forth from millions of throats. Bells which for a long time have pealed the litany of the world's sorrows, will ring in that day with happy din. All churches will sing with glorious harmony the sweet song of the millennium.

The Church of Christ will then become a great temple of peace. The flags of all the nations, once carried to battle by con­ tend­ing armies, will hang together. All national hymns will blend in a great song, which will have the harmony of sweetness and vigor that will shed in the alleluia chorus which rises, like the voice of many waters and the noise of mighty thunder, to the feet of Christ.

—from the Committee on World Friendship Among Young People.

Let us not permit the Democratic party to be diverted from its great purpose, its activities to be crippled, and its chance for serving humanity impoverished by the useless and mammonistic quarrels, and let us insert a wet plank in our national platform which would precipitate within our ranks.

—U. S. Senator Morris Sheppard of Texas.
significant. That throne which the king of Spain left in haste during the black night of revolution in his country can never be compared with the throne which becomes the meek teacher of the cross of Jesus Christ. We do not underestimate the possessions of life—riches, honor, health, friends, livelihood, and every enjoyment which the world has to offer. But, not to depart this life, what about the riches, the honor, the health, the livelihood, the enjoyments which the world holds as a bubble for a moment and then vanish for ever, how noble nothing will avail you or me but the blood of our Lord Jesus. The cross alone can save us, and in it only can we glory.

To reject Jesus Christ is the most rebellious of sins against God. For Jesus says: "If I had not come and spoken to them they would have believed." But now, they have not cloak for their sin. And this is the condemnation, that light has come into the world, and men love darkness rather than light. Jesus is the light of the world; we are condemned already, because ye have not believed on the name of the only begotten Son of God.

We have no apology. Unbelief is more than the absence of faith. It arises from the depravity of the heart, the love of sin, an aversion to God and to his service. It is found everywhere as one of those elements which constitute a corrupt mind. And it is one of not believing in the cross of Christ, that is, rejecting the cross is more revolting because of the extent of our knowledge upon the whole subject of salvation. Heathen nations may plead ignorance of Christ, but we believe we understand the claims of the gospel of our Lord and Savior. Jesus is the light of the world.

Can we wonder that Christ came to his own, and they received him not? Can we wonder why we have not done the same in our day? To those of his days of earthly ministry Jesus said of the chief Pharisee, "Ye heard how it was said of old time, 'Thou shalt not commit adultery.' But I say unto you, That whosoever shall look on a woman to lust after her hath committed adultery with her already in his heart."" —Matt. 5:27-28. The rejection of the cross is an open contempt of God, in all of his love. "God was in Christ reconciling the world unto himself," —II Cor. 5:19. In preaching to the rejecting Jews of his time say: "This is the stone which was set at naught; ye rejected him, whom, when he was revealed, ye trod under foot; whom ye received not, whom ye killed; who in the days of his flesh, suffered nothing that befalls man; who in his flesh, has become the head of the corner. Neither is there salvation in any other. For there is none other name under heaven given among men, whereby we must be saved." —Acts 4:11, 12. Why then, is your destiny? The cross rejected, and there is no remedy; the cross embraced, and all sins are forgiven. The blood of Jesus Christ cleanseth us from all sin.

What influence has the cross of Christ in producing godliness? From the very moment you look to the merits of the cross of the Lord Jesus, "Christ is formed in you, the hope of glory." You follow in his steps. You love him. If ye love me, keep my commandments. Then ye are my friends if ye do whatsoever I command you. We then try to show our attachment to the Christ, we can never then forget that it was the cross which won us from sin to holy living, from peril to safety, from the burden of woe to the blessings of heaven. For all men are kindled in your heart, warm and ardent, reflecting the love which with he loved you. While you continue to pass on a few of those sufferings, you will never repine at the affliction of life. Does it not inspire the spirit of forgiveness, from the just sense of pardon from God? Can it not inspire a deep sense of reverence and worth? We then turn to the subject of religion. Why has religion progressed in our times so far beyond the time when the cross was first preached? In the Epistle of James the writer says: "You resist the Holy Ghost; you set yourselves against the Lord and his church as represented by our United program. This is a critical hour; faith and courage in many places are at low tide. Even leaders tend toward discouragement. Let’s prove this unfounded and unnecessary, and let the church be a TANGIBLE expression of our faith in God and his church, to which we belong, and a real appreciation in honor of Doctor Gardiner.

H. Eugene Davis.
Milan, Wis., May 11, 1931.

THE TONGUE

In the Epistle of James we read: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Look unto the perfect man, and let this man bless you." —James 3:2. The tongue is a little member, and boasteth great things. The writer of the epistle would impress his readers with the vital importance of putting strong control on the tongue. If a policeman is needed at points of traffic congestion to prevent speedsters and confused motorists from getting into serious mix-ups, surely a wise monitor is needed at the lips to withersoever the governor listeth. Even the tongue is a little member, and boasteth great things.

We have no apology. Unbelief is more than the absence of faith. It arises from the depravity of the heart, the love of sin, an aversion to God and to his service. It is found everywhere as one of those elements which constitute a corrupt mind. And it is one of not believing in the cross of Christ, that is, rejecting the cross is more revolting because of the extent of our knowledge upon the whole subject of salvation. Heathen nations may plead ignorance of Christ, but we believe we understand the claims of the gospel of our Lord and Savior. Jesus is the light of the world.

To those of his days of earthly ministry Jesus said of the chief Pharisee, "Ye heard how it was said of old time, 'Thou shalt not commit adultery.' But I say unto you, That whosoever shall look on a woman to lust after her hath committed adultery with her already in his heart." —Matt. 5:27-28. The rejection of the cross is an open contempt of God, in all of his love. "God was in Christ reconciling the world unto himself," —II Cor. 5:19. In preaching to the rejecting Jews of his time say: "This is the stone which was set at naught; ye rejected him, whom, when he was revealed, ye trod under foot; whom ye received not, whom ye killed; who in the days of his flesh, suffered nothing that befalls man; who in his flesh, has become the head of the corner. Neither is there salvation in any other. For there is none other name under heaven given among men, whereby we must be saved." —Acts 4:11, 12. Why then, is your destiny? The cross rejected, and there is no remedy; the cross embraced, and all sins are forgiven. The blood of Jesus Christ cleanseth us from all sin.

What influence has the cross of Christ in producing godliness? From the very moment you look to the merits of the cross of the Lord Jesus, "Christ is formed in you, the hope of glory." You follow in his steps. You love him. If ye love me, keep my commandments. Then ye are my friends if ye do whatsoever I command you. We then try to show our attachment to the Christ, we can never then forget that it was the cross which won us from sin to holy living, from peril to safety, from the burden of woe to the blessings of heaven. For all men are kindled in your heart, warm and ardent, reflecting the love which with he loved you. While you continue to pass on a few of those sufferings, you will never repine at the affliction of life. Does it not inspire the spirit of forgiveness, from the just sense of pardon from God? Can it not inspire a deep sense of reverence and worth? We then turn to the subject of religion. Why has religion progressed in our times so far beyond the time when the cross was first preached? In the Epistle of James the writer says: "You resist the Holy Ghost; you set yourselves against the Lord and his church as represented by our United program. This is a critical hour; faith and courage in many places are at low tide. Even leaders tend toward discouragement. Let’s prove this unfounded and unnecessary, and let the church be a TANGIBLE expression of our faith in God and his church, to which we belong, and a real appreciation in honor of Doctor Gardiner.

H. Eugene Davis.
Milan, Wis., May 11, 1931.
THE SABBATH RECORDER

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THE SABBATH RECORDER

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DEATHS

Thompson-Davis.—At the Seventh Day Baptist Church at Salem, N. J., April 11, 1931, William M. Thompson and E. Genevieve Ayars, who had served in the field of missions and education in Latin America, were united in marriage by the Rev. Herbert L. Cottrell.

Mrs. Scott goes on to describe how the mud walls of houses in the city collapsed and unnumbered people were buried, suffocated, or crushed to death; people walking on the streets were crushed by falling buildings. "The market of Managua covered two blocks or more. Scarcely any stall was left standing, or taken by death. Each one had its fire for cooking. In the twinking of an eye fire was everywhere. Broken cans of gasoline, kerosene, oils, lard, scattered merchandise, clothing of people, fed the flames. It is estimated that about five hundred people burned to death in the market in the first half-hour of the confusion. The fire spread four blocks wide and westward fanned by the high wind."

The newspapers have informed us that the quakes have continued since April 2, when the above was written. It has been a week or so, probably not later than the first of May, the rainy season begins in Nicaragua. It is urgent that all possible help be sent to the city. Mr. Scott has gone back to the United States Marine Corps and is making arrangements to have the United States Marine Corps send a party to Managua to render service wherever possible, working from twelve to fifteen hours a day.

Mrs. Scott looking on with eighteen months old wonder at the strange acting of the former home. What walls had not fallen were still falling or were all cracked. Our home is gone as is every home in Managua.

The Northern Baptist Convention is the only major Protestant denomination with missionaries located at Managua, the scene of the disaster. Their mission was founded some fourteen years ago and during the time of the calamity consisted of a staff of eleven workers, conducting evangelistic, medical, and educational work. The Evelyn Briggs Canska Memorial Hospital, directed by W. J. Bingham, M. D., with three American trained nurses and a Nicaraguan staff, is the only hospital completely destroyed, has aroused the deep sympathy of all who came to them, new cases coming in every day and for days and days after the first shocks.

The Baptist school, of which Mr. Lloyd Wyse was the principal, was completely destroyed, and the wife of one of the mission staff, Mrs. Lola Scott, barely escaped death by being in the building when the great stone walls fell for the outer door had rolled a distance of a hundred feet or more.

During the early days following the destruction food was very scarce as was water. The airplane service of the Red Cross and Marine relief helped materially in those matters to reduce the terrible suffering of the people. The mother of the Nicaraguan Baptist pastor at Managua was caught in the market-place when the first quakes set it on fire and was lost in the conflagration.

Mrs. Scott, who so narrowly escaped death, writes the following graphic description of her experience:

"The first shiver of the earthquake was not very severe and I did not hurry. Then the big shakings began, but I was carefully on my equanimity. By the time I had progressed about twelve feet I could only with difficulty open the screen door. I kept the door carrying the house. At last I opened it and blinded by dust and plaster staggered for the outer door, eight feet farther. With my hand on the door, I knocked back about four feet and leaned face against a wall, with plaster and small stones raining down upon my head and back. The wall and I shook together. It was the same kind of shaking that a terrier gives an old shoe. I don't know how long it lasted but stones of fifty or one hundred pounds were all about me and outside the door I had tried to pass through, parts of the house a few inches were crushing and plunging up. I could no longer see but clung to the wall saying over and over, "God care for me here just as well as if I had gotten outside."

After some time I opened my eyes and through the haze of dust could see the doorway in front of me completely blocked by huge stones where the twenty-five-inch wall of our two story house had piled up. The passage through the student's corridor was passable although plaster was falling and dust and plaster was flying in motion through the still shaking building. Running for the door I saw that the door was finally free from the falling walls. Outside the kitchen away from falling walls I found my baby looking on with eighteen months old wonder at the strange acting of the former home. What walls had not fallen were still falling or were all cracked. Our home is gone as is every home in Managua.

Mr. Scott was the son of the late Senator Henry S. Ambler, an American educator, and the late Professor Stephen Babcock of Yonkers, New York. He was born in Managua, Nicaragua, Dec. 1786, was educated at Stevens Institute, and was graduated from Columbia University as electrical engineer in 1900.

Positions of high trust were given him. He was superintendent of the Toronto and Niagara Falls hydro-electric power plant at Niagara Falls, Ontario, for ten years, and left when this plant was turned over to a government corporation. In 1924, he joined the Hugh L. Cooper organization as chief electrician in charge of the electric power plants at Muscle Shoals, Ala. In 1926, when this plant was finished and turned over for operation, it was then the largest, power project in the world. By special appointment of the Secretary of War Mr. Ambler was made plant superintendent, which office he held continuously until he passed away.

These facts come largely from the Florence Herald of April 12. Others there say that Mr. Ambler's wide experience and intimate knowledge of every detail connected with the operation of this plant enabled him to render indispensable service to the government, while his high personal qualities endeared him to all his associates. He was a member of the American Institute of Electrical Engineers and the American Society of Mechanical Engineers.

The Florence Rotary Club of which he was a member and highly respected, heard the news with sorrow, and many Romanians bore testimony to the high esteem and affectionate regard in which Mr. Ambler was held.

The remains were sent to New York City, where services were held April 13, in memory of a man who had won the lasting regard of many Rotarians.
HANEY.—William Haney, Jr., son of William Haney, Jr., and his wife, Sarah Forsythe Haney, was born at Port Jefferson, Ohio, October 15, 1860, and joined the church of his faith in this city, and through the years they regarded the Sabbath afternoon, March 28, 1931, and the following brothers and sisters: Dr. H. C. Brown of Jefferson, Iowa. About thirty years ago they sold their residence of their childhood days. Throughout her life she exhibited these same characteristics. Her highest ambition was to bring up her children in the love of Christ and in his service. Her good influence will be felt in their lives throughout the years to come. On her husband and many children she is survived by her parents, whose home is in Milton, Wis., and the following brothers and sisters: Dr. George W. Post, Jr., of Chicago; Miss Ida Blais, of Chicago; Mrs. Wauwatosa, Wis.; Mrs. W. F. Stewart, of Colleyville, Ill.; and Mrs. Anna E. of Chicago; and Mrs. M. D. Davis, Milton, Wis. As a girl, Jo Post was unusually thoughtful and was devoted to her own service to others. Her younger sisters remember how she felt brooding over their childhood days. Thoughout her life she exhibited these characteristics. She has a faithful wife and a devoted mother. Her highest ambition was to bring up her children in the love of Christ and in his service. Her good influence will be felt in their lives throughout the years to come. On her husband and many children she is survived by her parents, whose home is in Milton, Wis., and the following brothers and sisters: Dr. H. C. Brown of Jefferson, Iowa. About thirty years ago they sold their residence of their childhood days. Throughout her life she exhibited these same characteristics. Her highest ambition was to bring up her children in the love of Christ and in his service. Her good influence will be felt in their lives throughout the years to come.
Mrs. Thorngate was baptized by Elder G. J. Crandall while at West Hallock, Ill. She joined the Seventh Day Baptist Church there and later transferred her membership to North Loup where she has been a loyal and faithful member for more than ten years at North Loup, and performed her marriage ceremony.

She was a modest, retiring woman and would not care for eulogies now. Being human, she had her faults and no one realized it as well as she. Those who knew her best know that she never shared herself when she could be of help to someone else. She made a home for G. W. Thorngate and his ten-year-old daughter, Mabel, for two years after the passing of the wife and mother. For nearly ten years she has almost continuously had the care of her aged mother whose farewell services were held only a little more than two and a half weeks ago.

She had an unaltering trust in God and an unfailing faith in the general rightness of things as in accordance with the Divine plan.

The DAILY READINGS were taken, with some additions from the North Loup Hymnal. Ralph and Margaret Sayre sang, "The Land Where We'll Never Grow Old." Mrs. Thorngate so beautifully expressed the sympathy of friends. Interment was made in the North Loup Cemetery. (This sketch was prepared by the family and was taken, with some additions, from the North Loup Loyalist.)


Golden Vision: "Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine, be done." Luke 22: 42.

DAILY READINGS

(RECORDER WANT ADVERTISEMENTS)

I "never saw a doubter yet who seemed to get any real enjoyment out of it. When the corners of the mouths of the doubters commence turning up instead of down, I may possibly consider resigning out, but until then I am content to trust my own ideas." --SILAS R. HAWKINS, Ph.D.

THE SABBATH READER

THEODORE L. GARDNER, D. D., REV. H. C. VAN HORN, M. A., Acting Editor L. H. NORTH, Business Manager


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## RECEIPTS
### For the Several Items
### Of the Onward Movement Budget
### To
### MAY 11, 1931

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount of Budget</th>
<th>Amount Raised</th>
<th>Amount to be Raised</th>
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<td>Tract Society</td>
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<td>Sabbath School Board</td>
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<td><strong>$22,412.62</strong></td>
<td><strong>$35,687.38</strong></td>
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Some of the items have received various amounts specially designated to them. These special gifts, to the amount of $3,112.62, are included in the amounts raised.