"Except I shall see in his hands
the print of the nails . . . . . ."

OW much of sacrifice
does the world see—
what sign of the "print
of the nails"—in the
small amounts we
give to the Lord's
work, as compared
with what we use
for our own
pleasure.

THE UNITED BUDGET NEEDS OUR
CONSECRATED GIFTS
NEW TRACTS

There are some who feel that the day of tract distribution is past, that people no longer are actuated by considerations that have been placed in their hands in this form. It is their conviction that time and material are wasted in efforts directed in this way. Folks, they urge, consign all such matter to the waste basket.

There are some grounds for such conclusions, but there are reasons to encourage continued promotion of tract publication and distribution. For one thing, the flood of leaflets, tracts, and small treatises that deluge our mails and overflow our desks, for a time, are acted upon by considerable faith. Some of it is read. That which is neat, attractive, and not sloppily stands a good chance of receiving attention. There is less of this tendency to go quickly past stock and attractive, easy reading type in printing its tracts. That some tracts are read encourages the board to continue printing and distributing this form of literature.

Another encouragement to the board is the observance of other institutions adopting and emphasizing this method. Just recently, the Presbyterian Church, for instance, is making use of pamphlets for tract distribution. For one thing, the tract literature is stock and attractive, easy reading type in printing its tracts.
him a prepared and sheltered place for rest and refreshment, enabling him to face life with fresh hope and renewed strength, and with confidence born of a sense of harmony with the universe and fellowship with God."

These new publications are good, they are valuable. It is hoped by the Tract Club that the society may acquire them for themselves with these fresh presentations of truth and gladly pass them on to others.

"God and the We adapt from one of our True Scientist" exchanges a reported conversation between a minister and Professor Samuel F. B. Morse, who invented the telegraph. The professor was asked, "When you were making your experiments yonder in your rooms in the university, did you ever come to a stand, not knowing what to do next?" "Oh, yes, more than once," was the reply. "And at such times what did you do next?" persisted his questioner. "I may answer you in confidence, sir," said the professor, "but it is a matter of which the public knows nothing. I prayed for more light." The light came, we are told, in a modest way, usual with the really great.

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Many are having to stand in the bread-line. It will be well for all such concerned when people come to realize it is a matter of which to be ashamed. They certainly will realize when they come to think things through.

New York Bible Society: "Much of the material published by the Bible and the Bible's God. The prospect was constant, in view of these facts that the inventor's first message was, "What hath God brought.

Bread-line In the Church There is no experience Bread-line In the Church much more unsatisfactory than standing in line, be it either for a chance to buy a ticket or to secure a seat. Certainly it must be trying for one to have to stand in a bread-line. Many are having to do this, these days.

What to think of it, there may be many kinds of "bread-lines." A gentle man tells of his experience. He was buying a house in a beautiful southern city. The real estate dealer took him through the building from cellar to garret, and then took him in his automobile all around through the neighborhood. He showed him the fine school building located near by, the great university stands on the corner, and police station on an avenue not far away, a park with its great auditorium at a convenient distance. Finally he pointed out the church with a large lot at the edge of the city of the owner's own communion. The dealer's arguments why this was a desirable section to live in were: pleasant surroundings, good police supervision, pleasant recreational facilities, and good church. Such assets are valuable and make a property a safe and happy investment. The prospect was convinced and became at once the owner of the home.

As a citizen he became a supporter of the community. He contributed his share to school maintenance, to the park, fire department. He enjoyed the fine church and its opportunities for worship and social life. He did for a long time he made no confession. But in this is a matter of which the public knows nothing. I prayed for more light."

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The distinction between the social and the individual gospel is superficial and unreal. They are one. The gospel cannot begin with the individual and end there. If it does, then perhaps it is good for nothing. The individual is always the center and starting point of all things human, whether it is a simple thought or movement of short duration or like the world-wide Christian movement. "If mankind is a stupendous organism, individuality is yet a life-giving cell. The individual is still the fount and spring of our social life."

It is important therefore that we remember that every movement has its inception in the mind and heart of some individual. Its method of growth is from one individual to another. Enthusiasm is the contagion of the individual to another. Thus He uses men, which He works. Hence the Christian life, crowd, or by coloring power, or challenging the temple, or laying siege to the fields of human faces "white already to the harvest." If they were "absorbed in their lives" they could not see them to join him and he would make them "fishers of men." And if he were present today in our modern industrial life, he would lay his hand on all our institutions—church, factory, prison, schools—and ask "What is the human issue?"

2. The modern man is a new man. The new modern man has revealed in us unsuspected depths and mysteries, both in the conscious and subconscious selves. We have in us not only a touch of the tiger—a snarling hunger; a touch of the ape—senseless copying of others; a touch of the mule—a stubborn cussedness; a touch of the sheep—a cowardly scurrying with the crowd; but we have in us also something of the hero, the philosopher, the dreamer, and the saint. There may be dark marshes and mountain heights, but there are also glorious sunrises and mountain heights.

By a strange contradiction this human personality in which Jesus saw infinite worth and values, is compelled to live in the cramped life of a mechanized age, bereft of authentic art and insight. It seems a pity that civilization should drive us to ask ourselves what mood, what attitude of mind, will they be ready to lay their burdens at the foot of the cross—the man suffering from the memory of his misdeeds of the past, the mother who has been wronged by an open grave, the father out of a job and haunted by the memory of a starving family and eviction from home, an employer sorrowful because he has no men to do his men out of work; perhaps it is a young lady to whom opportunity has closed the door of her aspirations in a chosen career, or an old gentleman who must go to the operating table on the morrow. Down the aisle they come, one and all, to lay their burdens at the foot of the cross. And if he were present today in our modern industrial life, he would make them join him and he would make them "fishers of men.""What is the human issue?"

Furthermore their lives were so precious that when they turned their faces toward the fields of human faces "white already to the harvest." They were precious, because they were given to sudden bursts of spiritual, human, element to them. If war belittles the value of life, if a mechanized age makes man a mere cog, if an industrial system makes of him a mere tool, it is the divine task of the Church to exalt the value of the human soul and reveal her true destiny.

Jesus told his disciples they were "the light of the world," "the salt of the earth." Furthermore their lives were so precious in the sight of his Father that he would search "His planet cottage with unwearying scrutiny, should they ever be lost," and that when they turned their faces toward the harvest he would come to join them and he would make them "fishers of men." Well, that message remains. Man may be made of dust, but he has in him the element of divinity. He has an "impulse, a desire, a tendency," which can be traced back to its home in God, who has made man for himself.

The question is asked: Does the ministry of our Lord share the life and the love of our Lord over humanity? Does it require too great a stretch of the imagination to vision men and women coming dock by dock to lay their burdens at the foot of the cross—the man suffering from the memory of his misdeeds of the past, the mother who has been wronged by an open grave, the father out of a job and haunted by the memory of a starving family and eviction from home, an employer sorrowful because he has no men to do his men out of work; perhaps it is a young lady to whom opportunity has closed the door of her aspirations in a chosen career, or an old gentleman who must go to the operating table on the morrow. Down the aisle they come, one and all, to lay their burdens at the foot of the cross. And if he were present today in our modern industrial life, he would make them join him and he would make them "fishers of men." "What is the human issue?"
shepherd,' does he look with less pitying eye on our crowded centers today?" How true this is. "Electricity can work wonders, but it cannot light the pathway to peace. Our machines can generate stupendous power, but it cannot buy back our childhood prayers. Being the crackling brilliance of American success there lives a pathetic wistfulness. Yet, we cannot enter fully into the processes of spiritual development, there being a great hunger, and our souls have thirsted surely die. That is at once our burden, our sovereign task, that faith has been quickened and hope renewed by the discipline of profound experience. We should not perish, but have everlasting life.

Prayer: When we have come thus far, we are nearing the crest of "the great divide" beyond which lies fulfilment. Up to this point we have been ascending, step by step, and now there remains only a little distance to go. Yet, while the distance is short, the path is steep and difficult. Only a few of those who have sought to follow the Light have been true to themselves for this last stretch of climbing. "Love your enemies." Who can achieve that commandment? Yet, unless it be achieved, we must accept defeat. Only those who are able to love their enemies, until enmity is swallowed up in understanding, are justified in believing that the radiance will remain permanently with them. They have passed the most critical stage of their experience as spiritual beings.

Prayer: O thou who hast commended thy love toward us, in that, while we were yet sinners, Christ died for us, grant, we beseech thee, that we may appropriate all the force of love, all the radiance of love by the love with which we love those who are at variance with us, and have a same mind in us which was in Christ Jesus our Lord, who made himself a sacrifice for all where are estranged from thee, who prayed for those who crucified him. These things we ask in the light of the love of God. Amen.

Monday, March 14

"Jesus Loved Martha, and Her Sister, and Lazarus"

(Read John 11: 1-36.)

What a mistake it is to draw a line between religious love, and the love which we have for each other. All love is one and all love is God. Christ is called God, but he took on flesh and devoted to God it loses its deeper meaning. Jesus loved people so much that he left people to people in his love. From 11 is that God's people to him to be in contrast with the love he had for God. He preached and practiced an attitude of submission toward those who were reaching out to every man, woman, and child. So should we try to do, connecting our deepest human relationships always with our love of God.

Prayer: We thank thee, our Father, for the precious intimacies of life, for those who are dear to us, for our friends and companions. We thank thee also, for the opportunity that comes from the knowledge that others care for us. Bless our relationships, thy love, and keep them beautiful by thy Spirit. Strengthen our loyalties and enlarge our sympathies. Save us from jealousy, and fill us with impulses that are generous; that we may so feel toward those whom we cherish or love. Help us to be so unselfish, that for them may be bound up together in one great and holy passion, through Jesus Christ our Lord. Amen.

Tuesday, March 15

"Follow After Love"

(Read 1 Corinthians 13: 1-14: 1.)

No love is in itself profane. All love is sacred. If we were to look upon all love as irreverent, we should find that its every aspect contains the soul of beauty. We should then look with gratitude upon the very things which are made the object of profanity today. How wonderful this would be! The kingdom of heaven is at hand. When the vision of the heavenly life has been quickened and hope renewed by the processes of spiritual development, there dawns upon us a sense of those hitherto unknown and unimagined possibilities which lie before us throughout eternity in loving and being loved by God in Christ. It is our part to enter into that life, a life in which love is the beginning and the ending of all things. We must in this day and generation. We must experience it for ourselves.

Prayer: Our Father, we know that thou lovest us, and we know that without thy love, we would surely die. Our hearts have hungered for thee with a great hunger, and our souls have thirsted, because thou hast shown thyself to us in Christ. We believe in thee as the only way to God. We believe in thee, Father, to the minds and hearts of needy and ravaged by materialism, the supreme evidence of God to men and women suffering from spiritual anemia. That is at once our burden, our sovereign task, that we may know the love of Christ that passeth knowledge. Amen.

Wednesday, March 16

"Love Your Enemies"

(Read Luke 6: 27-36.)

When we have come thus far, we are nearing the crest of "the great divide" beyond which lies fulfilment. Up to this point we have been ascending, step by step, and now there remains only a little distance to go. Yet, while the distance is short, the path is steep and difficult. Only a few of those who have sought to follow the Light have been true to themselves for this last stretch of climbing. "Love your enemies." Who can achieve that commandment? Yet, unless it be achieved, we must accept defeat. Only those who are able to love their enemies, until enmity is swallowed up in understanding, are justified in believing that the radiance will remain permanently with them. They have passed the most critical stage of their experience as spiritual beings.

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THE SABBATH RECORDER

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

THE AUTOCRACY OF LOVE AND THE AUTOCRACY OF FORCE

In a recent life of John Wesley by Arnold Lunn, we read, "He was obeyed because he was loved. He was loved because he was absolutely disinterested, and has cause he was disinterested few resented his autocracy, and fewer still challenged the decisions of this masterful little man.

John Wesley is accredited to be one of the greatest men of his day in the field of missions, and measured by the influence of the work he started, very few men have accomplished things, namely, by force and by love. The world's way is by force—if not by physical force, by wire-pulling, scheming, bribes. The Christian way is by love. It is appalling. Other kingdoms founded on force have gone down and are self-seeking. Whether that self-seeking is personal or private nature; therefore the entrance to other Christian work, the disastrous effect is the same. People despise us and refuse to follow our leading; but if they see that our work is promoted by a deep and abiding love, they are moved and the way is paved to influence them for God. The Holy Spirit uses love, not hate, strike, and bitterness, to win men to Christ, and missionaries must follow the same method.

Disinterested love is the gift of God. It gives it when all is in the possession, yield our all to him. We cannot manufacture it ourselves, but we can cultivate it. This we must do if we wish to do useful work at home or abroad. It is possible that we have so far backslidden that we have lost the autocracy of love and are still trying to do things by force. So, what we have to return to our first love, the love which Christ shed abroad in our hearts when we first let him in.

LETTER FROM SHANGHAI, CHINA

Last week the Missions Department gave a cablegram from our missionaries in China. The only news from them coming to the Missionary Board is that Miss Burdick is a letter from Mrs. Davis. No date appears on the letter but from date at hand it seems to have been written about the twenty-seventh of this month, and has been making preparations for it, but I know she hesitates to leave with conditions as they are. Miss Burdick wants to have her traveling companion, is at present marooned at their compound on the far north end of town, of the fighting and, of course, cannot come with Miss Burdick. Mr. Chang Toong-ming, principal of the Shanghai American School, has decided not to go. I presume she will hesitate to leave her father, but nothing has been decided either way. I know not at all wish to infer that Miss Burdick has decided not to go. I know not at all wish to infer that Miss Burdick has decided not to go. I do not know how our children or others will fare, as it is except for the actual fighting zone. One realizes that where God's power is just as great in one spot as another.

This seems to be the most deplorable thing that has happened in modern times, and the counsels of men do not prevail. It is truly "only human." But men have the choice, and if they will not recognize him, how long will they continue to trust their own judgment?

We are greatly surprised to see Dr. Grace Crandall coming in on Tuesday from Niu. They had had no news either by letter or paper since Friday, and did not at all realize how extremely grave the situation was here. Doctor Grace did not see half of what she might have seen, but was greatly moved at the sight of the fleeing thousands—literally which has been heartbreaking all these days.

Our Mr. Chang, principal of the schools, finally decided he would make the attempt to take his family to their country home where his mother and father are, and I am sure for the present their minds will be much more at ease. The day ship left Shanghai for Hangchow and intermediary points, and the railroad authorities announced that twenty thousand people were carried out of the actual fighting zone. We have heard nothing from many other ports have been simply jammed. The Dollar liner which went out yesterday was carrying at least one hundred fifty first-class passengers. In the meantime, thousands from the Chinese population from the north side have just poured into the International Settlement. Every vehicle which could be hired—rickshaws, wheelbarrows, carts, automobiles, carriages, bicycles, have been requisitioned to carry them. Whatever the household possessions could be salvaged to some possibly safer place. It's a sorry sight.

Our children have been able to continue school up to the present time, and that the Shanghai American School has been the only school in session this week. Fortunately, most of the Chinese schools were closed this month, and has been making preparations for it, but I know she hesitates to leave with conditions as they are. Miss Burdick wants to have her traveling companion, is at present marooned at their compound on the far north end of town, of the fighting and, of course, cannot come with Miss Burdick. Mr. Chang Toong-ming, principal of the Shanghai American School, has decided not to go. I presume she will hesitate to leave her father, but nothing has been decided either way. I know not at all wish to infer that Miss Burdick has decided not to go. I do not know how our children or others will fare, as it is except for the actual fighting zone. One realizes that where God's power is just as great in one spot as another.
to keep one's mind on any given piece of work. However, that school is far removed from the present seat of action. I will put this aside and if possible add to it later.

Yours sincerely,

Mary R. Davis.

Evening: The sky is livid with reflection of the burning section of North Shanghai. The Chinese paper says three miles of burning houses. I can't vouch for it, but it is so.

23 Route de Zikawei, Shanghai, China.

VETERAN STATESMAN HAS FAITH IN FUTURE OF CHINA

This is what Elihu Root has to say of China:

"I believe China will be able to establish an effective and stable government, bringing into full possession of the rights and liberties assured by international law. It will be a long, difficult process, for it requires the education of more than four hundred million people, but I look to the future of that industrious, kind, peaceable people, with their ineretant respect for individual and family rights, not as a yellow peril but as a great reinforcement to the power of ordered liberty upon the domination of which the future of our civilization depends."—Missionary Ammunition.

CHRISTIAN MISSIONS AFTER A CENTURY

Modern missions began a little over a century ago—practically within the lifetime of one man. A comparison between conditions then and now gives confidence in the guiding hand of God.

Mission Boards?—There were at the beginning of the last century only six, and they had just started. Now there are 700, supporting missionaries in nearly every non-Christian country in the world.

Missionaries?—Then about 100 and they not bona fide foreign missionaries, but rather colonial ministers. Now 25,000 men and women represent the Christian Church (Protestant) in the foreign fields.

Native Preachers?—Then none ordained. Now 110,000 ordained and unordained, preaching and teaching among their own people.

A SHORT HISTORY OF THE CHICAGO CHURCH

The Chicago Seventh Day Baptist Church was organized by Rev. O. U. Whitford, who was its first pastor, on September 8, 1883, with twelve members. Four of these charter members are living today, two still members of the Chicago Church—Mrs. J. M. Maxson and D. O. E. Larkin. Two are affiliated with other Seventh Day Baptist churches—Mrs. De Ette Randolph of the Walworth Church and J. J. Burno of the Riverside Church.

During the fifty-eight years of its existence the church has had a total enrollment of two hundred and five members. The financial conditions of its remaining members have not changed for the better.

A comparison between conditions then and now gives confidence in the guiding hand of God.

By vote of the church, T. J. Van Horn was called to ordination to the ministry, April 8, 1893. Joint ordination services for Mr. Van Horn and W. D. Burdick of the Milton church were held on May 21, of the same year, at Milton.

Following Rev. O. U. Whitford, first pastor of the church; others who served either as pastor or some time as deacon were: J. M. Maxson, pastor of the church; others who served in that capacity. Prior to Pastor Randolph's ordination, he and F. E. Peterson jointly supplied the pulpit while students at Morgan Field. During the year Rev. T. J. Van Horn, also students at the seminary at that time, were active workers in the church.

The church has received no new or received any financial aid from the Missionary Society, except in its support of Rev. T. J. Van Horn and W. D. Burdick of the Milton church. The congregation was formed on May 21, of the same year, at Milton.

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The name of George Washington was given much credit at Salem College this week in a series of programs that were a part of the National Bicentennial Celebration.

Judge John C. Southern of the Harrison County criminal court discussed “Washington, the Statesman,” Monday, February 22. Attorney Harvey W. Harmer, of Clarkburg, praised Washington as a practical farmer, Wednesday. Rev. E. J. Woofter, pastor, the Salem First Baptist Church, declared him to have been a true Christian gentleman of his day, Thursday.

This was the closing feature for the week. A colonial music program was given Tuesday.

Judge Southern traced all activities in statesmanship circles of Washington from early life until his retirement from the presidency. It was pointed out that he had been an active worker early, gaining much prestige in the era of the Revolutionary War.

Washington was considered greatest as a statesman during the sessions of the Continental Congress, in obtaining state ratification of the Constitution, and while in the president’s chair as the first to hold such office, according to Judge Southern. He maintained that the United States Constitution was one of the greatest documents ever written, declaring that the United States might always be influenced by it.

The colonial music program, in which eighteen students participated, was sponsored by Miss Elizabeth Bond, piano department head. A chorus of sixteen sang selections common to the Washington period. Among these were “Chester” and “Hail, Thou August King.” Miss Van Hoeve gave a description of each song, telling of its importance during Washington’s time. He and other participants wore colonial costumes.

An old-fashioned minstrel was rendered between the musical numbers. Miss Elizabeth Crandall was piano accompanist for it, as well as for the musical selections. The Salem student body received the minuet well.

That Washington was the first scientific American farmer was indicated Wednesday by Attorney Harmer. He told of the vast usefulness of the country, the benefits of early inventions made use of by Washington at Mount Vernon, economies with the soil, etc. Mount Vernon was said to have been considered the first agricultural experiment station in the United States. Interesting incidents in Washington’s life were given throughout the address. The number of his slaves and servants, the types of farming done, the vacation from the farm during the presidency, writings of Washington still preserved, regarding his farm life, were given.

Washington was considered to have been one of the best Christian characters this country has ever known, according to Rev. Mr. Woofter, whose address closed the week’s series. He was a leader of his people in religious circles while living. Doctor Woofter traced the troubles of the early colonial peoples in religious life, telling how the country had early been a scene of many religious struggles. Washington was said to have praised often at the time of conflicts during the War. This was especially the case before and after a battle.

DADDY’S BOY

My hair is red as it can be,
I’ve freckles on my nose;
My left eye sticks out like nothing more
Than a two-foot garden hose.

My friends at school all tease me lots,
But I got an awful shock
When mother told me I must say today:
“You’re a chip right off the block!”

I quickly asked her what she meant.
She smiled and said, “My lad,
I only meant to tell you that
You are just like your dad!”

I am so glad; for now, you see,
My looks I can forget;
If I can be the same as long as I live,
My hair I don’t regret.

—Carmen Malone
in Gospel Advocate.

WOMAN’S WORK

BY MRS. ALBERTA DAVIS BATSON
Contributing Editor

ANNUAL MEETING AND EXECUTIVE COMMITTEE MEETING OF THE FEDERATION OF WOMEN’S BOARDS OF FOREIGN MISSIONS OF NORTHERN AMERICA AT BRONXVILLE, N. Y.

JANUARY 9, 10, 1932

BY MRS. FRANK J. HUBBARD

“The power of God is an ocean divine,
A boundless and fathomless flood,
Launch out in the deep, cut away the shore line,
And buoyantly venture with God.

“Launch out into the deep, and let the shore line go,
Launch out, launch out on the ocean so broad,
Out where the full tides flow.

“Let us—launch unfraid on this ocean so broad,
Where the tides of eternity flow.

“Sustained to this effort by the power of God
Till the depths of his purpose we know.”

These words printed on the front page of the programs for the annual meeting of the federation seem quite perfectly to express the deep thought underlying the theme for the meetings—"Launch out into the deep." In his hands are the deep places of the earth.

We were most fortunate in having such men as Dr. A. L. Warnshuis, American secretary of the International Council, Dr. Daniel J. Fleming, professor of missions, Union Theological Seminary, and Dr. J. H. Franklin, foreign secretary of the American Baptist Foreign Mission Society, to give us information and counsel from their wide experience, show us some deep waters that must be faced, and bring inspiration to answer "Christ’s Perpetual Challenge"—"Launch out into the deep."

Doctor Fleming said he liked the theme, in the first place, because deep waters mean safety; away from treacherous and turbulent streams; second, because it means change. He emphasized the need of fearless facing of problems of readjustments on the field, and problems involving change of policy in "Mission boards here in America." Change, he said, is normal, and is no reflection on what has gone before. No one thinks of blaming Columbus for not coming to America. He pointed out seven kinds of deep water:

1. Aim. — There are many avenues of Christian expression, some distinctly and entirely evangelical, others which are generally social and medical, and still others which serve man in all his relationships.

2. Motive.

3. Convictions.

4. Attitude. — A change of attitude is necessary toward non-Christian faiths. Jesus came not to destroy but to fulfill. It is His aim to influence and uplift.

5. Methods. — A gradual, desirable change in giving more and more responsibility to nationals. Further use of scientific methods. Deep, beautiful water of "mutuality"—giving and receiving—among the older and newer churches.


7. Participation—which is the very essence of religion. God loans us the power and helps us to move forward. God’s progress has been made, but greatly to our discredit if we do not work wonders with it. Reaching out and serving is our part—being kept up in deep waters is God’s.

Doctor Franklin followed this address with a challenge to the individual and the group, facing the spiritual implications of the man of God, and of the man of God in the deep in international, in racial, and in personal relations. "If we would teach His way of life we must live it." He ended his address Saturday morning gave too brief a time for consideration of questions arising from present day problems and attitudes in missionary endeavor under the leadership.

Doctor Warnshuis, Doctor Fleming, and Doctor Franklin, all of whom have recently returned from the Orient, together with a number of missionaries, acted as source material in this forum discussion, which was very ably conducted by Miss Sara Lyon and Miss Alice Warnshuis. Matters were discussed very freely, and problems faced squarely, some of which are as follows:
“Increasing number of magazine articles against missions; more spoken antagonism against missions; more than ever increasing loyalty to retain against missions; missions have increasing number of new vocabulary for young people and different presentation.” An cited of a young lady and was taken up for action were drawn to retain.

Many, many times we may need to say, Lord, increase our faith so we can stand the test and let our light shine with a steady beam.

If the vast host of men who love God would live as Paul besought the Corinthians to live, when he said to them, “Watch ye, stand fast in the same spirit, and hold fast the fortress...”

In Christ there is no East or West, in Him no South or North, but one great fellowship of love.

“Faith is not equal to a grain of mustard seed”

If we hope to gain the victory, and be able to take our heavenly Father’s promises and test them. Our faith is not equal to a grain of mustard seed.

If we wish to help in our fellow men and be willing to take our heavenly Father’s promises and test them. Our faith is not equal to a grain of mustard seed.

If we hope to gain the victory, and be able to know, as Paul, “I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only but unto all them that love his appearing,” we must let God lead us. With our lives in God’s keeping, we can walk the rugged path of life without fear, when we know of Peter’s did when he started to walk to Jesus upon the water. But as he stretched out his hand to save Peter, so will he reach out to aid us when our faith is not sufficient, if we lift our hearts to him.

This old world needs men and women who are living testimonies that they know the faith is not sufficient, if we lift our hearts to him.

This old world needs men and women who are living testimonies that they know the faith is not sufficient, if we lift our hearts to him.
We enjoy every one of Pastor Thornell's sermons, given in his happy, earnest way, and hope that he may stay with us for another year.

Our annual church business meeting was held at the home of Mr. and Mrs. Milton Adams, December twenty-eighth. It was very icy under foot, but the house was still enjoyable. The chicken pie dinner served by a committee of the Benevolent Society, W. L. Churchward was re-elected moderator; A. D. Payne, clerk; Mrs. A. N. Langworthy, treasurer; and R. U. Daggett, trustee for three years.

The Religious Life Committee's suggestion for friendly visitation has been followed in our church for a great many years, usually during the winter months, usually every two weeks. A pot-luck dinner is served and a program of games, stunts, or music given.

However, more individual visiting could and should be done by the interested church workers to those not so interested and responsive. All of us are too lax in showing personal interest in those gone careless, and the church suffers for it.

CORRESPONDENT.

FROM THE NATIONAL W. C. T. U.

The National Woman's Christian Temperance Union today sent letters to senators and representatives discussing the recent charge of the Association Against the Prohibition Amendment that the W. C. T. U. is inconsistent in opposing resubmission of the Eighteenth Amendment.

The W. C. T. U. makes it plain that it has not changed its position relative to the liquor traffic, and says the resubmission idea is not born out by statements of its supporters. The Association Against the Eighteenth Amendment to obscure the full benefits of prohibition even imperfectly observed and enforced. In place of resubmission the W. C. T. U. asks for better enforcement and observance. The organization also express the opinion that resubmission will not take prohibition out of politics.

"The real cause involved is the liquor traffic," says the W. C. T. U. "It is a vastly different thing to submit to the people a constructive measure for better conditions, than to submit a subservient idea fraught with selective anarchy.

The W. C. T. U. adds that as soon as prohibition was in the Constitution:

"Former liquor manufacturers started a drive to modify, cripple, or repeal the national prohibition act The Association Against the Prohibition Amendment supported political and legislative drives for beer. Later, this organization found a way to free itself from the brewers by accepting millionaire financing from Wall Street wets and a wealthy class of society leaders. It spent freely to embarrass the government and drew the enthusiastic support of every scoff law and liquor law breaker in America.

"The same organizations now proposing resubmission have organized and financed the move to destroy prohibition, state by state. Wherever successful this policy has weakened our local prohibition laws and aided the growth of illegal liquor traffic, our selfishness, coarseness, or some bad habits. This evil, then, sees our great cheer, our friendliness, or helpfulness, or trustworthiness. If they dislike these pictures, they will put us aside. But if they like them, they begin to look at other pages to find such things as speech and manners and ideals. If these are clean cut, they will take time to really know us.

The all important thing is that our book has what it says it has. When you look into an English book, you look for English and not mathematics. Therefore if our title is "Christian," our crowd has a right to expect our lives to teach and explain Christ. They will be disappointed if they find anything else. What kind of book are you?

"The real principle of Christianity is expressed in a book entitled "To a campaign of education to prevent the Eighteenth Amendment will not take prohibition out of politics, enforcement should be strengthened and the government should engage in a campaign of education to promote obedience."
NEW PRESIDENT OF AMERICAN BIBLE SOCIETY

At the December meeting of the Board of Managers of the American Bible Society held at the Bible House, Astor Place, New York City, Mr. James Frederick Talcott was elected president of the American Bible Society.

Mr. Talcott succeeds Mr. E. Francis Hyde, president for the last seven years, and comes to his new position with a wide experience and a deep interest in the work of religious education. He is a member of the managing boards of the New York Bible Society, the American Tract Society, the McAuley Water St. Mission, the Bowery Branch Y. M. C. A., the Ambrose Italian Mission, Lincoln University, and other similar organizations.

Mr. Talcott was born in New York City. He graduated from Princeton University in 1888, and studied at Oxford and Berlin, receiving the degree of Master of Arts from the latter. He is president of James Talcott, Inc., of New York City and a director in numerous business and financial organizations. Mr. Talcott resides in New York City and is a member of St. Bartholomew's Protestant Episcopal Church and one of the vice-presidents of its community house.

FEBRUARY TWENTY-NINE

"I've lived for forty years," said he, "And yet I'm only ten.

No second birthday came to me.

I said I, "Say that again!"

And solemnly to twenty-five: I've never been twenty-three!

"I have been four years old, I know,
But never five or six,

Though birthdays yearly come and go,

I'm in a curious fix.

I had eighty-four to eight

Without a chance to celebrate.

"One birthday in the teens I had,

The sixteenth, I recall,

Then jumped to twenty, though my dad

Had known them one and all.

I'm forty on this very date

But never have been forty-eight.

I said I: "It think it very queer,

Can you explain to men

How you have reared your fortytenth year

By birthdays only ten?"

He answered, "Here's my natal line:

Born, February twenty-nine."
I am sure that Bill and Jim make fine names for the guinea pigs—easy to remember and to pronounce.

Yes, I got two valentines, and they were quite pretty. Thank you for thinking of me. I can call your good letter a valentine, can I not?

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have a dog and her name is Winkie. She is the smartest dog you ever saw. She will roll over, stand up, walk on her hind legs, and speak when you tell her to. She never runs away from home.

I am eight years old and I am in the fourth grade. I take music lessons and every day I have to practice. I take a lesson every Monday morning.

I like to read the Children's Page, so I am going to begin to write to you and I hope you will see my letter when we get the Recorder.

I hope you will come to Conference next summer and then you can come up to see me. I live in the fifth house south of the school. I do not know my daddy's name. His name is Loyal Hurley.

Your Sabbath Recorder reader,

MISS JUANITA HURLEY.

Adams Center, N. Y.,
February 18, 1932.

DEAR JUANITA,

I was very sorry not to be able to get your letter into the Recorder last week, especially since it was your first, but you see there were enough letters that came in before yours to more than fill the page, so yours and Milton Maxson's had to be saved over for this week. I am very glad you have begun writing for the Children's Page. I know your father so well that I am anxious to become acquainted with all the family. I hope to do that at Conference time.

I shall look forward to seeing Winkie and watching while you put her through her tricks. She certainly must be a very bright dog.

It is fine that you are studying music for it will enable you to give much pleasure to others; of course you know that "Practice makes perfect."

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

My sister Adelle asked me to write to you, including the following extract from a letter to her from Mrs. Carroll Hill of Ashaway, R. I. I thought you might like to use it on your "Page," as Mrs. Hill is so well known throughout the denomination.

Yours sincerely,

RUTH MARION CARPENTER.

Alfred, N. Y.,
February 10, 1932.

EXTRACT FROM LETTER

"The other day at the close of the blessing at the noon-time meal, Bobby (just under four) piped up with—and please watch our car and hold the brakes!"

DEAR MISS CARPENTER:

Thank you and all who have been instrumental in sending these lines, for many of us know and love Bobby. I'll add here the closing of a prayer by little four-year-old Florence Mingus of Independence—"Please take care of the cows and calves, but never mind the bull. He can take care of himself."

Sincerely,

M. S. G.

DEAR MRS. GREENE:

I have not told you about the first experience in going to school. When I was three years old the school was in a little old log cabin, about a mile from my home. My foster sister, older than I, thought it would be a bright idea to take me one day, to show me off, and that I would race up the steps, and, if it happened to be within reach, would have a fine lunch. But that was of little consequence, as there were plenty more melons in the cellar, and everyone petted Nelly all the same. At sneering time father clipped Nelly's thick wool, giving her a nice clean look, and she was more graceful and certainly enjoyed it. She was of little consequence, as there were plenty more melons in the cellar, and everyone petted Nelly all the same. At sneering time father clipped Nelly's thick wool, giving her a nice clean look, and she was more graceful and certainly enjoyed it.

Sincerely yours,

F. E. TAPPAN.

FIRST EXPERIENCE IN SCHOOL OF A THREE-YEAR-OLD

My first experience in going to school was when I was three years old. The school was in a little old log cabin, about a mile from my home. My foster sister, older than I, thought it would be a bright idea to take me one day, to show me off, and that I would race up the steps, and, if it happened to be within reach, would have a fine lunch. But that was of little consequence, as there were plenty more melons in the cellar, and everyone petted Nelly all the same. At sneering time father clipped Nelly's thick wool, giving her a nice clean look, and she was more graceful and certainly enjoyed it.

From your three-year-old friend,

E. BATTLE CREEK, MICH.

DEAR MR. TAPPAN:

Thank you very much for your letter. I know the Recorder children will enjoy your first school experience.

Sincerely yours,

MIZPAH S. GREENE.

THE PET LAMB

(Continued)

We could not set down a pair of milk, a basket of eggs, or a fruit, within Nelly's reach or sight, for even if she was not hungry just then she would overturn and trample the contents underfoot. When the men were working near the house they would sometimes come to the porch for a drink of clear-cold water pumped from the deep, rock-walled well, or for a part of a luscious watermelon or cantaloupe, which were kept in the cellar in readiness. Each man, after eating his fill, would set aside the remainder for the next one. And sometimes the "next one" proved to be Nelly! If she had seen or perhaps smelled the food, she would set about putting it up as fast as she could.

Parson Burtick, of course, was in the kitchen, the only one of the staff who knew the tricks necessary for her to do, and once a week, of course, another coat grew before cold weather and she was really more comfortable without it in the summer.

(Foot continued)

FEDERAL COUNCIL LETTER

THE CHRISTIAN ATTITUDE TOWARD THE CHINA-JAPAN CONFLICT

As a means of helping American Christians to arrive at valid judgments concerning their responsibility in connection with the conflict in Shanghai, the Administrative Committee of the Federal Council of the Churches of Christ in America, at a special session, held on February 26, sent a "Mes-
sage to the Churches," suggesting four procedures for their consideration. The four suggestions were:

First, that, under no circumstances, should the United States resort to war or to any means short of war by military means in violation of treaties;

Second, that strong endorsement should be given to the Stimson policy of refusal to recognize any action by military means in violation of treaties;

Third, that the exportation of arms and munitions to China and Japan be forbidden;

Fourth, that, if every other measure failed for the restoration of peace should fail, the United States should, under certain conditions, support a movement for the severance of trade and financial relations with either party to the conflict which results to force in violation of its treaty obligations.

In issuing this message, the council emphasized the fact that it was not presuming to express any consensus of opinion throughout the churches at large, for it was recognized that such a consensus did not yet exist. The statement was issued rather as a sort of "pastoral letter" pointing out proposals that seemed to call for study by church groups.

At the same time, identical cablegrams were sent by the Federal Council to the National Christian Councils of China and Japan, expressing sympathy with the Christians of both countries, testifying to "our fellowship in Christ which nothing can break," and asking for the cooperation of all nations to stand together in supporting the new peace machinery of the world. The cablegram said:

"In this hour of crisis the Federal Council of the Churches of Christ in America desires to express again its deepest sympathy with our Christian brethren in Japan and China, as bound to you by the ties of a fellowship in Christ which nothing can break. We are dealing with the sins of Western peoples in their national policies, we feel the time has come for Christian representatives in all nations to unite in upholding the new peace machinery of the world. We join with you in prayer that further warfare may be avoided and lasting peace be speedily secured."

The University of Pavia, Italy, was founded by Lothaire, grandson of Charlemagne, in 825, and celebrated its eleventh centenary on May 5, 1925.

—Baptist Observer.

THE SABBATH RECODER

THE "ASSURED RESULTS" OF MODERN SCIENCE

BY REV. LESTER G. OSBORN

In Jeremiah 31: 37 we read, "Thus saith the Lord; If heaven above can be measured ... I will also cast off all the seed of Israel for all that they have done," saith the Lord. In Jeremiah 33: 22, the Lord says, "As the host of heaven cannot be numbered, neither the sand of the sea be measured."

The papers, a few days ago, carried the announcement by Professor DeSitter before a body of five hundred eminent scientists of an attempt to "measure" the universe. In presenting the subject, the astronomer reasoned as follows: Take any sector of the universe and determine the number of stars in the sector. This gives the density of the universe, and enables you to know the radius. All of which is "Greek" to most of us. But this body of scientists "knows" the measure of the universe by the above means of reckoning.

The strange thing about this new discovery is that Professor DeSitter, who did the "measuring," says that the universe contains at least two thousand million and twenty thousand million light years across—a small matter of eighteen thousand million light years difference between his two "guesses." The absurdity of this is seen when we work it out into miles. Light travels 186,000 miles per second. At least, that is the generally accepted figure. Multiply eighteen thousand million light years by 186,000 miles, and you have a distance of eighteen thousand million miles. Multiply this by a hundred and you have the diameter of the universe. Multiply this by two hundred and you have the circumference of the universe. Multiply this by five hundred and you have the "measured" universe.

In this article Mrs. Roosevelt advocates a new enlightenment in marriage. Look for traits in the other that are different from your own right to bring that thirst under control. If we are to consider human responsibilities.

1.-Have a plan, some central idea, as definite a pattern for your life as possible, and a clearly understood object for the joint project.
2.-Remember that sooner or later money is apt to be a cause of friction. Keeping a budget is a practical way of eliminating the irritations and dissatisfactions that come to married people over the outlay of money.
3.-Arroy your time and energy, allowing each his share for the joint home-making duties, as well as for individual responsibilities.
4.-Let neither husband nor wife strive to be the dominating partner in the household. A victory for either in this respect means failure for the partnership.

5.-Expect to disagree. Two people may hold entirely different views on many subjects, but with mutual respect and care for each other just the same.
6.-Be honest. Each must be honest with himself and with the other, not trying to hide things and be thrifty.
7.-Be loyal. Keep your differences to yourselves. The less said about your married troubles, except between yourselves, the better. The feeling that many young married people have, that they can complain to their parents when things do not go just right, is bad for them and brings more serious difficulties later.
8.-Talk things over. When hurt do not keep it to yourself, brooding over it. Meet every situation in the open. Troubles that seem insurmountable quickly vanish when frankly dealt with.
9.-Avoid trivial criticism. Gumbling and complaints use up the vital forces of a man and woman.
10.-Keep alive the spirit of courtship, that thoughtfulness which existed before marriage. Look for traits in the other that can be admired and prayed. You can accomplish much by stimulating self-confidence in your partner. For one who reacts to encouragement with "But I'm afraid such a fellow can't last," you would probably be quite a fellow after all! I mustn't let her (or him) down in what she (or he) expects of me!

MANN'S THIRST FOR GOLD IS THE SECRET

There is nothing in human nature which inevitably sets men chasing after strong drink. The drink habit has to be learned. The difficulty is that we are dealing with organized forces which have set themselves to create in generation after generation a powerful appetite which can be exploited for financial gain. If we are to consider human nature at all, the difficulty is not primarily with man's thirst for alcohol, but with the thirst for gold. When it comes to dealing with a thirst for gold, society is more and more strenuously insisting upon its own right to bring that thirst under control.

—Bishop Francis J. McConnell.
"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." The light came to Abraham—his faith was the test; to Moses, a faithful leader—his trust was in God. Elisha trusted in God—he was victorious. David, the sweet singer of Israel, prayed to God in his distress and found relief.

One generation passeth and another cometh, but the earth abideth forever. To every thing there is a season and a time, to every purpose under the sun.

O House of Jacob, come ye, let us walk in the light of the Lord, missions and shine for thy light has come and the glory of the Lord is risen upon thee. In that day they shall cast the idols of silver and gold which they have made, to the moles and the bats. Woe unto them that call evil good and good evil, that put darkness for light, and light for darkness. Woe unto them that are mighty to drink wine. Ask for a sign of the Lord your God; it is a small thing to weary man, but will you weary God?

The prophets foretold of the days of the birth of Christ, and how he should come. "Behold a virgin shall conceive and bear a son and shall call his name Immanuel, God that they may see your good works and be led to glorify God. John the Baptist saw the light, and he bore witness to the light, saying, "This was he of whom I spake. He was before me." The greatest Teacher this world has ever known was God of God; he declared the child of God should be a living epistle for Christ, a new born babe, desiring the sincere milk of the Word. Ye are chosen of God and precious, lively stones in the building of God. I do not have to tell my neighbor where I stand, my fruits will tell. My conversation will tell where my heart is, will tell of the things I love best.

My people, we will have to shake off many things that we indulge in today. Rather than judging each other, we should be found often at the altar talking with God, praying for each other. Members of the church should be pillars in the church. We used to sing, "My brother, ain't you glad you got a friend that's a child of God?" We have every reason to believe it is a real burning and yearning for lost souls, but the cares of life have stepped in; a busy world is beckoning us to come. We will want some place of refuge, then arise and shine.

Through its history the Church has manifested its faith in God, its trust in him, its self-denial, its sacrifice for truth, its determination to leave all for Christ. The pilgrims of the past suffered privation; they were hated of men; they hid away in secluded places; they preserved the Bible for us. The world was shrouded in darkness; millions of lives were sacrificed for truth. They wandered in sheep skins and goat skins; they were destitute, afflicted, tormented, of whom the world was not worthy—and they all died in faith. But at last the light broke in; the power of the gospel of Jesus Christ went forth to the world, and a Wesley, a Luther, a Melanchthon, a John James, a Sister Trask, the Stennettts, and many others whose hearts were throbbing with love for the truth bore testimony of their undying love.

Our sons are being led away with the currents of the world, they are being satisfied to look idly on? Arise and shine; thy light has come. We should with joy be drawing water out of the wells of salvation; we should be laborers with God. We should be looking for that glorious hope and that abundant life. We should have our lamps trimmed and burning. It should be a joy to us to further the truth we hold so dear. Victory is the word for today; it is a word we love. The ancient worthies were victors; the apostles were victors; and we must be victors. Can we see a place where the door has opened to us? Then let us not just walk in, but let us plunge and say, "Here am I." Our victory rests with us. God has placed our missions, our colleges, and a great truth in our hands; shall we arise and shine? Shall we go as soldiers to battle for victory? Are we praying with all prayer and supplication in the spirit and watching thereto with all perseverance? Do we go boldly to the throne of grace for help and strength?

These times of stress and want are a challenge to the child of God; we are asked to arise and shine. We have seen the travail of soul in the past and the dependence upon God for strength; the same help is ours for the seeking. O Lord, imbue us with strength for the days in which we live, is my prayer.

GOOD WORDS
A friend writes to Dean Main about his little book. "It seems to me that you have rendered a fine service in publishing this pamphlet and I am sure many will be helped by it as I have been.

A friend of Dean Daland of Milton, Wis., wrote to him from Austria asking, "What is meant by Behavioristic Psychology in America?"

A copy of Dean Main's little book has gone to Doctor Daland's friend as a part of the answer to his inquiry.
In the will of Mrs. Hannah Cramdall Sherman, who passed away at Wellsville a couple of weeks ago, Alfred University is to receive a bequest of $10,000.

Mrs. Sherman was an alumna of Alfred, having graduated with the class of 1888. Among her class-mates we notice the following Alfred residents: L. C. Boyce, Hat­tie Burdick, and Estelle Hoffman Davis. There were twenty-four members of the class, and twenty of them are still living.

NEW MARKET, N. J.

Neil D. Mills, a graduate student of the seminary, has accepted a call to the pastorate of the Seventh Day Baptist Church of New Market, N. J.

He has been a resident of Alfred about five years and loyal to the highest interests of the church and community, and will go to his new field of work with the hearty good wishes of his many Alfred friends.

-Norfolk Sun.

SALEM, W. VA.

A modern concrete exit has been built to the college "gym." Much of the expense was paid by George H. Trainer, who super­intended the construction.

Judge John C. Southern, of the Harrison County Criminal Court, delivered an ad­dress at the college chapel Monday morning opening a week-long program honoring Washington, which will continue throughout the week.

President S. O. Bond and Miss Cleo Margaret Gray, home economics depart­ment head, are to lead the West Virginia Life Study Institute branch here. Rev. A. H. Rapking, executive secretary of the organization, aided in starting it last week.

-W. VA. Advance.

WALWORTH, WIS.

Pastor Witter was at Milton last Sabbath preaching in exchange with Rev. J. L. Skaggs. Mrs. Witter went with him.

-Jackson Center Herald.

Huron are carrying on a new Social Hour at their parsonage on Sunday evening, February 21. Pastor Greene and wife be­ing the innocent "victims" of a surprise, when a company with well filled baskets filed in, soon filling the house.

A social hour followed. A program un­der the direction of Mrs. Leila Livermore, comprising articles of historic interest, with anecdotes from the life of Washington, interspersed with patriotic songs, was inter­esting and thought-provoking.

Mrs. Greene and wife were asked to add their bit to the entertainment, to which they gratefully responded. Delicious re­freshments were served following the pro­gram, and when the time came for the com­pany to disperse, all agreed that a most enjoyable evening had been spent.

-WELTON, IOWA.

February 12.—Mr. and Mrs. A. E. For­sythe celebrated their fifty-fifth wedding anniversary at their home here today. Con­gratulations from friends and neighbors were received. Austin E. Forsythe and Alma Pierce were married February 12, 1877, by Rev. H. B. Lewis at the Pierce home here.

Mr. Forsythe is the son of the late Eli and Tamar Bond Forsythe and was born in Jackson Center, Shelby County, Ohio, May 12, 1853. In 1862, he came with his parents to Clinton County, Iowa, where he has since lived, with the exception of about two years in Milton, Wis., in his youth.

Mrs. Forsythe was born in Freeborn County, Minn., the daughter of the late Franklin and Caroline Walrod Pierce. In her childhood her parents moved to this state and Mr. and Mrs. Forsythe lived on a farm near Welton. In December, 1929, they came to DeWitt to make their home. To them were born two daughters: Miss Ethel, who is at home; and Evalena, who died at the age of seventeen years.

-Clinton Herald.

The Treble Clef, under the direction of Mrs. Rogers, appeared in its second Sunday night concert of this year at Evansville in the Methodist Episcopal church at a joint meeting of all the churches.

The faculty meeting last Monday after­noon was held at the home of President Crofoot. Wives of the faculty members were also invited. The president at this time told about his attendance at the annual meeting of the Association of American Colleges, and his subsequent visit to friends of Milton College in the East.

College Review.

"I'll discouraged ones may lift
To one whose heart is sad;
Some hopeful song may sing,
To one whose lot be mine.

Where life is true and sweet;
Help him to catch the gleam
Of his care--

If I have this joy divine
Whatever lot be mine.

I'll sing, whatever lot be mine.

Help guide the baby feet
In ways of beauty undefined,
Where life is true and sweet;
To youth, I may vision give,
Help him to catch the gleam
Of fair ideals, for them, to live
Whatever lot be mine.

If I may have this joy divine
I'll sing, whatever lot be mine.

--By Martha S. Clinkan,
In Presbyterian Advance.
THE SABBATH RECORDER

RELIGIOUS EDUCATION

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

A NEW SYLLABUS FOR VACATION SCHOOLS

The Sabbath School Board has noted with satisfaction the increasing interest in the Vacation Religious Day School movement among our churches. Such work has long since passed the experimental stage, and in many churches the Vacation school has become a permanent part of the church work. This promises to be vital to denominational growth.

It is felt that former plans and courses have served their purpose, and that the time has fully come for a complete revision of plans and courses. Great care has been taken to make these conform to the standards for the Vacation Church school set forth by the International Council of Religious Education.

Courses in each department have been planned for age groups or departments, which have been found to be one of the best ways to administer such work. The lesson material, except for the Kindergarten department, is for a cycle of three years in each department, the grade level of the work for each of the three years being the same. This makes it possible for a child to enter a department any year of a cycle. For example, a child may have completed the three years' work of the primary department, of fourth grade in the public school; he then enters the junior department when those in it are taking the third year of the cycle. In this way, he will be with the others, then the first and second, after which he should be promoted to the intermediate department. This will be fully explained in the new syllabus.

Two or three factors have made it seem wise to make a change at this time. Some of the more progressive communities have desired such a change for some time; the last issue of a syllabus for Vacation School work is practically exhausted; if a new issue is to be printed, it seems wise to follow more closely standards that have been carefully worked out by national leaders in Vacation Day school work.

While the initial cost of the text books for the teachers is greater for the courses planned in the syllabus than formerly, the cost of books for the entire school is little if any greater, as no text books are required for the various courses in the senior or high school departments. As the manuals selected by the Sabbath School Board, especially those listed as first choice in each department, furnish a complete course, few supplemental books will actually be required. However, where communities or churches can afford it, a few supplemental books should be provided for each department. A number of such books have been carefully selected and listed, with a short description of what they contain. If schools feel they can do so, an extra book on Bible stories, mission stories, and for the general story period should be provided for each of the three years in a department, but this is not absolutely necessary. It is not necessary to purchase all books for a department at one time except in large schools where it is desirable to put children in classes corresponding to those in their school. Schools may begin by purchasing books for the first year in each department, as in most schools that is all that will be used the first year. Books for the second and third year may be purchased as needed. The books for the complete cycle in each department will have then been purchased, after which the cycle of three years in each department will be repeated.

Little trouble will be experienced in making the change from the plan followed in the past to the plan under the new syllabus if care is used to put each child in the proper department to begin with. If this is done, the child will study the same lesson twice. In all schools there will be three public school grades represented in each department. As indicated in the syllabus, these will not be the grades in which the children will be the following fall after again entering school, but the grades completed just before entering school, or the one they are entering at the present time. The greatest care should be exercised in this matter. As will be readily seen, in making the change from the old plan to the new, some children will remain in a department but one year, some two years, while still others will remain in a department the full three years of the cycle. This will automatically adjust itself after two years and all children will be in a department the three full years.

As these courses have been carefully worked out, there will be no change for the teacher. But little if any change for nine to twelve years, thus no necessity for purchasing new books except to replace those worn out.

ERLO E. SUTTON.

SOME SABBATH SCHOOL ITEMS

BY UNCLE OLIVER

I have today been spending some time upon our new Seventh Day Baptist Year Book. It is made up largely of various reports presented at the General Conference last August at Alfred, N. Y. It may be that not every reader of the Recorder has this Year Book at hand, so I will write down some things I have found out about our Sabbath school work and wish all of our young people might read.

Our Associations. There are in our denomination two divisions called associations, named according to the various sections of the country they occupy. The Eastern Association includes the eastern part of New York, Rhode Island, New Jersey and North Carolina; the Central, middle New York; the Western, western part of New York; the Southeastern, West Virginia and Southern Pennsylvania; the Northwestern, all the way from Ohio and Michigan to Kansas and Colorado; the Southwestern, all of Texas, Arizona, Utah, and Alalama; and the Pacific Coast, Riverside and Los Angeles, Calif. There were listed at the Conference 62 Sabbath schools in the East, 7 in the Central; 6 in the Southeastern; 1 in the Northeastern; 7 in the Northwest; 2 the Pacific Coast; 6 in the Southwestern; 2 in the Pacific Coast; 1 in the Northeastern.

Of schools having 10 or more teachers there were, Marlboro, 12; Pawcatuck and Plainfield, 10 each; Shiloah, 13; Battle Creek, 9; Hebron, 7; Hiram, 6; Rock Island, 5. Of those having 5 or more reports First Alfred, 21; Second Alfred, 12; Milton, 29; Salem, 13; Lost Creek, 10; North Lump, 17; Nortonville, 11; Riverside, 12.

It is said that from Shiloh, Second Alfred, Salem, Roanoke, and Battle Creek no reports were received at Conference; so old statistics from them are used in the printed table.

The schools at Athens, Ala.; Garwin, Iowa; West Edmeston, N. Y., and Roanoke, Va., report two teachers each, and to pocket the money. But they would have no moral right to sell such property and to pocket the money. They would
DEATHS

INGHAM.—Funeral services for Mr. Walton H. Ingham, a prominent Fort Wayne, Ind., insurance agent, were held Monday morning, February 22, 1932, at Klaehn and Sons funeral parlors in Fort Wayne with Rev. Arthur J. Polson officiating. The in¬
gement was followed by burial in Lindenwood Cemetery.

Mr. Ingham, who lived at 548 Home Avenue, was stricken with cerebral hemorrhage at his home Sunday, February 14, and was taken to the Lutheran Hospital, where he passed away at three o'clock Friday morning, February 19. Al¬
though he had been a member of the Fort Wayne Seventh Day Adventist Church and the John H. Brown¬
gational Church, and Rev. Henry N. Jordan, chaplain of the Fort Wayne Baptist Cemetery, officiating. The burial was in the Lindenwood Cemetery.

Mr. Ingham was born in Hume, in New York State. He was educated in the public schools in Hornell, N. Y., and later attended Alfred University, from which he was graduated with the degree of Bachelor of Science, in 1880.

For four years he was a civil engineer with the West Shore railroad. Later he went to Mil¬
ton Junction, Wis., where he made his home for a number of years. In 1884 he was married to Miss Nelle Laura Saxton of Independence, N. Y. For a time they made their home in or near Milton. In 1905 he took his family to Fort Wayne, Ind., where they resided until the death of Mr. and Mrs. Ingham.

Mr. Ingham was a prominent participant in the progressive affairs of the city. In his busi¬
ness relations he was actively engaged with the Fort Wayne National Bank, which he joined at the time of its organization in 1907. He was a member of the U. S. National Mercantile National Bank, the Fort Wayne Power Company, and the Fort Wayne Stock Exchange, and was a member of the board of directors of the old Hope Methodist Hospital in Fort Wayne.

He also actively participated in the affairs of the Fort Wayne Christian Church and was a member of the Fort Wayne Baptist Church.

It is with deep regret that we announce the death of Mr. Ingham, who lived a life of service and dedication to his community.

Y. N.

LANGWORTHY.—Louis, only son of Edward and Elizabeth Hubbell Langworthy, was born in Wasoiago Township, Dodge County, March 26, 1851. He was reared on his farm home south of Dodge Center, February 20, 1932, having reached the age of eighty days old. He was baptized when a young man by Rev. J. M. Todd and became a member of the Seventh Day Baptist Church in 1862.

Mr. Langworthy was a man of fine moral character, of strong religious convictions and a faithful churchman. He was a member of the Bethel Baptist Church, South Dakota, and was a faithful churchman until death called him home. He was a member of the Baptist Church in his father's home, south of Dodge Center, moving to Dakota at the age of eighteen years, and there engaged in farming. He was married to Miss Jessie A. Saxton by the late Rev. S. R. Wheeler. To this union were born three children, three of whom survive him, and had a claim on this property.

Mr. Langworthy lived near Plan¬
dreau, S. Dak., until 1903, when the family moved back to Dodge County, settling on the farm where he lived the remaining years of his life.

He was a man of retired nature but of such firm Christian character, trustful and in keeping with strict reli¬
gious principles as to often be thought radical. He was generally looked upon as the custodian of Dodge County, sharing in many hardships peculiar to early times. When only three years of age he fell into a well and was rescued from drowning by a neighbor.

He learned to mourn his passing with his two sons—Floyd E. of Elk Mound, Wis., and Leslie D.; one daughter, Mrs. Leta Stebbins; a sister, Mrs. M. N. Lair of Wisconsin; seven grandchildren and two adopted sons, Lee and Robert, and a host of friends and neighbors, old and new, who will greatly miss him.

Funeral services were conducted in the Seventh Day Baptist Church by Rev. J. Thorn¬
well, of St. Louis, and in the First Baptist Church of River¬side Cemetery.

Sabbath School Lesson XII.—March 18, 1932

JESUS DIES ON THE CROSS.—John 18: 1—19: 42.

Golden Text: "Christ dled for our sins accord¬
ging to the scriptures." 2 Corinthians 15: 3.

BIBLICAL READINGS


March 19—Christ Died for Us. Romans 5: 1—8.

(For Lesson Notes see Helping Hand)

III. and Maurice W. of Decatur, Ill. There also remain ten grandchildren.

Many friends, not only in his home city but throughout the state, denominated, will mourn the decease of this Christian man.

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December 26th, 1926.

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