A PRAYER FOR THE SPIRIT OF SHARING WITH THE UNEMPLOYED

Lord, help us who still live in normal ways,
Whose weeks are made of pleasant, busy days,
To be more swift in sharing as we can
This boon of work—to give some downcast man
A broken chair to mend, a lawn to mow.
Such terrors stalk beside them as they go
From door to door, and find no opening way,
No hint of promise for the coming day.
Such spectres of grim want for those whose weal
Is in their helpless hands! O Jesus, deal
With them through us. Thy blessed name we bear.
Oh, make us quiver with them—make us care
As if their grief were ours, and ours their need;
We fail to recognize thyself, thy touch,
Or miss the meaning of thine “Inasmuch.”

—Bertha Gerneaux Woods,
in “The Congregationalist.”

Contents

Editorial.—The Children at Church.—The Christian Doctor.—“The Youth Trek.”—Interesting Early Settlers ......................................................... 2-4
From the Conference President ......................................................... 4
Call to the Ministry .............................................................................. 5
Missions.—Present Day Problems in Missions.—Letter from Doctor Palmberg 7-9
Correspondence .................................................................................... 9
Woman’s Work.—Worship Program for January ..................................... 10
Observations .......................................................................................... 10
Young People’s Work.—The World-conquering Power of the Cross .......... 12
The Semi-Annual Meeting of the Michigan-Ohio Churches ..................... 13
Children’s Page.—Looking Ahead.—Our Letter Exchange ...................... 14-16
Yearly Meeting at Shiloh ...................................................................... 16
Our Pulpit.—“The Pre-Eminence of Jesus Christ” ................................ 17-19
Denominational “Hook-Up” .................................................................. 19
In Memory .............................................................................................. 21
Discussion at Tract Board Hour ............................................................ 21
Obituary.................................................................................................. 22
Sabbath School Lesson for January 14, 1933 ......................................... 23
The Christian Doctor

Many regret the passing of the family doctor. With the former trend from the country to the city it was normal for congregations to have a pastor that would be a family doctor for a few fewer country physicians. Improved methods of communication, a revolution in road construction, and quick transportation have taken away from the old family doctor. It would be no more. Specialization also contributed its heavy share to this situation. The world is the poorer for it. It is fine to have highly specialized saints for various human ailments, but the loss of the friend, the man who knew your troubles and helped to carry your burdens, who offered advice and knew the way of prayer, who never gave up the fight so long as there was breath — the Christian country doctor — can never be replaced. No road was too long or storm too fierce, no hour too late or fatigue too great for him to hasten to the sick when needed. No doubt he was often imposed upon, needlessly called, and under — if ever — paid. But his patience was untiring and his faith in humanity, as well as in God never faltered. We accept a doctor among us who has to be depended upon. Like Abou ben Adhem, he might have said, "Count me as one who loved his fellow men." We wonder why some medical school does not offer a course or courses on The Country Doctor.

We are glad, though country doctors have pretty much passed away, that we do have Christian doctors left and that they realize the value of other remedies than medicines in their patients' lives. They gladly share the opportunity of ministering, with the pastor. Knowing that the sick, temporarily laid aside from every-day activity, need a word of strength and encouragement and will listen more readily to their pastor's message than perhaps at any other time, the Christian doctor encourages the aid of the pastor. It is his spirit that the services are too long for children, taken together, especially with the Sabbath school. But often enough parents let their children go accompanied or otherwise, and sit for two hours in a dark theater witnessing whatever salacious material a greedy industry has developed for commercial purposes. The home is the church, the family the church, and the church going habit and should take seriously the admonition of our Savior, "Take heed that ye despise not one of these little ones."
Six months remain to us of the present Conference year. There is still calling for adults to the settlement of the balanced budget possible. We must not fail. We must journey consistently together. Let us all "trek."

Interesting Early Settlers Many of our people are the descendants of an early pioneer stock. It is a mania among them that cannot help, though they may be proud of it, though our ancestors were early settlers in America they were not the earliest pioneers. Neither were the red men, apparently, whom they sometimes unjustly dispossessed of their lands and waters. The Indian inhabiting this country when it was discovered followed a people incomparably more advanced in the ways of civilization than he. Great mounds, embankments, and other interesting relics remain as mute testimonials of a greater race.

Three thousand years ago, we are told, when Egypt dominated the world, the "black sand men" with their families hunted and fished and farmed in the regions of the Middle West. By one year these early people will reappear on Chicago lake front, when the gates of A Century of Progress Exposition swing open. They will be a part of the big triumph, telling the story of the Indian culture of North America. "Excavations in central Illinois have brought to light some highly interesting facts on these early men."

In addition to this exhibit, we are told, it is planned to show the life of the Indians of the woodlands and the buffalo hunters of the plains, during in their frill wigwams and tepees. In sharp contrast with these, the administration tells us, will be the massive houses of the Pueblos, the low earth covered hogan of the Navajos, and the villages of the Northwest Coast with their painted carvings and totem poles.

It is planned, also, to reproduce at this fair the "greatest achievement of early man in America," a Maya temple—the famous nunery at Exmal in Yucatan, as it looked in the time of its glory, one thousand years ago. Built by American Indians, a more than five hundred years before Columbus sailed, this temple is said to have been the equal in architectural design to any structure built in the classic age of Greece or Rome."

Many of our Conference folks, next summer, will want to take advantage of the opportunity afforded of visiting Chicago and spending a lifetime in viewing and studying life and customs of our predecessors, these early and interesting settlers of America.

FROM THE CONFERENCE PRESIDENT

The idea of utilizing the summer camp for the development of Christian character and the promotion of loyalty in Christian service has spread very widely in the United States during the last seven years. Of course there are all kinds of camps, but thousands of young people come together for a short period every summer under the influence of trained and consecrated leadership, and while they have the best kind of a time together while having their religious convictions strengthened and their spiritual lives as well as their bodies built up.

This type of work for and with Seventh Day Baptist young people has had a gradual development during the last seven years. A rather graphic picture of what was done along this line last summer may be had by referring to the "Summer Camp Statistics" given in a recent issue of the Sabbath Recorder. It will be seen that ten camps were held, in seven different localities in seven states stretched across the continent from Rhode Island to California, as the radio announcer loves to say it, "from coast to coast." Counting those young people who were in camp for a few days only, and not included in these statistics, there were at least two hundred people in camp last summer under the supervision and direction of twenty-eight leaders of youth.

There is no way of measuring the amount of good that has been accomplished as these young people with their leaders have gathered about camp fires, under trees, on hill tops and mountains, by the seashore and ocean beach, by firelight and under starlight, at morning hour and at bed time, to talk of the deep things of life, as youth can and will under such informal conditions. By working together and playing together, present fellowship is enjoyed and lasting friendships are made.

Just the other day a young woman in southern New Jersey said to me, "When I was in Connecticut recently to attend the ordination service I just had to go on to Rhode Island to see the ... girls, for you know I was with them at Lewis Camp." Sure enough! Better with them at Lewis Camp makes them good friends for life. And how much it will mean for the denomination as the number of these young people who have been strengthened during the last seven years. And even camp experience, although not had in the same year, or in the same camp, affords a common topic when young people get together. How beautiful is a picture how bright it gleams With the emotions, aspirations, dreams. 

Book of Beginnings, Story Without End, Each maid a heroine, and each man a friend! —Longfellow.

A DIVINE BOND, President of the General Conference.

CALL TO THE MINISTRY

CHRISTIAN EXPERIENCE, CALL TO THE MINISTRY, AND RELIGIOUS BELIEFS

(Paper given by Everett T. Harris before the examining committee of the Shiloh Church, five years ago.)

In response to the call of the Waterford Seventh Day Baptist Church to examination with view to the ministry, and to ordination, provided upon examination it appears the time has come for such action, I tender this paper setting forth my Christian experience, call to the ministry, and religious beliefs.

MY CHRISTIAN EXPERIENCE

I was brought up in a Christian home and considered the influence of my father and mother in molding the habits and ideals of my boyhood of primary importance. As I grew up in the church and Sabbath school of the Shiloh Seventh Day Baptist Church with Godly and women influencing me, it was a natural step for me to join the church during the pastorate of Rev. E. H. Sutton. I cannot remember any outstanding moment of conversion, but I made public profession of Christ and my desire to follow him while Mr. Sutton was there. I believe I was twelve years old at that time.

During the years that followed, under the weekly sermons of Pastor Sutton I came to a better knowledge of the obligations resting upon one who professes Christ's name. I remember on several occasions dedicating myself more fully to his service as I sat in the church pew with my parents or with young men of my age. Among the greatest influences for me in my life are the personal contact with members of the Shiloh Church. Among them I would like to mention especially my father, Deacon John Harris, Mr. George Ferguson, who always lived in the home of our pastor, Rev. O. J. Shaw, Dean M. H. Van Horn, and Professor H. O. Burdick.

During my senior year a successful debating contest gave me the conviction that I could talk in public if occasion should come. Soon after this Rev. W. L. Burdick held a series of meetings at the church. On one occasion he set forth the advantages of the ministry in a way that it seemed to be the avenue that I had sought. The pastor came to our home the following Sunday and told us that he had just received a letter from an old acquaintance offering to set aside a room for me to study in and he asked me to accept this offer. It was on this occasion that I decided to enter the ministry. I decided to take it and to serve God in the capacity of a teacher. The thought of the ministry came to me but I did not countenance it. I thought it was too early for me to enter into the ministry. As I have watched the thunder clouds roll up in the west I have been challenged again and again to dedicated my life to the service of this great and mysterious God who can do such wonderful things.

There is no outstanding Christian experience in my life, since I have always believed in Christ and sought to serve him. I have had a growing sense of the privileges and obligations of being a Christian.

CALL TO THE MINISTRY

Soon after I joined the Shiloh Church by baptism and in connection with my dedication of my life to God, I began to think along the line of how I could best serve him. It was understood in the home that my father would give one year in Salem College to any one of his children who wanted to take it. I decided to take it and to serve God in the capacity of a teacher. The thought of the ministry came to me but I did not countenance it. I thought it was too early for me to enter the ministry.

During the years at Salem College I came under the influence of many Christian men who strengthened me in my determination to serve God with my life. Among these were Rev. E. H. Sutton, Dean M. H. Shaw, Dean M. H. Van Horn, and Professor H. O. Burdick.

During my senior year a successful debating contest gave me the conviction that I could talk in public if occasion should come. After this Rev. W. L. Burdick held a series of meetings at the church. On one occasion he set forth the advantages of the ministry in a way that it seemed to be the avenue that I had sought. The pastor came to our home the following Sunday and told us that he had just received a letter from an old acquaintance offering to set aside a room for me to study in and he asked me to accept this offer. It was on this occasion that I decided to enter the ministry. I decided to take it and to serve God in the capacity of a teacher. The thought of the ministry came to me but I did not countenance it. I thought it was too early for me to enter into the ministry. As I have watched the thunder clouds roll up in the west I have been challenged again and again to dedicated my life to the service of this great and mysterious God who can do such wonderful things.

There is no outstanding Christian experience in my life, since I have always believed in Christ and sought to serve him. I have had a growing sense of the privileges and obligations of being a Christian.
sented the need for ministers so strongly that he felt a personal call to go home and settle the matter definitely. I walked the streets and prayed and went home and prayed. Finally it came to me that God would have left me in peace long before if I had settled the right way. So on my knees I settled it by promising God I would be a minister if he so desired and if I could be one. Peace came immediately and along with it a desire to tell somebody. I ran all the way to the railroad station, for I had heard that Mr. Burdick was leaving Salem that night. I told him of my decision just before his train left and he gave me his blessing. I then went to Dean Van Horn’s home and told him my story. He advised me to wait and think it out clearly, but it was sure, he would help me change my course accordingly. My conviction grew stronger as the days went by and he helped me to change my course. During these days of change I want to give much credit to my roommate and friend, Rev. Harley Sutton, who did much to confirm me in my decision.

I have always had a strong desire to help sinful men to find the fuller life in Christ and to relieve in some measure the suffering in the world about me. The inclination to teach has been always strong in me. At the same time I have always had a strong desire to help me change my course accordingly. My conviction grew stronger as the days went by and he helped me to change my course. During these days of change I want to give much credit to my roommate and friend, Rev. Harley Sutton, who did much to confirm me in my decision.

RELIGIOUS BELIEFS

I should like to set forth my religious beliefs under the following headings: The Fatherhood of God; The Divine Sonship of Jesus Christ; The Holy Spirit; The Nature of Man; Salvation Through Christ; The Bible; The Church; Immortality.

1. The Fatherhood of God.

I believe that God is Father of all mankind in the sense that he is Creator and Sustainer of all.

I believe him to be omnipotent so that when he speaks it is done. I believe that God knows all things, even the thoughts and intents of men’s hearts. I believe God has limited his own omnipotence and omniscience by granting men real freedom of choice.

I believe God is never changing in purpose and character—the same yesterday, today, and forever.

I believe God is merciful and good, at the same time I believe he is just. I do not believe justice and goodness to be incompatible, but compatible.

I believe the Spirit of God is present everywhere, that all things are manifestations of his creative Spirit. I believe that his Spirit dwells in the hearts and works from all these manifestations. I believe that God was manifest in Jesus of Nazareth in a unique sense. I believe that God is manifest in all men in some degree, especially those who serve him and give place to his Spirit in their lives.

2. The Divine Sonship of Jesus Christ.

I believe Jesus of Nazareth to be a historical personage, living and working from our Biblical record says of him. I believe him to be the longed for Messiah of the Jews, fulfilling Old Testament prophecy. He was divine in a unique sense, being the “only begotten of the Father.” Still he learned obedience the same as other men; he grew in stature, mind, and spirit as other boys. He had more of the power of God in him than other men because of his uniqueness which lay both in the plan of God and in the life he lived. If he were truly tempted as we are, then he could have at any time turned aside from the path to the cross and thus broken the plan of the Father. The fact that he learned obedience by the things he suffered gives me hope that I may follow in his steps and achieve some measure of his Spirit.

The burden of proof as to the uniqueness and divinity of Christ in my mind does not rest upon his miraculous birth of the Virgin Mary or his performance of miracles, although I would deny that either is historically true or within God’s province. The burden of proof I would rest upon Jesus’ power in my own life and the world of sinful men about me today. It was the life of a time of Athanasius of old, “Jesus whom I know as my Redeemer cannot be less than God.” With this as a first step I would go further and state that I believe that Jesus’ control over laws of this earth of which men do not know by which he performed miracles. I believe that, by his the souls of all men. I believe that he suffered and died the death on the cross because of sin, that he completely triumphed over sin and death, being himself without sin and by his grace freeing others from sin who take him as their personal Savior.

3. The Holy Spirit.

My concept of the Holy Spirit is that it is through the influence in the hearts of men, the living Christ Spirit at work in the world. This manifestation of God is distinct from that of the creative Father or of the Son. This manifestation of God is seen in the shaping of the world of men and affairs today by a Power outside their own. It is the Companion of the soul of which all good men are conscious in their mountain top experiences. It is the Spirit of the group seen where two or three are gathered together in his name. It is the Holy Spirit leading men into truth and righteous living.

I believe God has manifested himself as the Creator and Sustainer, as the Savior Jesus Christ, and as the Holy Spirit immanent in and at work in the world. Every manifestation of God’s self and yet God is greater and more than any of his manifestations. This is my concept of the Trinity.

(To be continued next week)

MISSIONS

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

PRESENT DAY PROBLEMS IN MISSIONS

It is never wise to magnify problems; neither is it wise to ignore them. To magnify them is to put up men of straw, and to ignore them is to live in a fool’s paradise.

A crisis seems always to be on in connection with human institutions. This however does not mean that all times are alike in their intensity and importance. There are minor crises and major crises. The religious, political, and economic situations today baffles all men. Therefore, we would appear that this is a time of a major crisis. The best informed regarding State, Church, and family affairs feel uncertain as to the future.

We may not know whither we are going, but the situation is not without hope. The eternal Father reigns and has promised to guide him to the Father, to Christ, Church, and State if they place themselves where he can direct them. He does not see as man sees and often leads in directions astonishing to us.

For nearly two thousand years Christ and Christian missions have led the way out of the world’s crises. The world’s hope is still in them. Doubtless great changes must come in the missionary program, but the Holy Spirit will lead us if we will let him and the day will be saved.

LETTER FROM DOCTOR PALMBORG

DEAR RECORDER READERS:

It is a long time since I have written anything for our paper, and some inside prompter tells me I better get off a letter by the fast “Empress” going tomorrow. Perhaps some one else has written from Lubbo, I hope so.

We have been back at our usual work now for about half a year. The Japanese, when they left, cheerfully promised the people they would be back in August or September. It did not bring much cheer to the hearts of those who heard, however! We are glad that they did not keep their promise, and the poor, harassed country people have been able to have their crops of wheat, rice, and cotton unmo

busted. The rice crop, which costs the most to produce and brings the least return, has been good this year when they did not keep their promise, and the poor, harassed country people have been able to have their crops of wheat, rice, and cotton unmo

busted.

Rice must be planted once in three years, they say, in order to make the ground rich enough for two successive crops. In this time, therefore, those who know a great deal about rotation of crops. But this may not be of so much interest to you as it is to me.

I have lost several of my best workers through the break up of the work due to the Japanese invasion. They went to Shanghai as refugees and through friends there they were able to take on about the same work in cotton factories, etc., as clerks or supervisors of the ordinary workers. It was natural that they should do so, and we cannot blame them. So I have taken on about a dozen others, who have long been on the waiting list and are having to learn the work. Some of the older girls have also married and gone to live in Shanghai; some have had changes in their families which necessitated their leaving.

But no matter how many on the waiting list are taken on as workers, that list grows even larger as new names are added, and it
Doctor Crandall worked harder yet, and I wondered how she stood it; but as I say, she regarded it as a privilege. The weather, of course, was very hot. After Doctor Davis had come to us in October, Doctor Crandall and I planned a trip to Hangchow over the new road, along the seashore and over hills at the farther end; so as soon as he had returned to us he arranged our bearings, we with Miriam Shaw and Mrs. West made the trip, being away from Liliu three days. The car was small and as nice as it sounded, for the water was very muddy, and the tire was away out, exposing the level mud flats for a long distance. However, there were hilly islands in the distance and we saw something of the process of salt making in that region. The road was not so good at this time of year, but after we got into Chekiang it was better, as it was an older road there, and as we got amongst the hills it was nothing but one sharp curve after another but Doctor Crandall is a good driver, so we did not go tumbling off the dyke, as some have done. It is being straightened in many places. The most enjoyable part of the trip was the wild cherry and dog-rose trees along the road. Such a riot of pink, red, copper, yellow, and green! I have never seen another China. We evidently went at exactly the right time. We took another half day off to visit the chrysanthemum show given by a small industrial school, some thirty miles perhaps from Shanghai. That was well worth while. It seems as if the boys must do nothing but raise chrysanthemums, and they do it to perfection. We were told there were over ten thousand plants, all beautiful, and over one hundred varieties. It would take a long letter to describe them. Such wonderful colors, and bushes and trees of them you might say. Some were smaller and taller than we were. Some were hanging in regular cascades. The student ushers took a great deal of pride in it, and had a right to do so. Some wonderful results had been produced by grafting. I felt as if I would like to go into the chrysanthemums business.

Now we think of the depletion of our ranks and wonder what we will do. I, for one, had to read aloud and mispronounce outside of my normal blessings to be grateful for. But God knows, and he knows how to help. I am glad for that.

I also forgot an important message to my friends who read this. I am sending no Christmas presents this year. Neither am I sending any Christmas cards or special greetings, or Christmas of lack of time and strain on my eyes—so please let me wish you one and all, a blessed Christmas.

Liliu, Kauai
Rosa PALMBOG
China

CORRESPONDENCE

MY DEAR BROTHER VAN HORN:—Our work with you is at hand and we look for some new blessings and gifts from above! And here they are. For some five Sabbaths already we have started our own separate Sabbath meetings, from fifty to sixty being in attendance. Over fifty have already notified the Seventh Day Adventist churches here that they desire to have their names taken off their church books, and this week the nominating committee will meet and by December 24 we expect to have the organization of the first Seventh Day Baptist church in Germany as the Christmas gift from above, starting out with over fifty good members. Every Sunday night I speak also, and in these meetings the attendance is steadily growing. Rev. H. Hennig, one of the Seventh Day Adventist ministers, is with me, and if his health holds out, he will prove a good soul winner, as his former meetings in Hamburg always brought the best harvest. There is also a company of six members about twenty-five miles from here whom we have visited several times, and they (also Seventh Day Adventists) have decided to unite with us here. Some also from the outside desire baptism and will unite with us.

But my work is not simply restricted to Hamburg; in fact we gain about as many by sending out our literature and by letters in various languages as we do at the meetings in the church. They have also at all times been more than disposed to visit us and I wish I could travel as you do at the present time, and I can assure you that America is well known as a soul winner in Germany. The gathering of us missionaries makes us sad as

the Sabbath Recorder
WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

WORSHIP PROGRAM FOR JANUARY

HAPPINESS

Hymn—In the Service of the King.
Read Acts 20: 32-35.
Bread
Hymn—Somebody Did a Golden Deed.

Most of us are in search of happiness, even though we may not realize it; and we are in the habit of wishing a "Happy New Year" for our friends.

Just what does it take to make us happy? Suppose each of us should ask herself that question.

We consider the new year as a new chance, and yet we have a new chance every day and every hour.

True happiness is found in serving to serve Christ we must serve others. The better we serve Christ, the more we serve our friends.

"To recall the right and leave the old with a burst of song, though we may not realize it; and we are in the same, for when the Sabbath was at one Sabbath evening, at the time our folk are usually in prayer meeting, and at eleven o'clock on Sabbath morning. To this latter service came Alonzo Conyers, formerly of Shiloh, N. J., and Orel Van Horn, a lifelong friend.

Mr. Conyers is a successful lawyer of Fort Myers and is recently associated with the Southern Baptist Church. He is spiritually minded and a man who is true to his convictions. For some time he has been dissatisfied with Sunday as the Sabbath, being a thoughtful student of the Bible. Conversation with his pastor and other ministers and leaders had not helped to settle his mind on the question. At Baptist headquarters at Nashville, Tenn., put him in touch with the American Sabbath Tract Society. Correspondence with the secretary began and Mr. Conyers was furnished with our literature. Subsequent investigation convinced him of the validity of Sabbath claims. The last Sabbath of September was the first of his and his daughter's observance of this holy day. A great joy and peace have been his in its observance. Madge, a thoughtful junior high school girl, is happy in making the change with her father. They made honorable request to have their names taken from the books of the local Baptist Church, which was respectfully granted. Our friends will join one of our northern churches, soon. It was a real joy to a Sabbath gospel worker to be with them and to understand Mr. Conyers' mother, whose home is near Atlanta, Ga., is spending some time with him. She is a gracious, lovely Southern lady, deeply religious but not much in sympathy with his change in Sabbath views and practices. He tells them they are both pioneers — she having preserved Presbyterianism to the Baptist faith; he, going a step farther. Mr. Conyers serves overseas as a captain of an artillery battery and came home a lieutenant-colonel. Perhaps these are rather intimate touches to be put in our observations, but the secretary desires our people to know something of this fine family. Mr. Conyers looks forward somewhat hopefully to visiting the Chicago Exposition next summer. He has been cordially invited and urged to make his visit coincide with Conference time and to attend its sessions at Milton. With keenest regard and concern were said and this beautiful spot left behind. May the grace of our Lord Jesus Christ remain and abide with these dear, new friends.

At the Spring

"And the angel of the Lord spake unto Philip, saying, Arise and go toward the south unto the way that goeth down from Jerusalem unto Gaza,... And he arose and went: and, behold, a man of Ethiopia, an officer belonging to the eunuch of the queen of the Ethiopians,... had come to Jerusalem for worship, was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him and heard him read the prophet Esaias, and said, Ununderstandest thou what thou readest? And he said,... of whom spakest the prophet this?... Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus... they came unto a certain water. Then Philip said, If thou believest with all thine heart, thou mayest..." And he answered and said, I believe that Jesus Christ is the Son of God... and they went down both into the water... and he baptized him. In the small congregation at Fort Myers sat a stranger, reared in a Seventh Day Baptist church, but for many years among Sunday schools in his home. He has lived his Christian life among folks other than his own faith and has been looked upon among them as a leader. He had never been baptized. Down his cheeks tears coursed their way as the preacher spoke of the Christian way and of the place of the Sabbath in it. Later, conversation revealed the burden of the man's heart and his desire for baptism. On the following day, a few hours' stop was made at Bonita Springs and this Christian, believing that there were the waters of Beautiful Springs and buried in baptism and made happy in the new experience. Brother Dickensen will seek membership in the battalion of the American Baptist Church. "But Philip was found at Azotus."
fruit and people are all delightful—that is, judging from a limited experience and contact. Wherever we are we should be boosters for things that are right and good. We ought to be as enthusiastic over our religion too, as over our sports or our business. People who are loyal to the Sabbath and boosters for it in our denominational program will help to build that little island of light which can raise up the foundations of many generations, and be called the repairer of the breach, the restorer of paths to dwell in. There are those, we believe, whom this Scripture describes.

The opportunity of visiting and calling upon scattered Seventh Day Baptists was much appreciated by Mr. Myers of Brother Orel Van Horn from South Bay on Lake Okeechobee. For many years a resident of this part of Florida, Mr. Van Horn was practically ruined by the terrible storm that swept the waters out of the lake and inundated the whole Everglade region. The people transportation furnished by this friend made a visit to Mayo Farms and also to the Ayers’ home at Coconut Grove. At Stuart a night and part of a day were spent among young people at the May Grove Baptist Church. The young people at meetings in various sections, such as the weekly, semi-annual, and quarterly meetings.

The paper which is concluded in this issue and several which will be found on this page in the near future were given by young people at one of the three-day meetings of the New Jersey, New York City, and Berlin churches convened at Shiloh, N. J., recently. The service was built around the theme of the Cross of Christ. The papers were on the theme, "The All-pervading Power of the Cross." We are glad to be able to share these with the readers of this page.

THE WORLD-CONQUERING POWER OF CHRIST

BY A. FRANCES WELLS

(Concluded)

One other external danger remained, the sudden and overwhelming growth of Mohammedanism, but the power of this rival religion was checked in Europe by a decisive victory of a Christian army.

During the Middle Ages the Church dominated the life of the people. It was the one mighty witness for light in an age of darkness, for order in a time of lawlessness, and for personal holiness in a period of corruption. Under the influence of Catholicism, learning was preserved in the monasteries and the idea of chivalry developed uniting the Christian virtues of humility and tenderness with the natural graces of courtesy and strength.

The new interaction of the Cross and the Sword developed. The Church through her ambition for political dominance became corrupt, and popes warred with kings. A long struggle with the Reformation for its climax followed, but in the end, the Christian truth was again victorious.

We might follow the history of Christianity through the centuries since the Reformation and see the successive triumphs it has won in this world as well as in others. The power of the Cross has made brighter and clearer the whole atmosphere of life for nations as well as for individuals, and it advances as man’s vices decline. Cruelty and selfishness have gradually been replaced by humanity and self-sacrifice. Jesus’ religion of love has been the inspiration of our charities and the center of all great social movements, the abolition of slavery, and the extension of political equality. Christianity has ennobled manhood, glorified womanhood, and lifted the status of childhood and youth. The ideal of the Christian family, an ideal lovelier and happier than any which has been achieved in our own land. The conviction of Christianity has spread, we can see evidences of its uplifting and transforming power.

It has been said that the mainspring of human progress has been for ninety centuries the Cross. Our religious history shows that the church has moved forward. It is not natural and orderly that everything should be revealed at once. The Cross and the Sword have not been the only willing agents of Christianity’s progress. Their work is not done with. The world is still unconverted and when crime, poverty, and interdependence are wide—spread, what is man to do?

Surely the power of the cross to conquer the world is manifest by Christianity’s victories of the past and present. What of the future? The conquest is far from finished even in our time when two thirds of the world’s population are still unconverted and when crime, poverty, and interdependence are widespread. The conviction of Christianity’s ultimate triumph never failed the martyrs of old nor ceased to inspire missions as yet. All ages and all ages to come shall seek to live according to Christ’s example. We have Christ’s promise that the day will come when every knee shall bow and the whole world be lifted up to a place beside our Savior and King. May we do our part to make that ideal come true.

THE SEMI-ANNUAL MEETING OF THE MICHIGAN-OHIO CHURCHES

The semi-annual meeting of the Michigan-Ohio Seventh Day Baptist churches met with the following churches represented: they were Battle Creek, Mich., and Jackson, Dr. A. J. C. Bond of Plainfield, N. J., was an invited guest. Notwithstanding the limited numbers in attendance the program was very interesting and helpful.

The meeting was called to order Friday evening, October 7 and 9, 1932. There were those present: they were Battle Creek, Mich., and Jackson, Dr. A. J. C. Bond of Plainfield, N. J., was an invited guest. Notwithstanding the limited numbers in attendance the program was very interesting and helpful.

The meeting was called to order Friday evening, October 7 and 9, 1932. There were those present: they were Battle Creek, Mich., and Jackson, Dr. A. J. C. Bond of Plainfield, N. J., was an invited guest. Notwithstanding the limited numbers in attendance the program was very interesting and helpful.

The meeting was called to order Friday evening, October 7 and 9, 1932. There were those present: they were Battle Creek, Mich., and Jackson, Dr. A. J. C. Bond of Plainfield, N. J., was an invited guest. Notwithstanding the limited numbers in attendance the program was very interesting and helpful.

The meeting was called to order Friday evening, October 7 and 9, 1932. There were those present: they were Battle Creek, Mich., and Jackson, Dr. A. J. C. Bond of Plainfield, N. J., was an invited guest. Notwithstanding the limited numbers in attendance the program was very interesting and helpful.

The meeting was called to order Friday evening, October 7 and 9, 1932. There were those present: they were Battle Creek, Mich., and Jackson, Dr. A. J. C. Bond of Plainfield, N. J., was an invited guest. Notwithstanding the limited numbers in attendance the program was very interesting and helpful.
testimony meeting was in the hands of the pastor of the Jackson Center Church, Rev. Verney A. Wilson, and the evening service was concluded.

Sabbath morning at ten o'clock Superintendent J. L. Lawhead called Sabbath school to order, and the following topics were discussed: Joseph's Attitude Toward His Brothers; Battle Creek; Jesus and the Nazareth Home, by Dr. A. J. C. Bond of Plainfield; Jesus and a Bethesda Home, Pastor Wilson of Jackson Center. After Sabbath school the congregation listened to a very helpful message delivered by Doctor Bond; his subject was, "Side-stepping Responsibilities."

In the afternoon the young people with quite a number of the older ones enjoyed a Teen-Age Conference conducted by Dr. A. J. C. Bond, which will be reported elsewhere.

At seven-thirty, evening after the Sabbath, a vesper service was conducted by the chorister, and devotionals were led by Mr. Paul Crandall of Battle Creek. The service was then given into the hands of Doctor Bond who brought a very stirring message. As president of the General Conference he emphasized the denominational needs and the importance of raising the budget. We wish that it were possible for him to deliver this message in every Seventh Day Baptist church.

Sunday morning a fellowship breakfast was served with Miss Pauline Groves in charge. Several students and a few members of special music were rendered by the Battle Creek and Jackson Center young ladies' quartets. All seemed to have an enjoyable time.

Devotionals were led Sunday afternoon by Mr. Paul Crandall, followed by a business meeting. In the business session it was decided that the next semi-annual meeting would be held at the Center Church, White Cloud, Mich., subject to the call of that church. Immediately following this session we gave an address, stressing a Progressive Life.

The closing service was held Sunday evening and was opened by a vesper service followed by the singing of "America." The final message delivered by Doctor Bond was another helpful and encouraging one; his subject was "Going All the Way." -- REPORTER.

THE SABBATH RECORDER

THE SABBATH RECORDER

I do not remember just where their journey ended but I believe it was in Nebraska; or was it in Colorado? Be that as it may, these brave and courageous people made homes in the new country and started several settlements which afterward became towns. Perhaps they are now called North Loup, Norwood, or Bostick. At least some of these places began as the result of just such treks as Joe, Tom, and Sarah made.

Perhaps we juniors cannot make such treks as these children did years ago, but we can make some a little different this coming year! We might put a wagon in the trek which the Young People's Board is starting. Any Junior society that sends $10 to the denominational treasurer through your church treasurer before July, 1933, puts one covered wagon in the trek.

Now the settlement which is to be made is quite different from the one Joe, Tom, and Sarah made. And yet, is it so different? If we send our ten dollars to the denominational treasurer, our Missionary society will have more money to keep our missionaries on the field and more lives will be brought to Christ and there will be more Christian homes. Would that not be a good settlement to make this year?

How many Junior societies are sending a friendship foalito the children of China this year? Let us look ahead and then "Let's go!"

OUR LETTER EXCHANGE

Dear Mrs. Greene:

It is a long time now since I have written any letter to you for the RECORDER. I feel proud when I read some of the letters in the last RECORDER.

I am having a fine time at school. We had a fine exam last month. We had a lovely breaking up at school for our midsummer vacation. The teacher gave out prizes for different subjects. I got a prize for the New Testament and I spent the four weeks' vacation and the four weeks' vacation and the four weeks' vacation and the four weeks' vacation and I spent the four in the country with my mother. Nearly every evening after I come home from school the Hargis boys and I play either a game of baseball or a game of football.

Since Mrs. Hargis has come here she has organized a Christian Endeavor society which is held every Sabbath, and we are having some fine times. We had a little evening party two weeks ago which was held for the Christian Endeavor Society. We had some little invitation cards for the party. We had a number of games and other things. Mrs. Hargis is planning to have a sacred social for Christmas.

I think I must close now.

Your friend,

[Signature]

12 Water St., LLOYD JONAS.
Brown's Town, Kingston

Dear Lloyd:

I was very, very glad to hear from you once more; it has indeed been a long time since I have received a letter from you, and all the children as well as myself are always interested in a message from far off Jamaica. Your letter was included in a kind letter from Mrs. Coon who is fond and proud of you. Through your kind letters and the things you have told me, I have begun to feel quite well acquainted with you, my earnest little Jamaica correspondent. I hope you will not wait so long before writing next time.

I am always pleased to know that my Recorder boys and girls are enjoying their school work, for I think that means that they are doing their part towards making school a happy place. When I hear children say, "I do not like school," I cannot help but feel that they are quite a bit to blame for that dislike. Isn't it so?

I think it is fine that you have a Christian Endeavor to attend, and I do not wonder you enjoy going to both its work and pleasure meetings. I still enjoy Christian Endeavor meetings even though my hair is gray. You must write and tell me about the Christmas social, for I am interested to hear.

Your friend,

[Signature]

MIZPAH S. GREENE.

BRIGHT SAYINGS OF CHILDREN

Ann Stillman, who is three, had been much impressed by the course in nutrition which her mother took through the Parent-Teacher Association. When the editor of the Recorder visited in her Texas home last month, Ann leaned across the breakfast table and said to him: "Eat my oatmeal and milk, and you will get big and have lots of hair."
I. THE SABBATH REOORDER

Little Fred awoke Christmas eve, and what he was surprised to find his daddy filling his Christmas stocking. He quickly shut his eyes very tight and whispered:

"Never mind, Daddy! Probably in the morning I'll think I dreamt it."

Five year old Mary was skipping quietly downstairs the night before Christmas when suddenly the loud voice called to strike. "Oh dear!" she sighed, "What makes you such an old tattle tale?"

YEARLY MEETING AT SHILOH

Another yearly meeting of the New Jersey, New York City, and Berlin, N.Y., churches has come to its close. We are told that the New Jersey churches have come together annually for nearly two centuries, the oldest yearly gathering of churches in our denomination. There must have been some reason for this to continue so long. We find that reason in the spiritual benefit which individuals and churches have derived from these meetings. In those years held in the Shiloh Church from Sabbath eve to Sunday afternoon have been a time of spiritual refreshing to the pastor, and desire to paint in their lives a picture of Jesus.

The Sabbath morning service was conducted in the usual way except that all five of the ministers were on the platform and took part in the service. The choir of the Shiloh Church sang a Thanksgiving anthem, "Let Us Give Thanks." There was a large appreciative audience as he preached on the text, "And when he came to himself. He pointed out by illustrations the necessity for one to find himself. Many of us as Christians need to find ourselves, new selves, just like the prodigal.

The Sunday morning service was given over to matters of denominational interest with Doctor Bond bringing a message and conducting a discussion after L. H. North had spoken on the finances of the denomination. The discussion centered mostly around our mission work in China. Several individuals expressed the wonder that Rev. E. M. Davis might be retained on the field.

During the afternoon service a children's Sabbath school hour was held in the session room under the direction of Mrs. L. M. Maltby, the superintendent of the primary department of the Church.

At six o'clock about seventy people gathered in the church dining room for a young people's banquet prepared by the Ladies' Benevolent Society. Every effort was made to provide a good hot dinner on such a cold Sabbath morning and rather extreme cold that evening and Sunday.

Sabbath eve, after a welcome by the pastor, a praise service was led by Rev. James L. Skaggs. A male chorus, composed of about twenty-five members of the churches of the west district of this county, under the leadership of Mrs. Luther S. Davis, sang three numbers. Neal D. Mills preached the opening sermon. It was a very well spoken and thoughtfully composed of portraits of Jesus. When he walked in Judea and Galilee people did not have the correct picture of him. In seeking to know Jesus one does not find the picture in the business world; he may not find it in the Bible. There he finds all the colors and materials, but he may not grasp the picture. Each one of us professing to be a Christian is painting a picture of Christ. Is that what you are trying to do? Is that what you are trying to do?

The Sabbath morning service was conducted in the usual way except that all five of the ministers were on the platform and took part in the service. The choir of the Shiloh Church sang a Thanksgiving anthem, "Let Us Give Thanks." There was a large appreciative audience as he preached on the text, "And when he came to himself. He pointed out by illustrations the necessity for one to find himself. Many of us as Christians need to find ourselves, new selves, just like the prodigal.

The afternoon of the Sabbath was given over to matters of denominational interest with Doctor Bond bringing a message and conducting a discussion after L. H. North had spoken on the finances of the denomination. The discussion centered mostly around our mission work in China. Several individuals expressed the wonder that Rev. E. M. Davis might be retained on the field.

During the afternoon service a children's Sabbath school hour was held in the session room under the direction of Mrs. L. M. Maltby, the superintendent of the primary department of the Church.

At six o'clock about seventy people gathered in the church dining room for a young people's banquet prepared by the Ladies' Benevolent Society. Every effort was made to provide a good hot dinner on such a cold Sabbath morning and rather extreme cold that evening and Sunday.

Sabbath eve, after a welcome by the pastor, a praise service was led by Rev. James L. Skaggs. A male chorus, composed of about twenty-five members of the churches of the west district of this county, under the leadership of Mrs. Luther S. Davis, sang three numbers. Neal D. Mills preached the opening sermon. It was a very well spoken and thoughtfully composed of portraits of Jesus. When he walked in Judea and Galilee people did not have the correct picture of him. In seeking to know Jesus one does not find the picture in the business world; he may not find it in the Bible. There he finds all the colors and materials, but he may not grasp the picture. Each one of us professing to be a Christian is painting a picture of Christ. Is that what you are trying to do? Is that what you are trying to do?
3. If Jesus gains pre-eminence in all things he will have the highest moral, intellectual, and spiritual standards, of loose social practices, of world unrest and suspicion, and diminished missionary giving on the part of the Church! Surely all the things the Church has stood for through the centuries, the principles of our Christian faith, are the things that are most needed today in the Christian ministry! Woe unto the Church! Woe unto civilization if we let them slip!

That Jesus should have the pre-eminence in all things is becoming, to thinking people, clearer as the years go by. More and more men are coming to see the utter hopelessness of depending upon other sources for help. A convention of rabbis, one whose system of religion will not permit him to accept Jesus, except as a great historic character, said not long ago, "There is no way out of the trouble in which the world is now, until the teachings of Jesus of Nazareth become dominant in national and social life."

Our ambassadors and diplomats, as it seems to me, are coming to realize the need of speaking the word of Jesus in international relationships. And only as they apply the teachings that Jesus laid down, can we have any hope of adjustment and solution of these problems of world life. Only then will swords be beaten into plowshares, and spears into pruning hooks, and battleships be scrapped, and navies be disbanded.

4. If Jesus gains pre-eminence in all things, theological discussion and obscure metaphysical reasoning will give way to the clear and illuminative method of preaching that Jesus adopted. There is nothing in all literature to compare with the character of his teaching. This is shown in its results. That he should have taken twelve men from the common walks of life, with no previous schooling, won the world, and within three years have so trained them and impressed upon them his own personality that they went out into the world with an influence that transformed the people and went beyond and were not very good, and the world's people are not very bad, and so the world's people are content in the belief that they are just as well outside the Church as within.

At a great church convention not long ago, this fell into my hands: "Who among us will doubt the need of an awakening, a spiritual

revival that will arouse the Church to fulfill her mission, which is the highest moral, intellectual, and spiritual standards, of loose social practices, of world unrest and suspicion, and diminished missionary giving on the part of the Church? Surely all the things the Church has stood for through the centuries, the principles of our Christian faith, are the things that are most needed today in the Christian ministry! Woe unto the Church! Woe unto civilization if we let them slip!"

That Jesus should have the pre-eminence in all things is becoming, to thinking people, clearer as the years go by. More and more men are coming to see the utter hopelessness of depending upon other sources for help. A convention of rabbis, one whose system of religion will not permit him to accept Jesus, except as a great historic character, said not long ago, "There is no way out of the trouble in which the world is now, until the teachings of Jesus of Nazareth become dominant in national and social life."

Our ambassadors and diplomats, as it seems to me, are coming to realize the need of speaking the word of Jesus in international relationships. And only as they apply the teachings that Jesus laid down, can we have any hope of adjustment and solution of these problems of world life. Only then will swords be beaten into plowshares, and spears into pruning hooks, and battleships be scrapped, and navies be disbanded.

4. If Jesus gains pre-eminence in all things, theological discussion and obscure metaphysical reasoning will give way to the clear and illuminative method of preaching that Jesus adopted. There is nothing in all literature to compare with the character of his teaching. This is shown in its results. That he should have taken twelve men from the common walks of life, with no previous schooling, won the world, and within three years have so trained them and impressed upon them his own personality that they went out into the world with an influence that transformed the people and went beyond and were not very good, and the world's people are not very bad, and so the world's people are content in the belief that they are just as well outside the Church as within.

At a great church convention not long ago, this fell into my hands: "Who among us will doubt the need of an awakening, a spiritual
laughter in their presentation of a pirate play. To close the evening, refreshments of candy mints and fresh roasted peanuts were served, after which the group gathered in a circle and sang the first verse of "Have Thine Own Way, Lord," and was led in prayer by Mr. Charles Fisher of Janesville, closing with the Christian Endeavor benediction.

The Lady has held very interesting and profitable meetings. The programs have included a Mother's Day program; Mrs. E. D. Van Horn spoke; Mrs. George Thorsgate spoke on China; Professor Anderson gave a talk on Rome; talks were given by Rev. D. Burdett Coon and also Mrs. Coon on Jamaica; by Mrs. Gertrude Richardson of London.

The society was glad to accept an invitation from Circle 3 of the Milton Church to be their guests, at which meeting interesting reports of Conference were given by ladies of both societies.

The annual supper and bazaar were held with good attendance and a profit of about fifty dollars.

Mrs. J. F. Randolph was chairman of a committee which attended to having a well paid at the opening of the bazaar.

The ladies have also been busy making a quilt top and sewing and repairing garments to send to needy ones.—Pastor’s Assistant.

Berea, W. Va.

Our church group has been helpfully augmented by the addition to it of the family of Mrs. Crabbe from Athens, Ala.

The Junior endeavorers gave a Christmas tree program on the night after Sabbath, December 30, attending the Na
denominational Music Teachers Association.

The Junior endeavorers gave a Christmas tree program on the night after Sabbath, December 30, attending the National Music Teachers Conference.

The Junior endeavorers gave a Christmas tree program on the night after Sabbath, December 30, attending the National Music Teachers Conference.

Our church group has been helpfully augmented by the addition to it of the family of Mrs. Crabbe from Athens, Ala.

The Junior endeavorers gave a Christmas tree program on the night after Sabbath, December 30, attending the National Music Teachers Conference.
the Federal Council of Churches of Christ in America and in the World Faith and Order Movement. The world must be won to Christ, converted to God's will before we can expect it to appreciate the value of the holy Sabbath for man.

But we are distinguished from other large evangelical denominations because we believe in personal and public prayer. For we believe it to be our duty to praying on every Sabbath morning, no matter what our occupation may be, in order that we may be more effectively as we have in the past, should not our American Sabbath Tract Society be asked to take the initiative in calling for representatives from all other agencies for promoting the Sabbath, whether Jews, Adventists, members of the Church of God, or of any other denominational or interdenominational Sabbath organization? Thus some united campaign might be worked out whereby our combined efforts would produce more effective results. We need not agree with Adventists, Jews, or any of the others in all their beliefs, but we could unite our efforts in this one great common cause, as we strive to restore to the Church of Christ the Sabbath, ordained by God for man's welfare.

OBITUARY

Oklahoma Notice of 30 Lines will be Published in this issue for the sum of $3.00 per Line. Average 5 weeks to the issue.

MAXSON—Mildred Elizabeth Maxson was born on January 20, 1849, and died July 20, 1916, at the Little Genesee church, Little Genesee, N. Y., September 27, 1932, as a result of being struck by a hit-and-run auto. In 1932, she graduated from Bolivar High School. She was baptized by Rev. A. L. Davis and united with the Little Genesee Seventh Day Baptist Church in 1929. She was a member of the Christian Endeavor and also the Little Genesee Grange. Mrs. Maxson was survived by her mother, Mrs. Carrie Maxson, Little Genesee, N. Y., and one sister, Mrs. Tresa Burrows, and a nephew and niece, Howard and Nedra. Pastor Harry Sutton conducted the services at the Little Genesee church.

RANDOLPH—At her home in Salem, W. Va., November 23, 1932, Mrs. Samuel F. Randolph in the ninety-first year of her age. Rachel was born October 1, 1841, at Quiet Dell, Harrison County, W. Va. She was the daughter of Simeon and Cassandra Bond. Simeon was the son of Reuben Bond and Cassandra the daughter of Lewis Bond.

In 1866, Rachel Bond married Samuel F. Randolph of Salem, who died twenty-five years ago. He was the son of Jonathan F. and Cassandra the daughter of Heward and Nedra. Mrs. Randolph was a very devoted mother, and was both a devoted and tireless worker through all her days. She is survived by one brother, Cassie, who for many years has devoted herself unselfishly and without reserve to the care of her mother. Mrs. Randolph, who was a devoted mother to all and ever bashful in the face of weakness and suffering, with Christian fortitude.
ALFRED UNIVERSITY
ALFRED, N. Y.
A modern, well equipped, Class A, standard college, with technical schools. Buildings, equipment and endowments valued at over a million dollars.
Courses offered in Liberal Arts, Sciences, Ceramic Engineering, Applied Art, Agriculture, Rural Teacher Training, Music and Summer Schools. These include Pre-medical, Pre-dental and Pre-law courses.
Faculty of highly trained specialists, representing the principal American Colleges. Combines high class cultural with technical and vocational training. Social and moral influences good. Expenses moderate.
Tuition free in Ceramic Engineering, Applied Art, Agriculture and Rural Teacher Training.
For catalog and other information address the Registrar, Alfred, N. Y.

MILTON COLLEGE
MILTON, WIS.
Founded in 1844
A COLLEGE FOR MEN AND WOMEN
Courses leading to the degrees of Bachelor of Arts and Bachelor of Philosophy and to a certificate in specialization.
Milton College endeavors to maintain the quality and ideals of the American Christian college. Its volunteer Christian organizations are alert and largely influence the campus life. The faculty of twenty men and women are thoroughly trained teachers.
The School of Music provides excellent courses in theoretical music, and affords opportunities for individual study in organ, piano, violin, and voice. Glee Club and Chorus singing are special features.
For fuller information address
JAY W. CROFOOT O. T. BABCOCK
President Registrar
SALEM COLLEGE
SALEM, W. VA.
Good Character makes a difference. Salem College develops it.
High Scholarship wins in a world of competition. Salem College excels it.
Individual Responsibility makes the difference in your success. Salem College provides it.
Bachelor of Arts and Bachelor of Science Degree Courses.
Standard Normal & Music Diploma Courses.
Business Administration, Commercial Teachers' Education Courses.
Expenses are moderate at Salem College.
For catalog, address
S. ORESTES BOND, President

SEMINARY

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

EDUCATION SOCIETY

SEVENTH DAY BAPTIST EDUCATION SOCIETY, ALFRED, NEW YORK
Giants and bequests solicited for Salem and Milton Colleges, Alfred University, and the Department of Theology and Religious Education at Alfred University.

PUBLICATIONS

THE SABBATH AND SEVENTH DAY BAPTISTS—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form.
A COURSE IN CHURCH MEMBERSHIP FOR JUNIOR BOYS AND GIRLS—By Rev. Wm. M. Simpson. Including fifteen Perry pictures. Fifty cents each.
FIRST DAY OF THE WEEK IN THE NEW TESTAMENT—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression “First day of the week.” Sixteen pages, fine paper, embossed cover.
THE SABBATH IN THE BIBLE—All Biblical references to the Sabbath, with titles and comments.
SEVENTH DAY BAPTIST CALENDAR AND DIRECTORY—Twenty-five cents each.
A SABBATH CATECHISM FOR BOYS AND GIRLS OF JUNIOR AGE.
MAKING THE ANNUAL CANVAS.
SABBATH LITERATURE—Sample copies of tracts on various phases of the Sabbath question will be sent on request with enclosure of five cents in stamps for postage, to any address.
HELPING HAND IN BIBLE SCHOOL WORK. A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 60 cents per year in advance.
S. D. B. GRADE LESSONS: Junior Four-Year Series, per quarter 15c; Intermediate Three-Year Series, per quarter 15c.
BIBLE STORIES ON THE SABBATH QUESTION—By Dean Arthur E. Main, D. D., of Alfred University. Third edition, revised, cloth, $1.00 postpaid.
AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

The Sabbath Recorder

Vol. 114 JANUARY 9, 1933 No 2

A HUNGRY MAN IS AT MY DOOR

A hungry man is at my door, What shall I do? My fire is warm, my loaf is sweet, And I have you, Sufficient for my needs . . . but oh, The wind is cold, A hungry man is at my door And he is cold. He cannot rest beside my fire Unless I share Its warmth with him, and find a cloak That he can wear. This done—and he upon his way Along the street I find a warmer fire—my loaf Grows doubly sweet.
GRACE NOLL CROWELL
In The "Christian Advocate."

Contents

Editorial.—Father’s World. — "America, the Beautiful." — "A New Age of Faith" ........................................ 26-28
President’s Christmas Letter—President ........................................ 28
A Declaration and Call to Action ........................................................................ 39
Missions—W. W. “From Unter den Linden, N. Y.” — The New Year’s Greetings from the Mill Yard Church. — Latin America—A Continent Without Religion ........................................ 30
Call to the Ministry ........................................................................ 31
Women’s Work and Minutes of Woman’s Board ........................................ 32
Observations ........................................................................ 35
Young People’s Work.—Meeting of the Young People’s Board ........................................ 36
First Volume Seventh Day Baptist Church ........................................................................ 37
Children’s Page—A Shepherd Boy Whose Name Was John—Our Letter Exchange 7-8-41
Our Poems—How Change, Conditions? ........................................ 43
Denominational "Hook-Up" ........................................................................ 48
Religious Education.—Director’s Quarterly Report—Report of Vacation Religious Day Schools for 1932 ........................................ 45
Marriages ........................................................................ 46
Obituaries ........................................................................ 47

Sabbath School Lesson for January 21, 1933 47