The Sabbath Recorder

JANUARY 30, 1933

No. 5

Our Prayer

Our Father in Heaven: Hallowed thy Name would be in all our hearts, were we to give thee first place in all our lives. We acknowledge thy love so great toward us that we can never praise thee as we ought on earth. We are thy receivers of thy grace moment we live. Like the sands of the sea the blessings surround us.

Grant that we may manifest our appreciation of these tokens through a helpful response to the needs of men in sorrow, suffering, and desperation about us on every hand. They teach us to help with cheerful smile, encourage with sympathetic word, and lift with friendly hand. For his sake, who said—"Inasmuch as you have done it unto one of the least of these, you have done it unto me." Amen.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL MEMORIAL FUND

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Secretary—Eli F. Babcock, R. I.
Treasurer—A. F. Randolph, 240 West Front Street, Plainfield, N. J.

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THE SEVENTH DAY BAPTIST GENERAL DIRECTORY

Next session will be held with the Seventh Day Baptist Church Administration in St. Louis, Mo., June 27 to July 4, 1933.

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**The Sabbath Recorder**

*Established in 1844*

**A SEVENTH DAY BAPTIST WEEKLY**

Published by the American Sabbath Tract Society, Plainfield, N. J.

**Vol. 114, No. 5**

**Whole No. 4,586**

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**THEODORE L. GARDINER, D. D.,**

*Editor Emeritus*

**HERBERT C. VAN HORN, D. D., Editor**

**L. H. NORTH, Business Manager**

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

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**Tomorrows Friendliness** Said "the wise man" (Proverbs 4:11) "A man that hath friends must show himself friendly, and there is a friend that sticketh closer than a brother." This world is no place for recluse and our many methods of communication make the way open for real friendship. Who of the radio fans but feels the friendlier towards his fellows after the Seth Parker hour with its homely atmosphere? One of the most valuable by-products of last year's depression is the spirit of friendliness seen openly manifested on the streets and in the willing sharing--among rich and poor.

Nothing is truer than the sentiment expressed that if one is to have friends he must be himself friendly. A sympathetic attitude toward others, the appreciation of their joys and distresses, together with a cheerful carrying of one's own heavy burdens, insures friends amid all circumstances of life, especially if a man's friendliness has at its foundation an abiding and real faith in the "friend that sticketh closer than a brother." Such a trust gives one assurance and carries him forward hopefully in trying circumstances and among people whose courage falters because they are not of this earth and truly feel quite the joy and strength of the Christian life come when we follow Christ, the Friend who "sticketh closer than a brother." From the heart of Africa comes an example of a love that was a convert--"the trail is hard and tangled, but there is a Man ahead of us." When we are tempted to doubt and falter, it is well to strengthen our hearts by the recollection that this great, sympathetic Friend knows our difficulties and is still going "ahead of us." Surely he is near and can calm our sorrows.

Encouraged and warmed by such assurance, it is not a difficult matter for us to show a friendly spirit, so much needed and generally appreciated.

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**The Baptist Discontinued** The Sabbath Recorder's worthy contemporary, the Baptist, has been closed by the pressure of the times to discontinue its publication. Financial difficulties proved unsurmountable and arrangements have been made to discontinue its publication. The Baptist is the successor to the Standard, and for some years has been the liberal exponent of the Northern Baptists. Its many friends will miss its stimulating and encouraging and appearance in their mail and regret losing its optimism and helpful presentation of truth. For some time it has been published some months instead of every week. The Recorder regrets the misfortunes of this good paper, but realizes the conditions necessitating its discontinuance. Very few, if any religious journals today are paying their own way; they are dependent, as the Recorder is, upon heavy denominational help or other subsidy.

The merger with the Christian Century seemed to be the best way out by the company responsible for the Baptist. It seems to be the natural and happy solution to the Christian Century whose editor, in extending a most hearty welcome to the Baptist's readers, says that apart from friendly relations especially of our method, the "identity of the religious and journalistic ideal has always characterized the two papers, the one serving the Baptist denomination, the other with no denominational restraint or predilection of its own." While regretting that the Baptist had to give up separate existence, the Christian Century feels that the merger will fulfill a still larger mission than either denomination can do. We do not feel quite that way, however, believing the Baptists will suffer a distinct loss by the discontinuance of this publication. Dr. Robert A. Ashworth, editor of the Christian Century, is a contributing editor of the Christian Century.

This merger is of special interest to the most of Sabbath Recorder readers as a reflection upon the conditions of today and as an indication of the trend of the times.

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**The Aim of Missions**

The report suggests the aim of missions should be: "To seek with people of all lands and cultures to know the history, the teachings, the life, and the love of God, expressing in life and word what we have learned through Jesus Christ, and endeavoring to give effect to his spirit in the life of the world." This aim is further urged by the use of such a term as "sharing." This all, no doubt, will sanction, but there is a danger that the Christian life may be cheapened, to say the least. We have a strong feeling that the Church would share with the East is of different nature and value from any Buddha or Confucius. The effect of foreign missions is that the Christ life may be cheapened, to say the least. We have a strong feeling that the Church would share with the East is of different nature and value from any Buddha or Confucius.

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**A New Missionary**

We have a new missionary in the form of a hook entitled "Re-Thinking Missions." If the flood of comment, criticisms, and reviews is to be taken as an index to the importance of the pronouncements of the mission's findings, the document is of grave significance to all concerned.

The method of early release that gave wide publicity to the more critical and striking sections of "Re-Thinking Missions," has been counteracted by the pressure of the times to discontinue its publication. Financial difficulties proved unsurmountable and arrangements have been made to discontinue its publication. The Baptist is the successor to the Standard, and for some years has been the liberal exponent of the Northern Baptists. Its many friends will miss its stimulating and encouraging and appearance in their mail and regret losing its optimism and helpful presentation of truth. For some time it has been published some months instead of every week. The Recorder regrets the misfortunes of this good paper, but realizes the conditions necessitating its discontinuance. Very few, if any religious journals today are paying their own way; they are dependent, as the Recorder is, upon heavy denominational help or other subsidy.

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**The Bible and the Christian Century**

In the Christian Century, Dr. Theodore L. Gardiner, D. D., has commented on "Re-Thinking Missions." He says that the method of early release that gave wide publicity to the more critical and striking sections of "Re-Thinking Missions," has been counteracted by the pressure of the times to discontinue its publication. Financial difficulties proved unsurmountable and arrangements have been made to discontinue its publication. The Baptist is the successor to the Standard, and for some years has been the liberal exponent of the Northern Baptists. Its many friends will miss its stimulating and encouraging and appearance in their mail and regret losing its optimism and helpful presentation of truth. For some time it has been published some months instead of every week. The Recorder regrets the misfortunes of this good paper, but realizes the conditions necessitating its discontinuance. Very few, if any religious journals today are paying their own way; they are dependent, as the Recorder is, upon heavy denominational help or other subsidy.
very power and authority for missions itself? The writer shares the feeling with others that in its present condition as it is, there is a distinct lack of the evangelical note. Indeed, there seems expressed a very definite opposition to evangelism.

The Missionary Himself Some rather unmerited criticism of missionaries, themselves, is indulged in the commission's report. Judging by the impression one has, the criticism is unfair. We like Mrs. Pearl Buck says in the missionary's defense as published in an article in Christian Century: "I deplore the superficial criticism that he is mediocre; it is unfair to him. Mediocrity is a matter of comparison, and the criticism is unseasonable enough to be unfair even when it is supplied by the reasons of his limitations. . . . If he is limited in outlook (charged in the report) it is because American Christians are limited in outlook; if he is lacking in appreciation and understanding of the culture of the country to which he goes, and particularly of religions other than his own, it is because those who send him are also... Where the missionary is mediocre, therefore, it is because the group who sends him is mediocre. He has gone to mission fields which should have been kept at home. No doubt many who have gone have been inadequately endowed and prepared. But no one is more ready to admit these things than the missionary himself. Our financial support boards, too, regret that for reasons, various and whatever, the highest standards of personal and endeavor and not always been realized. . . . Lack of help in every country, lack of vision, lack of results too often, may it be said, are due in large measure to the fact that staggering burdens are thrown upon our missionaries, and that financial support is too often inadequate to supply material and equipment needed for greater effectiveness. The conclusions of the Commission of Inquiry concerning the future methods of procedure are suggestive and of value, but not altogether convincing. A larger degree of sympathetic co-operation must be effected and, this American boards will doubtless agree. We are led to believe from the report and from comments made by those close to the situation that the East-China for example—is nearer accepting Christ than it is of accepting the Church. Cognizance must be taken of the fact. However, we cannot lose sight of another very vital fact that "the foreign mission enterprise was born in the heart of the Church; it has been sustained as Church has led his followers to give and gone and suffered. And yet, somehow I feel that we have turned the corner, and that the age of great, satisfying, and victorious belief is dawning. It is my purpose in these paragraphs to examine some evidences which seem to give strength to my conviction in this matter.

The Citizens' Legion A non-political, non-sectarian organization known as the Citizens' Legion has recently effected. Its purpose is to make known the effective of beverage alcohol on the mind and body and the social consequences of liquor traffic, whether legal or illegal. Whosoever knows built-in defects of the organization, personally, he is entirely in sympathy with its purpose as given here. Education about alcohol during the past ten or twelve years has been altogether too much neglected. In this time millions of youth, who have never known the saloon and all the old-time evil effects of liquor drinking, are coming to maturity and have assumed civic and political responsibility. The citizens are in need of temperance and reform by hard experience and effort during the past fifty years are now endangered.

The Citizens' Legion originated as the declaration of independence of a group of young people against the alleged social desirability of beverage alcohol, which science demonstrates to be a narcotic, a deleterious habit-forming drug, and a race poison. "The Citizens' League is dedicated to the work of distributing the scientific facts about alcohol and the social consequences of its beverage use, even as it is not to будить a Christian." Information and literature may be secured by those interested from national headquarters of the league at 150 Fifth Avenue, New York City.

FROM THE CONFERENCE PRESIDENT

Sometimes we hear it said that the day in which we live is a day of unbelief; and there is much just in that statement. And yet, somehow I feel that we have turned the corner, and that the age of great, satisfying, and victorious belief is dawning. It is my purpose in these paragraphs to examine some evidences which seem to give strength to my conviction in this matter.

I am sure I will be pardoned by my readers if I center what I have to say about a certain person known to many readers of the SABBATH RECORDER, and I trust he will grant a like pardon.

For several years it has been my privilege to read the missionary's defense and the commission's report. Judging by the impression one has, the criticism is unfair. We like Mrs. Pearl Buck says in the missionary's defense as published in an article in Christian Century: "I deplore the superficial criticism that he is mediocre; it is unfair to him. Mediocrity is a matter of comparison, and the criticism is unseasonable enough to be unfair even when it is supplied by the reasons of his limitations. . . . If he is limited in outlook (charged in the report) it is because American Christians are limited in outlook; if he is lacking in appreciation and understanding of the culture of the country to which he goes, and particularly of religions other than his own, it is because those who send him are also... Where the missionary is mediocre, therefore, it is because the group who sends him is mediocre. He has gone to mission fields which should have been kept at home. No doubt many who have gone have been inadequately endowed and prepared. But no one is more ready to admit these things than the missionary himself. Our financial support boards, too, regret that for reasons, various and whatever, the highest standards of personal and endeavor and not always been realized. . . . Lack of help in every country, lack of vision, lack of results too often, may it be said, are due in large measure to the fact that staggering burdens are thrown upon our missionaries, and that financial support is too often inadequate to supply material and equipment needed for greater effectiveness. The conclusions of the Commission of Inquiry concerning the future methods of procedure are suggestive and of value, but not altogether convincing. A larger degree of sympathetic co-operation must be effected and, this American boards will doubtless agree. We are led to believe from the report and from comments made by those close to the situation that the East-China for example—is nearer accepting Christ than it is of accepting the Church. Cognizance must be taken of the fact. However, we cannot lose sight of another very vital fact that "the foreign mission enterprise was born in the heart of the Church; it has been sustained as Church has led his followers to give and gone and suffered. And yet, somehow I feel that we have turned the corner, and that the age of great, satisfying, and victorious belief is dawning. It is my purpose in these paragraphs to examine some evidences which seem to give strength to my conviction in this matter.

A similar thought, put negatively, ends an illuminating paragraph in the funeral address to which Dean Lewis refers in his letter, and which is printed in full below:

"Doubtless the next step in philosophic naturalism will be to explain that such lines as Whittier's 'I only know I cannot drift beyond your love and care,' or Shakespeare's 'And death once dead, there's no more dying then,' are symbols. Symbols of something they of course are, but for the consistent naturalist they will become symbols of extinction. It will presently be said that for ten thousand years the human mind has constructed heaven as a perfect symbol for the total cessation of thought. This will be ingenious, but to believe it will be more of a strain upon credulity than to believe in heaven outright and be done with it. Perhaps it is not quite so fantastic in its mechanism, I can hardly be blamed if I decline to believe in the existence of animals.

Going back to the thought with which I began. Perhaps we are now content to believe less than we formerly did, because we cannot see wherein we are helped by believing that anything unusual is more satisfying because it is not subject to the whims of the narrow religionist on the one hand, or fearful of the whacks of the narrow
naturalist on the other. As between the two I would choose the former, for like Wordsworth, "I'd rather be the Pagan suckled in a creed outworn..."

But the freer faith and the larger hope is what man needs, and this, to my mind, is what the day-dawn is bringing.

A. C. BOND

DEAN LEWIS' LETTER

DEAR DR. AND MRS. BOND:

It was a charming thought to print some of the pastor's verses to circulate as a Christmas card, and I thank you for my copy. It is especially such lines as: "Safe in the dark as in the light, there is a cool; "Wet houses hold the heavens up," "To solemn tasks again," "This is not timber," and "No wrench of wind, no weight of rain." Here was carrying power of the poet's style at its best — few words and much meaning. (I like much less such a line as "Trace rarest filigree") The filigree is O.K., but the sheaf is sheer padding, to dodge the labor of finding the high gracious thoughts that am I doing! Forty years of theme reading and professional faultfinding have ruined me, and make me find fault with trifles.

The general tone of all the poems is lovely and quiet, and will do good. Here is a poem that is delightfully new to me:

It is hard for me not to argue such matters with scientific men. Perhaps I argued too much, but I felt that so much of what is said, of what is written, is on the same subject, and that the Church has made a good many unbeliefs for our unconventionality. An unbeliever recently spoke to me of "the venom"—for that was his word—poured upon him by church men. I felt that I could not dare to question the authority of the church in that particular sense. It is for the church itself to answer. There is no argument. Heaven is taken for granted.

And very likely that is the right attitude to take, even when one is sorely vexed by the storm of unbelief, and yet and more I feel that the Church has made a good many unbelievers for our unconventionality. An unbeliever recently spoke to me of "the venom" — for that was his word — poured upon him by church men — and I felt that I could not dare to question the authority of the church in that particular sense. It is for the church itself to answer. There is no argument. Heaven is taken for granted.

The Christian Endeavor movement now has approximately four million active members, about two-thirds of the membership being in the United States. Societies are formed in thousands of Protestant churches and in groups at college campuses and state unions in North America and other continents.

The regular quarterly meeting of the board of the Christian Endeavor movement will begin on Sunday in practically every country in the world. Officers of the World's Christian Endeavor Union, with headquarters here in a building erected with funds from forty nations, announced today that the theme for the week's programs would be "Serving Christ With My Best." The hymn to be featured in the mass meetings, devotional gatherings, and fellowship dinners between January 29 and February 5 will be Malan and Havergal's "Take My Life and Let It Be, Consecrated, Lord, to Thee." Bible study, denominational activities, emphasis on world peace, and a recognition of the work done by alumni of the movement in the past half-century will be included in the observance as part of the group's celebration of its hundredth anniversary.

The following guests were present: Rev. J. W. Crofoot, pastor of the Fairview Church; Rev. Allan Whitford, Mrs. Harold R. Crandall; Rev. Harold R. Crandall, pastor of the church, spoke about the death of I. B. Cran dell, who had been a valued member of this body. To few is given the privilege of so many years of service. To even a smaller number are given a keen mind and an active body for more than eighty-six years. For fifty-five years Ira B. Crandall had been a faithful and valuable member of this body. To few is given the privilege of so many years of service. To even a smaller number are given a keen mind and an active body for more than eighty-six years. For fifty-five years Ira B. Crandall had been a faithful and valuable member of this body. To few is given the privilege of so many years of service. To even a smaller number are given a keen mind and an active body for more than eighty-six years. For fifty-five years Ira B. Crandall had been a faithful and valuable member of this body. To few is given the privilege of so many years of service.

WHEREAS the Board of Managers of the Seventh Day Baptist Missionary Society approved the following resolution, passed and recommended to the church in Westerly, Sunday, January 15, 1933; and

We hereby, in the name of the church in Westerly, Sunday, January 15, 1933, that the theme for the week's programs would be "Serving Christ With My Best." The hymn to be featured in the mass meetings, devotional gatherings, and fellowship dinners between January 29 and February 5 will be Malan and Havergal's "Take My Life and Let It Be, Consecrated, Lord, to Thee." Bible study, denominational activities, emphasis on world peace, and a recognition of the work done by alumni of the movement in the past half-century will be included in the observance as part of the group's celebration of its hundredth anniversary.

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Rev. C. B. Cottrell, honorary president, said that when a new church is being organized, it is desirable to have some time set apart for the purpose of gaining an understanding of the work of the church, and of the various needs which may arise.

Rev. W. L. Burdick reported for the Committee on American Tropics.

Rev. Harold R. Crandall reported on the activities of the China Committee.

The corresponding secretary said that the board had appointed the subject to D. J. Smith, president of Milton Church, saying that the committee was in favor of the proposal to dispose of the $500.00 fund held by the committee, and that the committee would continue to follow the board in whatever field they labor in the future, and it expresses its hope that the way may open at some future date when they may take up again the work in China.

Karl G. Stillman, for the committee to adjust certain items in the budget, made the report. The report was accepted and the report for 1933 was adopted as follows:

BUDGET FOR 1933

Adopted August 7, 1932, revised January 15, 1933

(In this budget for the receive of Mabel L. West from Shanghai and release of Dr. George Thorngate from work in Luoho, the cutting out of appropriations for six churches in China, the withdrawal of all support from South America; and a cut in from 25 per cent to 40 per cent on all other items.)

China

Principal Boys' School. $400.00

H. Eugene Davis, parcel post representative... $300.00

George Thorngate, education allowance... $450.00

George Thorngate, education allowance... $300.00

Sasie M. Burdick, office expenses... $500.00

Rosa W. Palmberg, house rent... $500.00

Grace J. Crandall, house rent... $500.00

Anna M. Wells, house rent... $500.00

Traveling expenses. $825.00

Boys' School, administration. $200.00

Girls' School, administration. $200.00

Incidental Fund. $300.00

American Tropics

G. D. Hargis, salary. $1,125.00

G. D. Hargis, office rent... $250.00

G. D. Hargis, children's education allowance... $300.00

Traveling expenses American Tropics. $225.00

Native workers. 140.00

Total: $2,040.00

The meeting adjourned.

HONORABLE IRA B. CRANDALL

(In the minutes of the last meeting of the Board of Managers, given above, is a resolution recognizing Honorable Ira B. Crandall. The resolution was adopted by a standing vote, and we hope that we give more attention to this work of the board, the life-long friend and colleague, Honorable Ira B. Crandall, who has been such an active and giving spirit, and gave the following impromptu tribute, which is repeated, upon request, he reproduced in writing.)

Upon adopting this minute, it seems right that a word or two be added to the "aye" that all would speak. But, what should we say? I don't know. For more than a half century Brother Crandall has been to the Rockville Baptist Church a constant, interested, willing helper. That's a record, bright, exceptional. But few of our present membership were acquainted with his most active years of service.

My life has been much influenced in association with two organizations—the Rockville Church and the Seventh Day Baptist Missionary Board.

To illustrate—I have in mind at this moment three generations of workers: Elder George B. Utter, that kindly gentleman twenty-five years our treasurer, attending every session of our General Conference without exception to the society. Although he was many years senior, we felt him intimately friendly.

Then his son, George H., so well and so favorably known to most of you; I knew him as my friend. And today, well down deep we all carry a lot of appreciation for "Ben."
During all these years Brother Crandall's optimism, his genial, cheering presence were an inspiration. In our association of more than two-score years, it never would recall an act or a word of his with us that was not prompted by a generous, Christian spirit. Is not a true man made by his friendings? Brother Crandall sat with us, in his usual place, in our last meeting a few weeks ago; as often, I sat at his side. After session, as I convinced you he stepped to the door and took my hand, and with "Good night, Albert," smiled out of this room.

I cannot tell his thought, nor did I know that the "good night" was our last salutation until - maybe not so very long -- we shall hail "Good morning." To friends, and, as the board, we shall miss "Ira B."; yes, and we shall remember him; we cannot forget him.

MILTON JUNCTION CHURCH
PASTOR'S ANNUAL REPORT
JANUARY 8, 1933

We often hear of late, both in business circles and among the clergy, that the financial straits of the church are compelling people to think more of the spiritual things of life. I anticipate that the reports of the various auxiliaries of the church to be given here at our annual meeting will illustrate that fact in the activities of the church during the past year. While the preceding report of the church treasurer, while presenting a pessimistic view of the financial standing of the church, yet we will find the activities of the church maintained a high standard.

It was very much interested in the report of the Sabbath school secretary yesterday. She would make a good nurse, for she is constantly feeling the pulse of the Sabbath school and charting the same for our information. It is worthy of note that the attendance has steadily increased each quarter of the past year, and that the attendance of this year exceeds that of last year. And surprising as it may seem, the Sabbath school collections have held up to a high standard.

We have noticed a steady gain in attendance at the union Vacation Religious Day School year by year, but the increase this year was a marked and unusual gain. Being a leap sixty-five last year to ninety-one this year. The course of study was also improved by the adoption of a new set of books. There were natural fears regarding conducting a school this year, and especially adding to the expense of the school; in order to do this led to improved methods of financing the school and the whole cost was raised more successfully than was mentioned last year. We have the satisfaction of carrying on a school of very high standard.

The regular services of the church are being well attended. Your pastor was especially gratified at the attendance upon the communion service yesterday. The Friday night service has been better attended during the past year, since we have changed the order of service somewhat by including a vespers service with our devotional meeting. Suggestions for improvement were from time to time being adopted, and further suggestions are always gladly received. The Week of Prayer has been observed during the week preceding this meeting by holding cottage prayer meetings from house to house throughout the week. This is a new departure on our part and well received by a few who were faithful in attendance.

Your pastor has been active in the young people's societies during the year. With the exception of three members of the Junior Christian Endeavor who have moved; he and C. C. Van Horn went to Berlin, Wis., May 6 and 7, and held regular Friday night and Sabbath services in our church there. The young people took their instruments with them and helped with the music.

Your pastor has attended some Christian Endeavor conventions, as delegate from the Northwestern Association. Among those who have been welcomed to the church in honor of the five last year to ninety-two'score, one of whom is David J. Horn, is an inspiration. In our last meeting a few weeks ago, he said: "Pastor's Assistant."

The result is that the paper has not appeared quite so regularly.

During the year your pastor has attended the Northwestern Association at Battle Creek, Michigan, and the General Conference at Adams Center, N. Y., as delegate from this church. He has also attended the Southwestern convention at Hammond, La., and a delegate from the Northwestern Association. Among those who have been welcomed to the church in honor of the fifty last year to ninety-two'score, one of whom is David J. Horn, is an inspiration.

As delegate from all the auxiliaries of the church was discussion. The adoption of a resolution recommending to this annual meeting that the following resolutions be adopted:

WHEREAS, Trevah R. Sutton has been a member of the church for three and a half years, and as a delegate to an advisory board with representation from all the auxiliaries of the church, was recommended to this annual meeting that the following resolutions be adopted:

WOMAN'S WORK
MRS. ALBERTA DAVIS BATHON
Contributing Editor

WORSHIP PROGRAM FOR FEBRUARY
BY ASHABIA POWELL

The leader may choose several interesting characters whose birthdays occur in February.

Theme: "Finding God in Great Personalities"

Scripture: Hebrews 11: 8, 10, 24, 25, 32, 33, 37, 39, 40.

Prayer:
"We thank thee for each mighty one whom all have admired; and each hath shone: And for each humble soul and sweet that lights to heaven our wandering feet."

Hymn: "America the Beautiful."

"The glory of our life below Comes not from what we do, or what we know."

But dwells evermore in what we are. There is an architecture grander far Than all the fortresses of war, More inextinguishably bright Than understanding's lovely towers of light, Framing its wall of faith and hope and love In deathless songs, that lift above The frailty of our early home An everlasting dome; The living temple of the Holy Ghost."
Hymn: “O, Come, All Ye Faithful.”

Do these gifts of the past have the power to grip our loyalty and to command our allegiance to the unfinished cause for which we stand?

Let us thank God for every human spirit that has shown something of the divine to men.

Let us thank God for the Master Personality, Jesus Christ, and let us dedicate our lives to striving for the fullness of the measure of Jesus Christ.

Hymn: “Faith of Our Fathers.”

Doctology.

LETTER FROM MISS ANNA WEST

(The following letter from Miss West, recently received by the Woman's Board, was written in the form displayed on the Woman's Board. The board felt that the letter was well worth publication so we are presenting it all this time.)

The Women's Board,
Salem, W. Va.

DEAR FRIENDS:

It has been such a long time since I have written, and so many things to write about that I hardly know where to begin.

Of course the thing that looms largest in our minds is the recalling of the Davises. When the suggestion first came we felt that it simply could not be managed. We still are not reconciled to it and feel that it will mean a very serious handicap to the work here to have the Davises leave for a short time.

Just how the business and evangelistic part of the work will be carried on is difficult to see. If long established evangelistic sides of the work will be carried on it simply could not be managed. We still came we felt that he would give us a definite decision for Christ and he gives a ringing testimony now. One day in morning prayers he told of the three steps in his conversion. He said when he first came to school he did not understand the Bible because it was written in the local dialect. He was not at all interested by the preaching service. He could not see that Christianity had anything better to offer than Buddhism, and the much singing of whatever was a waste of time! Then gradually as he heard more and saw the lives of Christians he became somewhat interested.

After Sherwood Eddy was here last winter he came to the two neighbors may no longer be at war. I am sure that you are anxiously waiting, as we are, the results of this conference. We pray that it may truly bring peace to the East and to the world.

In this new year that is before us may we each seek Christ's kingdom and his righteousness and so be prepared to receive whatever he has for us.

Yours in his service,

ANNA M. WEST.

Grace School for Girls,
23 Route De Zikawei.
Shanghai, China,
December 11, 1932.

SALEM MAN HONORED

Jennings F. Randolph, a member of the faculty of David and Elkins College, was elected a member of the House of Representa­tives of the National Congress. He is trying to show us how we can be Christ-centered lives and so be used by him.

Another thing that is taking much of our attention is the Geneva Conference and what it will be able to do concerning the Manchuko situation. We hope both sides may be willing to yield enough so that peace can be restored and the two neighbors may no longer be at war. I am sure that you are anxiously waiting, as we are, the results of this conference. We pray that it may truly bring peace to the East and to the world.

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Our letter exchange

DEAR MRS. GREENE:
I am home from school today with a cold. Abby went to school today.

DEAR MRS. GREENE:
I like the idea of a petition on the Children's Page; also, we are much interested in the stories. I liked the one that Eleanor Greene wrote about Janet's Christmas. Religious we all have been over the winter. We had a doll each, and my brother, who is four years old, had three cars, and Victor Burdick sent him a book and two handkerchiefs.

DEAR MRS. GREENE:
We are living about two miles from Hope Valley, toward Arcadia, so that means we are about five miles from our church at Rockville, and as we haven't any car we don't get to our church much.

DEAR MRS. GREENE:
We have been to Arcadia to the first day Baptist church three times. Mama and daddy think a first day church is better than not going to any church. Don't you think so too? Well it's almost time for daddy. He is working one week on the first day Baptist church plant at Plainfield, N. J. I went to Plainfield joyfully with my bag full of hope and the second phase of printing my life work. Although I did not carry out this plan, I feel that the eleven months there had some direct bearing upon my decision for the ministry. During that time I not only had contacts with our denominational work, but also with contacts with the Y. M. C. A., various churches in the city, and several religious leaders. Furthermore, I was then under the very shadow of New York City where I had the chance to get first hand knowledge of this great world turmoil.

By this time the desire for full time religious work began to come over me. At first I tried to ward off this feeling but as I became more and more restless, I gave the matter careful and prayerful consideration. Thus I decided for the ministry. The decision made, my restlessness left me, and in its place came a very happy feeling. The idea of the ministry had come before, but I passed it by.

This time I considered it and when the decision was finally made, the world looked brighter in my life.

I believe that God has made use of my experiences as the means of calling me into the ministry, and that it was through these that he spoke to me. Likewise I believe he calls others, who seek his guidance, into other fields of service.

As time goes on, I become more and more enthusiastic about the prospects of service for the Master through the churches, denominations, and world-wide Christian movements.

Alfred, N. Y.
January 9, 1933.

CHILDREN'S PAGE

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

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are about twenty miles west of Denver. On clear days you can see the mountains as clear and sharp as if they were only a few miles away. There are lots of men out here that were cowboys when they would ride fifty to a hundred miles without seeing a fence. There are still lots of cowboys.

We have a collie dog that we like real well, also a tom cat. They get along fine together. We do not own a dog that we put the cat and punches it with his nose till the cat gets tired of it and leaves. I think papa is sending a poem about them. My little brother, Lewis, has a rifle and we like to go jack-rabbit hunting with it. Some people take old cars and chase coyotes. Sometimes we hear them bowling at night. It is a weird sound. Our dog always stays behind us when we are hunting so we won't shoot him.

There are three families of lone Sabbath keepers out here and we have a service at one of our homes every week. Sometimes we take our dinners and stay all day. We have lots of fun. We take our turns writing reviews for the Boulder Sabbath School Extension Class and papa always reads the letters to us before we split up to go to our different classes. We enjoy Mr. Rogers' talks to the young folks.

I would like to correspond with some boy in Jamaica. I am sixteen years old. I am personally acquainted with D. B. Coon. We lived at Boulder when he was pasturing there. Don't forget, you Jamaica boys, I'll be disappointed if I don't hear from you.

Your friend,
Orland Maxson.

Box 3,
Matheson, Colo., January 14, 1933.

Dear Orland:

I put your father's poem before your letter because I had just room enough for it on the page I was just typewriting. Please thank him for me—yes, and for the children as well, for I know they, too, will enjoy it. Thank you, too, for your nicely typewritten letter. It has saved me quite a bit of work. I'll try to answer it further later, as our page is already overcrowded.

Your sincere friend,

Mizpah S. Greene.

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THE SABBATH RECORDER

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OUR PULPIT

THE PRICE OF OWNERSHIP

(Sermon preached by Neal D. Mills, at New Portland, N. Y., Feb. 11, 1911)

"Ye are not your own; for ye were bought with a price." 1 Corinthians 6: 19, 20.

In these words the Apostle Paul implies that we are bought by Jesus Christ with the supreme price of his life. Hence we are responsible to him for both our bodies and spirits, for we belong to him. Then we belong to our fellow-men, for Christ identifies himself with them. "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." Paul wrote to the Roman Christians, "I am debtor both to Greeks and Barbarians, both to the wise and to the foolish." In a thousand ways we belong to others.

Consider the bread that you eat. It contains the concentrated energy from the bodies and brains of the farmer, the miller, the baker, and the merchant, all mixed with the energy of sun, rain, and soil. All that is necessary for the price of five cents! But can you say that it is yours to do with as you choose? Have you no further obligation when you have paid the agreed price?

A couple of blocks from where my bread comes from I saw a sign: "Free bread!" But free bread because men and women have not the price. Why can they not buy self-respecting and self-supporting citizens in this "land of liberty and justice to all?"

Eleven or twelve million men and women are asking a chance to earn their bread and are being denied. Other millions are working long days at starvation wages. Many children are working for less than two dollars a week while adults are idle. Women in New Jersey and New York who are in the legal limit receive from $1.96 to $5.36 per week. Hours have not been cut to match wages. A New Jersey upholsterer is working women ninety-two hours a week. In a factory within in a mile of my home girls are working seven days a week for $3 or less and are sometimes required to work overtime, even on Sunday, for no extra pay. That millions will jump at such jobs is a mark of their desperation. It is more than a tragedy; it is a threat.

Reginald Wright Kaufman expresses it in, "The March of the Hungry Men":

In the dream of your downy couches, through the shades of your soft sensuality, for which your purchase was made, give ear, can you hear it coming, the tide that is steady and deep?

Give ear! the sound is growing, from the desert and dungeon and den;

The trade of theething millions, the March of the Hungry Men.

Through the depths of the devil's darkness, with the distant stars for light,

They are coming, the while you slumber, and they come with the might of Right.

On a morrow—perhaps tomorrow—ye will wakeen and see, and then

You will talk of the keys into the cities to the ranks of the Hungry Men.

While the cities are filled with hungry men, the farmers seek in vain to market their crops. Grain from filled barns and heaps on the ground is being burned to keep warm instead of being sold to pay the mortgage. An abundance of food, clothing, houses and fuel, and starving, naked, homeless multitudes! Could anything be more desperately tragic? If every intelligent human mind does not think seriously upon this problem, then surely some insane delirium of mental and moral paralysis has settled in our land, or our system depends for its existence upon the exploiting of souls. What shall we do about it? The air is full of talk, but the plans are scarce. Perhaps the most popular subject just now is Technocracy. There are five points in Technocracy which deserve special attention.

Why do I as a minister discuss economics at such length in the pulpit? Because it is also a moral and spiritual problem. Men are losing their moral integrity and spiritual faculties under the pressure of desperation. They are helpless, trapped in a broken down machine. Who will help them? Only as the problem is set right in harmony with the social preachings of Jesus Christ will it be settled right, or settled at all. Whatever system is adopted, the industrial machine, they say, can only be operated successfully by highly trained technicians. It is now largely in the hands of technicians but they are handicapped by the lack of technocracy.

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RELIGIOUS EDUCATION

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

TRAINING LEADERS FOR THE CHRISTIAN PROGRAM

Aside from the direct influence of God in the souls of growing persons, the leader is the most important factor in the Christian education of children, young people, and adults. If the program of religious education is to be effective, there must be trained leadership. The provision of such a leadership demands a training program which will develop as delicate skill, as profound understanding, and as fine attitudes as are needed in any phase of life.

The purpose of the church and the purpose of Christian education are identical. That purpose is centered in the kingdom enterprise in terms of the growth of the complete life of individuals and the redemption of the complete life of society. The entire program of the church should be planned as a unified whole, and it should utilize the educational resources that are available at hand, and a plan of education that is based upon God-given laws of growth. The morning service, the Bible school, and the young people's work are not separate enterprises, they are parts of the program of the church. The emphasis of the forces of Christian education for 1931-1932 was "Every Church Training Every Leader." This should not be limited to any certain number of years; it should be the emphasis of every church every year that the task of the church cannot be done by the turn of a hand or the expression of a wish. Persons and society do not grow in Christlikeness unless some one is taken to lead them in that growth. To successfully mature the growth of Christian personality and to reconstruct the social order requires skill, for human souls are concerned. Every leader in the church should understand and be vitally concerned with the entire program of the church, and should be definitely trained for his own specific responsibility. The pastor, as the chief leader in the church, is especially responsible for seeing that the entire program as a whole is unified, and for the effective administration and supervision of all its parts. The officers of the church, as well as the leaders of the various departments, must carry a large share of that responsibility.

The primary emphasis in the past in the field of leadership training has been upon the training of teachers and officers of the church school. The training program for even this section of the church's leadership has been inadequate, and the recognition of the relation and function of the church and education, is resulting in new developments in leadership training which shall provide for the training of all leaders in the church. Superficially it may seem unnecessary for the chairman of the finance committee to know more regarding the work of the church than the details of budgets, receipts, expenses, but the way in which money is raised, budgeted, and expended has definitely educational outcomes which may be good or bad. So it is with the leaders of the women's societies, the brotherhood, the young people's work, the board of deacons, and all the rest. The task of each is difficult and important in itself, but the relationship of one department with the whole program should be understood by all leaders, although it is true that each should have special training for his position.

Each individual church must assume in a large measure the responsibility for the training of all its own leaders. This is not to say that it will not seek the co-operation of other agencies beyond itself, such as denominational boards. But without the full co-operation of the local church, denominational boards can do little. The church is failing in its duty to the community in which it is centered, unless it makes every possible effort carefully to select potential leaders, to provide opportunities for their development, and to stimulate them to utilize these opportunities.

Those who attempt to build a program of Christian education must undertake their task with a full recognition that their efforts will be fruitful only as they are moved by a sincere and intelligent love for their fellow men and by a sense of dependence upon the guidance of God. Our program must be rooted in living personality, the personality of the learner, of the leader, and of God.

Make the best of everything; Think the best of everybody; Hope the best for yourself.

Stephenson.
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"Make the best of everything; Think the best of everybody; Hope the best for yourself." — Stephenon.
THE SABBATH RECORDER

DENOMINATIONAL "HOOK-UP"

BROOKFIELD, N. Y.

The Polan quartet furnished special music at the Seventh Day Baptist church services this past week, the selection being "As I Am." A social of the Amo Vera class was held at Mrs. Polan's the evening of January 14. A business meeting was held and new officers were elected as follows: President Robert Curtis; vice-president, Alpha Cram; secretary, Frances Polan; treasurer, Robert Langworthy; reporter, Mary Corbin. We agreed upon a name for our class, "Amo Vera," signifying Lovers of Truth. Old rose and silver were chosen colors, and our Refreshments were followed after which we adjourned.—Courier.

NORTONVILLE, KAN.

In spite of a "flu" epidemic at Christmas time our attendance for last quarter averaged one hundred four. Since the highest attendance was one hundred sixteen, you can see that it keeps about the same each week.

The pastor is conducting Bible studies at the prayer meetings each week. Last quarter he gave a series, called a "Rapid Survey of the Bible," followed by lessons on "The Future of the Jew," and a series on "Messianic Prophecy," leading up to the Christmas lesson. This quarter we are studying John in the light of his stated purpose "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." The attendance runs around ninety to one hundred forty, more than half being young people.

Nortonville is blessed with a large group of young people, about fifty between the ages of twelve and twenty-five, and thirty-five or more between the ages of twenty-five and forty, many more children under twelve. Three Christian Endeavor societies—Junior, Intermediate, and Senior—meet on Sabbath afternoon. The Junior superintendent, Mr. Lee Stepham, is doing splendid work with his organization. The Inter-age and Senior organizations have charge of the program of good will every Wednesday evening of the year. There is a study hour at the parsonage every evening of the week for the young people. The pastor has put a "mail box" in the vestibule, in which we are to put our criticisms of our services, our questions and requests for special sermons on special texts. He has promised to take a few minutes each Sabbath morning to answer questions and explain difficulties.

Any report of the Nortonville Church would be incomplete without mention of the work of the choir, under the efficient direction of Miss Lois Wells. We have here more musical talent than most churches of our size, and the anthem and responses add much to the beauty of the service besides special music on occasion. Our new Sabbath school orchestra made its debut last Sabbath morning with nine instruments. You may have guessed that Sabbath is the busiest day of the week here. But it is a day of spiritual uplift and enjoyment, closing at seven o'clock with vigorous worship conducted by the young people.

Depression? Oh yes, we have it too! But we are trying to rise above it to set our souls on more important things than this world's goods, and to trust God more to "supply all our need." Our regular correspondent has been busy with a sick mother all winter, so these notes are sent by

A SELF-APPOINTED SUBSTITUTE.

ALFRED, N. Y.

The annual meeting of the First Alfred Church was held on Sunday evening at the church. Reports were read from the various affiliated organizations which showed that the church is in a very prosperous condition. The men's octet relieved the tension of the various reports by singing a group of three numbers. The county choral society, this organization is under the direction of Dr. A. E. Whitford. The election of officers resulted in the re-election of the old officers and trustees.

HOPKINTON, R. I.

There was a good attendance at the union service in the Seventh Day Baptist church, Sabbath afternoon, when Rev. A. C. Bond, president of the General Conference, spoke. Visitors from Westerly and Ashaway were present. After the sermon an interesting discussion of denominational matters was held. Rev. and Mrs. W. D. Burdick attended the annual supper and church meeting of the Second Baptist Church of this town, "Baptist Church, Sunday evening.—Westerly Sun.

NORTH LOUP, NEB.

With this week, there has begun a work by the churches of our community which is well worth mentioning. Feeling that there are many of our people who are unable to come to church, some who do not care to, and some who are in church but who are lonely, a committee from the church has been appointed to visit the folks shut in at home. Reports were read from the various organizations which showed that the church is in a very prosperous condition. The men's octet relieved the tension of the various reports by singing a group of three numbers. The county choral society, this organization is under the direction of Dr. A. E. Whitford. The election of officers resulted in the re-election of the old officers and trustees.

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Burk is president and field secretary of the Young People's Board and editor of the Young People's Department of the \textit{Sabbath Recorder}. We extend congratulations. Rev. Carroll Hone is the trustee elected by our General Conference. Hence there are two trustees representing Seventh Day Baptists in this international young people's movement.

\textbf{NEW MARKET, N. J.}

The new officers of the Sabbath school began their work January seventh. Increase in pupils has led to the formation of a new class in the primary department. Mrs. Emma Kellogg, the new teacher, has already shown herself very capable and has won the love of her class. Mrs. Helen Lance is the superintendent.

Anna May Ryno, Charles Kellogg, and the pastor have recently received their credits for leadership training courses which they began their work January seventh. Increase in the number of gifts was an evidence of the esteem in which Miss Bliven and his family are held.

The following quotation is so nearly the thought of Rev. W. T. Witter that it seems to have been written by him:

"I envy the man who has lived on the same broad acres from his boyhood, who cultivates the fields where in youth he played, and lives where his father lived and died. I can imagine no sweeter way to end one's life than in the quiet of the country, out of the mad race for money, place, and power. Surrounded by these pleasant fields and faithful friends, by those I have loved, I hope to spend my days."

\textbf{Salemville, Pa.}

On the evening of December 17, 1932, one week before Christmas eve, the pastor and wife were quietly spending the evening in the church, when behold! all at once the pastor and his wife were looking toward church membership in the future. They had long and earnestly been looking for leadership training courses which they could take. They had made many pledges and promises to the pastor and his wife, who had been holding a study class for leadership training courses. Mrs. Helen Lance is the superintendent.

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**RELIANCE**

O God, our Father, we praise thee for thy goodness and tender mercy. We ask thee to be near us in our daily tasks and help us. We thank thee for the privilege of serving. Make us stronger to overcome temptations and sorrows. Bring us closer to thee because of our trials. Use us for the advancement of thy kingdom. Amen.

—from "Talking With God."

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