THE SABBATH REORDER

Do not be discouraged because the great majority is against the principles or doctrines of the church we represent. The greatest and most vital truths are generally opposed by the majority. Columbus was right, and the learned philosophers said his theory was absurd and the masses on the crowded streets clasped him insane. Jesus stood for the truth, observed the Sabbath, and proclaimed the resurrection of the dead, and the world crucified him while the crowd mocked and jeered at him.

—From Church News.

Contents

<table>
<thead>
<tr>
<th>Page</th>
<th>Contents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>OBITUARY</td>
</tr>
</tbody>
</table>

OBITUARY

Van Horn—C. Van Horn of Nady, Ark., passed away December 23, 1936.

(A more extended obituary elsewhere in this issue.)
The SABBATH RECORDER

The Sabbath Recorder
(Founded in 1844)

A SEVENTH DAY BAPTIST WEEKLY

American Sabbath Trust Society, Plainfield, N. J.

VOL. 122, No. 11 WHOLE NO. 4,711

THEODORE L. GARDINER, D. D.,
Editor Emeritus
HERBERT G. VAN HORN, D. D., Editor
L. H. NORTH, Business Manager

CONTRIBUTING EDITORS
William L. Burdick, D. D.
Luther W. Critchlow
Rey. Ernie E. Sutton

Entered as Second Class Matter at the Post Office at Plainfield, N. J.

Terms of Subscription
Per Year ........................................... $3.00
Six Months ........................................ $1.50

Papers to foreign countries including Canada, will be charged 50 cents additional, on amount

All communications, whether on business or publication, should be addressed to the SABBATH RECORDER, Plainfield, N. J.

Subscriptions will be discontinued at date of expiration when no request to the contrary is received.

The following printed material is printed at a discount and payment is made upon delivery.

The Way of Escape There is a temptation that sometimes comes to attempt to avoid some unpleasant task or escape some difficult situation by withdrawing to some "city of refuge." It reaches its height in the grave of self-sacrifice, even in danger of loss of her own life. One of her race many years later declared that "he that loseth his life shall find it again." In commenting on some of these problems, a contemporary, The Messenger, declares the truth: "In the long run, goodness is stronger than evil; for it stands on every hand, and love is greater than hate. In the long run, God is more than a match for the willfulness of wicked man." The comment is that "in the long run" is not easy to accept. We are impatient to see right prevail now, while we live. But victory and success will come even in the end of our own lives, and there are some kinds of escape worse than death. John Bunyan, and Sabbath-keeping Madam Truete, and M artyr John James, with the martyrs mentioned in the eleventh of Hebrews, found no easy way of escape, but their immense contributions can never be fully evaluated.

In doing what should be done will be found by us the true way of escape. We, likely, will never be called to martyrdom, but we are called to do our part. Doubtless recent years have seen some rise to the responsibility of high opportunity, "If I perish, I perish." Not ease or "guaranteed safety" that can bring peace to a world of turmoil, but confidence in an overcoming Providence and a going forth to the compelling task in the strength of one who overcame the world.

The Future of Many Sabbath Record Readers live somewhere on the great plains and have been affected by drought and dust storms of recent years. They cannot forget the scenes that come to mind when the vast plains were covered with sand and sandstorms. They also have witnessed drought and dust storms in the mid-west section. Doubtless recent years have witnessed drought and dust storms on wider extended areas. Violent dust storms were experienced when the plains for the most part were still covered with grass. During conditions existed long before a beneficent government took a hand in alleviating the suffering entailed by those conditions. It will be of interest, therefore, to a large section of our constituency to know something of the report of a special committee appointed by President Roosevelt to consider certain agricultural problems, a report recently made public. The Great Plains Committee says: "The land may bloom again if man once more learns to accept the guidance and help of Providence and a going forth to control and eradicate the drought conditions existing in the Great Plains area." The committee is estimated that about forty thousand families, including about 165,000 persons, have moved out of the drought areas since 1930.

The committee outlines an extensive program suggesting appointments by federal, state, and local agencies. The program has special reference to drought areas in the states of Texas, Colorado, Kansas, Nebraska, Oklahoma, Montana, New Mexico, North and South Dakota, and Wyoming. Emphasis was placed upon continuity of the work of conservation in these areas co-ordinating with the public works proposed recently by the National Resources Committee which recommended an expenditure of six years to the responsibility of high opportunity, "If I perish, I perish." Not ease or "guaranteed safety" that can bring peace to a world of turmoil, but confidence in an overcoming Providence and a going forth to the compelling task in the strength of one who overcame the world.

Among specific recommendations are the following: development of small irrigation systems; continued programs for the resettlement of families and the promotion of local government when federal land acquisition results in the shrinkage of the local tax revenue, abandonment of certain taxes; establishment of co-operative grazing associations; change in farm practices so as to use every means of conserving moisture in the soil.

We are indebted to "Information Service" for a review of this report from which much of the above material has been drawn. North Loup is to benefit from one of these "small irrigation systems" projects. We can well believe that with such a system properly administered the fertile North Loup Valley will blossom as the rose.

The Mayos and Cigarettes Recently a friend in Denison, Iowa, a subscriber to the SABBATH RECORDER, wrote me asking that there might be published something from the Mayo of Rochester, Minn., on cigarette smoking. Unfortunately we do not find anything among our clippings from these famous doctors, though we do know their high position on such subjects. If any of our friends have some clippings on this subject, whether of either Doctor Mayo and will send them in, we shall be pleased to give space.

Those highest in the esteem and fellowship with the doctors Mayo through the past years have been men of absolutely clean habits. For example, Doctor Mayo, in his broad-spectrum of the Mayo clinic, not only abjured alcohol and tobacco in every form, but refrained from the use of tea and coffee in order that his heroes' names might be those that are known for the delicate tracey necessary with the knife.

Replacing Bible To meet the immediate need of homes and churches suffering from the recent flood in the Ohio Valley the American Bible Society is planning to make the Scriptures available for individuals, churches, and Bible schools.

That this service may be as helpful and widespread as possible is a desire of obtaining the following information:

1. Churches which have lost pulpits, Bibles, or other necessary articles of a permanent nature, we would appreciate an estimate of the loss.

2. Churches which have been used as temporary or permanent refugee camps with either Portions of the Scriptures or New Testaments, we would be pleased to have a list of the names of homes or individuals whose Bibles have been lost and who are not in a position immediately to replace them.

Because the Bible Society has only limited funds which are available to meet just such a need, we are under the necessity of appealing for the support of the public. Of course it is not possible to name any list of the organizations and individuals who need our help. Because the Bible Society has only limited funds which are available to meet just such a need, we are under the necessity of appealing for the support of the public. Of course it is not possible to name any list of the organizations and individuals who need our help.

What They Say "I am so glad our dear SABBATH RECORDER is again coming every week. I would gladly help financially if I..."
could. . . I just love our Helping Hand. It is the best Bible study help I come in contact with. I share that and my Recorder with a friend."

(From an elderly friend, Lockport, N. Y.)

From an official friend we have this: “I find a very decided difference of opinion regarding the Sabbath Recorder. Some are very enthusiastic about it, and some are not. . . . Some say they could not get along without it, and some say it means very little to them.”

One . . . told me that papers like the Sunday School Times provided the spiritual food which touching on contents; I would probably not in contents. . . .

“L. A. K.”

Some are converts to the Sabbath. and we are glad

and say so. So my judgment may be wrong. But I wonder

family since its publication. though often

typographically, has an

to attract people to our faith.

But I wonder

one listed as a Seventh Day Baptist would do

organizers sent

doors--open in our very

can be-

tered.

This of all years is the year to arrest the tide of decline in receipts; to stop the alarm-
ing retreatments. What rejoicing will there be on the part of all our people to realize a one hundred per cent budget! As before said in this “Corner,” it would mean that every financial obligation of our boards would be cared for and the way cleared for ad-

To raise this money would be easy if every one listed as a Seventh Day Baptist would do his part. Only $3.40 per member

exact.

“The Finance Committee is asking that in our churches the “Belmont Plan” be tried for April and May—only two months. Your pastor will explain the Belmont Plan. Do not do less if in your churches the majority of the members would try this plan—bring all their tithes into the storehouse and divide them fifty-fifty between the church and the De-
nominational Budget, the two months’ offerings would carry us over the top.

Four months remain to us; there is no time to be lost. This is Christ’s work. We must win those to him for whom we are responsible. In our offerings we are going in the persons whom the offerings belong to support missions.

We serve in the ministries of those on the fields. “Their devotion to Christ is our devotion, for they belong to us, and we belong to them.”

Who will join with others of us and say, “This year we will raise the budget!”

THE SABBATH RECORDER

MISIONS

SOME THINGS TO BE REMEMBERED IN CONSIDERING MISSIONS

(Substance of address delivered by the missionary secretary at the General Conference in Boulder, August 19, 1936.)

This is missionary day and you expect to hear subjects treating on missions discussed. There are many things I would like to say in the presence of the delegates here assembled, but we can consider only a few of them. Therefore my subject may be said to be, Some Things To Be Remembered in Considering Missions.

I. I suggest that the first thing we should remember in Bermuda is that love is the fundamental principle in Christian missions.

Note I say Christian missions. There are missions which are not Christian. Other reli-
gions are carrying on mission work, some of them with energy, and it sometimes comes about that there are things in the mission af-

fairs of Protestants, as well as that of Cath-
dolics, which do not savour of love; but not so with a mission of work which is truly Christian.

Viewed in a certain way, there are two kinds of love, namely, the incoming and the outgoing love. The incoming love is that which we receive from others—God the Father and our friends. Outgoing love is that which goes out from our hearts to others— to others.

To be more concrete, it is the purpose of missions to make bad men good and good men better, to make bad institutions good and good ones better.

Considered in the light of the individual, it is the purpose of the Christian Church and its membership in the Christian world.

The Bible carries this a step farther and we ought to. For God so loved the world that he gave his only begotten Son that whosoever believeth on him might have eternal life. Have what? Have eternal life. What is eternal life? And this is eternal life, that they might know thee the only true God and Jesus Christ whom thou hast sent.” Eternal life is to know God, and who is God? "God
is love." Eternal life then is to know love. It is to bask in the love of God and all good men; but more, it is to have our own hearts beat and throb with perfect love; it is to love fervently as Christ loved in word and deed.

2. The work of the church and missions, consequently, is one of the vital interests of woman in the home and state. It has its special influence in reference to the home and state. They are God's means of producing and maintaining homes that are of the heavenly home and that will be a constant help, uplift, and benediction to all members of the home. Many homes are so only in name and others are a curse to the race. It is the business of the church and missions to do this work. The white, upturned faces of minions of righteousness are as righteous as those who constitute them.

It is necessary to tell this. Audience interest has been helped in the dark ages; but these facts are not the dark ages and, passing by the mistakes taught, human advancement and happiness depend upon the whole. It is the purpose of the Church and missions to produce righteous governments by producing righteous men and officers in governments.

The home and state. They are members of the home. Many homes are so only in name and others are a curse to the race. It is the business of the church and missions to do this work. The white, upturned faces of minions of righteousness are as righteous as those who constitute them.

1. We are partners with Christ in the missionary undertakings. "We are laborers together in the home and state. They are members of the home. Many homes are so only in name and others are a curse to the race. It is the business of the church and missions to do this work. The white, upturned faces of minions of righteousness are as righteous as those who constitute them.

The forgiveness of men's hands is what we say, but it does not mean that we have power to forgive sins as God forgives. It is saying that we can if we will be instruments in Christ's hands of leading men to forsake their evil ways and turn to God so he can forgive them. The forgiveness of men's sins depends upon us. Their very salvation is dependent upon us. The white, upturned faces of minions of righteousness are as righteous as those who constitute them.

It is needful to tell this. Audience interest has been helped in the dark ages; but these facts are not the dark ages and, passing by the mistakes taught, human advancement and happiness depend upon the whole. It is the purpose of the Church and missions to produce righteous governments by producing righteous men and officers in governments.

The home and state. They are members of the home. Many homes are so only in name and others are a curse to the race. It is the business of the church and missions to do this work. The white, upturned faces of minions of righteousness are as righteous as those who constitute them.

It is needful to tell this. Audience interest has been helped in the dark ages; but these facts are not the dark ages and, passing by the mistakes taught, human advancement and happiness depend upon the whole. It is the purpose of the Church and missions to produce righteous governments by producing righteous men and officers in governments.

The state is a divine institution intended to protect all men in the right to hold property, and to enjoy life, liberty, and an equal opportunity. Also it is its province to prevent injustice in industrial, economic, social, and political institutions to do which is necessary for the common welfare and happiness of the people. The thing governments need the most of all is righteousness. They are as righteous as those who inherit them and as godless as those in power. It is the history of governments, through the ages, that the history of righteousness is. The purpose of the Church and missions to produce righteous governments by producing righteous men and officers in governments.

This then is the purpose of missions: To transform men the world over and nurture them till they are perfected into the likeness of Christ. We have to care for humanity and institutions till they are really types of heaven itself.

III. In considering missions we should remember that this is the work of God.

We are never to forget that you and I and all Christ's followers are the ones to whom the Father has given this privilege and assigned this task.

Christ said, "Whose soever sins ye remit, they are remitted unto them; and whose so ever sins ye retain, they are retained." This does not mean that we have power to forgive sins as God forgives. It is saying that we can if we will be instruments in Christ's hands of leading men to forsake their evil ways and turn to God so he can forgive them. The forgiveness of men's sins depends upon us. Their very salvation is dependent upon us. The white, upturned faces of minions of righteousness are as righteous as those who constitute them.

It is needful to tell this. Audience interest has been helped in the dark ages; but these facts are not the dark ages and, passing by the mistakes taught, human advancement and happiness depend upon the whole. It is the purpose of the Church and missions to produce righteous governments by producing righteous men and officers in governments.

The state is a divine institution intended to protect all men in the right to hold property, and to enjoy life, liberty, and an equal opportunity. Also it is its province to prevent injustice in industrial, economic, social, and political institutions to do which is necessary for the common welfare and happiness of the people. The thing governments need the most of all is righteousness. They are as righteous as those who inherit them and as godless as those in power. It is the history of governments, through the ages, that the history of righteousness is. The purpose of the Church and missions to produce righteous governments by producing righteous men and officers in governments.

This then is the purpose of missions: To transform men the world over and nurture them till they are perfected into the likeness of Christ. We have to care for humanity and institutions till they are really types of heaven itself.

In considering missions we need to remember that this is the work of God.

We are never to forget that you and I and all Christ's followers are the ones to whom the Father has given this privilege and assigned this task.

Christ said, "Whose soever sins ye remit, they are remitted unto them; and whose so ever sins ye retain, they are retained." This does not mean that we have power to forgive sins as God forgives. It is saying that we can if we will be instruments in Christ's hands of leading men to forsake their evil ways and turn to God so he can forgive them. The forgiveness of men's sins depends upon us. Their very salvation is dependent upon us. The white, upturned faces of minions of righteousness are as righteous as those who constitute them.

It is needful to tell this. Audience interest has been helped in the dark ages; but these facts are not the dark ages and, passing by the mistakes taught, human advancement and happiness depend upon the whole. It is the purpose of the Church and missions to produce righteous governments by producing righteous men and officers in governments.

The state is a divine institution intended to protect all men in the right to hold property, and to enjoy life, liberty, and an equal opportunity. Also it is its province to prevent injustice in industrial, economic, social, and political institutions to do which is necessary for the common welfare and happiness of the people. The thing governments need the most of all is righteousness. They are as righteous as those who inherit them and as godless as those in power. It is the history of governments, through the ages, that the history of righteousness is. The purpose of the Church and missions to produce righteous governments by producing righteous men and officers in governments.

This then is the purpose of missions: To transform men the world over and nurture them till they are perfected into the likeness of Christ. We have to care for humanity and institutions till they are really types of heaven itself.
They were living at the time on Carpenter Street, just a few doors off from West Madison. Her father and her husband were in business together, tailors; their office, sales room, and work shop were two blocks away on Green and Madison, just west of Halsted. It was one of the premises of the Columbian World Exposition in Chicago, 1893.

The home consisted of three families, all living together—her father, Ira J. Ogley; her mother, Eliza Ann Clark Ogley; her husband, I. Murray Maxson; her brother Albert's widow, Libbie Patten Ogley; and little daughter Elizabeth, the late Mrs. Joseph Schertz; and Auntie May herself. These six kinfolks constituted the home, or rather the busy 19th century, for I am but one of scores of people who for shorter or longer periods shared in the hospitality of the house so intimately that it was also our home. We were a family there, and it was my definite home for three months that summer. The house was large. They rented rooms to boarders. But bedrooms and rooms were treated so cordially, so pleasantly, so friendly, that the house became at once a home to all of us.

The Ordways had come to Chicago about the time of the great fire in 1871, coming from West Edmeston, N. Y., where May and her mother had lived. They came in March 19; so she was in her eightieth year when she passed away Friday evening last, January 25, 1937.

At that time of the Columbian Exposition I used to try, and I have many times since, to discover the factors which made that home such a center of hospitality. Was it the jovial, generous optimism of Mr. Ordway? Was it the reliable, dependable, trust-worthy kindness of his late brother? Was it the sweet, charming, seldom-surpassed personality of Mrs. Ordway? Was it the loyal, conscientious common-sense, and love of peace and harmony and desire to serve that characterized Mrs. Maxson? At any rate, these six people were wanting a center of hospitality for the Chicago Seventh Day Baptist Church people, for medical, dental, theological, and other professional students who were present in Chicago schools, and for visitors in the city, or for those merely passing through, even for wayfarers and strangers traveling the worn-out streets of time.

And now all six of those kinfolks have passed away, and I am sure that when the tidings of Auntie May's going to come to be known, many a mind will revert to times, homes, and the center of hospitality, the old home—Car-

penter Street, just a few doors off of Madison; and lives will feel a sense of gratitude for the influence of that home of which Auntie May was a strong, but unassuming, co-ordinating factor.

But Chicago grew, and with its growth Carpenter Street ceased to be a suitable place for residences, and the Ordway-Maxsons moved their home, found another house for the Ordways in West Monroe Street near LaGrange. But it was the same kind of home, a center of friendliness, of hospitality, of Christian fellowship as it lived, and for Auntie May was a strong, but unassuming, co-ordinating factor.

But commercial competition in the custom tailoring business was intense. Suits made to order were not so often called for. Mrs. Ordway passed away, then Mr. Ordway, then Mrs. Maxson, and the home had to be given up. Mrs. Ordway was little Elizabeth had grown up, was married, and now she, with her husband, Joseph Schertz, continued the home, for her own home-felt, and the home of the family she had lived, and for Auntie May as a definite essential part of the home; and it was there that she fell asleep; it was a quiet end, for it was perhaps the last one she had here for burial by the side of her husband, along with father and mother, for its final resting place in our Milton City of the dead.

As a young woman, along in 1876-78, she was for a few years a student here in Milton College, but she did not complete any particular course leading to graduation. And then in her later life, for eleven years, 1923-34, she was here again in Milton as matron of the Ladies' Hall, where she used her own natural ways of making a homelike background, a homelike atmosphere, for the young women of the hall, for she was a homemaker all her life long.

She was a member of the Chicago Seventh Day Baptist Church, and I suppose was a charter member, for that church was constituted in 1893, when she was about twenty-six years of age, and I surmise that she had been baptized and was a member of the Chicago Seventh Day Baptist Church when the family came to Chi-

cago, in 1871. But anyway she was one of the most loyal and devoted of that little group of loyal people who organized and have since cherished and maintained the Chicago Church for this over a half century of useful efforts for the kingdom and the church.

It was in 1884, that she and J. Murray Maxson were married. There were no chil-


MRS. J. MURRAY MAXSON
(Word spoken by Edwin Shaw at the funeral service)

They were living at the time on Carpenter Street, just a few doors off from West Madison. Her father and her husband were in business together, tailors; their office, sales room, and work shop were two blocks away on Green and Madison, just west of Halsted. It was one of the premises of the Columbian World Exposition in Chicago, 1893.

The home consisted of three families, all living together—her father, Ira J. Ogley; her mother, Eliza Ann Clark Ogley; her husband, I. Murray Maxson; her brother Albert's widow, Libbie Patten Ogley; and little daughter Elizabeth, the late Mrs. Joseph Schertz; and Auntie May herself. These six kinfolks constituted the home, or rather the busy 19th century, for I am but one of scores of people who for shorter or longer periods shared in the hospitality of the house so intimately that it was also our home. We were a family there, and it was my definite home for three months that summer. The house was large. They rented rooms to boarders. But bedrooms and rooms were treated so cordially, so pleasantly, so friendly, that the house became at once a home to all of us.

The Ordways had come to Chicago about the time of the great fire in 1871, coming from West Edmeston, N. Y., where May and her mother had lived. They came in March 19; so she was in her eightyth year when she passed away Friday evening last, January 25, 1937.

At that time of the Columbian Exposition I used to try, and I have many times since, to discover the factors which made that home such a center of hospitality. Was it the jovial, generous optimism of Mr. Ordway? Was it the reliable, dependable, trust-worthy kindness of his late brother? Was it the sweet, charming, seldom-surpassed personality of Mrs. Ordway? Was it the loyal, conscientious common-sense, and love of peace and harmony and desire to serve that characterized Mrs. Maxson? At any rate, these six people were wanting a center of hospitality for the Chicago Seventh Day Baptist Church people, for medical, dental, theological, and other professional students who were present in Chicago schools, and for visitors in the city, or for those merely passing through, even for wayfarers and strangers traveling the worn-out streets of time.

And now all six of those kinfolks have passed away, and I am sure that when the tidings of Auntie May's going to come to be known, many a mind will revert to times, homes, and the center of hospitality, the old home—Car-
responsible of seeing that the policies of our government and the efforts being made to establish a world order on a peace basis.

The my address was on "Outstanding Political Events of the Year Affecting the War Problem," by Raymond Leslie Buell. Two facts of the situation in Europe are: (1) every country there is undergoing a social transformation; (2) the world is liquidating an unequal peace settlement made at the end of the World War. This social transformation is taking place in all states.

He says:

The real division in Europe today is not between the fascist and communist states, but between the dictatorships and the democracies. The question is whether the whole continent will weaken France and England in their struggle against the three world dictatorships which will increase pressure on America to come to the aid of the democracies and thus, paradoxically enough, hasten our entrance into the next war. The wisest neutral policy is not mandatory embargoes, but the "cash and carry" system.

In view of this grave danger the only sure means of keeping out of war is to act in preventing it from breaking out. Although war is not imminent, a deadlock exists in Europe today. Preston Slossen, of the University of Michigan, urged the scientific study of the causes of war. He states that the number of wars have come from economic conflict between nations, but for countries like Germany and Japan to believe that conquest will solve their problems is a fallacy, for conquest simply adds to their problems. There is a belief that war is a cure for overpopulation, but destroys wealth faster than population. If a nation has trade opportunities it makes not the slightest difference whether it is rich or poor.

Two types of modern war are: (1) wars of tension, (2) wars of intensity. Of the second class there are four: The war on Ethiopia; the urgent war; the war of nationalism, hostility, and jealousy with which one nation regards another; the war of conquest. The fascist is to prevent strain from happening. The World War could have been prevented between 1900 and 1904. Wars should be prevented before they start. We need a public opinion that will support statesmen in an effort for conciliation and preservation of peace.

The United States should be called upon to make concessions along trade lines, to reduce tariffs, and to adopt international currency, before it is too late. The duty of the pacifist is to prevent strain from happening. The World War could have been prevented between 1900 and 1904. Wars should be prevented before they start. We need a public opinion that will support statesmen in an effort for conciliation and preservation of peace.

The next question discussed was "Sanc­tions," by Mrs. Lura Buell. Two facts of the situation in Europe are: (1) every country there is undergoing a social transformation; (2) the world is liquidating an unequal peace settlement made at the end of the World War. This social transformation is taking place in all states.

The solution will be found in a system of graded economic sanc­tions being resorted to only in the case when all other means have failed. The stage of development is now reached, in the words of M. Auenel, secretary-general of the League, "that a moral and psychological cure at the sources of will.

Some of the delegates to the Peace Conference in Buenos Aires were present and spoke on that conference. High tribute was paid Secretary Cordell Hull for the change that has come in the attitude of the South Amer­ican countries. Where ten years ago the whole continent was in a state of tension and distrust toward the United States, through Mr. Hull's friendly attitude, there has now grown up a feeling of confidence and trust.

Carroll Binder, foreign editor of the Chicago Daily News, spoke of changes in the Far East. In Europe, the growth of mili­tary strength; in Japan there is still great trust in the military although a recrudescence of the liberal and opposition to the military is taking place. Danger of war between Japan and Russia is less than in 1934. There has been great growth of Soviet power and the Soviets seem to wish not to fight.

Preston Slossen, of the University of Michigan, urged the scientific study of the causes of war. He states that the number of wars have come from economic conflict between nations, but for countries like Germany and Japan to believe that conquest will solve their problems is a fallacy, for conquest simply adds to their problems. There is a belief that war is a cure for overpopulation, but destroys wealth faster than population. If a nation has trade opportunities it makes not the slightest difference whether it is rich or poor.

Two types of modern war are: (1) wars of tension, (2) wars of intensity. Of the second class there are four: The war on Ethiopia; the urgent war; the war of nationalism, hostility, and jealousy with which one nation regards another; the war of conquest. The fascist is to prevent strain from happening. The World War could have been prevented between 1900 and 1904. Wars should be prevented before they start. We need a public opinion that will support statesmen in an effort for conciliation and preservation of peace.

The United States should be called upon to make concessions along trade lines, to reduce tariffs, and to adopt international currency, before it is too late. The duty of the pacifist is to prevent strain from happening. The World War could have been prevented between 1900 and 1904. Wars should be prevented before they start. We need a public opinion that will support statesmen in an effort for conciliation and preservation of peace.

The next question discussed was "Sanctions," by Mrs. Lura Buell. Two facts of the situation in Europe are: (1) every country there is undergoing a social transformation; (2) the world is liquidating an unequal peace settlement made at the end of the World War. This social transformation is taking place in all states.
DEAR MRs. GREENE:

I haven't written to you for a long time. I am seven years old and in second grade. I like school.

Our dog Buster is getting to be a big dog. This is Sabbath afternoon. We went to church this forenoon. There are six children in my Sabbath school class. My mother is my Sabbath school teacher. We are home now.

We have five little calves and we feed them even though I got some skis for Christmas and I am enjoying the snow.

From your Recorder friend,

JOYCE ARLENE SHOLTZ.

Oneida, N. Y.,

R. F. D. No. 3

DEAR JOYCE ARLENE:

I like your name "Joyce," for as you know it is the name of my little grandchild, who is just two months old. She and her mother and father are spending the winter with us today and I enjoy that, I can tell you. Little Joyce is growing fast but perhaps no faster than your dog Buster. However she'll keep it up longer.

I never tried to ski but I know it must be great fun. You'll soon have to put your skis away until next winter. I'm looking forward to swimming. Then will you begin to roller skate?

Sincerely your friend,

MISSIZ A. GREENE.

DEAR MRS. GREENE:

I'm sure that you'll be interested in the following letter which I sent to my Recorder friend, Joyce Arlene Sholtz. The letter was written by Miss Fay. I like horses.

We have a black cat, that will be three years old next year, named Peppy, but we call him "Peppey" for short. Sometimes I play he is a dog and put a collar on him that I made out of cloth, and lead him around. Specks is a nice cat and some day I want to see him when I come to Academic. He is one of my best big boy friends.

Your sincere friend,

MISSIZ A. GREENE.

DEAR MRS. GREENE:

I enjoy the Children's Page and "Our Horses." I am in the third grade. I am eight years old. I have a little sister four years old.

I think it is fun to play marbles. Specks is in Oregon. There are lots of birds around here. Your friend,

GLENDALE HEMMINGER.

1102 Umqua Ave.,

Roseburg, Ore.

DEAR GLENDALE:

The stories about "Our Horses" sure have been very interesting and I wish Miss Fay had more horse stories to tell us, don't you? This week finishes the story of Betsey and her children.

You are just twice as old as your little sister, aren't you? But of course you never were before and never will be again. When we went to Independence a family of eight children lived across the road from us, four boys and four girls. The three older boys were each twice as old as the youngest boy in age; the youngest boy was two years old—can you tell me the ages of the three older boys?

We thought spring was here in New York, but now we are having a bit of winter and no birds are in sight.

Your sincere friend,

MISSIZ A. GREENE.

DEAR MRs. GREENE:

I like the stories about Dick and Betsey, written by Miss Fay. I like horses.

We have a black cat, that will be three years old next year, named Peppy, but we call him "Peppey" for short. Sometimes I play he is a dog and put a collar on him that I made out of cloth, and lead him around. Specks is a nice cat and some day I want to see him when I come to Academic. He is one of my best big boy friends.

Your friend,

MISSIZ A. GREENE.

DEAR MRS. GREENE:

I enjoy the Children's Page and "Our Horses." I am in the third grade. I am eight years old. I have a little sister four years old.

I think it is fun to play marbles. Specks is in Oregon. There are lots of birds around here. Your friend,

GLENDALE HEMMINGER.

1102 Umqua Ave.,

Roseburg, Ore.

DEAR GLENDALE:

The stories about "Our Horses" sure have been very interesting and I wish Miss Fay had more horse stories to tell us, don't you? This week finishes the story of Betsey and her children.

You are just twice as old as your little sister, aren't you? But of course you never were before and never will be again. When we went to Independence a family of eight children lived across the road from us, four boys and four girls. The three older boys were each twice as old as the youngest boy in age; the youngest boy was two years old—can you tell me the ages of the three older boys?

We thought spring was here in New York, but now we are having a bit of winter and no birds are in sight.

Your sincere friend,

MISSIZ A. GREENE.
REPORTS FROM THE CHURCHES

As follows:

PISCATAWAY, N. J.

Wm. B. Maxson, John Watson, in said office.

Wm. Lewis Titsworth, D. W. F. Randolph, Phineas Dunn, Randolph Dunn, Isaac Titworth,

Deacons.

Added, 0

Dismissed, 1

Rejected, 0

Total, 154

Communion, 3d Sabbath in April, July, October, and November.

Institutions.—Two Missionary Societies, Education, Tract and Temperance Societies.

Wm. Lewis Titsworth, Asa Dunn, D. W. F. Randolph, R. Dunn, J. R. Dunham, P. Mosier, Aas Dunham, Isaac Clawson, D. Dunn, John Pope, N. P. Randolph, Isaac Green, Andrew Drake, Isaac Dunn,

Messengers.

SECOND HOPKINTON, R. I.

John Green, Pastor. Lucien F. Langworthy, in said office.

John Langworthy, G. H. Perry, Benj. F. Langworthy, Isaac C. Burdick, Isaac C. Burdick, Clerk. Rev. Dr. R. Dunham, D. Dunn, E. H. Langworthy, Nathan F. Langworthy,

Deacons.

Added, 0

Dismissed, 1

Rejected, 0

Total, 103

Constuted, 1838.

R. Dunham, A. D. Titsworth, Wm. Dunn, John Titworth, Simeon F. Randolph, Randolph Dunn, Thos. S. Alberti,

Messengers.

Communion, 1st Sabbath in March, June, Sept. & December.

Institutions.—Two Missions, one Tract, one Education Society, 1 Bible Class.

A request was presented by the church at Plainfield recommending to the Association Brother Lucas Crandall for Ordination.

A communication was received from the First Church in Hopkinton with a request that the Association should appoint its next session with them, should they think proper to adopt the amended Constitution, as presented by them at its last session.

A letter from the Salem Church, N. J., was received which contained very gratifying intelligence respecting their Ingathering the year past, their union, and Prosperity; the said letter was presented by their Elder David Clason.

Voted, That Brother David Clason & Isaac Titworth (from Shilo Church) be invited to a seat with us and partake in the deliberations.

Voted, That the amended form of the Constitution, as presented to the churches last year, be adopted.

Adjoined to meet tomorrow morning at 9 O'clock.

Sixth Day Morning, 24th Instant.

Met pursuant to adjournment.

Prayer by Bro. Lucas Clandall.

The circular letter was called for, read, and received.

Voted, The Treasurer's report be called for.

Nore presented.

Voted, That Eld. John Green preach the Introductory discourse at our next meeting, Eld. Wm. B. Maxson, substitute.

Voted, That it be recommended to the Churches comprising this Association, to represent themselves to the next General Conference.

Voted, That Christopher C. Lewis write the circular letter for the next year.

Voted, That the corresponding secretary report.

Voted, That his report be received.

Voted, That the request from the Plainfield Church be referred to the Presbytery.

Voted, That Brother A. Titsworth be corresponding secretary.

Voted, That John Langworthy be continued as Treasurer.

Voted, That Eld. Wm. B. Maxson write a letter to Gen'l Conference to meet at the meeting house of the 1st Church in Hopkinton, R. I., the fifth day of the week before the fourth Sabbath in May, 1840, at 10 O'clock, A. M.

T. S. ALBERTI,

D. DUNN,

Secretaries.

CONSTITUTION

The Constitution, amended, was adopted at an Association held at Plainfield, May 23d, 1839.

(Signed) THOS. S. ALBERTI,

DAVID DUNN,

Secretaries.

As follows:

Art. 1st. This Association shall consist of such Christian Churches as are now in fellowship with the S. D. Baptist General Conference, and such as shall be admitted according to the general outline of Gospel doctrine & duty contained in the public exposure acknowledged by the seventh day Baptist General Conference, and that shall be bound by the name of the Eastern S. D. Baptist General Conference.

Art. 2d. This Association shall hold an annual meeting at such time & place as shall be fixed by the Elders and Delegates from each church, and the incidental expenses of the Association shall be paid by the Churches in the same proportion as their right of representation or of voting last above mentioned.

Art. 3d. It shall be the duty of the churches comprising this Association to correspond with it annually by letter, as also by Delegates if practicable in their circumstances so as they may deem it proper to communicate & propose to them means as they may deem useful in improving & promoting the mutual prosperity.

Art. 4th. This Association shall choose annually a corresponding Secretary whose business shall be to correspond with other Associations and with the General Conference and with any other body whereby the cause of truth may be advanced, and shall transmit his correspondence to the examination of the Association at its Annual Session.

Art. 7th. This Association shall not interfere with the internal concerns of the Churches of their own communion, or infringe upon their independence, but shall act as an auxiliary council when necessary in case any Church shall depart from the path of Unity.

This Association may enquire into said defect & labor to remove the same, & may be allowed by the Presbytery of the General Conference or by a majority of the members present. But in cases when requested they shall be decided by a majority of the members present. But in all cases when requested they shall be decided by the Churches in the following manner: That every Church shall have at least one vote. If having over one hundred & not exceeding two hundred one hundred shall have two votes, and in addition one vote for every two hundred votes. For which votes shall be determined by a majority of Directors from each Church, and the incidental expenses of the Association shall be paid by the Churches in the same proportion as their right of representation or of voting last above mentioned.

Art. 5th. It shall be the duty of the Churches comprising this Association to correspond with it annually by letter, as also by Delegates if practicable in their circumstances so as they may deem it proper to communicate & proposing to them means as they may deem useful in improving & promoting the mutual prosperity.
have the privilege; and in so doing the repre­
sentation of such Church through the medium
of the votes of the members present.

One of the outstanding and, to me, grip­
ping scenes in the New Testament is the pic­
ture of the young man Jesus standing up to
talk in the synagogue of his home town, 
Nazareth.

It is surprising that the great artists have
not made more of that scene. I myself crave
the talent to set forth on canvas the intensity of
those moments, as that young man began
to read this prophecy with which these neigh­
bors were so familiar. The excitement of the Lord
is upon me, because he hath anointed me to
minister to the captives and recovering of sight
to the blind, to set at liberty them that are
enslaved. The very image of the Messiah of
the prophets!

But how large is my world? Of course I am
not speaking of the earth. We know the di­
mensions of the earth, and in a kind of re­
verse order, our home is shrinking, not in
miles, but in the time it takes for man to span
its miles. Howard Hughes flew across this
continent the other day in a little more than
three hours, over three hundred miles an
hour.

But I am asking the question of myself
first. How far distant is my horizon? In other words, How far
do my interests reach? How much am I
concerned about other folks outside my own
little circle, or my own church?

I am sure our horizon of the past days has
been beyond Cincinnati and Louisville. Their
city of diameters beats upon our ears and hearts
in all of its horrible details. And I am sure
everyone of us has done something about help­ing. Our home has been extended.

Every person has his own horizon, and he
makes his own world for himself. Travel is a
fine means of enlarging one's horizon, but one
does not need to travel to enlarge his world. Jesus' travels were limited to fifty or
sixty miles in all directions from his home,
but he had already brought the kingdom in its
widest expansion. He saw the kingdom not just within the limits of his short
stature and his thirty-two years; he saw it
in ages, in millennia. He saw it in my
age, praise God!

Jesus traveled no great distance, yet his bit­
erest extended to the understanding of all
men. His mind and heart ranged the
eternities.

The horizon of the Jews of Nazareth on
the day Jesus stood up to talk in that
church and every Seventh Day Baptist
church and every Seventh Day Baptist
mission in the world.

Jesus protested against men living in their
little worlds, as the Roman centurions lived
outside Palestine as of no concern to God.
Necessity our world is to be the most in­
tense right where we are, right where we live.
Our home and our family make a little
world, and it is an important world, which must
claim our deep interest, but it must not
claim our undivided interest. Perhaps in
our own boys and girls have first claim on us, but
there are thousands of boys and girls that have
no claim on anybody. It is my Christian
duty and yours to push our horizon out
so it will include them. Jesus said, "Go ye
into all the world," and I am adding, "of boys
and girls."

In our horizons

One of the distinctive characteristics of the
Seventh Day Baptist is that they stood up to
speak for the worthy and honored places in the
political kingdom which they thought he was about
to set up. And he was continually showing them
the broad purposes of the eternal Father.
And today he would have us see those same broad
purposes of the kingdom. Nothing but the
kingdom can satisfy a man made in the very image of the
Eternal.

Jesus taught that the ground mole, back in the long past,
probably lived in a broader and brighter
world than he does now. He still has places
for eyes, but he can no longer see.

He had extension of their underground
life that they ceased entirely coming out into
the sunlight. This is the truth which happened to
the Roman centurions.

It has become permanently and incurably
very narrow and limited.

Jesus, in his great commission, laid upon us the
special charges which God gave to his
Church in a world-wide perspective, of keeping
ourselves informed and interested in getting
the gospel to all nations and to all people in
supporting ignorance and superstition with
his eternal truth. This involves, breaking
away from self-interest, getting on the high
road, because only there can we see the
plan for his people in its larger perspective,
bearing our eyes and taking the far look.

Human nature is a complex structure. The
most absurd mind can be exceedingly cruel and
bitter; can change suddenly and violently. The
citizens of Nazareth belonged to a little world,
and Jesus saw their narrow self-centered vision
of its narrow vision, its short sightedness,
eventually brought Jesus to the cross. Jesus
lived in an altogether different world from his
own townspeople. He was of a world as
broad as human life, as wide as the love of
God.

How large is my world? Of course I am
not speaking of the earth. We know the di­
mensions of the earth, and in a kind of re­
verse order, our home is shrinking, not in
miles, but in the time it takes for man to span
its miles. Howard Hughes flew across this
continent the other day in a little more than
three hours, over three hundred miles an
hour.

But I am asking the question of myself
first. How far distant is my horizon? In other words, How far
do my interests reach? How much am I
concerned about other folks outside my own
little circle, or my own church?

I am sure our horizon of the past days has
been beyond Cincinnati and Louisville. Their
city of diameters beats upon our ears and hearts
in all of its horrible details. And I am sure
everyone of us has done something about help­ing. Our home has been extended.

Every person has his own horizon, and he
makes his own world for himself. Travel is a
fine means of enlarging one's horizon, but one
does not need to travel to enlarge his world. Jesus' travels were limited to fifty or
sixty miles in all directions from his home,
but he had already brought the kingdom in its
widest expansion. He saw the kingdom not just within the limits of his short
stature and his thirty-two years; he saw it
in ages, in millennia. He saw it in my
age, praise God!

Jesus traveled no great distance, yet his bit­
erest extended to the understanding of all
men. His mind and heart ranged the
eternities.

The horizon of the Jews of Nazareth on
the day Jesus stood up to talk in that
church and every Seventh Day Baptist
church and every Seventh Day Baptist
mission in the world.

Jesus protested against men living in their
little worlds, as the Roman centurions lived
outside Palestine as of no concern to God.
Necessity our world is to be the most in­
tense right where we are, right where we live.
Our home and our family make a little
world, and it is an important world, which must
claim our deep interest, but it must not
claim our undivided interest. Perhaps in
our own boys and girls have first claim on us, but
there are thousands of boys and girls that have
no claim on anybody. It is my Christian
duty and yours to push our horizon out
so it will include them. Jesus said, "Go ye
into all the world," and I am adding, "of boys
and girls."

In our horizons

One of the distinctive characteristics of the
Seventh Day Baptist is that they stood up to
speak for the worthy and honored places in the
political kingdom which they thought he was about
to set up. And he was continually showing them
the broad purposes of the eternal Father.
And today he would have us see those same broad
purposes of the kingdom. Nothing but the
kingdom can satisfy a man made in the very image of the
Eternal.

Jesus taught that the ground mole, back in the long past,
probably lived in a broader and brighter
world than he does now. He still has places
for eyes, but he can no longer see.

He had extension of their underground
life that they ceased entirely coming out into
the sunlight. This is the truth which happened to
the Roman centurions.

It has become permanently and incurably
very narrow and limited.

Jesus, in his great commission, laid upon us the
special charges which God gave to his
Church in a world-wide perspective, of keeping
ourselves informed and interested in getting
the gospel to all nations and to all people in
supporting ignorance and superstition with
his eternal truth. This involves, breaking
away from self-interest, getting on the high
road, because only there can we see the
plan for his people in its larger perspective,
bearing our eyes and taking the far look.
DENOMINATIONAL "HOOK-UP"
RIVERSIDE, CALIF.
A very pleasant evening was enjoyed by a large number of people. Mrs. C. H. West, who faced the storm Wednesday night, February 24, for the church night supper. Robert Hurley and his committee had given charge. Robert Hurley's attention, broadcasting over station KSDB, a loud speaking system built and operated by Arden Greishaber. Dean Phillips of Ukiah, who is going to school here this year, was introduced, and in turn introduced a friend of his from Ukiah, Oliver Pascali, who had come down to broadcast over KECA in Los Angeles. He with one of our local boys, Lawrence McCowan, entertained the congregation with talent of several soloists and duets. While Oliver composed and dedicated a splendid piano-acrobatic piece to Mrs. H. H. Wees, who was celebrating her eighty-fifth birthday. The pastor and wife were celebrating their twenty-fifth wedding anniversary and were the subjects of much questioning by Glen Osborne who wanted them to offer proof of their marriage. When they could offer nothing, he called on Mr. Hurley, other place for their support, and then other eye witnesses, and finally a clipping from the Garwin paper was read by Mrs. Robert Hurley. They were finally given a "treasure chest," which contained treasure in the amount of about $25 in silver. P. B. M.

DOODGE CENTER, MINN.
We are welcoming the fine spring days here. On Sunday, February 28, there was held an all-day social at the parsonage. Everyone present enjoyed the day. The committee arranging for the program had invited all the people to bring a package containing any kind of an article. Some of the packages were neatly wrapped and tied with ribbon, others plain, each containing a surprise. Charles Socwell acted as auctioneer, selling the packages to the highest bidder for a nickel.

We would like to correct a statement made in our items last month in naming officials recently elected. Mrs. Eva Langworthy was elected treasurer, and Mr. Roy Daggett, trustee.

MILTON JUNCTON, WIS.
Sunday night, February 21, the Seventh Day Adventist Church of Milton Junction held church night supper and program in the church dining room in honor of Rev. and Mrs. E. E. Sutton, who leave Sunday to take up the pastorate of the Seventh Day Baptist Church of Denver, Colo.

On account of the weather some were unable to attend the fifty or so persons who did attend had a hard time to get rid of all the "cats."

Music was furnished by the boy's quartet, we sang two selections and by Mrs. L. C. Shaw who played two numbers on the piano. R. E. Greene, chairman of the committee in charge, and L. C. Shaw conducted a "street broadcast."

Many of the guests were interviewed before the microphone, to the enjoyment of all. A firm of canners cannot keep up with their orders although they use twenty thousand boxes of fruit. It was interesting to see their fruit go by ship and by truck. The freeze in California has made the Florida fruit growers realities, and as a result, up the west coast and into the northern states. It is a big business, at best, to know how to market the fruit at an advantage, so many adverse things enter into the situation, even with a good crop.

A real estate man told me this week that the large crop of grapefruit is being canned for winter consumption of all. A firm of canners cannot keep up with their orders although they use twenty thousand boxes of fruit. It was interesting to see their fruit go by ship and by truck. The freeze in California has made the Florida fruit growers realities, and as a result, up the west coast and into the northern states. It is a big business, at best, to know how to market the fruit at an advantage, so many adverse things enter into the situation, even with a good crop.

A real estate man told me this week that the big crop of grapefruit is being canned for winter consumption of all. A firm of canners cannot keep up with their orders although they use twenty thousand boxes of fruit. It was interesting to see their fruit go by ship and by truck. The freeze in California has made the Florida fruit growers realities, and as a result, up the west coast and into the northern states. It is a big business, at best, to know how to market the fruit at an advantage, so many adverse things enter into the situation, even with a good crop. We recently took a drive around Florida going down the east coast as far as Miami, and up the west coast to Lakeland, Tampa, and St. Petersburg, and then across the state towards home via the Bok Sanctuary and Orlando. We traveled over twelve hundred miles and found friends at Fort Pierce, Stuart, Belle Glade, and South that (on the south shore of Lake Okeechobee), Boynton, Miami, Coconut Grove, Tampa, Bonita Springs, St. Petersburg, Lakeland, and Orlando.

So we have had the thrill of watching the sun rise out of the Atlantic Ocean, and seeing it set in the Gulf of Mexico. However, not on the same day! From Mrs. T. J. V. H. in DeRuyter Gleaner.

DAYTONA BEACH, FLA.
Yesterday I walked down town, and in the four blocks I noticed the following flowers in bloom on the lawns that I passed: jasmine, phlox, red roses, calendulas, geraniums, sweet peas, petunias, bellflowers, Turks caps, hibiscus, poineetta, oleander, peonies, nasturtiums, bougainvillia, flame vine, azaleas, sweet alysum, air plant, pink water lilies, pink-and-white vinewinkle, and a number of others that I could not name.

We have been in Florida just a year today and still the wonder of it is renewed each day.

The papers are filled, these days, with news of the great citrus fruit crop and it has called for the advertisements as we have driven past the laden groves of grapefruit, oranges, tangerines, and seen the long trains of fruit cars. Fruit goes by ship and by truck. The freeze in California has made the Florida fruit growers realities, and as a result, up the west coast and into the northern states. It is a big business, at best, to know how to market the fruit at an advantage, so many adverse things enter into the situation, even with a good crop. We recently took a drive around Florida going down the east coast as far as Miami, and up the west coast to Lakeland, Tampa, and St. Petersburg, and then across the state towards home via the Bok Sanctuary and Orlando. We traveled over twelve hundred miles and found friends at Fort Pierce, Stuart, Belle Glade, and South that (on the south shore of Lake Okeechobee), Boynton, Miami, Coconut Grove, Tampa, Bonita Springs, St. Petersburg, Lakeland, and Orlando.

So we have had the thrill of watching the sun rise out of the Atlantic Ocean, and seeing it set in the Gulf of Mexico. However, not on the same day! From Mrs. T. J. V. H. in DeRuyter Gleaner.

PLAINFIELD, N. J.
The social committee, of young women, held a valentine party in the church parlor the evening of February 14. We haven't many young people in the church, but the middle-agers seem to enjoy a valentine party about as much as the young ones—judging from the hearty laughter.

On Friday evening, February 19, Mr. Raymond P. Currier of the American Mission to lepers gave a talk in the church on the work of his organization. He had been a teacher for several years and knew personally several interesting and fine young people who had later become lepers. Some of these young people helped in the leper's work—and their life stories were most impressive. A collection was taken for the work. The service was planned by the missionary committee of the church.

The Wardner Class held an "automobile show" in the Sabbath school room, on the evening of March 2. Much originality was shown in the games planned for the party, and the group had "lots of fun." On Sunday night, March 7, the men of the Plainfield Church and parish held a pleasant and profitable get-together meeting in the church parlor. A delicious meal was served by Dr. O. B. Whitford, head chef, assisted by two experienced experts, Dr. Stanton Davis and Mr. Paul Whitford. Following the meal of which twenty-four men, loudly calling for "seconds," partook, many old-time songs and hymns were sung. The main part of the program was introduced, however, by Pastor Hurley S. Warren, with fitting words. L. L. A. was introduced as the "co-ordinator" of the panel discussion, the subject being, "Why the Need of a Church; What This Church Needs." Suggestions and thoughtful consideration being given the subject.

WHERE IS OUR INITIATIVE?
MY DEAR FOLKS:
It was good to hear from some fifteen or sixteen pastors and churches through the Sabbath Recorder concerning the inspiration coming from the "Praching Mission." No doubt many hearts and lives in many of our churches are being stirred to new life and spiritual aspirations through this interchange of pastors and preachers. Some souls were brought to the Lord. For all this we thank God and take courage.

But I was wondering why we should wait for some organization or committee outside to suggest such a plan. Have not our pastors and churches enough spiritual life to see the need in their several communities and so plan a great program? We have not having the suggestion made to them by people knowing practically nothing of our local
needs? Have we lost our power of initiating? Do we not know that the world is our field? Has not our Lord commissioned us to go forward with his work regardless of what other people think or say or do?

Are we so weak and fainthearted in our religious experience that we must wait for others to suggest where we can fall in line with their plane? Has not our Lord placed the program in our hands and asked us to take hold of it with both hands? Shall we be borrowers? Shall we be leapers? Shall we always look to others to set the pace for our religious progress?

What right have we to wait for others? Is it not better that we shall be leaders and pushers in this great work? Have we not the word of our God? Has not the Master commanded us to go into all the world and to preach the gospel to every creature, teaching them to observe all that he has said? Is not his promise to us that he will be with us to the end? Why should we falter and hesitate? God give us a passion for lost souls that will not let us rest till we see lost men and women and lost boys and girls saved.

Your brother in the search for souls,

D. BURDETT COON.

2455 12th Street,
Boulder, Colo.

IN MEMORIAM

Once again our heavenly Father has called, and another sister has gone from her earthly home among us. Miss Margaret Louise Willi­liams was for many years an honored member of the Adams Center Seventh Day Baptist Church and Ladies' Aid society. A teacher most of her life, she was always ready to help in the work of the Lord's kingdom wherever possible.

We shall all miss her, and her memory will always be an inspiration to those who knew her best.

We extend our heartfelt sympathy to her bereaved relatives and friends, and pray that the great Comforter may help them to bear their loss.

Why weep we then? She is not dead—just moved to mansions fair, "far ours to live as Christ hath said And meet her "over there."

SADIE E. WHITFORD,
HANNA GREENE,
ANNA MALTY.

OBITUARY

COOK—James B., son of Mary Ayars and David Cook, was born in Marlboro, N. J., February 14, 1872, and died February 12, 1937. He was one of a family of eight children, being survived by only one sister, Mrs. Kizzie Hitchner, Salem, N. J., and several nieces and nephews.

He was baptized on February 15, 1889, and united with the Marlboro Seventh Day Baptist Church the following day.

The funeral services, conducted by his pastor, Rev. Herbert L. Cottrell, were held from the residence of his niece, Mrs. Edward B. Cook of Bridgeston, N. J.

Interment was made in the Shiloh cemetery.

H. L. C.

DAVIS—Otto Granford, son of Israel L. and Mary Louisa (Stout) Davis, was born October 6, 1866, and died February 6, 1937.

On October 31, 1900, he was united in marriage to Arimetha Belle Hughes, who preceded him in death in May, 1926. Of two daughters born to this union, Clella M., with whom he has lived since the death of his wife, survives, with many other relatives and friends.

Early in life he was baptized and united with the Seventh Day Baptist Church of Jackson Center, Ohio, where he remained a faithful member to the last, having been active in the choir, Sabbath school, and all other phases of the church work. He was one of the trustees of the church for many years.

Funeral services were conducted in the Jackson Center Seventh Day Baptist church by his pastor, Rev. Verney A. Wilson, and interment in the Seventh Day Baptist cemetery.

EASTER FAITH

If Christ arose—and I believe he lives—Shall he not place upon the pavement hard Of city streets e’er trodden by the crowd And on the dusty roads of vales and hills? If Christ arose—and lo, the rock away! Will he not work in every darksome night A miracle of beauty and of light And fill with friendly sunshine every day? If Christ arose—behold the empty tomb! I too shall meet him where a garden fresh, Dew-stained and sweet, creates a holy breath; Or greet him in some hallowed upper room. If Christ arose—O blessed Easter morn, I’ll find him where his cross is daily borne!—Selected.

Contents

Easter—Christian Unity—Increasing Offerings.—In the Presence of the Cross—Brook, W. H.
Easter—Confusion Regarding Spiritual Life.—From the Press—Johnston.
Easter—Women’s Work.—Worthy Program for April, 1937.—The Conference of Churches and Women’s Work—Willis.
Easter—Young People’s Work.—Of Interest.—Credos,
Easter—The Apostles of the Hereafter.—Young People.—The Prophet of Wakefield.
Easter—Our Duties.—Let Us Put on Immortality—Brooks.