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**THE SABBATH RECORDER
PLAINFIELD, N. J.**

The Sabbath Recorder

VOL. 111

NOVEMBER 2, 1931

No. 18

CHRIST KNOCKING AT THE DOOR

Patiently waiting and knocking,
So oft he has stood there before,
Pleading in vain for an answer
For someone to open the door.

O hearts that are weary with longing,
O souls that are filled with unrest,
Would you but know that to answer
Your lives would be better and blest.

O hasten to welcome the Master,
No longer his pleadings ignore,
Lift the latch, bid him enter, he's weary
In waiting so long at the door.
—Neva B. McMurray,
In Presbyterian Advance.

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PLAINFIELD, N. J., NOVEMBER 2, 1931

WHOLE No. 4,521

EDITORIAL

ARMISTICE DAY

Thirteen years have winged their way across the page of time since the Armistice was signed which brought to a close the awful World War. Many of the readers of these columns bear a vivid recollection yet of the stirring times on the announcement of the signing of the peace papers. To some it meant release from self denials and hardships imposed by the rigors of war. To others it meant release from anxiety and fear, to some extent at least, for sons, brothers, husbands "over there." Bells were rung, whistles were blown. Pandemonium broke loose as long pent-up emotions were given opportunity for expression.

Some of us heard and felt the silence as guns ceased their roar and military operations ceased at the hour of eleven in the morning of the eleventh of November. At that hour the writer was hiking along a back road in the edge of the Argonne Forest from Passevant toward Bar le Duc, looking for "Y" supplies for the second battalion of the 143rd infantry. It was a long tramp—but scarcely could he restrain himself from breaking into a run as *silence*, vast and pronounced, beat upon him at that hour. "Finit la guerre?" "Finit la

guerre?" questioned unbelieving Frenchmen on loads of wood or afoot. "Oui," shouted the "Y man" as he hurried along. Dough boy and German soldier climbed out of trenches, shook hands, exchanged tobacco, and sat down to rest together. War was over, and they had nothing against each other—never had.

Now thirteen years have passed and all is not well. Perplexities worry us. Thunderous war clouds on the Far East are rolling up. Efforts to disarm have not been successful. Nations are weighed down with war debts and war preparations. The depression we are in is largely the result of the World War. Did we think we could escape? No. War has its price—it must be paid for and it takes more than two generations to meet the cost.

Next February a Disarmament Conference will meet. Let Christian people be alert to extend any influence within their power toward the success of this meeting. There may be other ways to help, but the way of prayer is open.

On another page will be found a communication addressed to us as one of many religious groups by the American Friends Service Committee. Its message should be carefully read.

A Disturbing Sentence All right thinking Americans breathed a sigh of relief on reading the news of Al Capone's final sentence to serve a long term of imprisonment. Probably no criminal's career and trial have been followed by larger popular interest than that of this enemy of law and government. Apparently, he had no conception of right and wrong. He flippantly admitted, in an interview recently reported, that the law meant nothing to him as he did not understand it. Able to get by with his racketeering and crimes, he seemed to look upon law merely as a license to indulge his immoral instincts.

The reaction on the part of the most of

us is dissatisfaction with the charges upon which Al Capone is convicted. That he could escape arrest, trial, and conviction for his gross criminal offenses against society seems impossible. That he must be apprehended and finally convicted on a comparatively trivial offense, that of evading income tax law, seems but a travesty of justice. Comments of one of the thoughtful dailies will be appreciated by our readers:

There is no avoiding the feeling in the first place that this arch offender against common law, common decency, and a common sense of right and wrong is going to jail because he has been found guilty of something which the man in the street will consider trivial when compared with the charges under which this whole nation

has held him guilty for many years. It will also be assumed throughout the country that because the forces of law and order in Chicago have failed ignominiously to bring Al Capone to book and convict him of his really serious offenses, the United States Court, having tripped him up as a delinquent taxpayer, has eagerly seized its opportunity to impose upon him some part of the penalties which he ought to pay for crimes of which no court has found him guilty.

The editorial goes on to say: "To impose for a relatively trivial offense a sentence big enough to cover some of a man's major offenses is opposed to every tradition upon which our legal system is founded. Worse still is the suspicion it carries that the only way in which our legal system can deal with the Capone type of criminal is to stretch the Anglo-Saxon conception of justice to the breaking point."

We trust that in spite of appeals, sharp law practices, and stalled machinery, the full term of the sentence shall be carried out.

Something More Al Capone is but an incident. His case and philosophy are fetid sores of an inward disease. There are thousands of similar cases indicative of festering pollution. A catalog of sinful disorders need not be made. The trouble is *sin* by whatever name it may be dignified. Law enactments—good as they may be—do not solve the problem. Amendment and enforcement—necessary as they are—will not solve the problem. Economic adjustments and educational acquirements will not be enough. Cultural achievement will be inadequate. The cure will be found in a rebirth, the coming into the right relationship with God through his Son, Jesus Christ. There are large implications in such a statement. Acceptance of Jesus Christ for ourselves and as the cure of our troubles will take us out into widely diversified fields of applied Christianity—but they are as yet virgin fields. Every Christian should do his part in the cultivation.

"Alcohol and the Automobile" "Alcohol and gasoline won't mix." — *Henry Ford*. In the current discussions and representations on the part of the daily Press—which for the most part is notoriously "wet"—one of the very greatest bearings of prohibition is entirely or practically ignored. We refer to the physiological effect of alcohol upon the human mechanism. The true situation with regard to prohibition is

usually misrepresented and the facts garbled. One cannot help the impression that not only persistent propaganda is being spread by the advocates of the liquor business to legalize the sale of beer and light wines, but that underneath this propaganda is a deliberate attempt to open a legalized way to secure whisky and other high powered alcoholic drinks.

The American people should have their attention called to some of the effects of alcohol upon the human system. The teaching in the schools of this country—concerning such effect—during the last twenty-five years of the nineteenth century and the early years of the twentieth resulted in the passing of the Eighteenth Amendment. But during the past fifteen years many of the truths referred to have been forgotten or ignored. Other issues have been purposely thrown onto the screen to befog public thinking or arouse prejudice and promote selfish interests.

Science however has continued to work, and people should be thoroughly acquainted with what it says concerning the influence of alcohol on the human body and mind. According to discoveries of medical men, psychologists, physiologists, and others, alcohol must be classed as a *drug*. Some helpful and interesting information is furnished by one of the editors of *Christian Observer* in a recent issue. A part of the article follows:

Mr. W. G. Calderwood, of the "Prohibition Facts Service," Minneapolis, Minn., gives some most interesting information concerning the conclusions of science with regard to alcohol. He calls attention to the fact that the figures from seven of London's largest hospitals show that in 1872 the cost of alcohol for the patients was \$40,000, and the cost of milk was \$15,000. But in 1902 the cost of alcohol had declined to below \$15,000 while the amount paid for milk had increased to \$45,400. This was the result of scientific tests proving alcohol to be not only useless but actually harmful as a medicine.

In Austria the late Professor Emil Kraepelin, of Vienna University, one of the most eminent physiologists of the century, made tests and experiments, the results of which led him to announce findings that were revolutionary to the Teutonic mind, concerning the moderate or "dietetic" use of alcohol. His tests proved that, "The powers of conception and judgment are from the beginning distinctly affected. Small doses of alcohol, from the very first, influence adversely the finest brain cells and centers of the highest intellectual development. The actual facts are exactly opposite to the popular belief."

Dr. W. A. Evans, former health commissioner of Chicago and health editor of the *Chicago Tribune*, states that most physicians agree that a man is drunk "shortly after taking his first drink." In this, Dr. James Ritchie, of Edinburgh, Scotland, agrees, saying, "Even in small quantities alcohol perverts judgment and weakens self-control."

Great Britain is changing her definition of drunkenness, particularly in connection with motor car driving. Sir Arthur Newsholme, K. C. B., former principal medical officer of the British ministry of health, has emphatically stated that a single drink of whisky or beer may make the difference between life and death; and twenty-six eminent physicians have memorialized the minister of transport to issue warning cards to motorists that a single drink of whisky or beer may slow down the muscular response as much as one-half, or even three-quarters, so that action which normally would require only one-fifth of a second would be slowed to two-fifths or even four-fifths. The Expert Committee of the British Medical Association reports to the transport minister that, "Fine shades of self-control might be lost without any apparent signs of alcoholic intoxication. The first effect of alcohol is on the higher centers and is subjective, even if no objective symptoms occur."

The subject has become of especial interest in England because of the high ratio of accidental automobile killings. England has one automobile to each forty-five of population. The United States has one for each five, or nine times greater "density." In England there is one automobile death per 128 automobiles. In the United States the ratio is only one for each 803, or one-sixth the frequency per car. English authorities recognize that this high ratio of fatalities is largely chargeable to drink.

Henry Ford said, "Alcohol and gasoline won't mix." The complaint of the British medical and transportation authorities is that they do mix, and with ghastly results! A gallon of gas plus one pint of beer is often equal to a funeral.

The "Akron" and Bridges In these days of wonders it takes the unusual to capture the imagination of the public. The doings of Colonel Lindbergh are followed by the reading public; the words of a Gandhi are awaited by hosts of people; the achievements of the world's Edison will be matters of keenest news for many days. Perhaps the most outstanding news of the day to the popular mind is the coming of the world's greatest airship, the "Akron," from its birthplace to its home base. All ears in the metropolitan area are alert to pick up the hum of its motors, and eyes will be turned skyward often to catch the first glimpse of this great air leviathan.

The second greatest immediate event, second in time only, was the dedication, last

Sabbath day, October 24, of the great George Washington Bridge across the Hudson River, and its opening to traffic on the day following. Bridges have held the interest of people in all ages. Here in the George Washington Bridge at Fort Lee the height of bridge building art and science has been achieved. Like silvery spider work, seen from the distance, the four huge cables from which the structure is suspended, are three feet thick. They are anchored in solid rock on either side of the river and pass over great steel and stone towers 650 feet high. The 3,500 foot span is double that of any other existing bridge, and is 250 above the river's surface. When the bridge was open for traffic at five o'clock Sunday morning, cars were in line waiting; 60,000 cars were reported as crossing the first day, while 40,000 people passed over on foot. Fifty cents is the toll for autos, \$1 for busses, and ten cents for pedestrians.

Great as this bridge is, the National Geographic Society says, in a bulletin, that plans are under way for a Golden Gate bridge at San Francisco which will demand a span of 4,200 feet. "Another for the Narrows between Staten Island and Long Island, N. Y., will have to stretch 5,000 feet. It has been estimated that the largest suspension bridge . . . that can be built with our present steel is a little less than two miles. . . . At about 50,000 feet the cables would snap of their own weight."

A CALL TO PRAYER

To the Editor:

We sincerely hope that you will be able to give conspicuous display to this Call to Prayer which is signed by the presiding officers of more than a score of communions. This summons to prayer is especially timely in view of the fact that a large number of churches will be observing November 8 as Armistice Sunday. Editorial comment is invited.

WALTER W. VAN KIRK,
Associate Secretary of the Commission
on International Justice and Goodwill.

A CALL TO PRAYER

An hour of crisis approaches. The sincerity of our own and other nations in renouncing war is presently to be tested. A world Disarmament Conference is to be convened, at Geneva, on the second of next February. May the God who maketh wars to cease lead the nations in this solemn

hour. May the discord and ill will upon which armaments thrive be made to disappear. May the nations be moved to allay their fears, banish their jealousies, and build for peace.

In this hour of grave responsibility the well-being of humanity hangs in the balance. Despite their pledge to renounce war, nations are not adequately preparing for peace. They are spending \$5,000,000,000 a year on armaments. They have enrolled for military purposes no fewer than 25,000,000 soldiers and reserves. The resulting situation is fraught with the gravest consequences. Nations are suffering the anguish of economic impoverishment. Multitudes of God's children in every land are in want. Millions of men are out of employment. Governments are weakening under the terrific burden of war debts and reparations. The future has been mortgaged to pay for the military folly of the past and the present.

The economic security and the social well-being of men and of nations cannot be achieved until the peoples of the earth lay aside their instruments of war. Competitive militarism begets international distrust. International distrust begets economic confusion. And out of economic confusion poverty emerges. Nations cannot in peace time sink billions of dollars in guns and battleships and armies and navies and expect anything else than economic disaster. Was there ever a world situation which was a clearer summons to prayer?

In accordance with the action taken by the Administrative Committee of the Federal Council of the Churches of Christ in America, we earnestly recommend to the pastors and the members of our churches, congregations, and allied religious organizations the observance of Sunday, November 8, as a special Day of Prayer.

Let there be on that day, throughout the church, a spirit of penitence and intercession—penitence for the sin of war and of preparation for war, intercession that the God of righteousness may bring to pass the day when swords shall be beaten into plowshares, when nations shall establish social justice and international friendship. Let us pray that the governments represented at the Disarmament Conference may succeed in so scaling down armaments and arma-

ment budgets as to enable them to give greater attention to the spiritual, social, and humanitarian needs of their respective peoples. Let us test our own lives and the life of nations by the mind of Christ in order that our consciences may become more sensitive to the moral failure involved in the continual piling up of competitive armaments, and be more ready in the future to embark with other nations on the path of trust and love.

If the Disarmament Conference fails, the realization of our hopes for a righteous and brotherly world order will be long deferred. If, on the other hand, the nations can agree on a program of drastic and far reaching reductions, our hopes for a world at peace with itself will be carried a long step toward realization. Let us, therefore, be of one mind in praying for God's blessing on the forthcoming conference. Let us ask him who is our peace to quicken the steps of the faltering and to lead our own nation and other nations into an understanding of his will. So may his kingdom come and his will be done.

Signed:

(Bishop) FRANCIS J. McCONNELL,
*President of the Federal Council of
the Churches of Christ in America.*

(Rev.) SAMUEL MCCREA CAVERT,
*General Secretary of the Federal
Council of the Churches of
Christ in America.*

[This is also signed by the presiding officers of twenty-three communions, including Corliss F. Randolph, president of the Seventh Day Baptist General Conference.]

A WORD OF APPRECIATION

So many friends in all parts of our denomination have written letters which contain words of sympathy for me in my bereavement, and have expressed genuine regard for the helpful influence of the sacrificial life of Mrs. Hill, that it will be unwise and too difficult a task to answer personally each one; therefore, I take this opportunity to thank you all and to say that we very greatly appreciate your kind and thoughtfully worded expressions of sorrow, sympathy, and respect.

Sincerely yours,
C. L. HILL.

October 23, 1931.

MISSIONS

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

LOOKING AHEAD

The wise man wrote in Proverbs, "A prudent man foreseeth the evil and hideth himself; but the simple pass on and are punished." This is only another way of saying that if we are prudent we will do some very earnest thinking. Letting ideas pass through our minds is not thinking. The fact that one has positive opinions is no sign that one thinks or ever did any thinking. Because one is fluent is no proof that he thinks or is capable of thinking, for as President Allen used to tell us, men lacking thoughts substitute words in their place. A recent editorial in the *Presbyterian Magazine* has this quotation, "The most of us do not think; we only invent arguments to support our prejudices." This statement is painfully true in every sphere in life. Young people should be taught to think, and older people, by some process or other, should teach themselves to think.

Real thinking not only means that the mind take into account the present facts regarding any subject, but also that it take into consideration the consequences of a given course. In other words it means looking ahead. But people are prone to look only at the present. They spend all they earn in prosperous times and suffer when depression comes; they follow the impulses of the hour, though they lead astray, and smart with pain later.

There is no place where real thinking and looking ahead is needed more than in missions, the colossal task of the ages. Dr. Charles Mayo wrote not so very long ago, "You can get along with a wooden leg, but you can't get along with a wooden head." He was thinking of the healing of bodies. A wooden head is vastly more dangerous in the work of curing souls than in that of healing bodies. It was Paul's masterful mind that did more to determine the form and the course of the Church than all others. After his conversion he took three years to think things through before beginning any active work. Throughout his en-

tire life he not only considered the present but he took into account the future and planned the work of his day in view of the future. He looked ahead; he had vision. Because of this the work was established in such a way that though he and the other apostles suffered martyrdom, the kingdom of Christ continued to increase. In this day when we are tempted to retrench, we need to look ahead and seriously consider the consequences. In this day when Seventh Day Baptists and other denominations are trying to solve perplexing problems, they should never lose sight of the effect of any given course of action upon the future. The emergencies of the hour demand vision, not short-sightedness.

LABORING FOR THE CAUSE OR FOR OURSELVES

It has been difficult for us in America to understand why the Chinese war lords continue to collect vast sums for the support of their armies when millions of their fellows, men, women, and children, are starving. The answer we universally give to the question is that they are working for their own interests. Doubtless this is true.

We may well condemn them for laboring for themselves, but it may be that we are guilty of the same thing. It is entirely possible that we perform religious work primarily for selfish interests. We may be prompted to preach, give to the poor, and sacrifice for selfish ends. We need to search our hearts frequently and diligently regarding this matter, because mission work, or any Christian work, which is prompted by selfishness has the marks of death upon it.

Doubtless the Chinese war lords say, and possibly think, that it is necessary for them to support large armies and lead them to battle for the sake of defeating evils, real or supposed. Saying and thinking that they are unselfish does not make them so. It is very easy for us to think that our efforts are entirely unselfish when they are not. When this takes place we deceive ourselves, and both we and the work suffer loss.

We deceive ourselves much more readily than we do others. Other people many times see the promptings of our words and deeds regardless of what we say. If we scramble for places of honor for ourselves, if we

stoop to scheming to accomplish our ends, if we play unfair, or if we talk about ourselves and what we have sacrificed and accomplished, others immediately suspicion that we are working for ourselves. Trampling upon one another may be overlooked in business, scheming and unfairness may be passed by in politics, admiring and talking about ourselves may do in the Four Hundred club; but none of these can be tolerated in missions or any Christian work. The way the game is usually played in business, politics, and social circles is ruinous in all Christian work. The ethical code of the world is different from that which must be applied in Christian missions and church work.

Paul said, "Every man's work shall be made manifest." People are always watching what we do and say to determine whether we are working for the cause or for ourselves; what we say about it amounts to little with them, and it amounts to nothing with the Master, for he knows. Beyond a shadow of doubt one of the essentials in missions is that all connected therewith shall ring true, shall be unselfish. "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting."

FROM THE HOME FIELD

From the standpoint of the method used, the Missionary Board work is divided into two classes. First, it employs general missionaries whose salaries it expects to pay in full; second, it aids small churches in supporting their pastors. The churches whom it aids elect their pastors and the board does not presume to dictate as to what these pastors shall do, but it does require quarterly reports from them, as well as from general missionaries.

We get very little news from these churches. Occasionally through the years the secretary has endeavored to frame together items of interest from the quarterly reports, but for several reasons this is meager and unsatisfactory, and sometimes we hear it said that the men on the home field are not accomplishing anything. A few days ago the contributing editor to the Missions Department asked the missionary pastors and general missionaries to write occasionally regarding the work on their

fields. Being modest men, they may feel embarrassed in referring to the things accomplished, but some of them have already responded and it is hoped that all will.

Rev. Ellis R. Lewis, general missionary on the southwest field, was the first to respond, and his article is given below. He describes only one trip, but his reports to the board sent in during the summer and autumn mention conversions and additions.

I wonder if the RECORDER readers will be interested in the things which interest me? As your servant on this the largest of our mission fields there are so many interesting things coming under our observation almost daily, one finds it a bit hard to know just what to write. For this time you might like to hear about a recent trip.

Leaving Gentry on a Thursday afternoon we drove to Tahlequah, Okla., where we visited with the Elwin Eyerleys. Those of you who knew them at Nortonville will know we were very welcome, and that we were royally entertained. These worthy people own and operate a modern tourist camp in this college city, and like to have our people stop with them. Leaving about four thirty in the afternoon we drove on to Waggoner, where we stopped with Brother Grant Kenyon's folks, and had supper. The Kenyons are good farmers with about eight hundred acres of good Oklahoma prairie land. Hard work and careful and frugal living have made them more than comfortably well-to-do. About ten o'clock we left them, and drove to Muskogee, where we spent the night.

It was thought best we should get to the Apple Store community at Hugo rather early on Friday afternoon which we did, calling at Sister Neola Hawkins, in Antlers, and at Brother Race Jackson's, at Belzoni, where we had dinner. Held four public services over the week-end, and gave five private Bible studies to smaller groups. Returned home Monday by the way of Tulsa, Tiahwah, and Decatur, Ark.

This was a short trip for us, being only a little over six hundred miles. In Bancroft's *American History* there is a sentence which reads: "In the heart of the nation there is a country called in the Indian language, 'O-ka-lah-ho-ma,' meaning The Beautiful Land." We think it is true.

ELLIS R. LEWIS,
General Missionary.

Gentry, Ark.,
October 20, 1931.

MEETING OF THE BOARD OF MANAGERS

The regularly quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church in Westerly, R. I., Sunday, October 18, 1931.

The members present were: Dr. C. A. Burdick, Dr. W. L. Burdick, A. S. Bab-

cock, I. B. Crandall, Dr. Anne L. Waite, Rev. Harold R. Crandall, John H. Austin, Karl G. Stillman, Allan C. Whitford, Charles H. Stanton, Rev. Willard D. Burdick, S. H. Davis, Robert L. Coon, James A. Saunders, Mrs. Clayton A. Burdick, Walter D. Kenyon, Morton R. Swinney, Rev. Carroll L. Hill, Charles E. Gardner, Everett T. Harris, John S. C. Kenyon.

Guests present were: Mrs. C. H. Stanton, Mrs. W. D. Burdick, Mrs. Allan Whitford, Mrs. John H. Austin.

The quarterly report of the treasurer of the Missionary Society was received and ordered recorded.

QUARTERLY REPORT July 1, 1931, to October 1, 1931

S. H. DAVIS,

In account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Cash Received

On hand, July 1, 1931	\$ 8,882.93
For General Fund	3,803.79
Specials	463.09
Income Permanent Fund	400.00
Memorial Board	212.52
Debt Fund	38.00
Interest on checking account	5.74
Advanced loan	650.00
	<hr/>
	\$14,456.07

Disbursements

To corresponding secretary and general missions	\$ 739.39
To churches and pastors	4,017.27
To China field	1,822.50
To South America	90.00
To other fields	549.36
Specials	1,153.38
Java and Holland	375.00
Treasurer's expenses	96.00
Interest on loans	1,589.67
Payments on loans	4,000.00

Total disbursements for quarter\$14,432.57
Balance on hand October 1, 1931 23.50

\$14,456.07

Total amount of special funds\$ 2,720.84
Total on hand October 1, 1931 23.50

\$ 2,697.34

E. & O. E.

S. H. DAVIS,
Treasurer.

The following communication from S. H. Davis, treasurer of the Seventh Day Missionary Society, was received and ordered recorded:

Rev. Clayton A. Burdick,
Westerly, R. I.

MY DEAR BROTHER BURDICK:

In keeping with my suggestion to you, as president of the Missionary Society, a few days ago, I wish hereby to formally tender my resignation as treasurer of the Seventh Day Baptist Missionary Society. The same to take effect at the October board meeting to be held in the last half of the present month.

I shall be glad to remain a member of the board, and if I can be of service to the society in legal or other matters, such service will be freely given.

Sincerely yours,
S. H. DAVIS.

October 1, 1931.

Resolved, That, as reluctantly we accept the resignation of Samuel H. Davis as treasurer of the Seventh Day Baptist Missionary Society, we record, and express to Brother Davis, our hearty appreciation of his continuous interest and co-operation in all our evangelistic effort, together with his able, gratuitous service as our treasurer during more than a score of years' tenure of that office. Voted that Karl G. Stillman be elected treasurer of the Seventh Day Baptist Missionary Society.

The quarterly report of the corresponding secretary was read, approved, and ordered recorded.

QUARTERLY REPORT OF CORRESPONDING SECRETARY

As corresponding secretary I would report that following the July meeting I secured the printing of the annual report in pamphlet form for distribution at the General Conference. August 14 I attended meetings of the Committee on Restudy of Denominational Administration, held in Alfred Station, N. Y.; August 15 and 16 I attended meetings of the Commission, held in Alfred, N. Y.; and August 18 to 23 inclusive I represented the Missionary Board at the General Conference, also held in Alfred, N. Y. Sabbath day, August 15, I attended the ordination of Brother Harley Sutton at Nile, N. Y., and preached the ordination sermon. During the quarter I have preached once each to our churches in Alfred Station, N. Y., and Ashaway, R. I., at the time of the Sabbath morning services. Aside from these activities my time has been given largely to the furnishing of material for the Missions Department of the SABBATH RECORDER, to the correspondence, and to executive matters connected with the office.

Respectfully submitted,
WILLIAM L. BURDICK.

Ashaway, R. I.,
October 18, 1931.

John H. Austin, chairman of the Missionary Evangelistic Committee, gave a verbal report.

I. B. Crandall, acting chairman of the American Tropics Committee, asked the corresponding secretary to tell of the work of the committee. The situation in Georgetown, where there is no worker at the present time, was described.

Voted that the Tropics Committee be instructed to close the affairs of the Seventh Day Baptist Missionary Society in the field of Georgetown, British Guiana.

The corresponding secretary reported that Rev. G. D. Hargis of Riverside, Calif., had accepted the call of the board to take up work in the Jamaica field the last of January, 1932. He reported that Rev. D. B. Coon would leave for home the last of November.

The corresponding secretary reported on the correspondence with members of the China mission. Members of the church at Shanghai had asked the board to seize any opportunity which might arise to help in solving the so-called Sino-Japanese problem.

Voted that a power of attorney be issued to Rev. G. D. Hargis when he leaves for the Jamaica field.

Voted that the distribution of money from the Ministerial Education Fund be left to that committee.

The president made the appointments of committees for the year 1931-1932. They are as follows:

Missionary Evangelistic—John H. Austin, Everett Harris, Samuel H. Davis, Corliss F. Randolph, Walter D. Kenyon, Mrs. C. A. Burdick.

China—Edwin Whitford, W. D. Burdick, Anne L. Waite, J. C. Kenyon, Charles H. Stanton, Mrs. Alexander Austin, W. L. Burdick.

Bequests—Investment Committee, Karl G. Stillman, A. S. Babcock, Morton R. Swinney.

Ministerial Help—W. L. Burdick, W. D. Burdick, Karl G. Stillman.

Auditing Committee—Ira B. Crandall, LaVerne Langworthy.

Tropics—Carroll Hill, Allan C. Whitford, Harold R. Crandall, A. J. C. Bond, J. A. Saunders, George B. Utter.

Alice Fisher Fund—Karl G. Stillman, W. L. Burdick.

Karl G. Stillman, for the special committee named at the annual meeting held September 16, 1931, to consider the recommendations of Conference to the several boards, reported that the committee recommended that in the transfer of the accounts caused by the change of treasurers, a firm of certified accountants be employed to make an audit of the books of the treasurer, and that

the committee be instructed to secure any changes in the set up of the books thought desirable, and that a similar annual audit be made hereafter; that the treasurer give a bond for a sum not to exceed \$20,000, and that the premium be paid by the society. It was voted that the report be adopted.

Voted that the committee be and hereby is authorized to employ on behalf of the board a certified public accountant or accountants, not members of the board, to audit the accounts and securities in the custody of the board or its treasurer, and to make written report to the committee, such audit to be made annually hereafter to the Auditing Committee.

Upon motion duly made and seconded, and by unanimous affirmative vote, it was resolved that the treasurer, from time to time, give a bond in the sum of \$20,000 in the standard form, and that he submit said bond to the Board of Managers for approval as to the sufficiency of the sureties.

Voted that the budget for 1932 be adopted as follows:

APPROPRIATIONS FOR 1932 AS ADOPTED
OCTOBER 18, 1931

<i>China</i> —		
Principal Boys' School	.....	\$ 400.00
H. Eugene Davis	.....	1,600.00
H. Eugene Davis, children's allowance	.....	800.00
George Thorngate	.....	1,600.00
George Thorngate, children's allowance	.....	500.00
Susie M. Burdick	.....	800.00
Rosa W. Palmborg	.....	800.00
Grace I. Crandall	.....	800.00
Anna M. West	.....	800.00
Mabel L. West	.....	400.00
Incidentals	.....	400.00
Traveling expenses	.....	1,200.00
Girls' School	.....	300.00
Boys' School	.....	500.00
		<hr/> \$10,900.00
<i>American Tropics Field</i> —		
G. D. Hargis	.....	\$1,500.00
G. D. Hargis, children's allowance	.....	400.00
Traveling expenses, American Tropics field	.....	1,000.00
		<hr/> 2,900.00
<i>Holland</i>	.....	1,500.00
<i>Home Field</i> —		
Jackson Center, Ohio	.....	\$ 500.00
Colorado field	.....	300.00
Southwestern field	.....	1,500.00
Hammond, La.	.....	500.00
Middle Island, W. Va.	.....	300.00
Fouke, Ark.	.....	500.00
Stonefort, Ill.	.....	800.00
Syracuse, N. Y.	.....	100.00

Iowa field	.....	600.00
Salemville, Pa.	.....	300.00
Ritchie, W. Va.	.....	300.00
Edinburg, Tex.	.....	200.00
Foreign Missions Conference	.....	40.00
Traveling expenses	.....	1,000.00
Emergency Fund	.....	180.00
Contingency Fund	.....	1,500.00
Little Prairie, Ark.	.....	600.00
		<hr/> 9,220.00

<i>Administration</i> —		
Corresponding secretary	.....	\$1,800.00
Clerk hire for corresponding secretary	.....	400.00
Clerk hire for treasurer	.....	400.00
		<hr/> 2,600.00
		<hr/> \$27,120.00

Voted that the employment of Lester G. Osborn be left with the secretary and the Missionary Evangelistic Committee.

Voted that the treasurer, Karl G. Stillman, be, and he hereby is, authorized and empowered to borrow moneys not to exceed a total of \$20,000 for the purpose of caring for the debt of the society, or meeting obligations of the society as they may arise, and that the said Karl G. Stillman, as treasurer, be, and he is, hereby authorized and empowered to execute and negotiate the discount of notes of this society and to pledge such collateral securities as are necessary to carry out the provisions of this vote.

A suggestion received from the floor of Conference during the forum period on Missionary day, "that a study be made of the net incomes of workers on the foreign and the home fields with a view to making the compensation of the latter more adequate," was referred to the Evangelistic Committee.

The minutes were read and approved. The meeting adjourned at six forty-five with prayer by the president.

GEORGE B. UTTER,
Recording Secretary.

SCHOOLS MEETING THE CHANGING ORDER

[Our schools in China are trying to meet the changing conditions in that country. Many things are having to be readjusted to comply with government regulations. It is helpful to those supporting missions that they follow the progress of these changes and the form they take. The letter from Miss West herein gives a glimpse of what is taking place.]

Rev. W. L. Burdick,
Ashaway, R. I.

DEAR DOCTOR BURDICK:

At the meeting of the newly chosen Board of Directors for the Girls' School in the spring it was decided that a statement concerning that board should be made to the Missionary Board that its status might be clear. The following is the statement that was drawn up at the meeting of our board held here yesterday:

1. Membership.—The Board of Directors for Grace School for Girls shall consist of nine members, all of whom shall be Christians and the majority of whom shall be members of the Seventh Day Baptist Church. One third shall be chosen from the members of the Seventh Day Baptist China Missionary Association.

II. Powers.—This Board of Directors shall have (a) Financial power in (1) planning the budget; (2) examining accounts; and (3) raising money if there is shortage.

(b) Administrative power in (1) choice of principal; (2) power to dismiss principal or teachers if not satisfactory; (3) deciding matters referred to them by the principal.

The matter of renting the property and school buildings was discussed and it was agreed that the Girls' School would attempt to raise their share of the new tax that has been levied by the French Municipality on our buildings, this to serve as our rent for the buildings, and grounds. Some schools have solved the matter of property ownership by paying a nominal rent of from one to ten dollars. At first it was thought that we could do something of that sort, but when the French said we would have to pay a tax of about a thousand dollars a year on this place we felt that the only way we could meet it was by the schools shouldering the obligation. It looks like an impossibility for the Boys' School; and the Girls' School may have to take more than its share.

We hope that word will come soon that the board is taking over all of Mr. Chang's salary. He is doing a fine piece of work in the Boys' School and it seems right to us that his salary should come from home, though we realize how very difficult the financial situation there still is.

We hope to hear from Conference soon too. I am sure it was a splendid Conference.

Yours in the Master's work,
ANNA M. WEST.
Grace School for Girls,
Shanghai, China,

HELEN HILL

FAREWELL SERVICE BY PASTOR CARROLL HILL

Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

God is our refuge and strength, a very present help in trouble.

The Lord of hosts is with us; the God of Jacob is our refuge.

He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust.

For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgression from us. Like as a father pitieth his children, so the Lord pitieth them that fear him.

For as many as are led by the spirit of God, they are the sons of God. The spirit itself beareth witness with our spirit, that we are the children of God; And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Likewise the spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the spirit itself maketh intercession for us with groanings that cannot be uttered, and he that searcheth the hearts knoweth what is the mind of the spirit.

And we know that all things work together for good to them that love God.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the Love of God, which is in Christ Jesus our Lord.

For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.

Therefore, Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also. I am the way, the truth, and the life. No man cometh unto the Father but by me. Peace I leave with you, my peace I give unto you. Let not your heart be troubled, neither let it be afraid.

For the Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me.

Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever.

PRAYER

Almighty God, with whom do live the spirits who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity, we give thee hearty thanks for the good example of all those thy servants, who, having finished their course in faith, do now rest from their labors. And we beseech thee that we, with all those who are departed in the true faith of thy Holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory.

Grant today, our Father, that all who have need of thy presence may know the blessed assurance of thy Love. Grant that we, who call upon thy name here, may be strengthened and sustained.

Thou, O God, art our refuge, and underneath are the everlasting arms. We commit to thee our loved ones and ourselves. Through Jesus Christ, our Lord. Amen.

CHRISTUS CONSOLATOR

Beside the dead I knelt for prayer,
And felt a presence as I prayed.
Lo, it was Jesus standing there;
He smiled, "Be not afraid!"

"Lord, thou hast conquered death, we know;
Restore again to life," I said,
"This one who died an hour ago."
He smiled, "She is not dead."

"Asleep then, as thyself didst say;
Yet thou canst lift the lids that keep
Her prisoned eyes from ours away";
He smiled, "She doth not sleep."

"Nay, then, though haply she do wake,
And look upon some fairer dawn,
Restore her to our hearts that ache";
He smiled, "She is not gone!"

"Alas, too well we know our loss,
Nor hope again our joy to touch
Until the stream of death we cross."
He smiled, "There is no such."

"Yet our beloved seem so far,
The while we yearn to feel them near,
Albeit with thee we trust they are."
He smiled, "And I am here."

"Dear Lord, how shall we know that they
Still walk unseen with us and thee,
Nor sleep, nor wander far away?"
He smiled, "Abide with me."

—Rossiter W. Raymond.

Three things we may do today, if we wish:

We may bring praise and honor for this departed friend and loved one.

Or we may bring comfort to those who feel so keenly the loss of her immediate presence.

Or we may think together soberly.

The world will little note nor long remember what we say here, but it cannot overlook nor forget that the ever-recurring miracle has again been performed in our presence: the word that had become flesh has been transformed once more into spirit.

"In my Father's house are many mansions. If it were not so I would have told you," said the Master.

God can and does care for all his children. Not a sparrow falleth but he seeth it. Are ye not much more than these?

Each of us is born to live and die. We go to the school, and as we do our work, we are promoted from one department to another.

Ten years of Helen's life were given over to teaching, that our schools might better fit us for promotion into life's school of experience. Now Helen has been promoted.

She who lived so long in so brief a time, she who put so much in a few brief years has finished her course and has presented herself before her Maker who holds in his hands the great diploma, a crown of righteousness.

And the peace of God which passeth all understanding shall keep your hearts and your minds through Christ Jesus.

Now unto God and our Father be glory forever and ever.
Amen.

COMMITTAL

I heard a voice from heaven, saying unto me, Write, From henceforth blessed are the dead who die in the Lord: Even so saith the spirit; for they rest from their labors.

We therefore commit this body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the resurrection and the life of the world to come, through our Lord Jesus Christ.

And now may the grace of our Lord and Savior, Jesus Christ, and the love of God, and the fellowship and communion of the Holy Spirit be and abide with you all.

Amen.

ALL FAITHS TO OBSERVE RED CROSS SUNDAY SOON

November 8 has been designated as Red Cross Sunday. Leaders of all faiths will observe that date throughout the nation to give impetus to the Red Cross membership campaign, which is to be held from Armis-



tice Day, November 11, to Thanksgiving, November 26. Such observances will constitute a spiritual keynote for the roll call in thousands of communities.

During an address at this year's fiftieth anniversary dinner of the Red Cross in

Washington, D. C., President Hoover, who is president of the society, said:

"Our American Red Cross, like the Red Cross societies throughout the world, is one of the most beautiful flowers of the American spirit and the American democracy. It represents our people to the world in their most generous, unselfish, and spontaneously warm-hearted character. And it represents them at home in the most effective exercise of their powers of organization and self-government. Supported wholly by voluntary gifts of the people, it is managed by the voluntary service of high-minded citizens. And yet it occupies a unique position in the public mind as a truly national institution, a living organism of the people, vitalized by their affection, fed by their gladly given money, and firmly rooted in their trust. Through the loftiest of all spiritual qualities—charity—it has become the guardian of the people from suffering in time of disaster."

A MESSAGE FROM THE QUAKERS

To Members of Religious Groups
in America:

DEAR FRIENDS:

The American Friends Service Committee, a national committee of the Society of Friends (Quakers), sends you greeting.

We are constrained to believe that the General Disarmament Conference to open in Geneva in February, 1932, can be made to mark a turning point in human affairs. Never before, in the history of mankind, have the devastating results of war been so clearly indicated and so generally recognized. Past generations, indifferent to the warnings of prophets, economists, and statesmen, have consistently prepared for war, have regarded war as the natural arbiter of international affairs, and have proceeded from one conflict to another. It would now seem that the peoples of the world have reached the limit of their power to recuperate from the disaster of war. Hand in hand with a vast increase in man's powers of destruction has gone an equal increase in the effect of war upon a more complex social order. President Hoover in his recent speech to the convention of the American Legion voiced the growing conviction of millions of men, when he said that the present world-wide economic crisis

is the result of the World War. In our present delicately adjusted, inter-dependent world, the destiny of every people, however strong or weak, is inextricably linked with the fears and fortunes of the world. The law of love, the teachings of Hebrew prophet and of Jesus, are being fulfilled in the sweep of world affairs. Men are beginning to realize that they must co-operate or perish, materially as well as spiritually.

We cannot contemplate, therefore, with indifference, the persistent preparation for war throughout most of the world. Least important is the fiscal question of how the nations should spend their public revenue—whether to spend billions of dollars annually in subsidizing makers of war material and the military personnel, or upon purposes more closely related to the needs of suffering humanity. It is the menace of future war with which we are chiefly concerned. Armaments are the expression of a philosophy of international conduct and their very existence tends to perpetuate this philosophy. War is not inevitable except as armaments tend to make it so. It is not rational or natural for a civilization to attempt to destroy itself, but this disaster is likely to happen if men continue irrationally to think about it and plan for it.

The Disarmament Conference of 1932 will meet under unique conditions. Never before have the people of the world so clearly recognized that their opportunity for normal living depends upon the constant maintenance of international peace. If the use of armaments may destroy the civilization that has prepared them, it is worse than folly to continue them. The issue is not now one of limitation; it is one of abolition. We believe that the time has come, in the evolution of public opinion, to free mankind from the fiscal burden, the political menace, and the spiritual decay incident to military preparation. The Kellogg Pact, the world-wide economic crisis, the growth of public opinion as to the effects of war, constitute a setting in which such a program of abolition can reasonably be inaugurated.

Are the religious forces of the world content to wait until economic necessity has impelled the result foretold by prophetic vision? It is our hope that the day of freedom from the menace of war may be hastened through the dynamic of religious faith. The churches of America could de-

vote this period to a great crusade on behalf of the abolition of war preparation. Such a crusade could definitely affect the results at Geneva and could thereby change the course of human affairs.

Sincerely yours,

VINCENT D. NICHOLSON,
Chairman Peace Section.

CLARENCE E. PICKETT,
Executive Secretary American
Friends Service Committee.

SALEM Y GAZETTE

BY RANDAL STROTHER

With some five hundred to one thousand persons attending, the second annual harvest festival of Salem College went over as a big success in the gymnasium October 20. There were one hundred fifty costumed characters.

The gymnasium was tastily decorated in orange, red, yellow, and brown crepe paper. Objects symbolizing the fall season were posted at various points within the room. The procession started as a bugle was sounded by Herbert Fox and an Indian yell echoed by Billie Swiger. As the characters marched in procession an orchestra in charge of Robert Thomas, of New Martinsville, W. Va., played.

Following the standstill of the processional the crowning ceremonies were commenced. Miss Mary Frum, daughter of Mr. and Mrs. M. T. Frum, of Salem, was the harvest queen. The fall prince was Edwin Bond, son of Mr. and Mrs. Simeon C. Bond, of Salem. The maid of honor was Miss Virginia Britton, daughter of Mr. and Mrs. W. L. Britton, of Pennsboro. After Miss Frum had been crowned queen by Prince Bond, the latter made a short address about autumn and the meaning of the ceremony. Miss Frum replied with appropriate remarks.

The crowd was entertained throughout with stunts by the jesters, Ralph Dennis, of Plainfield, N. J., and Dickey Riley, of Salem. Heralds were L. Milton and Elston H. Van Horn, of Dunellen, N. J. Harvest co-eds were Virginia Matheny, Clarksburg; Evelyn Proudfoot, Clarksburg; and Virginia Thompson, Salem. The flower girls were Frances Lockard, Anna Lou Broadwater, Laura Lee Robey, and Margaret

Ellen Bond, sister of the prince, all of Salem. Women of the college degree class acted as court attendants.

The program of the festival was in charge of Miss Wanna Ford, a sophomore, of Salem. She was assisted by members of the Young Women's Christian Association which sponsored the event. Miss Cornelia Goodwin, of Clarksburg, was in charge of the decorations. Miss Ford was assisted in arranging her program by instructors in the college, high, and grade schools.

A CHRISTIAN COLLEGE

In a Christian college, first of all, it would seem that all the instructors would be active Christian men. Personality counts for as much as definite instruction. It is the man that teaches quite as much as his words.

A Christian college must give actual Christian instruction—in the Word of God, the greatest classic; in the study of the Church, the greatest history; in the doctrines of the Bible, the greatest science; in Christian ethics, the greatest morality.

In a Christian college the discipline and instruction should be pervaded with a Christian spirit. A high and noble morality in teachers and students alike must be abundantly and everywhere manifest.

The Christian college should aim first and always, to make its students servants of Christ. It need not attempt to make all its students preachers, but it should aim to make every soul of them a Christian. It should teach that life is thrown away unless spent in the service of the King.

—By Augustus H. Strong,
In Watchman-Examiner.

SPECIAL NOTICE

From October 1, 1931, regular letter postage from the United States to Jamaica, British West Indies, will be increased from two cents to five cents. Careful observance of this rule in the States will hasten delivery of letters in Jamaica and save extra postage there.

We are not saved by nations or by churches or by families, but as individuals, through a personal interest in a personal Savior.
—John James.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

QUESTIONS FOR NOVEMBER

1. In what city of Holland did a Seventh Day Baptist conference convene in August?
2. Who was the delegate from London?
3. For how many years have the Holland churches held annual conferences?
4. How does the spirit of the conference in Holland and in Alfred compare?
5. Who has answered the call of our Java' friends?
6. Of what church is she a member?
7. What is the nature of the work of Rev. Pieter Taekema?
8. How many missions were represented by the reports in the RECORDER of September 28?

WORSHIP PROGRAM FOR NOVEMBER

SUBJECT—THE LIGHT OF THE WORLD

Leader—God is the giver of all light. There are different kinds of light:

1. Physical light. What a necessary thing light is. If the light of the sun should be withheld for any length of time how disastrous it would be. Life giving food would diminish till physical life would cease.

(One of group read Genesis 1: 1-6)

Leader—

2. Intellectual light. This dispels the darkness of ignorance. The Dark Ages were times of dense ignorance. God was in the revival of learning. We naturally rejoice that we live in an enlightened age and in an enlightened land.

3. Spiritual light. God gave his only Son to be our spiritual light. No spiritual light can exist without this light.

(Members of the group read John 1: 4-9; 8: 12; 12:46; 1 John 1: 5-7; 2: 9 and 10.)

Prayer.

Song—The Light of the World is Jesus.

AN INTERESTING ACCOUNT OF THE ASHAWAY, R. I., QUILT EXHIBIT

Perhaps there may be a number of the ladies of our denomination who would like to read about the "Quilt Exhibit" which was held May 5, in the Ashaway, R. I., parish house under the auspices of the

Ashaway Ladies' Sewing society and so I will have to jog my memory a bit, for two months ago seem like ages to me. (And now another two months have passed before I get around to copy this account!)

The Ladies' Sewing society of the First Hopkinton Church decided that they wished to do something different to earn some money and so voted that, with Dr. Anne L. Waite as chairman of a committee, they would hold a "Quilt Exhibit" similar to the one held in Milton, Wis., some time ago. Doctor Waite chose six ladies to help her—Mrs. Will Burdick, Mrs. Wheeler, Mrs. Vera Taylor, Miss Abbie Kenyon, Mrs. Phebe Bertch, and Mrs. Carroll Hill. We spent much time in planning so that we might include all treasures and that all articles loaned for the display might be returned to the rightful owners. Mrs. Will Burdick and Miss L. Gertrude Stillman catalogued all articles as they were brought to the parish house and checked them off as they were taken away. Each article was marked by a slip of paper sewed on one corner with the name of the owner on it, its age, and by whom it was made. Yes, it was a hard task, but a very, very interesting one, as it brought to us some lovely memories and likewise some of the wonderful history of our Seventh Day Baptist ancestors.

Articles were loaned from Rockville, Bradford, Hopkinton, Ashaway, and Westerly, R. I., and from Waterford and Mystic, Conn. Everyone was so willing to have her lovely treasures displayed.

It was an unusual exhibit of quilts, linen, and woolen coverlets, woolen blankets, linen sheets, paisley and broché shawls, silk shawls, and a camel's hair shawl worth \$1,000. There were samplers and hooked rugs as well as old wedding clothes and some old-fashioned baby's clothes. Many of these things were over a hundred years old. One quilt had been made over two hundred years ago.

Large numbers of people came from surrounding communities to gaze with awe upon such an exhibition—there being about three hundred fifty articles on display. Everything was hung, or draped, or laid so that its beauty and rarity could be best appreciated.

Some of the quilts and coverlets had been made by women who were over ninety years of age. There were several hand-woven linen sheets made from flax grown on the Berish Lewis farm in the town of Hopkinton. They had the date 1800 cross-stitched in the corner as was the custom of those far-away days. There was one coverlet made from wool from the sheep on the home farm some hundred years ago. One quilt of great interest was made by the women of Temperance Valley, now Ashaway, and presented by them to Elizabeth Wells Greene, wife of Elder John Greene. Another quilt which drew considerable attention was one made by Mrs. Allan Whitford's mother, Mrs. Mary Jencks, and it was made up of nearly five thousand pieces. Another—a kaleidoscope comfort made of woolen pieces and pieced by dear old "Aunt Hannah Lester" of Waterford, Conn., when she was past ninety years. Mrs. George H. Greenman of Mystic, Conn., displayed several lovely coverlets which had been made in Little Genesee, N. Y.

There were several quilts pieced and quilted by our own dear "Aunt Mary Coon," the mother of Frank Hill. One of these had been pieced after she was ninety years old. These, as you may guess, are highly prized by her grandchildren and great-grandchildren. Also there was displayed Mrs. Coon's wedding shawl, a beautiful paisley, now prized by her granddaughter, Mrs. Earle Robinson. One of the quilts was of the old tulip design and was made in Independence, N. Y. It is now owned by her great grand-daughter, Miss Betty Crandall of Ashaway. There was a strange coincidence in the case of the above mentioned quilt, for in the next room hung another quilt of the same color and pattern. This one belonged to Doris Burdick. It had been treasured and used many years by her grandmother, Mrs. Dell Burdick—it having been made, in turn, by her grandmother, Polly Maria Crandall Burdick, in Brookfield, N. Y., in 1851, and was her last sewing. There was just a year or two difference in the making of these two quilts.

One side of the dining room was given over to just "log-cabin" quilts. Among other designs were the double wedding ring, the rising sun, various tulip designs,

the oak leaf, bear's paw, ramble around the green, etc.

One cannot pass on without speaking of the samplers—there were only a few, nine in number. The oldest sampler was loaned by Mrs. Hannah Bentley Ayers. It was made by Content Maxson in 1744, daughter of Elder John Maxson. She married George Potter, who was an alarm man in the Revolution, and they were ancestors of many of our people. D. A. R. members will readily locate themselves! There was another very rare and old sampler made by Mary P. Potter in 1789, and is now owned by Miss L. Gertrude Stillman. Much interest was given to two samplers—the first one was made by Eliza Nichols in August, 1804, when she was twenty-two years old. She was the great-grandmother of Rev. Harold R. Crandall, pastor of the Pawtucket Seventh Day Baptist Church at the present time. The second sampler which lay beside the first one was of a more modern design and was made in March, 1913, by Mrs. Nicholas' great-grand-daughter, Harriet Elizabeth Crandall. So, young ladies, samplers are as yet in vogue!

There was one large table which was occupied by Italian needlework, many of the pieces having been made in Italy. These lovely things were loaned by a friend of Doctor Waite.

One quilt was made in India and there were several beautiful rugs made by the Indians.

It would hardly be fair to close without mentioning the numerous quilts, shawls, coverlets, etc., which have come down from the Kenyons, Langworthys, Clarkes, Burdicks, and Greens. It is almost impossible to do justice in writing to such an exhibit. We wished we could have held it open for several days, which was of course impossible under the circumstances. One thing of much interest to the Langworthy clan, especially, was a beautiful, hooked rug made by Mrs. John B. Perry, an owner in more recent years of the old home of Deacon John Langworthy. The house was built in 1777 and was burned just this summer. His family of eight sons and two daughters grew up there and several migrated to western New York a century ago and were prominent in churches and Alfred University, as are many of their descend-

ants today. This rug is a precious, permanent picture of the old colonial home and the two elm trees.

The writer had no rare antique to display, but was persuaded to show two modern quilts, recently made by Mrs. Adeline Clarke Belland of Walworth, Wis., who is her mother. One of these quilts was of the pineapple design, appliqued. It was quilted in the feather design. The other was a pieced quilt, un-named, which aroused much comment as to name. Some called it "Lover's Lane" and some called it "Drunkard's Path." Such extremes! It is hoped that some day these two quilts will be considered antique.

During the afternoon and evening refreshments of sandwiches, cup-cakes, and tea were served. In one corner a food sale was carried on.

We finished our work late in the evening feeling that everyone had appreciated the exhibit and had enjoyed the memories which were awakened by the handiwork of those of by-gone days. Many people have asked that another exhibit be held and that it might come in mid-summer to accommodate the summer guests. Also, so many more people have expressed the desire to loan some of their treasures.

MRS. CARROLL L. HILL.

COMMUNICATION

COMMITTEE ON RELIGIOUS LIFE

FROM REV. WM. M. SIMPSON

Rev. Erlo E. Sutton,
Rev. Wm. L. Burdick,
Rev. H. C. Van Horn,

DEAR BRETHREN:

Our Sabbath school librarian has been clearing some shelves for the purpose of making room for an intermediate department co-operative library. We wonder if you men know of any place where surplus and used Sabbath school helps can be used to advantage. We have:

Twenty-two copies, *Helping Hand*, third quarter, 1929—"The Exile and the Restoration."

Twenty-three copies, *Helping Hand*, first quarter, 1930—"The Gospel of the Kingdom."

Thirteen copies, *Helping Hand*, third quarter, 1930—"Old Testament Characters."

Thirteen copies, *Helping Hand*, fourth quarter, 1930—"New Testament Characters."

Thirty-one copies, *Helping Hand*, third quarter, 1931—"The Spread of Christianity."

Twenty-six copies, *The Problem Studies Scholar* (intermediate and senior) (David C. Cook) fourth quarter, 1930. (Uniform Lessons.)

Three copies, *The Problem Studies Scholar*, third quarter, 1929.

Seven copies, *The Problem Studies Scholar*, fourth quarter, 1929.

Four copies, *The Problem Studies Scholar*, second quarter, 1930.

Seventeen copies, *Junior Scholar's Quarterly* (David C. Cook) first quarter, 1930.

A few copies of *New Century Sunday School Teacher's Monthly* (David C. Cook).

For a year our Intermediate Sabbath school has used the Westminster Departmental Graded work, and our Intermediate Christian Endeavor has used the co-ordinated materials "For Society and Club." We have several copies for each quarter, of pupils' quarterlies, teachers' manuals, and books "for Society and Club." We might be able to supply an intermediate department of fifteen pupils with materials which our pupils have turned in at the end of each quarter.

We now have all our prayer meetings on Sabbath eve—church prayer meeting, Senior Christian Endeavor, Intermediate Christian Endeavor, and Junior Christian Endeavor. We think we are going to like it. There are two handicaps—bath-night for large families; and time to study Sabbath school lesson, for busy school children. Some of us would prefer the sunset hour at the close of the Sabbath for the simultaneous meetings.

WM. M. SIMPSON.

Battle Creek, Mich.,
October 19, 1931.

YEARLY MEETING AT BERLIN, N. Y.

For many years the New Jersey Seventh Day Baptist churches assembled themselves together in yearly meetings. Then the New York City Church joined the group, and still later the Berlin Church. This year the meeting was held with the Berlin Church, beginning on Friday night, October 16.

At an early hour of this date the writer with his wife and little granddaughter, Constance Jean Bailey, started for the village high up in the edge of the beautiful Berkshire hills, rarely more beautiful than now. Deacon and Mrs. Charles Rogers of New Market completed the delegation from the

old Piscataway Church. The journey through the north Jersey hills and up the Storm King Highway along the lordly Hudson was a pleasant trip, even through rain and mists. Early afternoon found us driving comfortably down the Taconic valley, by the site of the old Petersburg church, and on to our destination.

At the designated hour the bell from the high, pointed steeple of a well-kept church announced to the people of the peaceful village that the hour of prayer had come, and that all would be welcome to the house of God. Thirty-four people assembled for the opening service.

Owing to the distances from other churches of like faith, but few representatives were present. Besides those already mentioned, Rev. Herbert L. and Mrs. Cottrell from Marlboro were in the first service. Later, Pastor Ahva J. C. Bond from Plainfield was present, also Mrs. Floretta Burr and son William of Rocky Hill, Conn., the latter a member of the Plainfield Church. Two Church of God brethren, Rev. Mr. Barton and Mr. Harvey Briggs, a young licentiate of Waterbury, Conn., were present throughout the services and were made to feel at home. On Sabbath morning a family of the same denomination, Mr. and Mrs. Kilts of Schenectady, enjoyed the services with us.

THE FIRST SERVICE

Pastor Wing, chairman of the yearly meeting, called the opening session to order, announced the orders already arranged for, and turned the meeting over to Mrs. Wing who had carefully arranged a very interesting program which was carried out with the helpful assistance of the young people. The program follows about as presented. The address given by Delmar Ellis is not included, but it is hoped may be secured later for publication.

THE PROGRAM

Opening hymns

When Love Shines In

Jesus Is All the World to Me

Duet—What Does the Master Expect of Me?

Hymn—Open Mine Eyes

Scripture selections—Mr. Harvey Briggs

Selection—Thanks for Beauty and Joy

Roy Warren

Selection—Jesus Our Pattern

Sylvia Strait

Hymn—Jesus Calls Us

Selection—"Called"

Theresa Strait

Selection—Following
Quartet—He Is Calling
Paper—Service—Decision

Mrs. Wing

Delmar Ellis

Selection—Christ's Example of Loyalty

Doris Strait

Solo—Have I Done My Best?
Selection

J. D. Vars

Mrs. Wing

SCRIPTURE READ

Be strong and of good courage, fear not, nor be affrighted; for the Lord thy God, he it is that goeth with thee, he will not fail thee nor forsake thee. Deuteronomy 31: 6.

The Lord is my strength and my shield; my heart hath trusted in him and I am helped: therefore my heart greatly rejoiceth and with my song will I praise him. Psalm 28: 7.

The Lord God will help me: therefore have I not been confounded; therefore have I set my face as a flint and I know I shall not be put to shame. Isaiah 50: 7.

Hast thou not known? Hast thou not heard? The everlasting God, the Lord, the creator of the ends of the earth, fainteth not, neither is weary. He giveth power to the faint, and to him who hath no might he increaseth strength. Isaiah 40: 28.

Even the youths shall faint and be weary, and the young men shall utterly fall, but they that wait for the Lord shall renew their strength: they shall mount upon wings as the eagles: they shall run and not be weary: they shall walk and not faint. Isaiah 40: 30-31.

THANKS FOR BEAUTY AND JOY

Creator of life and light,
We bless thee this day for the beauty of thy world,
For sunshine and flowers, storm-cloud and starry night,
For the first radiance of dawn and the last smouldering glow of the sunset.

We thank thee for physical joy,
For the ecstasy of swift motion.
For deep water to swim in,
For the goodly smell of rain on dry ground,
For hills to climb, and hard work to do,
For all skill of hand and eye,
For music that lifts our hearts in one breath to heaven,
For the hand grasp of a friend,
For the gracious loveliness of children.

We thank thee above all for spiritual beauty and joy,
For home-love, for mother-love, for child-love,
For the instant assent of our hearts
To the truth that is spoken by prophet or poet,
For the exceeding bliss of the touch of thy hand,
Awakening suddenly our drowsy souls
Into blessed awareness of thy presence with us and in us—

For all these thy sacraments of beauty and joy
We thank thee, our Lord and our God.

—From *Book of Prayers Written for Use in an Indian College.*

JESUS OUR PATTERN

Jesus' life was more beautiful than any other in all the history of mankind.

It had color, for he dared, and experienced much; it had harmony, for through prayer and meditation he found his own place in the world; it had proportion, for wherever he went he spread the gospel of love's ultimate victory over social wrongs, and the coming of the kingdom of heaven.

Christ's spiritual life did not make him a recluse—rather he advanced in wisdom and stature, and in favor with God and man. Thus the Master, after whose example we would pattern our lives, formed during his youth, a well rounded, finely developed life.

To each of us God has given a mind, a body, a soul, a personality. We can strive always to make these finer, or we can be satisfied with less than our best. The man who never ceases to seek an ideal ahead in loving, faithful service, is the one who at last will hear the "Well done."

CALLED

"I heard him call
'Come follow' that was all.
My gold grew dim,
My heart went out to him,
I rose and followed, that was all.
Who would not follow
If he heard him call?"

FOLLOWING

Lord, I would follow, but
First, I would see the end of this high road
That stretches straight before me, fair and
broad;
So clear the way, I cannot go astray;
It surely leads me equally to God.

Lord, I would follow, yes,
Follow I will, but first so much there is
That claims me in life's vast emergencies—
Wrongs to be righted, great things to be done—
Shall I neglect these vital urgencies?

Who answers Christ's insistent call
Must give himself—his life—his all,
Without one backward look;
Who sets his hand upon the plow
And glances back with anxious brow,
His calling has mistook.
Christ claims him wholly for his own—
He must be Christ's, and Christ's alone.

—Oxenham.

CHRIST'S EXAMPLE OF LOYALTY

The Master would never accept acclamation that was merely the borrowed result of other people's thinking.

He insisted that men themselves should be utterly devoted to his cause.

The explanation of this attitude of Jesus lies deep in his character. He himself was absolutely loyal to a cause.

Like the Mississippi through the center of the continent, gathering the contribution of the brooks and rivers on every side, this central dedication of the Master flowed down through

his life, and everything was made to pay tribute to it.

When Hannibal was nine years old, he swore before the altar of his gods eternal enmity to Rome, and that purpose mastered him until he died, and neither toil nor suffering nor failure could deflect him from it.

In a loftier realm and in a nobler way, Jesus had the same sort of resolute and undiscouragable devotion. At twelve he was already self-dedicated to his Father's business, and throughout his ministry the abiding determination of his heart was manifest: "I must work the works of him that sent me, while it is day." "I must preach the good tidings of the kingdom of God to other cities also." "My meat is to do the will of him that sent me."

At last he "steadfastly set his face to go to Jerusalem," knowing well what would befall him there, and in Gethsemane pledged the last full payment of his loyalty, "Thy will not mine be done."

This loyalty of his is like a recurring theme in the symphony of his life. There are wonderful passages of joy; terrible passages of tragedy; matchless recitatives of teaching; stirring harmonies of love; but ever reappearing through them all, underlying the entire composition of his life, was the master theme of loyalty.

SELECTION

But once I pass this way,
And then—no more.
But once, and then the silent door
Swings on its hinges,
Opens—closes—
And no more
I pass this way.
So while I may
With all my might
I will essay
Sweet comfort and delight
To all I meet upon the pilgrim way,
For no man travels twice
The Great Highway
That climbs through darkness up to light
Through night
To day.

—Oxenham.

MUSIC

Special music was furnished throughout the session of the meeting, under the supervision of the church chorister, Mrs. Arthur Greene. It was always appropriate and well rendered, contributing in no small measure to the pleasure and spiritual uplift of the meetings.

SABBATH MORNING

The morning service was conducted by Pastor Luther A. Wing. Rev. Mr. Barton offered prayer. The sermon was preached by Pastor Herbert C. Van Horn of New Market, from the text Romans 1: 14-16—"I am debtor," "I am ready," "I am not

ashamed." The theme was announced as Three Men I Know. The three persons named were "the man out there," "the man inside," "the Man up there." Credit for the three designations was given to a note read in a short review of a book entitled, "Myself of Tomorrow." To Paul, the "man out there" was the Jew, the Greek, the wise, the foolish—any man, and looking upon him he was led to say, "I am debtor." Thinking of his experience and knowledge of himself the "man inside," he declared "I am ready," not in a boastful way, but "as much as in me." This readiness is "not I, but Christ in me." As he realizes this, as he views the "Man up there," he exults, "I am not ashamed." Such experiences must touch our lives and in the great *day* if we are not to be ashamed as we face the Man up there, we must now face the man out there with the man inside, saying "I am ready."

EVENING MEETING

The service on the night after the Sabbath was again well attended, many not only wishing to worship but wishing to greet and hear a pastor of other years, Rev. Herbert L. Cottrell of Marlboro, who brought the evening message. The pastor of the local Methodist Episcopal Church, Rev. Ashfield Ashford, offered prayer. Pastor Cottrell brought his message from Paul's words to Timothy, "Stir up the Gift of God which is in thee by putting on of my hands." They were among the last words of Paul in his last hours of life to one whom he dearly loved, his son in the gospel. References were made in the letter to evidences of Paul's love to this young servant of God. The times in which Timothy was called to live were such as to demand the utmost loyalty and integrity, grace, and spiritual backbone. So Paul would "stir up" in him the gift of God which must not be forgotten or neglected. The "gift" was interpreted as the authority and power as a minister. But the text is an exhortation applicable to every one of us. Each one has a gift or gifts which must constantly be stirred up. Gifts are "stirred up" when they are kindled, or set on fire, made to glow and furnish light, warmth, and comfort. Embers and lifeless ashes result if the flames are not kept going. Regardless of the smallness of the gift or talent, it must not be treated with carelessness or indifference.

The multitude of small candle power lights fills the room. Whatever it is, we must let our light shine. Jane Meredith, though alone as a Christian in college, finally decided to let her light shine, and many other lights were soon kindled. When we stir up the gift within us we must remember we have the Savior back of us. We must believe in him and be loyal. "Be of good courage," Jesus said, "I have overcome the world." With his spirit and with his courage, loyal to the heritage of our fathers, we must stir up our gifts and carry on.

Our readers will have the privilege at a later time to read this helpful sermon in Our Pulpit department of the SABBATH RECORDER.

SUNDAY MORNING

Sunday morning Rev. Ahva J. C. Bond of Plainfield, read the Scripture lesson and offered prayer. The corresponding secretary of the American Sabbath Tract Society preached the sermon. Secretary Van Horn brought an encouraging note on our denominational outlook, explained the program of the Tract Board as represented by Sabbath Promotion through its director, Dr. Ahva J. C. Bond, in his writings, Teen-Age Conferences and summer camps; publications—tracts and their distribution, the SABBATH RECORDER—the corresponding secretary's work; and then delivered a message on The Contribution of Seventh Day Baptists to the Field of Religion. No attempt will be made to reproduce this address at this time. Good interest was shown in the work and the program of the morning hour.

No meeting was held in the afternoon. However, a few gathered in consultation with Doctor Bond, discussing the matter of friendly visiting as suggested by the Committee on Religious Life.

EVENING SERVICE

The other two evangelical churches of the village had dismissed their own services for Sunday evening to join with their sister church in union services. So the largest audience of the yearly meeting gathered Sunday night. Pastor Ahva J. C. Bond preached the sermon—a synopsis follows:

HEAVENLY HOPE AND PERSONAL PURITY

Text: Every one that hath this hope set on him purifieth himself, even as he is pure. 1 John 3: 3.

It is a fact beyond dispute that Christians of this generation do not give as much consideration to the future life as did their fathers and mothers. I am not prepared to say that in this change of emphasis there is all loss and no gain. In fact I think the total result has been some gain in our conception of the Christian life. But we have lost something very valuable and precious out of our experience. The question is can we hold all we have gained in the practical application of Christian principles to the life that now is, and at the same time restore to longing hearts a lively hope of immortality. My answer is an emphatic "Yes." Not only that, but I am convinced that there is for the Christian a heavenly hope which if rightly appropriated will become an inspiration to nobler daily living. It is the practical phase of this immortal hope that will bring it back into the thought and experience of Christian men and women of our time.

No one was more closely associated with Jesus during the years of his earthly ministry than was John. That was in the days of his young manhood. Now as an old man full of years and experience, with child-like faith he writes in this simple fashion of the Christian life and the Christian hope. For him there was no sharp line of demarcation between this life and the life that is to come. If we abide in him here, we ought also to walk as he walked, and thus grow more like him. When we see him we shall be like him. If we have this hope we should purify ourselves. How the practical and the contemplative are joined in these sentences! The right kind of living strengthens hope; and abiding hope stimulates to right conduct. Herein is revealed the early church's conception of the Christian life and the Christian faith. It was a practical religion, having to do with this present life; but its vitality was due to the fact that it embraced heaven and eternity.

"And as I wander on the roads,
I shall be helped and healed and blessed;
Dear words shall cheer and be as goads
To urge to heights before unguessed;
My road shall be the road I made,
All that I gave shall be repaid."

The meeting in 1932 will be held at Shiloh, N. J. The Shiloh Church was not represented at Berlin. A letter from the clerk of the New York City Church was read.

The closing meeting was one of the most helpful services of the series — and all seemed to feel "it is good to be here."

[Other papers given during this yearly meeting will be printed at a later time.]

APPRECIATIVE HEARERS

Appreciative people may still be found if one is on the lookout for them. And they are well worth looking for, too, for wherever they are found life is likely to be a little sweeter, and labor a little easier, and

the world a little brighter. He who possesses the gift and the grace of appreciation is the heartsease in the garden of life. Happy the pastor whose congregation affords him a few appreciative hearers! There are some people in almost every church who are an inspiration to the preacher, and who have more to do than either he or they are likely to know with making his sermons good. Their very appreciation of what he is trying to do or say puts him on his mettle to do it or say it in the best possible way. There are others who are about as helpful along this line as the same number of graven images would be. "It takes two persons to make a good sermon," says a wise observer — "the one who preaches it, and the one who hears it." Appreciative hearing is a vital factor in effective preaching. If it be said that the minister should preach so effectively that the listener could not help hearing appreciatively, it may be retorted that the listener should hear so appreciatively that the preacher could not help preaching effectively. Try appreciation instead of criticism on your pastor's sermons.

—*Watchman-Examiner.*

WHY PROHIBITION WILL STAY

Law enforcement never will have much to do with the actual, lasting success of prohibition. There are far more deeply seated elements of influence than enforcement at work slowly establishing the ultimate doom of King Alcohol.

Youth is increasingly turning its interest and devotion upon the achievement of abounding health, bodily beauty, joyous play, and the prolongation of youth itself. Delicate lily-whiteness is looked upon with silent pity by modern youth who has found glorious, sun-crowned health a nearer approach to God than anemic saintliness.

A graceful waistline, supple carriage, easy, rippling action, physical and mental cleanliness are the products of the happy blending of natural and scientific living — and booze cannot fit into that program long. The next generation will be more magnificent than ours in realizing these blessings and the wets, in the night of their loneliness, will have folded their tents and slipped into the past!

—*By Chas. A. Wells,*
In The Baptist.

YOUNG PEOPLE'S WORK

"YOU WHO ARE YOUNG"

You who are young, it is you, it is you,
Who must make the dreams of the world come true.

You who are young have a world to build,
The future shall be what you have willed.

Heed what you build with hand and tongue,
You who are young, you who are young.
From Young People's Conference Program.

THE PURPOSE OF LIFE

Christian Endeavor Topic for Sabbath Day,
November 14, 1931

BY MARTHA C. COON

DAILY READINGS

Sunday—Achievement of Christlikeness (Rom. 8: 26-30)
Monday—Our education (Eccl. 12: 13, 14)
Tuesday—Moral training (Luke 19: 11-26)
Wednesday—Development of character (1 Cor. 13: 1-7)
Thursday—To fulfill our destiny (John 17: 1-5)
Friday—Preparation for a higher life (1 Pet. 1: 1-9)
Sabbath Day—Topic: What is the purpose of life? (Phil. 3: 12-16)

SOME SUGGESTED SONGS FOR THE MEETING

Cast Thy Bread Upon the Waters
I Would Be Like Jesus
Carry Your Cross With a Smile
Send the Light
While the Days Are Going By.

THOUGHTS ON THE LESSON

From the Bible readings we learn that the purpose of our life is to do what Jesus wants us to do. And what is that? "Go ye into all the world, and teach all nations." "Keep my commandments." If we keep his commandments, we will grow to be like him.

Think of the pine tree; it does not grow aimlessly over a lot of ground, but straight up and up, all the branches on the tree reaching up toward the higher and better things. So should our lives be, always striving upward to know and to do better that which is his Holy Will; and to honor him in our daily lives, in deed and in thought. Then will we go into all the

world and teach, for as a beautiful rose brings sunshine to all about it, so does a Christlike life bring joy to all with whom we come in contact, and thus show to the world that we are children of God.

The day died in a flood of crimson flame
That bathed the hills in beauty richly rare,
And all the world bowed down, and I, too, came
To stand in wonder and to worship there.

And then a small voice seemed to question me,
"When death shall come and I must gladly go
Will there be one to love my memory?
O Lord, shall I, too, leave an afterglow?"

—*E. D. Kramer.*

Is not this the purpose of life?
Milton, Wis.

YOUNG PEOPLE'S BOARD REPORT 1930-1931

SOCIETY REPORTS

At this date, August 12, nineteen Christian Endeavor societies have reported. Of these one was just reorganizing and could give no figures. The other eighteen societies report 336 active members and 62 associate. Eight societies report study classes and one a reading circle. Four used the activities chart and two the crusade chart and plans based on it. Six used the prayer lists sent out by the Quiet Hour Superintendent. Seven had twelve or more social events during the year and all had some socials.

Only a few of the Intermediate reports have been received. They will be summarized later.

SPECIAL WORK WAS REPORTED AS FOLLOWS:

Contributed to support of native worker in Jamaica.

Better fellowship created through socials between members and other young people. Christmas carols and vesper services. Good socials.

Charitable gifts at Christmas.

Christmas pageant.

Entertained county Christian Endeavor convention.

Secured piano for Christian Endeavor.

Conducted a young people's conference.

Held a "retreat" for members.

Entertained young people from government Indian school.

ANNUAL REPORT OF THE TREASURER
July 1, 1930, to June 30, 1931

<i>Dr.</i>	
Amount on hand July 1, 1930	\$ 661.10
Onward Movement	793.02
Direct from societies, etc.	99.00
Sale Pastor Simpson's studies	3.25
	<u>\$1,556.37</u>
<i>Cr.</i>	
Board expenses:	
Corresponding Secretary's salary	\$ 60.00
Corresponding Secretary's expenses	102.90
Conference expenses	66.86
Printing	22.56
President's traveling expense	20.00
	<u>\$ 272.32</u>
Field work	109.47
President's expense to Commission	25.00
Summer Camp salaries	70.00
Junior work—Mrs. E. K. Austin	50.00
Other superintendents and associational secretaries	23.99
*Balance	1,005.59
	<u>\$1,556.59</u>

*Note—It has been the policy of the board to accumulate as large a fund as possible for more intensive field work next year.

REPORT OF THE SOCIAL FELLOWSHIP
SUPERINTENDENT

Eleven societies took part in the contest. Thirty-one standard socials were reported. Thirteen of these were original socials. Societies having the highest number of points are:

Westerly	460 points
Ashaway	315 points
Salemville	270 points

Other societies taking part in the contest were North Loup, Nortonville, Jackson Center, Adams Center, Berea, Gentry, Little Genesee, Leonardsville.

Three "phun-o-grams" and several socials were sent out.

GRACE M. OSBORN,
Superintendent.

DENOMINATIONAL "HOOK-UP"

BOULDER, COLO.

The bulletin board in front of the church was given by H. W. Saunders and Orville Rassmussen.

Through the efforts of Mrs. Ethel Sutton our ladies were able to secure a larger gas range for our kitchen. It was badly needed.

Every year since Mildred Saunders Jef-

fry was graduated from State Preparatory School, our Sabbath school has presented a gift of a Bible to any of our young people who were graduated.

This year we had two who received Bibles. They were Miss Barbara Rogers and Mr. Glenn Muncy.

Four of our Sabbath school children, having learned eighty verses from the Bible from memory, are soon to receive lovely Bibles with their names stamped in gold letters on the cover. Our Sabbath school has given many Bibles in this way. Those to receive Bibles are Metta Frasier, Donald Frasier, Rose Jenner, and Marilyn Davis.

We are hoping and praying that our people in Denver will soon have a much longed for house of worship. Some of our men have offered a day's work when the time comes.

While the pastor was away on his missionary trip, the different organizations took charge of the services. Mr. Landrum had charge one Sabbath. Under the leadership of Geneva Saunders the choir gave a fine program. Mrs. Mina Coon led the services conducted by the Ladies' Missionary society. Beth Wheeler had charge the week the Christian Endeavor conducted the services. Mrs. Jett gave an interesting talk about the things she has to meet in eastern Colorado where she teaches. If anyone thinks there is no need for work on the home field let him hear Mrs. Jett. We have enjoyed hearing Mrs. Jett. She is always willing to do what is asked of her.

—S. D. B. News Letter.

LEONARDSVILLE, N. Y.

Those who attended the evangelistic meetings at Brookfield last year will be interested to learn that the same group of pastors who held meetings here will begin a series of meetings in the Seventh Day Baptist church at Leonardsville next Sunday evening. These meetings will continue every night except Sabbath night for two weeks. Rev. L. F. Hurley of Adams Center will give a picture study every night, as was done last year. It is hoped that Rev. T. J. Van Horn of De Ruyter will be able to help if he has recovered sufficiently from his recent accident. Pastors Polan, Sorensen, and Burdick will be present, and other local ministers are being asked to co-operate, and to assist with the preaching.

Music will be furnished by a quartet and by local musicians. All are cordially invited to attend.—*Brookfield Courier.*

BROOKFIELD, N. Y.

Mrs. Eslie R. Coon reports a fine time during a recent stay in Wisconsin. She visited with Mr. and Mrs. J. H. Coon, Mr. and Mrs. A. B. Stillman, Clark Todd and family, Mr. and Mrs. M. G. Stillman, Leon Todd and family, Mrs. Mott Maxson, Mr. and Mrs. L. Loofboro, Mrs. Thomas. Mrs. L. C. Randolph, Professor and Mrs. Edwin Shaw, Mrs. Crofoot, of Milton; Miss Angie Langworthy, Mr. Arney Conkey and daughters, Mr. and Mrs. A. B. West, Mrs. Ada Buten, Milton Junction; Mrs. Angie K. Main of Fort Atchinson, Mr. and Mrs. Dolph Babcock of Alvin, and her son, Professor Fay B. Coon and family of West Allis, which is a part of Milwaukee. She attended a meeting of the Village Improvement Club of Milton, at which time Mrs. Angie K. Main gave a fine address on "Bird and Nature Study." Many of these people are well known to Brookfield readers of the *Courier*.—*Courier.*

ALFRED, N. Y.

Thirty-four were out for the Friendly Class, Sabbath morning. Professor Bennett led the discussions and there seemed to be a whole lot of interest in the subjects talked about. A very pleasing number at the opening was a quartet sung by Professor and Mrs. H. O. Burdick and Professor and Mrs. Roy Polan. Our chorister and pianist are making our musical end of the class very fine.

A. Clyde Ehret, E. D. Van Horn, and W. H. Bassett are at the Thousand Islands on a duck hunting trip. They are occupying the cottage of Mrs. H. W. Maxson.

The Hornell Ministers' Association will meet in Alfred Monday as guests of Dean J. N. Norwood, when he will give a paper on "The University in Education."

Dean Dora K. Degen was the chief speaker before the Lincoln P. T. A. in Hornell at their annual banquet, Tuesday evening.

Resolutions

Since, according to God's plan, our beloved friend and brother, A. B. Kenyon, has been called from us, and since we realize his sterling worth as one of high char-

acter and splendid judgment and his value as a counsellor and friend, be it

Resolved, That we, the Friendly Class, give our sincere expression that we have lost a friend whose example and nobleness of manhood has been and still shall be an inspiration to guide and inspire us to greater efforts and a better living.

Resolved, That this shall be spread upon our minutes and a copy be sent to the family.

In behalf of the Friendly Class,

A. CLYDE EHRET,
JAMES C. MCLEOD,
J. N. NORWOOD,

Committee.

—*Sun.*

ALFRED STATION, N. Y.

Pastor Van Horn is taking a few days of vacation. He expects to return Friday. Rev. Ward Flaxington of Hornell will preach here next Sabbath morning.—*Sun.*

WALWORTH, WIS.

Rev. and Mrs. E. A. Witter went to Welton, Iowa, on Monday morning to visit some friends and returned on Wednesday afternoon.

"If a man has an experience of God he will have a purpose in life."

It doesn't require training to nurse a grudge. Better train to let it go.

"Prayer does not change God." It changes our thought of and attitude towards God.

Let prayer find a place in your life regularly as a precious privilege. —*Times.*

GENTRY, ARK.

The Gentry Christian Endeavor society had eight members as delegates to the Southwestern Association. All of them reported enjoying the association.

We had an out-door Christian Endeavor meeting when the lesson was "Nature Revealing God." It was helpful to be out among God's handiwork in the study of this lesson.

We like to know what the other societies are doing, so we enjoy the *News-Bits* very much.—*News-Bits.*

JACKSON CENTER, OHIO

Definite plans are being made for improving the Christian Endeavor society.

We started a contest September 5. The society has been divided into two groups,

contesting to see which comes out victorious, using the point system.

Also on September 5, a study class was started, studying denominational topics. The first topic to be studied is "Why We Are Seventh Day Baptists," beginning with the New Testament.

The number contesting at the present time is twenty-four.—*News-Bits.*

PACIFIC COAST NOTES

Baptisms

"It is not every pastor who is blessed with the privilege of baptizing his own grandchildren. It makes one feel good and thankful," says Pastor George W. Hills. Sabbath day, October 3, he baptized his two granddaughters, Marie Adelaide and Winifred Adelle Davis, and Melvin Dwayne Kenyon. Mr. and Mrs. George Jacox recently joined the Los Angeles Church by letter.

At Riverside on Sabbath day, September 26, Pastor G. D. Hargis baptized Mrs. Adams of Rialto, who confessed Christ during the tent meetings in that city last spring. His son, Robert, was to have been baptized at that time also, but was prevented by sickness.

Semi-annual Meeting

Sabbath day, October 10, a goodly number of Riversiders motored to Los Angeles to attend the semi-annual meeting of the two churches. The church was well filled, both morning and afternoon, and a spiritual feast was enjoyed by all present. A more complete account will be furnished by the secretary.

Rialto

The group at Rialto have given up the hall where they have met since the tent was taken down, and are meeting one night per week in the different homes. It was our privilege to attend the meeting last Friday night. It was not only interesting, but uplifting. There were thirteen Rialto people present, besides several from Riverside. This outpost work is in charge of the Riverside Church.

Christ's Mission

The work among the colored people in Los Angeles, being carried on by Brother H. C. Lewis, is progressing nicely. Since September first special meetings have been

held from four to six nights per week, besides the two Sabbath services. Evangelist Lester G. Osborn has been assisting Brother Lewis. The attendance has not been large, but new people are becoming interested every week. At least three have accepted Christ through the influence of the meetings and the personal work of Brother Lewis. Several are studying the Sabbath truth. We believe that the organization of a colored Seventh Day Baptist Church in Los Angeles is not far off.

Aggressive Program Ends

On September 30 the Pacific Coast Association terminated its contract with Rev. Lester G. Osborn, and abandoned the aggressive program launched on the coast two years ago. This leaves Brother Osborn free to accept a pastorate again. The association has voted to pay part of his traveling expenses to his next field of labor.

LITTLE PRAIRIE, ARK.

Pastor James Lanier of the Athens Church assisted Pastor C. A. Beebe in a series of special meetings in October. He preached appealing sermons. His sermons on the Sabbath and baptism were strong but not antagonistic. Four baptisms resulted from the meetings, and one addition to the Little Prairie Church.—*Correspondent.*

LETTER FROM SHANGHAI, CHINA

Mr. Frank A. Crumb,
Editor of the *Alfred Sun*,
Alfred, N. Y.

DEAR MR. CRUMB:

Last Friday afternoon we were asked to attend a meeting where a goodly number of responsible people were gathered to consider the flood conditions in this unfortunate country and what we could do to interest people in America in the terrible need with which we are confronted now and which will probably grow worse with the coming of winter.

If the part Colonel and Mrs. Lindbergh have taken in investigating conditions during the last week has been reported in the papers at home, the American people are doubtless already aroused, for they have all confidence in Colonel Lindbergh. The longer cruising range of their plane than that of any plane in China, has enabled them to make wider and more accurate in-

vestigations and estimates than had been made before, and the terribleness of the conditions has been shown to be even greater than had been realized. Generally first reports of a disaster have to be discounted. In this case the horror of the situation is realized to be greater than was at first thought and reported. The Chinese have responded generously to the appeals for help and would undoubtedly continue to do so, but now they are confronted with this new horror—war with Japan. This morning reports have it that Japanese troops are in the northern part of this province. We hope that better counsel will prevail and that this so black cloud will disappear.

This is written in the hope that any reader of your good paper, the *Alfred Sun*, who may be inclined to think the stories of this unprecedented flood in China have been exaggerated, may be willing to accept my witness, which is based upon the findings and reports of trustworthy men, that the real facts beggar description and the need of help is indeed beyond the telling.

Very sincerely yours,

SUSIE M. BURDICK.

September 27, 1931.
Shanghai, China,

—*Alfred Sun.*

"MY HOLY DAY"

BY REV. LESTER G. OSBORN

One often hears such questions as: Why keep the seventh day of the week? Aren't all days alike? Is Saturday any more holy than any other day? To these questions we must reply: We observe the seventh day because it is a *different* day, because it is more holy than any other day of the week, being God's *holy* day.

Take your Bible and turn first to Exodus 20: 10, 11, and you read, "The seventh day is the sabbath of the Lord thy God. . . . For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it." We deduce from this the seventh day is a memorial of creation, creation's birthday, and can no more be changed than could Independence day from the Fourth of July,

or one's own birthday to any date other than that on which he was born. It was a definite day that was appointed.

Turn now to Genesis 2: 2, 3. Here we find the record referred to in the first passage. The latter part reads, "And God *blessed* the seventh day, and *sanctified* it; because that in it he had rested from all his work which God created and made." To *sanctify* means to set apart, to dedicate. The same Hebrew root is variously translated sanctify, consecrate, dedicate, and holy. God made *the* seventh day *holy*. To *bless* means to exalt and honor, to give a thing the stamp of one's approval or favor, to pronounce a special benediction upon. It was *the* seventh day that was thus dignified.

But we think that there is a deeper meaning in the Sabbath. If you will turn to Proverbs 10: 22, you will find this, "The blessing of the Lord it maketh rich." What is this blessing? What makes a thing *holy*? Wherein lies the richness of the Sabbath? When Moses approached the burning bush God spoke to him, saying, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Exodus 3: 5). What was it that made the place holy? It was God's presence! One calls to mind the words of God through Isaiah, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on *my holy day*" (Isaiah 58: 13). God blessed the seventh day by putting into it his presence, thus making it *holy*. What is it that makes the Sabbath—the seventh day—*holy*? It is God's presence in it! What is the "blessing that maketh rich" in the Sabbath? It is God's presence—his presence in a peculiar way, as in no other day—as it was in the burning bush—as it was in the tabernacle.

To strengthen the evidence add to this a fact that does not appear in our English translation. The Hebrew has a little word, "eth," which is not translatable, but which specifies the word following as the *definite* and *direct* object of the verb. In Exodus 20: 11 it stands before "the sabbath day," thus: "Wherefore God blessed (eth) the sabbath day, and hallowed (eth) it." Putting it where it belongs in Genesis 2: 3, we have, "And God blessed (eth) the seventh day and sanctified (eth) it." This

leaves no doubt whatever as to which day is the Sabbath, since it specifies clearly that it was *the* seventh day which he *made holy* and *blessed* by putting into it his presence in a peculiar way.

Just five short passages — but they teach us beyond all shadow of doubt that the Sabbath, the seventh day, called by the world "Saturday," is more holy than any other day of the week; and that in order to have "spiritual Sabbathism" we must find it in that day, and in no other, because it is that definite day that is *holy*, made so by the Creator himself.

Los Angeles, Calif.

BURN YOUR OWN SMOKE

It was said that Sir William Osler when teaching young physicians many years ago gave them the sound advice, "Learn to consume your own smoke." He went on to say, "The air is darkened by the murmurings and whimperings of men and women over non-essentials, over trivial vexations and discomforts that are inevitable incidents in the hurly-burly and strain of everyday life. Things cannot always go your way. Learn to accept in silence life's aggravations; cultivate the habit of taciturnity; do not talk about your troubles — 'consume your own smoke with an extra draught of hard work,' so that those about you may not be annoyed with the dust and soot of your complaining. We are here not to get all we can out of life for ourselves, but to try to make the lives of others happier."

This advice from the noted physician and scientist is so simple and practical that all of us may well take it.

Recently I met again an old friend of early college life. For decades he has been a scatterer of good cheer and happiness, and yet some of us know what heavy and heart-breaking burdens he has borne all along, but without a word of complaint and silently.

The vistas of light and beauty shine through the dark forests of his experience, and paint beautiful pictures in memory. The sunshine of his life catches the raindrops that fall, and calls them into active service to form the rainbow arch of blended beauty over his horizon.

Sir William, however, suggested a very practical help in his inspiring advice to those young doctors when he said, "Consume your own smoke with an extra draught of hard work."

Many wish to be silent as to their own troubles, but speak in moments of forgetfulness, or overwhelming loneliness. Hard work will give relief and assist in quieting complaint more quickly than all else. Hard work, and plenty of it, works off the energy of discontent and faultfinding. Not only is the "sleep of the laboring man sweet," but his mind is at rest as well. Labor and work seem to comfort in sorrow, and alleviate pain, both physical and mental.

Much of the unrestrained complaining just now is due no doubt to unemployment. If "Satan finds some mischief still for idle hands to do," he finds some added mischief for idle tongues.

I have in mind a dear old lady, whom I knew twenty or more years ago. She was one of thirty or more in a home for the aged. Her life had been one of sorrow and loss. In her young days she had only known opulence and the prompt gratification of the slightest wish or whim. Now all this was gone, but from early life she had been a worker. Her room was always spotlessly clean and in perfect order. She was always looking, feeble as she was, for a chance to work for others. Her life was a veritable benediction and had a sanctifying as well as radiant influence in that home. She loved to work.

Let us "Burn our own smoke." Let all the soot and smoke go up our own chimney. If the tension gets too extreme, let us search out some old trusted friend and ask him to tell us his troubles till we forget our own. And, if life seems unbearable, call up the florist and order some flowers for a sick child. "Burn your own smoke."

Christ said, "Consider the lilies of the field." "He that loseth his life shall find it."

—By John Timothy Stone,
In *Presbyterian Advance*.

There is a destiny that makes us brothers:
None goes his way alone;
All that we send into the lives of others,
Comes back into our own.

—Edwin Markham.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I thought I would write to the Children's Page again. It has been a long time since I wrote to the Children's Page and I see that the letters are getting shy on it.

We are picking cotton and we have out about half a bale.

We have five pets, a dog, a cat, and three pigeons. The pigeons have laid and have been sitting a week.

I have four brothers—Paul, Floyd, Madison, and Robert. I am twelve years old, Paul is ten, Madison, eight, and Robert is six. I am in fifth grade.

Your friend,

PRESTON MITCHELL.

Nady, Ark.,

October 29, 1931.

DEAR PRESTON:

Letters for the Children's Page certainly are "shy" this week, for your good letter is the only one I have received, so you see I must give it more than a hearty welcome. I do hope though that you will not wait so long between letters next time, for I am always glad to hear from you.

Some weeks ago I received a fine letter from M. A. Mitchell. I wonder if he is your brother Madison. I am anxious to know what M. A. stands for, but so far haven't been able to solve the puzzle. I'm hoping M. A. will write again and help me out.

I wish I could see your cotton field; it must be a very beautiful sight, and a busy one at times, especially during the harvest. I read the other day that rayon can be made out of the stalks of the cotton plant, so perhaps you are gathering the stalks, too, this year. I wonder if we will be making rubber from our fields of goldenrod. I hope so, don't you? If I were smart enough perhaps I could find some use for the "paint brush" which is the New York State farmer's pest.

I can just imagine what a busy time your mother has with her five boys. If you are all thoughtful and considerate of mother (and since you are RECORDER boys I am pretty sure you are) I imagine she has a happy time as well as a busy one, for what can be finer than five nice boys? I know I enjoy my one boy, so just think how I'd feel if I had five times that boy.

Is five your favorite number, since you have five boys and five pets? I hope you get along nicely together, even the dog and cat.

I imagine the wind isn't blowing out your way as it is here this morning; at least you don't have such a cold one. I just had to go out and rescue my clothes which were parting company with the clothes line, and those that had stayed on were wound around so many times that I had a hard time getting them off. If the wind blows like that in Arkansas I'm afraid you wouldn't have much cotton left to pick.

Write again soon, and consider that I am talking "over your shoulder" to the other boys and girls as well. I hope they will all take the hint.

Sincerely your friend,

MIZPAH S. GREENE.

SNUBBY

Nearly every day there has come trotting trotting by my window a cunning little dog, with curly brown hair and a saucy snub nose. I usually say "Hello, Snubby," but he does not stop to visit with me or even bark my way. You see he has nearly always been busy carrying something home for his beloved master. But I always knew that behind him was coming that dear master, of more than three score years and ten, with his young face and cheery smile, and that from him I would have a pleasant word to make the whole day brighter. But the other day the tired, cheery heart of this kind friend was stilled by death and he has gone to a happier, better land. His friends and loved ones are comforted by the thought that he will no more suffer pain, but poor little Snubby does not understand and still searches in all the familiar haunts for the beloved master. Dear faithful doggie of a faithful master. If all of us can be worthy of the love and devotion of such a one, it is no small thing.

M. S. G.

OUR PULPIT

AMBASSADORS FOR CHRIST

BY DR. JOHN C. BRANCH
White Cloud, Mich.

SERMON FOR SABBATH, NOVEMBER 14, 1931

Text—2 Corinthians 5: 20.

ORDER OF SERVICE

OPENING PRAYER

DOXOLOGY

INVOCATION

RESPONSIVE READING

HYMN

OFFERING AND NOTICES

SCRIPTURE AND PRAYER

HYMN

SERMON

HYMN

BENEDICTION



There seems to be a fear that we cannot trust God for food and raiment in such a time as this. Thousands are out of work, and want is staring many in the face, and so I wish to appeal to the Church and ask where our duty lies.

We are ambassadors for Christ, as though God did beseech you by us, be ye reconciled to God. Then this seems to be a subject of reconciliation, and it would first appear that the Church is to go on bended knee and tune her heart anew. Are we clad

and vested with the spirit of our God sufficient for the days in which we live? Do we realize the task God has for the Church in this time of depression and want? Are food and raiment all that the people are destitute for today? And are we prepared to supply the cravings of the great mass of suffering humanity?

It is evident that no man can teach the principles of electricity unless he himself understands it, and has become a master and has a working knowledge of electricity. No man can give advice upon any question which he himself does not understand. No man can tell of the love of God when he himself has not tasted of that love. No man can tell of the joy of salvation unless

"Now we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

It would seem to a casual observer that in these days of unrest, when the whole world is wondering what the end of this depression will be, how faith can be restored, how we are to care for the unfortunate ones, feed the hungry, and furnish clothing and shelter for the poor and destitute, that the words of our text are very applicable.

The governments of this world are at their wits end to find a solution to these days and times, and the Church, if it has a place to fill in the great economy of God's purposes, surely can take its place now.

he has tasted of that joy. No man can preach the gospel of Christ and tell of the saving power, who does not believe in the gospel. We must first taste and see that it is good. How can we tell the joy of salvation and the depths of God's love unless we have tasted and have that love abiding in our hearts? It is God that girdeth me and maketh my path straight. How can one tell of the hope of eternal life unless he has that hope in himself? And if we are lean and unclothed, where shall we go; we must believe that God is able to clothe us.

Let us read Philippians 4: 19, "But my God shall supply all your need according to his riches in glory by Jesus Christ." Then this is the fountain where the Christian should go for cleansing and for his strength and power. "It hath not entered into the heart of man to perceive the things which God hath in store for them that love him."

"They shall be abundantly satisfied with the fatness of the house and thou shalt make them drink of the rivers of thy pleasure." One must be willing to be passive in the hands of God, to be able to receive of this abundance of God's grace. Abundance is an overflowing quantity, ample supply, all we can contain or enjoy. Who can tell of the abundant life? Jesus tells of the abundant life, "I am come that they might have life and that they might have it more abundantly." This life is not an abundant life; this life is fading; this life is filled with trials and disappointments. Sometimes we lose all, and yet how we cling to this life; but there is a new life, a better life, an abundant life.

And there is an abundant grace for this life—abundant favor which is received only through faith and obedience. In 2 Corinthians 9: 8, "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." And then it is that we can go forward unto a victory.

And there is an abundant Power with which we may be able to accomplish the work God has assigned to us, "Now unto him that is able to make all grace abound toward you that ye always having all sufficient grace." God is able to equip his ambassadors with power to make all grace abound.

And there is the abundant supply. God has told us he will supply all our needs ac-

ording to his riches in glory. And we are promised an abundant entrance into the everlasting kingdom. "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." There is an abundance promised unto the true, humble follower of Jesus Christ—"And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time, and ye shall eat your bread to full, and dwell in your land safely, and the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land for good." Psalm 132: 15—"I will abundantly bless her provision: I will satisfy her poor with bread." "Then shall he give the rain of thy seed that thou shalt sow the ground withal: and bread of the increase of the earth, and it shall be fat and plenteous."

I am hoping for better things than we now enjoy. This land where we now live under the Stars and Stripes is the most Christian land on the face of this earth today. Look at the abundant supply of food in this land. We have the honor of feeding the world, and that in a time of war, and yet if the people of this noble land would honor God there would be far better times than we now enjoy.

Amos tells us, "Behold the days cometh, saith the Lord, that the ploughman shall overtake the reaper, and the trader of grapes him that soweth seed; and the mountains shall drop down her wine and the hills shall melt." Divine help has been furnished in times of need; it was furnished for Elijah in time of famine; for Elijah in the wilderness; for the armies of the kings; for the prophet's widow; for Samaria in time of famine; for the multitudes that followed Christ; and for the saints of God who trusted in him.

And there is a spiritual abundance awaiting the true Israel of God today. Psalm 23: 5—"Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over." This divine abundance gives us divine power. Psalm 31: 19, "Oh how great is the goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men."

Jesus tells us of a spiritual feast, Matthew 22: 4, "and he sent forth others saying, Tell them which are hidden, Behold I have prepared my dinner; my oxen and my fatlings are killed and all things are ready: come unto the marriage." The invitation has gone forth to all the world, bidding them to come—to the poor, to the halt, to those who have no money, and to whomsoever will, let him come. This glorious inheritance is a free gift to all who will come, and when they come and are made partakers of his glory; when they come and walk with the Master, when his blood is applied to the washing away of their sins, then they can look forward to that abundant life promised. Then shall the King say to them on his right hand, "Come ye blessed of my Father, inherit the kingdom prepared from the foundation of the world."

God has had his plan from the beginning. The choice sacrifice made was his Son. But there is something for us to do; we should bring all our tithes into the storehouse, that there may be meat in this house, and by this we may prove the Lord and see if he will pour out a blessing upon us. The promises of God are yea and amen to all those who trust him. God is the Rock on which we must stand, he is the Rock of Ages — a source of comfort in the time of trouble, a refuge in the time of storm. He is the mighty guardian of the saints of God.

The Christian life is one of trust, a life of faith, a life of sacrifice, a life which bears fruit, a life filled with holy yearnings, a life overflowing with good works, a life of justice. We should be workers together with God. It will be a life of victory; we are to be armor bearers. Christians are men chosen of God to represent him in this world. Their eyes should be anointed with the eye salve of vision; their robes white and pure; their feet shod with the preparation of the gospel of peace. They should have on the helmet of salvation. They should be armed with all prayer and supplication in the Spirit, and watch with perseverance, take the shield of faith that will quench the fiery darts of the enemy, not willing to rest a single promise, not satisfied with two days' blessings, but going deeper still. And such are the ambassadors of Christ.

Every member of the Church should be an ambassador for Christ, reconciled to God.

Not only reconciled to God but co-workers together for Christ and his cause, and if we were all in the place God designed us to be; if then we would join in one fervent prayer to our God for a uniform work, our desires would be one, our motives one, our interests one, and the Church of the living God would be a host in the world.

DERUYTER CHURCH—PASTOR'S REPORT

REPORT OF THE PASTOR OF THE DERUYTER SEVENTH DAY BAPTIST CHURCH FOR THE YEAR ENDING SEPTEMBER 30, 1931

In submitting this annual report it becomes us first of all to acknowledge with deep gratitude the dealing of our Father in heaven for his loving kindness during the year that is past.

The pastor gratefully recognizes the hearty spirit of co-operation of the membership of the church in all the enterprises of the community in which he has had a part. He is glad for the good cheer and brotherliness characterizing all the activities in which we engage.

Reviewing in detail the work of the past nine months I see how inadequate have been my efforts, but there is encouragement in remembering that tabulated results are not always an index of the value of the work that has been attempted. As I put down here the figures that indicate the amount of the work, may I ask you to be similarly encouraged.

The record shows that I have preached in my own pulpit twenty-six times during the period reviewed. In other pulpits I have preached twenty-four times. This includes a sermon to the prisoners in the Cortland County jail, and one in the County Home at East Homer. Belonging to the Ministers' Association of Cortland and adjacent towns, I preached in Cortland in exchange with one of the ministers there. I accepted the invitation to preach the sermon at the ordination of deacons at Adams Center, July 25.

It has been my sad duty to conduct four funerals and have a part in others. I have done my share of preaching in the Sunday evening union meetings in DeRuyter. Invitations have been accepted to speak to the students in our DeRuyter public school and in the district schools of the adjoining neighborhoods.

The pastor and wife wish to express their appreciation of the kindly messages of sympathy received from so many in their recent trouble.

Submitted in the Master's service,
PASTOR T. J. VAN HORN.

MARRIAGES

JAMES-HOPKINS—October 16, 1931, at the Seventh Day Baptist parsonage, Westerly, R. I., by Rev. Harold R. Crandall, Mr. Allen Walter James, of Bradford, R. I., and Miss Evelyn Louise Hopkins, of Rockville, R. I.

DEATHS

HILL.—The community of Ashaway was shocked and saddened by the sudden death of Miss Helen Louise Hill, youngest daughter of Mr. and Mrs. Frank Hill of Ashaway, which occurred at her home Thursday evening, October 1, following an acute attack of pneumonia.

Miss Hill was born in Ashaway November 23, 1898. She was baptized by Rev. Herbert C. Van Horn, who was her pastor at the time, and united with the First Seventh Day Baptist Church of Hopkinton July 1, 1911. She was always an active member of the church in all its branches of work, and for seven years prior to her death was superintendent of the Sabbath school. As superintendent her work was characterized by efficiency, and her ability in leading the worship period of the Sabbath school has been remarked upon many times.

In June, 1916, Miss Hill was graduated from the Westerly High School; in January, 1919, from the Rhode Island College of Education; and in June, 1921, from Alfred University, Alfred, N. Y. Following her graduation she taught school for a year in Belmont, N. Y., and one and one-half years in West New York. For the past seven and one-half years she had been history instructor at the Rhode Island College of Education.

Miss Hill is survived by her parents, two sisters—Mrs. Earle J. Robinson and Mrs. Julian T. Crandall—and one brother, Frank M. Hill, all of Ashaway. She also leaves a host of friends whose sympathy goes out to the bereaved family.

Farewell services were held in the First Seventh Day Baptist church of Hopkinton Sabbath afternoon, October 3, and were conducted by her pastor, Rev. Carroll L. Hill.

An evidence of the high esteem in which Miss Hill was held is shown by the fact that the church was well filled. Among those in attendance were the office force of the Rhode Island

The following is a list of guest preachers who have occupied this pulpit: Reverends J. A. Gardiner and W. T. Edds and Norma Derby of this village; Rev. G. W. Perkins of Cortland; Rev. Clinton Coon of Lincklaen Center; Rev. E. E. Sutton, and Rev. H. C. Van Horn.

It was the privilege of the pastor to engage with other pastors and teachers in the Vacation Church School during three weeks in the month of July. He thus supervised a school of about sixty children at the same time furnishing transportation to children from outlying districts, and teaching a class in the school.

My participation in the prayer meetings of the church has been a blessed experience, and my joy in conducting an adult class in the Sabbath school has been enlivened by the active and intelligent interest shown by the members of this class. A public demonstration by two classes in the school, of "Paul before Agrippa" and the pageant, "The Witnesses," has made a deep impression on the community.

I have made calls equalling the number of days in the year, which include many calls made on people outside of my own parish. My work has also included correspondence with nonresident members, about twenty-seven communications having been sent out.

The pastor has been kindly given leave to preach once for the New York Church and to present an address at General Conference.

I have had the joy of two weddings at the parsonage. But shadows must always be mingled with our sunshine here, and so we bow in sorrow over the departure of two prominent and saintly members, Mrs. Ella Ames and "Aunt Lizzie" Crandall, whose memories we cherish as an inspiration to holy endeavor.

We must recognize with deep appreciation the work of the Women's Benevolent society, contributing so generously to the finances of the church.

Shall we not work, hope, and pray that the year before us shall be still better in every way? I would call especial attention to the movement that is now being promoted by the "Committee on Religious Life," appointed by our General Conference, and would recommend that we assure them of our sympathetic and hearty co-operation.

School of Education, twenty-five members of the faculty, twenty members of the senior class, nine members of the junior class, and other members of the student body. The floral tributes were many and beautiful and included tributes from the Sabbath school, the Christian Endeavor, the School of Education, the different classes of the School of Education, and from Governor Norman S. Case. Other pieces were from relatives, friends, and from individual members of the Rhode Island Christian Endeavor student body.

Preceding the service, organ selections were played by Miss Mildred K. Taylor, and during the service Miss Taylor sang "Beautiful Isle of Somewhere," accompanied at the organ by Albert B. Crandall.

The bearers were, Earle J. Robinson, Sr., Julian T. Crandall, Frank M. Hill, Earle J. Robinson, Jr., of Ashaway; Wilfred Barber of Rockville; and C. Owen Etheir of the Rhode Island School of Education. Burial was in Oak Grove Cemetery.

Sabbath School Lesson VII.—Nov. 14, 1931

PAUL IN JERUSALEM.—Acts 21:17—23: 30.

Golden Text: "Thou shalt be a witness for him unto all men of what thou hast seen and heard." Acts 22: 15.

DAILY READINGS

November 8—The Farewell to Ephesus. Acts 20: 22-32.

November 9—Warnings of Danger. Acts 21: 3-13.

November 10—Arrival in Jerusalem. Acts 21: 17-26.

November 11—Experience With a Mob. Acts 21: 27-36.

November 12—Paul's Conversion Retold. Acts 22: 5-15.

November 13—Escape From Jerusalem. Acts 23: 16-24.

November 14—Hope in Tribulation. 2 Corinthians 4: 7-15.

(For Lesson Notes, see *Helping Hand*)

A TRIBUTE TO OUR MOTHER

Dear Mother, memory brings to us
Your presence every day;
We see you as you used to be
Before you went away.

Our thoughts of you are tender thoughts;
You were so good and true
Through all your long and gentle life,
We love to think of you.

Dear Mother, we will daily strive
To live as in your sight;
To practice what by your good life
You taught us to be right.

And Mother, when in God's own time
His call for us shall come,
If we have lived a life like yours,
We'll meet again—at home.

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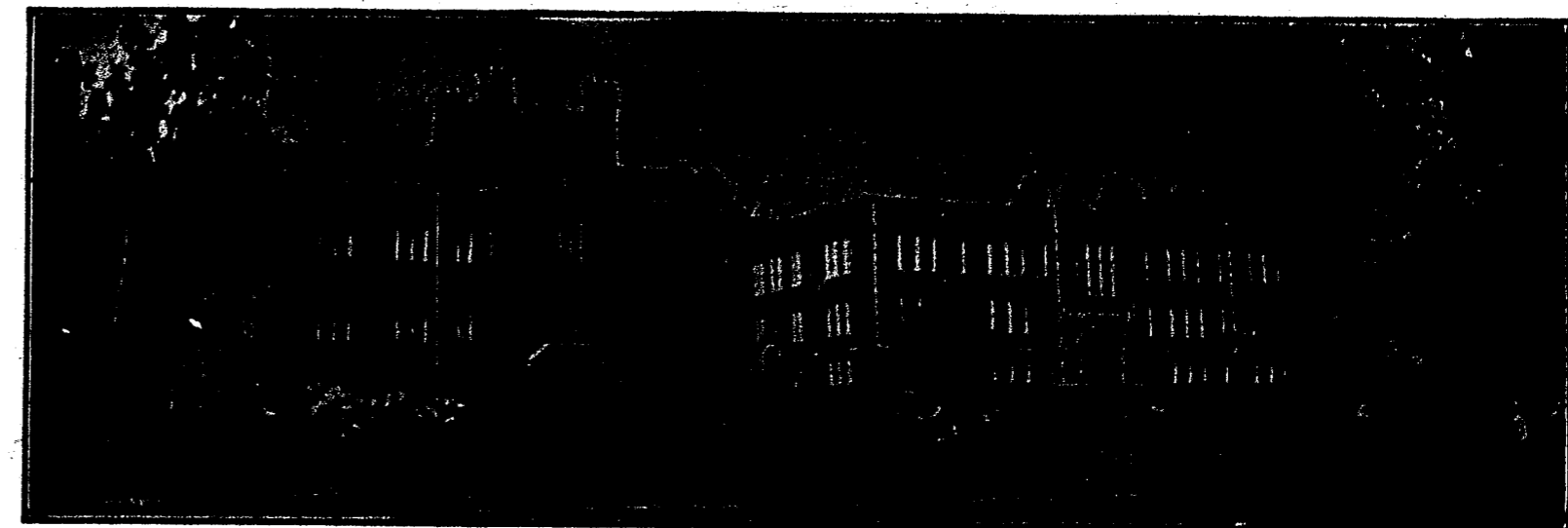
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No. 19

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