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AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

The Sabbath Recorder

Vol. 113

OCTOBER 10, 1932

No. 15

Is this the time, O Church of Christ! to sound
Retreat? To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of truth's fierce strife, and nobly held their ground?
Is this the time to halt, when all around
Horizons lift, new destinies confront,
Stern duties wait our nation, never wont
To play the laggard when God's will was found?

No! rather, strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a time!
The earth with all its fullness is the Lord's.
Great things attempt for him, great things expect
Whose love imperial is, whose power sublime.

Charles Sumner Hoyt,
From "The Christian."

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The Sabbath Recorder

A SEVENTH DAY BAPTIST WEEKLY

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Editor Emeritus

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Elder Conradi's Visit Brother Louis R. Conradi called at the Seventh Day Baptist Building last November. He was on his return to Hamburg, Germany, his home, from an important conference of Adventist leaders at Omaha, Neb. He saw no hope of walking comfortably with them any longer. They refused to accept his position concerning views fundamental to their doctrine. For years Mr. Conradi has engaged in research work, which has finally resulted in establishing him firmly in his convictions.

For more than a quarter of a century the writer has been somewhat acquainted with Conradi's *History of the Sabbath*, a collaboration with J. N. Andrews. Many of our scholars, including Secretary Wm. L. Burdick, esteem this work one of the very strongest treatises on the history of the Sabbath ever written.

When Elder Conradi gave his name that November morning, the editor knew who was making the call. Conversation with him and Doctor Bond, and later with Dr. Corliss F. Randolph, resulted in a tie of love and friendship that has grown stronger with correspondence, by his presence at Conference, and much more just now at Plainfield.

If anything was lacking from our contacts with him at Adams Center to endear him to our hearts, or from his messages there, it has been far more than made up by his presence and gospel messages, four in number, at Plainfield. A blessing to us at Conference, he has been more than a double blessing here in North Jersey. "How our hearts burned within us, as he talked with us by the way" and opened up the Scriptures to us in his public messages. His is a gospel of love and hope born out of his rich personal experience in him whom he loves and for whom he witnesses.

We are glad he left his former brethren in love and with mutual friendly feeling. Upon reading some of their correspondence our heart was full of sympathy for them in their real grief at their severed relationship.

His messages, delivered with simplicity, have been deep in relation to Biblical interpretation and rich with a ripened scholarship and personal experience. Not often are we permitted to hear the gospel presented with such clarity, power, and simple faith. How easy it seemed to be "strong in the Lord" when he urged, "Be of good courage . . . believe in God your Father . . . and in Christ, your Friend." It would be a benediction and of untold blessing to us as a people if Elder Conradi could bring four such messages as delivered at Plainfield to every church of the denomination.

Speaking in the special Tract Board meeting, of which he was honored guest, Brother Conradi laid bare his life and conscience before us, and instinctively we knew we were in the presence of a true man of God. It means something for a man of advanced age to tear up his roots sunk in the soil of fifty-two years of service, fellowship, and tradition. To give up a good salary, the rights to ministerial pension or "sustentation" is not easy. Added to that the urge of friends and loved ones—to "rest now"; "take life easy, you have earned some rest"; "all you will have to do is keep still"—these tests are not met by a weakling. "A good conscience before the Lord is worth more than a good living. . . . I want to be a true child of his," is his answer, exemplifying much of Christ's practical teaching. Does it seem strange that a long life devoted to sacrifice and full of consecrated service should be called upon to sacrifice still more? Perhaps. But hear this brother say, "It is a good thing when old experiences come new to us. Yes,

it is a blessed thing to experience anew the love of Jesus." As men and women looked into that face beaming with joy and suffused with peace and the light of Jesus shining there, no doubt each one longed in his heart, as the editor did, for that renewed experience. But the road to that is the way of sacrifice. Who among us is willing to pay the price?

One, in those minutes, did not realize the hour was growing late. New courage came as Elder Conradi quietly talked on. "God does not build bridges across the Red Seas of our difficulties when he expects us to wade through," he said. He permits obstacles to come. "May this room be filled with the Spirit of God," he continued, "and in the days to come may missionaries go out from here, and means be yours to send them out."

In his closing message, Sunday night of the "Week of Penitence and Prayer," Brother Conradi dramatically showed how the gospel first came to Europe, and that the first church on that continent was a Sabbath-keeping church; the first converts were Sabbath-keeping converts; the first Christians, Sabbath-keeping Christians.

Elder Conradi closed his visit in Plainfield by leaving early last Monday morning, October 3, in company with close former friends who drove from New York City to take him to their home. He sailed for Hamburg Wednesday night, October 5.

Not only the prayers of the Tract Board, but of many people throughout the denomination will go with this man of God as he returns to Germany and begins his new work for the Lord as a Seventh Day Baptist. In fairness to all it should be stated that while Elder Conradi will be laboring as a Seventh Day Baptist and with their fraternal cooperation, it will be without their financial support, much as we wish it were otherwise. This but shows the purity of his motives, his sincerity of purpose, and his disinterested affiliation. The story of this man's devotion to truth and self-sacrifice in his loyalty to conviction should drive Seventh Day Baptists to their knees in humility and confessed unworthiness while inspiring them to utmost consecration of life, purpose, and means to reach forward unto the goals set before them.

Our Seminary Class It is a great encouragement to Seventh Day Baptists to learn that there are five Seventh Day Baptist young men entering our seminary at Alfred

this year. Four of them are college graduates and the fifth plans to complete his college course. Seventh Day Baptists have always stood for a well trained ministry, and certainly never was such a ministry more needed.

Aside from the training involved, the matter of attending our own school, particularly important in the editor's mind, is the fellowship which this group will have together with Dean Main and Professors Greene and Van Horn, true and tried Seventh Day Baptist leaders. Such privileges offered by our seminary may not contain all that is vital and important, but they are significant and of utmost value.

One of the reasons urged for the study of Hebrew, twenty-five years ago, was the benefit of its atmosphere. It is a good reason. While little knowledge of the language may have been retained, two years' study of it introduced us into the atmosphere of the Old Testament which the study of nothing else can give.

For a similar reason our men studying for the ministry do well to study in our own school under our own men. There they get an atmosphere of the Sabbath and of our work which will not be found elsewhere. There will be found an atmosphere of understanding, sympathy, and encouragement.

Another vital significance is found in the association together with men who will be fellow workers together throughout life. There have been several waves, small perhaps, but on-moving, of our men who have thus associated together in seminary days. These groups mean much to each other and to our cause. A group to which the writer belongs furnishes a case in point. Two are pastors and seminary professors, already mentioned. One is a missionary in China; another, a long time missionary on a foreign field, is now a college president. One is a chaplain in a great sanitarium, while the other two are a pastor and leader in Sabbath Promotion, and an editor and corresponding secretary of one of our boards. For more than twenty-five years these men have worked together in harmony, conversant with mutual ideals and aims, and have been encouraged and strengthened by mutual sympathy and one another's prayers. A leader among Southern Baptists was once advised, when almost deciding on a northern seminary because of a certain great religious teacher—"You go to Greenville, S.

C., and get your training under Doctor Broadus . . . and have as fellow-students those who will be your co-laborers in later years." This Baptist bears testimony to the wise counsel and service rendered. "What I might have had at Crozer," he says, "was enticing, but how I would have missed the fellowship of my teachers and fellow-students." If such experiences were of real importance to a man in so large a denomination, how vital must they be to members of a smaller group like ours.

We are glad for these five fellow-students. We bespeak for them the loving encouragement and prayers of all Seventh Day Baptists and wish for them a wonderful blessing under God in their new adventures in faith and theology.

CONFERENCE REPORT

FRIDAY AFTERNOON

EDUCATION HOUR

(Continued)

The address on "Religion in Education" by Dean Moses H. Van Horn of Salem, W. Va., was inspiring and reassuring to all who had the privilege of listening to it. It follows:

An early entry in the record of one of the oldest churches in Providence, R. I., contains the following significant statement: "This meetinghouse was built for the worship of God and to hold commencement in." This unique statement is mute evidence of the fact that a close relationship between church and school has existed from the beginning of American history

EDUCATION DEFINED

There may be a word in the English language with more shades of meaning than has the word *education*, but if so I cannot name it. I think I am right in my conclusion that the great majority of those who make common use of the word use it as synonymous with schooling. If all who are graduated from one or more of our educational institutions are therefore educated, and anyone, however thoroughly developed and co-ordinated in body, mind, and soul, but on whom no school has seen fit to place the stamp of graduation, is therefore not educated, then the word *education* is not well chosen and might better be displaced.

Education is rather an unfolding process, a leading out, if you please, and implies the co-operation of two persons or agencies—the one whose innate powers are being unfolded and the one who is directing and stimulating that unfolding—the leader and the follower, the teacher and the pupil. The pupil is representative of the great throng of children starting

down life's pathway every year endowed with latent powers of untold possibilities. The teacher is representative of all agencies of whatever form that undertake the direction of the unfolding process. Of all organized agencies engaged in the teaching of the child, the home, the church, and the school are the most outstanding and effective.

I am sure that I need not undertake to prove to this religious group of hearers that mankind everywhere comes into life with latent religious powers and tendencies—that man is by nature as potentially spiritual as he is physical or mental, if not more so until stifled by an unfriendly environment.

Paul at Athens bears witness that the men he found assembled there were very religious. The American Indian, astride his pony on the mountain top at sunrise, in statue-like stillness, paid homage to the great sun god who he believed shaped his destinies. The untaught mothers of India, Africa, and the uttermost parts of the earth have been willing to sacrifice their most precious possessions to appease the gods whom they worship, though ignorantly. Excavations in the home of prehistoric man reveal very positive evidence of his religious nature.

The little child, all dressed for bed, nestles down in his mother's arms and asks for the choicest things his little mind can conceive when he says, "Now, mother, sing to me 'the Jesus song,' or 'Can a little child like me thank the Father fittingly?'" The crowning event, we are told, in the creation story was the making of man in the likeness of his Creator. Can anyone doubt then that man is essentially a religious being? And being religious his unfolding education, if you please, should take place under religious influences.

I take it that the topic assigned me is considered timely largely because of the criticisms recently current that some of our educational institutions, particularly the colleges and universities, are either neglecting entirely the development of man's religious nature or are treating it as of very minor importance.

I have no denial to make of these criticisms and no defence to offer regarding the practices of the institutions criticised. Many of the charges, I fear, are well grounded. But I cannot subscribe to the assertion that all colleges are undermining the faith of young men and women and are sending them back home or out into the world with nothing but scorn or ridicule for the faith of their fathers. In a few instances such charges might contain a modicum of truth, but with the vast majority of the six hundred colleges in America such charge is not founded on facts.

But I want to submit the following axiomatic truth: that the adult population of the present generation will be and are derelict in their responsibility if they do not provide for the education of the youth of today in an atmosphere conducive to religious development; that those charged with the responsibility of teaching must themselves be great believers, as well as good teachers.

And as corollaries to the foregoing I want to submit:

1. That a great believer and a good teacher will always promote respect for the Bible.
2. A great believer and a good teacher will make frequent use of the privilege of prayer.
3. A great believer and a good teacher will be one who has *faith* in God and the final triumph of right over wrong.

When the hour closed with the report of the secretary and treasurer of the Education Society all who were present felt that the youth who enter our higher Seventh Day Baptist institutions of learning are in good and safe hands.

TEEN-AGE CONFERENCE AT FARINA

BY REV. CLAUDE L. HILL

A dream of the writer of this article came true last August when a group of about twenty young people from Stonefort, Ill., came to Farina and engaged with a like number from the home church in a Teen-Age Conference. This conference began Sabbath morning August 13, with a sermon by the pastor of the Farina Church from the subject, "Under the Colors." A heavy rain which began Friday night made it impossible for the people from Stonefort to arrive in time for the morning service, in fact the wonder was that they had the courage to come at all, for they started in the rain and traveled in the rain most of the way, but they arrived in time for the dinner at the parish house that had been planned as a part of the conference activities. At the close of the meal four young people, two from each group, discussed subjects that had to do with "Our Responsibilities as Citizens, Friends, Christians," and the subject, "Living up to Our Responsibilities." The discussions were broken up by music, vocal and instrumental, which was also furnished by the young people. This was a very enjoyable service and was the only service in which the older people were present.

In the afternoon a union Christian Endeavor meeting was held and was led by two young people, one from Farina and one from Stonefort. The subject discussed was, "Our Father's World." The interesting way the young people handled their assignments, together with the song service and special music, made a meeting that will

never lose its influence in the lives of those present.

The group met again Sabbath night at seven o'clock, and after a worship period the subjects for discussion were: "The Place of the Church in the Lives of Young People," "The Place of Young People in the Church," "The Place of the Sabbath in the Lives of Young People," and "The Place of Young People in Sabbath Observance and Sabbath Promotion." All these subjects were earnestly and ably handled by young people and showed that they were thinking along the line suggested. Following this meeting a most enjoyable social was "put on" under the direction of the Farina Christian Endeavor social committee. Those of you who read this and are familiar with the Christian Endeavor social proposition need only be told that forty young people in the full vigor of young manhood and young womanhood had one of those good old Christian Endeavor social times. At the proper time a splendid luncheon was served by Mr. and Mrs. Floyd Ferrill and Mrs. Frances Ferrill Babcock, and other helpers; the luncheon was added to by the free gift of popcorn contributed by Dale Randolph in honor of the first Teen-Age Conference to be held at Farina.

Perhaps the best service of the series was the fellowship breakfast held at the parish house Sunday morning. We had planned to go to the lake, but rain and cold seemed to make it advisable to remain indoors and so the following program was given:

- Early morning recreation
- Breakfast
- Music
- Rally Song
- Prayer Song
- Into My Heart
- Sentence prayers
- Discussion—Subject: Life's Investments
- Should One's Talents or Natural Abilities Be the Basis for Choosing One's Life Work?
- Should the Question, Can I Keep the Sabbath Day, Determine the Choice of a Vocation?
- Special Music
- Does God Help Us to Choose Our Life Work if We Do not Ask Him to Help?
- Is a Good Minister of More Use to the World Than a Good Farmer, Lawyer, Teacher, or Doctor?
- Boys' Quartet
- What Vocations Are Now Open to Seventh Day Baptist Young People?

What are the Opportunities for Life Investment in the Seventh Day Baptist Ministry?

Songs—"Have Thine Own Way." "Blest Be the Tie."

During the entire conference only three subjects were given to adults and these assignments were for the fellowship breakfast, and were as follows: "Should the Question, Can I Keep the Sabbath Day, Determine the Choice of a Vocation?" "What Vocations Are now Open to Seventh Day Baptist Young People?" and, "What Are the Opportunities for Life Investments in the Seventh Day Baptist Ministry?" The first of the three was discussed by Mrs. Frances F. Babcock; the second, by Mr. Glen Wells; and the last, by the pastor of the church.

At the close of this meeting there was a very spiritual consecration service in which all present expressed the desire and the determination to endeavor to lead the life that Jesus Christ would have them lead. After a swim at Lake Farina and the noon-day meal, the young people from Stonefort departed for their homes, expressing a desire for many more such friendly and helpful gatherings, a sentiment the young people from Farina most heartily concurred in. Those who are entitled to special mention because of the help given to make this conference possible are: Mr. Ralph Lewis of Stonefort, who took his truck and brought the young people to Farina; also Mrs. Frances F. Babcock, who helped to plan the program and the entertainment for the young people, and in fact all those who made the dinner, Sabbath day, possible and who opened their homes to entertain our guests. The hope is that this meeting will only be the opening wedge for many other union meetings of the people at Stonefort and at Farina, Ill.

MORE RECORDERS AND TRACTS WANTED

Wanted — more SABBATH RECORDERS, *Helping Hands*, and Sabbath tracts, sent post-paid to Frank Jeffers, 1322 N. Main St., Racine, Wis., for free distribution. Those desiring a reply please inclose a self addressed postcard. F. J.

"Oh, that I could dedicate my all to God. This is all the return I can make him."

MISSIONS

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

MEN AND MISSIONS

Twenty-six years ago the Laymen's Missionary Movement was started and up to the time of the entrance of the United States into the World War it enlisted hundreds of thousands of Christian men in the work of establishing Christ's kingdom upon the earth. When the activities of war dominated the country, this movement stepped aside, but did not disband. Last year its work was revived and it has again been exercising a wide influence. Sunday, November 15, 1931, was observed as Men and Missions Sunday and many consecrated men were enlisted anew in the work. In many villages and cities auxiliary organizations were formed and these have been more or less efficient through the year.

Sunday, November 13, 1932, has been appointed by the Laymen's Missionary Movement as "Men and Missions Sunday" and fifty-one denominations have agreed to promote its observance. The writer has occasion to know that Seventh Day Baptist laymen in some places joined, even led, in this work last year, and this year a great opportunity is offered them, both to help and be helped.

Among the objectives of the Laymen's Missionary Movement are: "(1) A more intelligent and sympathetic understanding of the task which confronts the Christian Church at home and abroad on the part of its men. (2) The adoption of a more adequate program of missionary education among men. (3) The acceptance of larger responsibilities in as many quarters as possible for the missionary task which is worthy of unprecedented sacrifices."

"Laymen are needed now in missions more than ever," it is said, and it is profoundly true. This is not belittling the work of women and of the ministry. Since the days of Christ women have been markedly active in missionary work and the ministers, like the prophets of old, have heroically led the forces enlisted for Christ. Nevertheless, the laymen hold the key to success in this day. The wealth of the world and no small part of its culture is dominated by them. They must uphold, encourage, and make efficient the ef-

forts of the clergy. They must study anew the principles of the gospel and apply them in their lives; they must familiarize themselves with world conditions and world needs, the history of the Church and missionary administration; and they must consecrate themselves to the work. "Thou therefore endure hardness, as a good soldier of Jesus Christ."

HOME MISSIONS

(A Conference address by Rev. Erlo E. Sutton)

(Concluded)

The speaker feels that in considering home missions two principal things must be considered, the need of the home field and the effect successful work at home would have upon the foreign field. We cannot hope to have either men or money for the foreign field if the work at home is at low ebb, the churches weak and all too few in number. Several of our now strong churches were once missionary churches and the work in them was maintained over a long period by the denominational board. Had it not been for this fostering care they might have gone out long ago, instead of becoming self-supporting churches able to contribute to the work of the denomination.

It is sometimes said that it is extremely difficult to find men for the home field. Might not much of this be overcome if work on the home field were made as attractive as in any other field, calls extended and appointments made as in other lines of denominational work? Why should we hesitate to spend money for men or for physical equipment necessary for efficient work on the home field more than on any other field? Money spent in better salaries, buildings, and other necessary equipment might place home missions on a self-respecting basis such as to appeal to our best men. One is no less heroic who gives his life to the home mission field than he who gives his life to other lines of Christian service at home or abroad, and the support in every way should be no less. The need of mission work on the home field, as we have tried to indicate, is such as should appeal to us all and prompt us to do vastly more to win and train children, young people, and adults for Christ.

The call to greater efforts on the part of Seventh Day Baptists to promote home missions is apparent to all who have come into

contact with conditions either by personal touch, through the reports of workers on the field, or through reports of denominational boards. Of course it is not possible for Seventh Day Baptists to reach all of the sixty million or so unchurched people in the United States with the gospel message, but it is our duty to do what we can by strengthening our feeble churches in needy communities and establishing others in communities that are calling for help.

It is sometimes said that we are already spending large sums of money, much time, and effort in supporting the larger self-supporting churches, as though this would excuse us from doing more work at home. It is true that we spend large sums in pastors' salaries and other local expenses. This should not be considered home mission work, but the maintenance of the home base from which we must draw both for work on home and foreign fields. In any enterprise like business, manufacturing, and so on, there is a certain fixed overhead. Such expense in self-supporting churches is the overhead and should enable us as an organized group of Christian believers, or a denomination, to send out missionaries to the less fortunate. Unless the churches now existing are kept alive and filled with the spirit of missions and the home base widened by establishing other churches that may become in turn missionary churches, filled with a zeal to save others, we cannot hope to expand the work in other lands.

May the day speedily come when home missions will be placed on such a basis that those who are called to such work will not feel that they are inferior to those in other fields of labor. May the support of such workers, as well as our attitude toward them, be such as will lead them to feel that they are honored of God and by man to be called to such a task. Let us treat home missionaries and home mission fields as we would missionaries and mission fields in other lands. The Master's commission to his followers was not to exalt the work of the kingdom in any particular field above that of another, or the workers in one field above those in another. His command was, "Go ye therefore, and teach all nations." This includes every man, woman, and child in the United States, as well as those in every other land.

Let us lift up our eyes on the home field and see the millions of children, young people, and adults who need our help. Let us

carry Christ to them in every way we can, through the Bible school, the Vacation Religious Day School, Sabbath day services, evangelism; in other words, let us carry Christ to them in every way possible that America may become truly Christian so that she may better carry the gospel message to lands across the sea. Let us support in every way we can the quiet, unseen man on the home field who is giving his life in loyal service that this great land may be brought to Christ. By our hearty support let us make him feel that he is honored by us and that his work is worth while.

MINUTES OF THE ANNUAL MEETING OF THE BOARD OF MANAGERS

The annual meeting of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church, Westerly, R. I., September 21, 1932, President Clayton A. Burdick, presiding.

Prayer was offered by Rev. Harold R. Crandall.

Upon motion the president appointed as a Committee on Nominations: A. S. Babcock, G. B. Utter, W. L. Burdick, Harold Crandall, and Carroll Hill.

The following letter was received and ordered recorded:

To the Members of the Missionary Board

DEAR FRIENDS:

After many years of serving the Seventh Day Baptist Missionary Board as its president, I take this opportunity of tendering my resignation to be accepted at the close of this meeting.

The co-operation of the members of the board, and the faithfulness of our present officers have been very gratifying to me. I wish to express my appreciation at this time.

With renewed consecration, increased faith in our God, and our eyes upon him, may we respond to the call of the Master in entering fields of usefulness.

Yours in the Master's service,

CLAYTON A. BURDICK.

September 21, 1932.

It was voted: Upon receiving his declination to accept further election as president of the Seventh Day Baptist Missionary Society, we wish to place on record our warm appreciation of the strong inspiration we, at all times, have received in our association with Rev. Clayton A. Burdick during his fourteen years' occupancy of said office, distinguished by friendly, faithful, real service.

We assure Brother Burdick that he will

continue to hold the high esteem and sincere love of this society and of each and every member of the Missionary Board.

The Nominating Committee report was adopted and the following were announced as elected for the coming year:

President—Willard D. Burdick, Rockville, R. I.
President *Emeritus*—Clayton A. Burdick, Westerly, R. I.

Recording Secretary—George B. Utter, Westerly, R. I.

Corresponding Secretary—William L. Burdick, Ashaway, R. I.

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The annual meeting adjourned to meet in annual meeting at the same place on the third Wednesday of September, 1933, at 9.30 a. m.

GEORGE B. UTTER.

Recording Secretary.

FROM THE CONFERENCE PRESIDENT

It has been a long time since I first learned that "A word is the sign of an idea." I have had the experience many a time, however, of hearing a word, or many of them without getting an idea. Many words often cover up or confuse ideas, and words sometimes even convey the wrong idea. It is happily true that experience and association have much to

do with the idea or ideas one gets from particular words or phrases or sentences. Their meaning may be broadened, deepened, and enriched through experience.

In what I have said thus far I may have furnished my readers with a good example of how words may be used to obscure an idea. I trust, however, it has served to lead up to the point I wish to make with reference to a particular phrase which was much in use in some quarters during the last Conference year. I venture the statement that the expression, "friendly visitor" has a new and richer content of meaning for those who took seriously the suggestion made last year that "friendly visiting" be promoted among the people of our churches.

I am writing this to call attention to the fact that when this movement was inaugurated it was not the thought of those responsible for its promotion that it was something to be carried on for a brief season and then to be discontinued. It was hoped that a new spirit of friendliness might take hold of many people. No, not a *new* spirit. But rather that time should be taken to revive the spirit of friendliness which is resident in every Christian heart, but which all too often in our busy lives we fail to express.

One good deacon told me at Conference how he and his wife had tried to carry out during the year the spirit and plan of friendly visiting among the members of the church. They had received real pleasure from the experience. There are others of whom I know personally who found real satisfaction in carrying out this idea in some measure at least. They found their own hearts being warmed as they called on their friends, and families in the church in whom they were glad to show special interest. Those who have had experience therefore in this pleasant service need no urging to go and repeat the experience.

Autumn is here again, and the evenings are growing long. Thus is afforded to many the opportunity for that sort of exchange of fire-side family visiting which is a happy memory in the minds of many members of the older generation. If we but take advantage of these opportunities for friendly visiting, and season the intimate exchange of neighborly chat with a serious desire to be helpful, many a heart will be made lighter, the world will take on a brighter hue for some who are sad,

and the spirit of Christ will find happier expression in the lives of all.

Organization is not necessary, but this good service may be encouraged by being talked up and may be stimulated by the thoughtful efforts of all who believe in the value of friendly visiting.

AHVA J. C. BOND,

President of the General Conference.

MOORE LIGHT ON JAMAICA

Sabbath Recorder,
Plainfield, N. J.

DEAR EDITOR:

It would be a splendid thing if every one in homeland churches or at least a good number of them, could visit some foreign mission field and really get the spirit of such work, an insight into the problems, and a first hand acquaintance with results. We would be better workers at home for such an experience.

Mrs. Moore and I had always wanted to take such a trip. When Pastor Hargis and family left Riverside and went to Jamaica, our desire was intensified. The means with which to make such a trip unexpectedly came to hand, and we felt that no better use could be made of the money than to spend it on a trip that would improve mind, soul, and body all at the same time. Freight steamers with their low rates yet excellent service provided transportation that combined the utmost in relaxation and freedom from demands of society, with good fellowship with other travelers. So after a twelve day trip from Los Angeles harbor to Cristobal, Canal Zone, a three-day stay at Colon, and a three-day trip across the Caribbean, we found ourselves in the land of bananas and coconuts, and were most warmly welcomed by the entire Hargis family.

It would be easy to begin to ramble on paper, same as we have done on land, but we will forbear. The entire island of Jamaica is wonderfully beautiful and interesting and there is almost no end to the scenes that absorb the attention of the newcomer. But for the purpose of this letter one trip alone will be outlined. On August 4 "Precious Plymouth," the missionary auto, was loaded up with necessities for camping, and Pastor and Mrs. Hargis, Mrs. Moore and I started for a trip to several of the outlying

points of interest. There is little level country in Jamaica, and almost as soon as we left Kingston we were in the hills, following narrow winding roads through scenes of novel beauty. Our first stop was at Post Road, where Mrs. Emily Smikle keeps up an active center of interest. She is one of the very first in Jamaica to become a Seventh Day Baptist, and since the death of Mr. Smikle, has been holding Sabbath school services regularly in a small booth just off from the main road, on a hillside. We found Mrs. Smikle at home, but owing to failure to get the notice of our intended visit, she was not expecting us and it was impossible to get the people together for any formal service. But we had a most interesting afternoon visiting about in the neighborhood, eating mangoes and drinking water cocoanuts harvested from the tall trees by a small boy who could nearly equal a monkey in the way he could get to the top in a few moments. In the evening Mrs. Smikle and one or two others came to the church booth where we sat and listened to her interesting accounts of their experiences in Christian work, till late in the evening.

When we left Kingston we thought the car was well loaded, but when loading up at Post Road next morning we found our load had increased greatly through the generosity of friends who brought sugar cane, corn, mangoes, cocoanuts, and bananas. You auto travelers at home, just try your hands at roping a bunch of bananas on the outside of a car already well buried under tent, bedding, camp equipment, and the many other things that folks think they have to have with them. Pastor Hargis is adept at finding places for everything and getting them stuck on so they will stay.

Before we left we again had a profitable talk with Mrs. Smikle and another friend about church matters, and a brief worship service before starting off for Lower Buxton, which we reached in the afternoon. Rain was on hand, too, but did not last long. Brother N. A. Edwards, the local pastor, appeared as we were sitting in the car waiting for the rain to stop, and explained that as soon as some of the men finished tearing down a low stone wall, we could drive down near the church where they had cleared a spot for a camp. The church here stands in a valley, not far from the highway, but

at a much lower level. Several young men were at work rolling the rocks out of the way and pulling them up out of the dirt and in a short time we were able to drive through and make camp, with the aid of willing helpers who cut poles for the tent, brought water, cleared away the trash on the ground, etc.

Some thirty to forty people gathered for prayer meeting that evening, held by the light of two lanterns and two oil burning torches. The singing, as everywhere in this island, was enthusiastic and the whole meeting was full of interest. Sabbath morning a regular Sabbath school service was held, followed by a splendid inspirational sermon by Pastor Hargis. He told of the tentative plans for evangelistic campaigns in different parts of the island and appealed for united support and co-operation. In the afternoon a session was held for study of the lesson for the following Sabbath. During this hour, Mrs. Hargis took the group of children out under the trees and held a Bible story meeting for them. Late in the afternoon a vesper service was held, lasting till sundown. It was a good meeting with nearly everyone telling of his love and loyalty to Christ. After the service was over the congregation gathered outside and the photographer took a picture of the group, showing also the walls of the new church rising around the present wattled booth with thatched roof. Brother Edwards is making an active campaign for the necessary funds to complete the new building and the active, earnest group he has there are showing much zeal in the campaign.

Next morning a truck load of thirty-five of the Lower Buxton group started off for Wakefield to attend a baptism supposed to be held that day, and an hour later the Hargis-Moore party followed them, the load on the Plymouth again increased by the addition of gifts from friends. At Wakefield we found it was impossible to hold the baptism that day as no place was available and it looked as if it might be necessary to go to the ocean, ten miles or more away. So the baptism was postponed till Tuesday morning.

This afternoon an enthusiastic meeting was held at which Brother Edwards preached a good sermon and pledged co-operation with Wakefield in their work and asked co-operation in return. The presence of the

thirty-five friends from Lower Buxton added a great deal of interest to the meeting and the little Wakefield wattled booth could not contain the people who wanted to see and hear. The meeting closed with an hour of earnest, inspiring testimonies, after which the Lower Buxton folks piled into their truck and set off home.

Pastor Hargis preached a strong sermon that evening, and again the booth could not contain the audience. There were as many outside as inside, crowded around the window and door openings, and looking and listening through the cracks in the wattled walls. There is an advantage in buildings of this kind, in that one can hear perfectly outside even when he cannot see in. Not all of the crowd outside were Christian—in fact, a large part were the young men and women of the neighborhood, gathered out of curiosity, and often inclined to laugh and mock; but even among these there is good soil for the Word to take root and grow. In fact some of the people sitting inside as worshipers this very evening, were on the outside not many weeks ago as scoffers, but their hearts were touched and they yielded their lives to Christ and followed him in baptism.

It would be impossible to adequately describe the enthusiastic singing here. Without a musical instrument and with very few books, everyone sings, and sings as if he really meant it and enjoyed it. Several dim lanterns furnished the light inside; outside a bright moon lighted up the scene. The sermon was followed by a lively after meeting, and even after that the people seemed reluctant to go.

Early next morning the dwellers in the tent got a hint of what Jamaica might do in the way of downpour if so disposed, but fortunately the rain soon stopped and no great discomfort ensued. For this we were thankful as the tent was old and by no means watertight. Pastor Hargis and Brother Lyons, the local leader, spent some hours looking up possible sites for the baptism. In the evening another enthusiastic meeting was held, at which the sixteen candidates for baptism told of their desire to follow Christ. Pastor Hargis again preached, and again a crowd gathered outside to see and hear.

About five next morning we heard, in the

distance, the singing of the party starting for the place of baptism, four miles away. We followed later, in the car, and just about seven the baptismal service was held. Eight women, seven men, and one boy were baptized while a large crowd of quiet and interested people looked on. It was a beautiful scene with the hills as a background, a swift flowing stream and forests of bamboo, bananas, and cocoanut palms. After the service was over, the baptismal party, about thirty people in all, marched back to the church booth singing as they went.

In the evening a final service was held at which Pastor Hargis impressed on the newly baptized people the necessity and the means of Christian growth. It was an impressive service. The crowd outside was smaller than before, but it was evident that those inside were deeply impressed.

Next morning camp was broken and everything loaded up for the trip home, which we made by way of Montego Bay and the north coast of the island, then crossing to the south coast by way of Fern Gully, with its entrancing and wonderful growth of ferns, and Mt. Diablo, affording a wide view of the cultivated hillsides and valleys far below. We reached home at Kingston late in the evening, feeling that our seven days' trip had been wonderfully interesting from the traveler's point of view, and profitable from the mission field worker's angle.

This is only one of the many trips we enjoyed in Jamaica. In addition to the places already mentioned we visited Luna one Sabbath; enjoyed an afternoon program at Bower Wood; a brief visit at Above Rocks; a Sabbath morning and afternoon at Bowersville; an afternoon meeting at Wallingford; a vesper service at Waterford; a Sabbath at Bath; and a baptismal service, afternoon and evening meetings at Font Hill. Our time was too short for other visits with Seventh Day Baptist groups, although we would have been glad to see them all. We traveled 1,038 miles with Pastor and Mrs. Hargis on these field trips. Mrs. Moore says it is the most wonderful vacation trip she ever had; and I, of course, always agree with her. During our six weeks in Jamaica we attended forty-eight religious meetings; some of these might justly have been reckoned as two, and even three meetings, instead of one, as they were combined Bible

study, Christian Endeavor, and vesper services.

The general conference of all the island workers, held in Kingston just after our arrival, was a fitting prelude to the field trips. This conference was an important one, as there were problems to be met and plans to be made for united and active field work. This conference has already been reported for the RECORDER, but I feel like adding that it impressed us as being highly successful in attaining its objectives. It was well attended, spiritual, and harmonious. There seemed to be a desire to forget self and to unite in aggressive work for the Master. Plans were made for organization and field work that should accomplish much when put into effect. People seem ready and willing to hear the Word of God; they are being led to acknowledge Christ as supreme in their lives; they are turning from careless and sinful ways to paths of righteousness; they are ready and willing to co-operate with others in organized evangelistic efforts. The kind words of welcome we received everywhere and the courtesy showed us were far beyond anything we could expect, coming as strangers among them. Their enthusiasm in religious service, their well expressed testimonies and heartfelt statements of personal experience were impressive to us, and we felt that God, through his servants, is doing real work in the hearts and lives of the people of Jamaica. Seventh Day Baptists have a wide and fertile field here. There is no other place where such success can be reached in numbers and organized church groups as there is here, if the present work is properly supported and enlarged. A comparatively small amount of money used here in well organized and directed field work will produce great results. If we Seventh Day Baptists fail to increase our efforts here, or curtail the present efforts, we are closing the door on a wonderful opportunity that God has given us. Of course six weeks here do not give one the right to speak with authority; but it has given us the deep feeling that here is a fruitful field; it is already developed and being well cared for by consecrated workers; and there is every indication that great and far-reaching results can be secured by increased efforts. It is an opportunity we should not neglect.

N. O. MOORE.

Young People's Work

MISS MARJORIE J. BURDICK
1122 Seymour Avenue, Lansing, Mich.
Contributing Editor

"One's ideal is one's vision from the slope of the mountains of endeavor—each step of climbing widens the horizon, not in one only, but in all directions, while the wider vision inspires renewed effort."—From an article in a public school journal.

This brought to mind a splendid and helpful talk at Conference, in which we were told to "widen our horizons." You will want to read Professor Titsworth's sermon and make it your own.

There are certain times each year when many of us make a special effort to set certain high ideals for ourselves, that we may "broaden our horizons." As we attain those ideals we gain a wider vision and "press toward the mark for the prize of the high calling of God in Christ Jesus."

But this is not New Year's day, or Christmas, or Thanksgiving, or even our birthday! What is it? It is a time to renew our ideals in church activities, and journey on, endeavoring to climb higher than ever before. It is the birth of a youth forward movement for Christ! Let us all celebrate by climbing the "mountains of endeavor."

Perhaps you have been knocked down, or pushed out of your young people's society, or the Sabbath school, or even the church. What of it? If you are down and feel that you cannot climb on two feet, crawl on all four, but do not be a quitter. Climb and get a wider horizon!

"I can do all things through Christ which strengtheneth me."

Now is the time to do big things, many things, good things for Christ. We claim that we want to put Christ first. Do we? I wonder if we are not guilty of saying, "I am too busy to go to Christian Endeavor, and I am too tired to go to Sabbath school or help in the church." No doubt we thought that we were sincere when we gave our lives to him; if we meant what we said at that time, we should prove it. We should prove it by working in his Church and for his cause. We must live and grow and climb in the Christian way.

We said, "We love Jesus." We must prove it.

We said, "We want to be like Jesus." We must prove it.

We said, "We would stand for Christ and the Church." We must prove it.

Can we not hear Jesus saying to us: "Those things which ye have said were your ideals; ye must prove by doing. Then will your vision be wider, your love deeper, your joy greater, and I will renew your strength."

Rev. Clifford Beebe is leaving his work as editor of this department. The Young People's Board is sorry that he felt he could not continue, for we know he has done a good work. We wish him success in his new field.

At the vote of Conference, this work is to be carried on by the president of the Young People's Board. Perhaps this is the time and place to say that the Young People's Board has, for some time, been saving money for some special work with and for young people. A part of this was used on the western trip, which the president took this past summer. The remainder is to be used during this year for the president in various capacities. She is to be editor of this page, and also she is to take over the work which has been so faithfully done by Mrs. Ruby C. Babcock, who felt that she could not continue. A very little field work is to be done, on account of shortage of funds.

All available helps and materials for our young people are to be divided between this department and the little paper, *Newsbits*, which the board puts out, usually once a month. Hence if you wish to get all of the help through the year, you will have to read both papers.

For further information and enlightenment, read the *Newsbits* or write to the president, Marjorie J. Burdick, 1122 Seymour Avenue, Lansing, Mich.

SEVENTH DAY BAPTIST YOUNG PEOPLE'S BOARD

DEAR FRIEND:

This letter is addressed to pastors, adult advisers in young people's organizations, and leaders in this section of church work.

The time has come to clean up our machinery and prepare for an efficient year's work. The Young People's Board is expecting every society to show great progress this year. The president of the Young People's

Board is to give full time to the work of the young people of our denomination for ten months of this year. It is the wish of the board that you write to her for suggestions and help.

We hope that you are making plans for your work for the year—not you alone, but you and the other members of the executive committee of your local organization. Yes, it does take time and effort; all worth while enterprises cost something.

This is the year to start a movement for more unselfish living—a year in which we all put Christ first, and do some real Christian endeavoring. Let us all work together for him.

We suggest that each group plan at least four definite, special things for itself and as many for others, that is, the church, the community, the denomination, missions, etc. We suggest eight, four for yourselves and four for others, since we feel that you can easily do one in each of the four phases of Christian work, as outlined for young people's societies in most of the major denominations.

1. Worship	For the society	For others
2. Service	"	"
3. Instruction	"	"
4. Recreation and Fellowship	"	"

We might list a good many things under each phase, from which you might choose or get some idea as to what you might do, but we have not. However, we do not ask you to be entirely original. If you will look in the back numbers of the *Newsbits* you will find many suggestions, and at the end of this year's Conference program for the young people, you will find a long list of what different societies have done this last year. Read these over and get a "bright idea," then work it out in your society.

The *Newsbits* is coming out very soon. New England Union is to be your host. Can you see that your lone Sabbath keeping young people receive copies of the paper throughout the year? If you have none, adopt one, for these young people need to be tied up with some society.

PLAN EIGHT DEFINITE WORTH WHILE THINGS THIS YEAR

"For Christ and the Church."

Sincerely yours,

THE YOUNG PEOPLE'S BOARD,
MARJORIE J. BURDICK,
President.

A SOUTHWESTERN ASSOCIATION PAPER

OPPORTUNITIES FOR PROMOTING THE SABBATH
TRUTH IN INTERDENOMINATIONAL
RELATIONSHIPS

BY RUTH JOY FITZ-RANDOLPH

We Seventh Day Baptists should try at all times to promote the Sabbath truth in our relations with people of other denominations. The first place for the young people to do this is at school. In many public schools the students have never heard of Seventh Day Baptists, and often class parties and picnics are planned to be held on Friday night or Sabbath. We should explain our reasons for not attending, and tell our beliefs on the Sabbath question. This will probably cause some of the students to wonder about it, and at least look up in the Bible to see if the denomination has a strong foundation.

Some of us probably attend meetings in churches of other denominations. Here we can find a chance for promoting the Sabbath truth. I found this to be true a few weeks ago. Since there is no Seventh Day Baptist church where I live, we go to church at Fouke every Sabbath. Meanwhile, I got in the habit of going to B. Y. P. U. Sunday nights because it is helpful to me, and also because the other young people of the community attend. A few weeks ago the lesson was about "Why We Keep Sunday." As usual, I had a part on the program. When I learned what the lesson was about I studied it very carefully. I was quite interested in seeing their reasons for keeping Sunday. I looked up all the Scripture references to see what they said. After studying this lesson I was convinced more firmly that I was right. I hunted up the leader of the meeting and told her that I couldn't take the part. I couldn't say that Sunday was the true Sabbath, as the lesson said; and I didn't want to tell them that it was all wrong, and cause an argument. However, during the discussion on the lesson, I found an opportunity to tell my belief without causing an argument. There are many times when we can stand up for our rights in other churches.

In social functions, as in school and other churches, we often find opportunities for promoting the Sabbath truth. When we can't go to a party on account of our Sab-

bath, we should always explain why we cannot go to the social function.

At work, also, we should stand up for our Sabbath. This is hardest of all because in most cases there is more work on Sabbath than on other days. We should let everyone know why we won't work on Sabbath.

So in school, in churches of other denominations, in social functions, and at work, we can always stand up for our denomination. We should always make the best of our opportunities for promoting the Sabbath truth in interdenominational relationships.

Texarkana, Ark.

THINK OF THIS

Millions of American voters who believe conscientiously that repeal or modification of prohibition will spell disaster for the American home cannot be "delivered" to any candidate who does not represent dry convictions.

The supporters of the prohibition law will be well advised if they direct all of their energies to electing dry congressmen; to prepare the defeat of the great wet conspiracy when the issue definitely confronts the people.

In this connection it is pertinent to ask a few vital questions:

1. What was the sinister motive which actuated the two political parties in their attacks on prohibition?

2. Is it unjust to believe that a deliberate effort has been made by a small group of millionaires to divert the thinking of the nation from economic problems by raising a general outcry for the return of the legalized liquor traffic?

3. Is the enforcement of the prohibition law more hopeless than the enforcement of the smuggling laws, the kidnaping laws, or the laws against robbery, racketeering, and murder? If so, why does the government secure a larger percentage of convictions from its prohibition cases than in any other class of prosecutions?

4. Is it seriously proposed that the sale of liquor shall be placed in charge of corrupt political machines in wet industrial states by some system of so-called state control, with its certainty of enormous graft and the solidifying of a tyrannical and insatiable commercial-political organization?

5. If the Federal government cannot suppress the liquor traffic under the broad powers of the Volstead Act, how can it hope to prevent the saloon when its authority in the matter shall have been greatly lessened? If certain states have refused to co-operate in supporting the Eighteenth Amendment to the Constitution, what evidence is there that they will co-operate in protecting dry states against the profit raids of their own citizens, who are operating in accordance with their own laws?

—W. C. T. U.

CHILDREN'S PAGE

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

WHAT DOES CHINA NEED?

ACTS 4: 12

Junior Christian Endeavor Topic for Sabbath
Day, October 22, 1932

BY MRS. NETTIE CRANDALL,

Junior Christian Endeavor Superintendent

"MOOK"

(Continued)

One lovely Easter afternoon Miss Ling, the sweet head teacher, gathered the girls together for a special service. Moon Fairy and Moon Pearl loved Miss Ling; she had been so very kind to them in all those first days when they were so new, and she never had allowed the children to laugh at the awkward things they did. Like all the other children, they were her devoted slaves; and once last term when she was so terribly ill, and had to be cared for in the school because there was no doctor, and because there was no hospital within twenty miles, they helped to keep the little children absolutely quiet, so that she would not be disturbed. All the children hung on her words; so they all were eager to hear what she had to tell them today.

What Miss Ling told them was made so simple that even little Sunburst and Malca could understand. Mook sat on the front seat also, intently listening. She talked about having Jesus as a close, loving Friend, who lives right within our hearts, instead of staying away off in the heavens.

"If Jesus should come to that door, and your eyes could see him standing there, what would you do?"

"Chiang E dea"—"Invite him in," they said.

"Now Jesus does stand here today, just as truly as if our eyes could see him. He is standing at the door of your hearts. What would you like to do?"

"Invite him in," they said softly. Malea's eyes were very wide and earnest. So were Moon Fairy's, and Moon Pearl's and Mook's. Even little Heavenly Ability, sitting very grave and straight on the front seat, understood.

"If we invite him in, will he come?"

"Yes." They were sure he would.

"How many of you would like to ask him to come in now?"

Moon Fairy and Moon Pearl were on their feet in a moment, and so were Malea and the rest.

"Now we will kneel down, and each one shall ask for herself: 'Jesus, forgive my sins, and enter my heart.'"

So they knelt down, and each one softly uttered the prayer. They were very earnest prayers that the loving Master heard that day, and I believe he answered every one. When they rose from their knees there was a beautiful light in the faces of Moon Fairy and Moon Pearl.

"Now, who can believe that Jesus really did come in? Will you rise and thank him?"

Promptly but very reverently, Moon Pearl rose and bowed her head.

"I thank thee, Lord Jesus, that thou hast come into my heart," she said.

Moon Fairy followed, and, in sweet piping tones, Malea. As I looked at her dear little face that day, and for many days after, I knew that into her heart indeed the loving Lord Jesus had come.

That summer we heard something very beautiful about Malea that made our hearts glad. We learned that the cross old grandmother wondered what it was that made Malea so obedient. And we heard that she got the children of her neighborhood together, and told them the things she had learned in geography, and taught them to play the games she knew. Everybody loved Malea.

Please forget that we ever called her Cross-patch! I can scarcely remember how Cross-patch looked; for she is gone forever, and dear Malea, everybody's friend, has come to stay.

MALEA

She had cross little eyes, all flashing black,
And cross little brows that frowned,
And a cross little mouth that was all awry,
And her voice had the crossest sound!

But Love one day came where she sat,
And smiled in her cross wee face;
And the angry lines all smoothed away,
And a smile came in their place!

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I thought I would tell you about my pleasant vacation.

I was at Aunt Genevieve's two months. August ninth was my eighth birthday and she had me write down what I wanted to eat for breakfast, dinner, and supper, and then she had them all for me. I had many nice presents. Uncle George let me ride twelve miles in the cab of the engine on his train. I liked it very, very much except when the whistle blew.

Warren Stone and I played with the boxing gloves this summer and we had lots of fun. I am only four weeks older than he is. We sat together at Conference one night and saw you there.

One day daddy took us to the Angelica fair. The children all had free tickets. While there we saw two big elephants perform.

Labor day we went to Almond to the Washington Bicentennial celebration. It is said that over eight thousand people saw it. There were many nice scenes, the band played, and about one hundred sat in the chorus. Daddy was one. In the evening we went to see the pretty fireworks.

I am now going to school and like it very much. I am in Three A.

I hope to hear from other boys and girls telling about their vacations.

Your friend,

RUSSELL LANGWORTHY.

Alfred Station, N. Y.

September 24, 1932.

DEAR RUSSELL:

Your letter came just one day too late for me to send it to the RECORDER last week, but I surely am very glad to have it for this week, and it's the only one at that. I was very much pleased to hear such an interesting description of your vacation. How you must have enjoyed every minute of it.

It was nice to meet your Aunt Genevieve at Conference, and let me tell you a little secret; she is just as lovely as I thought she would be. I hope I may be able to know her better some day. She surely knows how to

make a boy's birthday enjoyable. If "the way to a man's heart is through his stomach," the same must be true of a boy's heart.

I have never had a ride in the cab of an engine but when I was a small girl I rode from Milton Junction to Chicago in the "caboose" of a cattle train with my Uncle Charlie Clarke who bought and sold cattle. I thought it was fun, but I didn't really enjoy the whistle quite so close, either.

I was wondering when I would hear about those boxing gloves again. I knew you boys would have great fun with them. I saw you and Warren that night at Conference of which you speak and I was very proud of you both. I am sure your parents always take pleasure in taking you to places.

We could not go to the Angelica fair this year as we did not get home until the day before Labor Day. We took a week's trip after Conference, visiting friends in Keeseville and Brookfield, N. Y. We were too tired the next day to see the celebration at Almond, but I know it must have been very fine.

I, too, hope that many more of the children will tell us through the RECORDER about their vacation experiences. With you and I both to urge them we ought to meet with some good results, don't you think so?

After you have been going to school awhile you must write again and tell me about some of your experiences there. How about it?

Sincerely your friend,

MIZPAH S. GREENE.

YOUNG PEOPLE AND OUR MISSION IN CHINA

(Address at Conference Wednesday afternoon)

BY DR. GEORGE THORNGATE

This is an age of young people. But that is nothing. It has always been an age of young people. The world needs the drive and enthusiasm of youth. The Seventh Day Baptist denomination is one of young people. One needs only to visit such churches as Salem, Milton, North Loup, and Battle Creek to be assured of that. I hear on the important committees of Conference the names of Leon Maltby, Charles North, Carroll Hill, Richard Davis, Orville Babcock — young people.

But this is also an age for experience and judgment—as it always has been. China is

an old country, a country where age is an asset. There, a bald head is desirable and one's influence is proportional to the number of his gray hairs. The influence of old people is indeed very great. They even select the wives for their sons. This wouldn't be such a bad procedure in the United States. There is probably less than one one-hundredth of the amount of divorce in China that there is in America, and then, I have four sons of my own.

Due in some degree to the effect of Christianity, the young people of China are of more importance now than they used to be. In that part of the Seventh Day Baptist denomination that is in China there are some young people that I want to speak about.

The first is Mr. Samuel D. Dzau. Some of you met him at Riverside in 1928. He is the son and grandson of Seventh Day Baptist Chinese. His present position is that of superintendent of Grace Hospital, Seventh Day Baptist, Liuho, Ku. He is an honest and clear thinking man and a bearer of responsibilities. At the hospital he does the buying, manages the helpers, collects fees from the patients, and guides the benighted foreigners in formal and polite matters. He is a gentleman, a Christian evangelist, and my dear friend. I heard him pray for a ruthless enemy when his own home and life were in danger.

Theodore M. Chang is a graduate of Milton College and a former research worker at Lansing, Mich. He is now principal of Grace Schools (Seventh Day Baptist), Shanghai, a man of vision and courage. He had a clear idea of the destiny of our schools in Shanghai, and has set about to work it out. During the troublous times of the last year he combined tact and firmness in such a way that our schools suffered much less than many other mission schools. He is no figurehead of a principal.

Some of you know Miss Esther Phan. She was a student at Milton College some time ago. During the time that Doctor Palmberg was on her last furlough, Miss Phan carried on the work of the industrial mission (Seventh Day Baptist). She not only managed the business and technical sides of the work, but also conducted the religious teaching in an effective manner. Miss Phan is a capable and efficient Seventh Day Baptist young woman.

B. U. Chang is an old Grace School student. He had a fine position in the Municipal Health Department of Shanghai. One day he came out to Grace School and said to Mr. Davis (Mr. Crofoot was in America), "I want to invest my life where I'll get more dividends than I do now. Can you give me something to do at Grace School?" There was a position available. Mr. Chang has been the center of several problems, but during the war last winter, he was on hand to serve in any possible way. Especially was he of help in the religious work. Miss West says that he never begged relief from any task or duty.

There are other men and women like this in China who are products of Grace Schools, and who, incidentally, have in their lives the imprint of the lives of Mr. and Mrs. Crofoot, Miss Burdick, Misses Anna and Mabel West, Mrs. West, and Mr. and Mrs. Davis. You ask, "With such people as that in our denomination, why do we not turn over all of our mission affairs to them?" It is a proper question. And no one is more anxious to do this than our missionaries. But—not one of you with a year old baby who is just taking his first steps, whom you have carried in your arms these many months, would say to him, "Now you can walk on your own feet. I'll carry you no more." No. You still expect to carry him a great deal. And years afterward, you must still help him across the street. The Seventh Day Baptist denomination in China is young against a background of four thousand years.

Some years ago a speaker at Conference asked how many young people wanted to dedicate their lives to extending the kingdom of God. In almost no time the platform and the space in front of the platform were filled with young people. The speaker was swamped. Why? Because the idea of extending the influence of such a worthwhile thing as the Jesus doctrine appeals to young people. I have not dared to outline the needs, the possibilities, or even the difficulties of the China field to our young people. They would be thrilled with the hope of becoming Seventh Day Baptist missionaries. Retrenchments, withdrawals, curtailments have no part in their ideals.

I know that we must be practical — but there is a way. The other day I was in the

shop of an Adventist barber. During our conversation I asked how much he gave for missions. "About sixty cents per week per member," he replied. "Yes," I said, "that is a part of your tithe, of course." "Oh, no," he said, "It is extra to the tithe." "But that must be considerable of a burden, isn't it?" "No," he said, "You see, we are sort of interested in the Lord's work."

If we step on the gas in a modern motor car, it cannot help but surge forward; it must go. There is power, excess power, under the hood. At Pentecost the disciples could not help but preach; they had to be missionaries. There was Power, excess Power, that had come into them.

The Seventh Day Baptist denomination is one with a noble history. Our attitude today determines our further history. Life in any line—in a denomination — is manifested by reaching out. Not the least reward of this reaching out is the light that comes into the eyes of those that believe and follow Jesus.

SEMI-ANNUAL MEETING WESTERN ASSOCIATION

The semi-annual meeting of the churches of the Western Association will be held at Little Genesee, N. Y., October 21, 22, 1932.

An interesting and interest-awakening bit of publicity is being done by the local committee, and the tentative program has been forwarded to this office by the association's corresponding secretary, Mrs. Edna B. Sanford.

Friday Night

Vesper service—Mrs. Edna B. Sanford
Devotional and conference—

Pastor Harley D. Sutton

Sermon—Rev. Walter L. Greene

Sabbath Morning Worship—10.45 o'clock

The New Order of Worship—Pastor Sutton

Music in charge of Mrs. Sanford

Sermon—Rev. Edgar D. Van Horn

(Children's service in Library Hall, led by Mrs. Ray Polan)

Sabbath Afternoon

Part I. Welcome to Rev. Emmett H. Bottoms

Sermon—Rev. Emmett H. Bottoms

(Children's service, in Hall)

Part II. Young People's Hour

Program arranged by Students in the Theological Seminary

Night After Sabbath

Part I. Sacred concert—arranged by Dr. Alfred E. Whitford

Part II.—Sermon—Rev. A. Clyde Ehret

A GOOD LETTER FROM CHINA

DEAR FRIENDS:

It is time for us to be wending our way down the mountain and toward welcome work once more. The Girls' School opens on the coming Tuesday and the Boys' School on September twelfth. There seems to be a good deal of teaching needing to be done, and we expect to be very busy.

Mr. Chang thought there might be no senior high school, third class, but the last report was that there would be, as boys have registered for it. The registration for the Girls' School is large.

You see, no matter what you may hear or read of war being imminent, we go right on preparing for that which the needy people of this country need far more than they do the engines of war.

Never have the calls for service been stronger in China than right now. We have watched the way in which the Chinese Christians have reacted to the war of last winter and spring. They are convinced that the "Jesus Way" of Life would forbid the possibility of such carnage and destruction, had the world really been living it. Moreover they turn more and more from the pattern set by living Christians to the life lived by Christ.

You will have seen from the reports, that the Shanghai and Liuho churches added to their membership substantially after the war. Indeed, after the Conference reports were closed, we baptized and received into the church fifteen more individuals.

We miss Miss Burdick, and Doctor and Mrs. Thorngate with their family, but their furloughs were needed, and were overdue. We need a change from the strenuous climatic conditions found here, as well as the trying experiences incident to work in a country still afflicted with many forms of insidious disease and unsanitary conditions.

This leads us to remark that after a delightful summer's vacation in these bamboo-covered hills, we have made up in large degree for the strenuous furlough of 1931, and go back to our work refreshed.

Sincerely yours,

H. EUGENE AND MARY R. DAVIS.

Mokanshan, China,
September 4, 1932.

OUR PULPIT

RELIGION AND LIFE ADJUSTMENTS

(Conference sermon, preached at Adams Center,
N. Y., August 22, 1932)

BY PRESIDENT BOOTHE C. DAVIS

(Continued from last week)

III. Brotherhood and spiritual insights are the fruits of the understanding which God gives.

Man has sometimes been called a "social animal." Yet no being on this earth has furnished so contradictory a history of loves and hates, of pity and persecution, of alliance and wars, as has man. One of the hardest things for him to learn is that self and clan, the tribe and the race are all to be federated into a universal brotherhood through understandings which God alone can give to man by processes of enlightenment, education, fraternity, and religion.

The theories of Darwin, Huxley, and Spencer, propounded a half or three quarters of a century ago, namely, that progress is through the "struggle for existence" and the "survival of the fittest" have blinded many men's minds, as any half truth may do, to the deeper and more fundamental truths of human progress through religion. Hear what *Jesus* said when he proclaimed a new dispensation, and the triumph of the spiritual over the physical:

"Do unto others as you would that men should do unto you."

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

"He that would be greatest among you, let him be your servant."

"Blessed are the meek for they shall inherit the earth."

"Blessed are the merciful for they shall obtain mercy."

"Blessed are the peacemakers for they shall be called the children of God."

These sentiments of religion do not come from "brute-ology." They are not born of the animal struggle for existence or the survival of the physically strong. They come alone from the Divine, and men who have had their eyes on the ground have never understood them.

Such men could see a physical battle; they could see the best fighter win (if in a sphere above naked force or brutecraft, it was intelligence dominated by self-interest and self-seeking), but they have not looked to a source of understanding that is not red-fanged, or is not dominated by soulless selfishness.

Jesus Christ put human life on a higher plane. In the place of the "struggle for existence," which is true only in a sphere below the spiritual, only in the realm of the animal, he propounded an understanding and philosophy of life which substitutes for the "struggle for existence" the more noble formula—the Christian formula, "the struggle for the life of others." Only God can give that formula; only religion can understand it.

It is not strange that men who have lost sight of Christ have lost their bearings, have floundered on the ground, and have missed the higher understandings of religion, which come from God.

Out of this Christian motto, "the struggle for the life of others," must come the brotherhood and the spiritual insights of which I am speaking. From it has come the spirit of missions. From it will come a unified and warless world and a redeemed humanity; for we shall learn sometime that "He that loveth not abideth in death." There is no other basis for international good will, for a court of international justice, and for the peace of the world. Life's highest adjustments must discover in God the source of this only understanding by which men and nations may live on a plane of brotherhood and spiritual insights.

There is a personal adjustment also, that is too intimate and vital for words to express. It is a precious and blessed refuge from calamity, when everything else fails. When the crises of life threaten to crush a man's spirit, to break his fortune, rob him of friends or home or reputation or character, there is just one soul refuge to which he can go. It is to God who can give the spiritual understanding in which is life. If he misses that refuge and the understanding in which is life, disaster awaits him. If he finds it, he is rescued.

Such are some of the outstanding phases of religion and life adjustments acquired

through understanding, and their effects and implications for society and for individuals.

Mind has enabled man to adjust himself to physical forces hostile to him and triumph over the brute force of his competitors.

Enlightenment has multiplied his race in numbers, enlarged his sphere of refined enjoyments, developed political and social institutions, produced fraternal organizations, both national and international, raised a protest against war, proposed a court of international justice, and called for a world brotherhood.

But intelligence, understanding, and adjustment reach their highest culmination in the Christian religion where the "struggle for existence" and "the survival of the fittest" yield to "the struggle for the life of others," and climax in the spiritual insights and the fraternal love revealed in the life and teachings of Jesus Christ.

It is this adjustment which intellectual understanding, supplemented by religious understanding, gives to storm-tossed men and women on the sea of life, that I covet for you today, my friends, and for all God's children everywhere.

May God grant it richly in his infinite love and grace. Amen.

DENOMINATIONAL "HOOK-UP"

ASHAWAY, R. I.

The Christian Endeavor society held a "hot dog" roast at Camp Collings Sunday afternoon, September 25. A good time was enjoyed by all. New officers have been elected and we are starting our fall program with enthusiasm.

The Junior Christian Endeavor, which has recessed through the summer, will begin regular meetings on the first of October.

Several cars went from Ashaway to the New England annual meeting held in Waterford, September 24. There was a good attendance and a fine spirit in the meetings. Stirring messages were the order of the day

CORRESPONDENT.

DE RUYTER, N. Y.

Sunday night, October 2, at 7.30 p. m., is the opening of the evangelistic campaign, so long anticipated. The churches of the village have been invited to join in this work. Rev.

Loyal F. Hurley of Adams Center, N. Y., will be the preacher during this series of meetings. He will be supported by a quartet of pastors of the Central Association — Rev. Herbert Polan of Brookfield, N. Y.; Rev. Alva L. Davis of Verona, N. Y.; Rev. Paul S. Burdick of Leonardsville, N. Y.; and resident Pastor Van Horn, who will sing. The general public are invited to share in the pleasure and the profit of this community series of gospel meetings.—*The Gleaner*.

WELTON PICNIC

The picnic was not at Welton but at Riverside Park, Janesville, Wis. The picnickers were old Weltonites, and sixty were present. Last year there were eighty-five.

After a hearty dinner in the shade of beautiful trees, a short program was enjoyed by every one. "The Little Brown Church in the Wildwood" was sung by men, all present joining in the chorus. This was followed by a short reminiscence by Aunt Mettie Babcock, of the years she spent in Welton sixty years ago. Elder Varnum Hull was pastor of the church at that time.

The most interesting part of her talk was concerning the number of ministers sent into the field from this church namely, T. J. Van Horn, E. F. Loofboro, C. S. Sayre, J. H. Hurley, and one pastor's wife, Mrs. D. B. Coon.

She also gave an account of an interesting marriage service conducted by the pastor in which she and Johnny Babcock, Bert Clark, and Lottie Babcock were joined in the bonds of holy wedlock by a single ceremony.

After this number George Sayre sang, with guitar accompaniment, a parody on the "Little Brown Church," "The Church on the Hillside." The second verse reads:

It was there that we made friends for life time.
It was there that we first learned of God.
It was there that our vows were plighted
Of that blessed old place we're so proud.

A few other numbers were given and the young people went out and engaged in a game of "kitten" ball while the older ones visited in the shade.

PROGRAM COMMITTEE.

FOUKE, ARK.

We were made to rejoice on a recent Sabbath when three members of the Intermediate society offered themselves for church membership. On the afternoon of the following Sab-

bath a large company gathered on the banks of Mill Creek to witness the beautiful and impressive ordinance as Pastor Severance led the candidates, one by one, into the sparkling water there to be buried with Christ in baptism and raised to newness of life. We are looking forward with great pleasure to the promised visit, in the near future, of the corresponding secretary of the American Sabbath Tract Society. CORRESPONDENT.

LONDON, ENG.

"Our Mission Press has sold nearly 15,000 copies . . . 'Tales from the East.' They are sold by colporteurs. We have one man who is an expert who sells an average of 300 every week. He sold 1,251 in January. Another brother in Glasgow sells on an average of 200 each week. We have several others who sell various quantities. Our books have been sold as far north as Aberdeen in Scotland, and as far south as Penzance in Cornwall . . . the colporteur has 50 per cent commission. . . . We are going to prepare a good tract on the Sabbath question next. The proposed title of the Sabbath tract is 'The Lord of the Sabbath and His Claims.' Besides our Sabbath services at Argyl Hall we now have meetings about twice a week on week nights. We have given a lantern lecture on 'Rome: The Capital of Cæsars and Popes' . . . This is only one of several fine sets of lantern slides which I bought recently for our mission work. . . . The profits of the Mission Press enable me to give all my time to the Mill Yard Church now, and our membership is growing gradually."

—From Correspondence received by Mr. and Mrs. Orra Rogers.

AMSTERDAM, HOLLAND

We have no women's missionary society here as in the churches in America. However . . . we have "ladies' circles" meeting regularly once a week for making clothing articles for poor people. . . . They also make much for the East Indies, for the colony of Sister Slagter. . . . The Haarlem circle (Help Each Other) was established in 1920. . . . Also at Groningen and Rotterdam they have such circles. . . . At Amsterdam it was something else. In 1922 there was established the circle, "Little Power," under the leadership of my friend . . . and myself . . . most of the members were rather young girls. . . . At that time we heard that the organ in our

chapel was in a very bad state and needed to be replaced . . . there was no money, however, for this and we decided to raise money by means of a fancy fair. . . . We made many nice things. Every Wednesday night we came together. The young girls liked it so much that they rather come daily. One year after we were able to hold a fair at the Rotterdam conference. Much was sold . . . and so within two years we enjoyed having a new organ in the chapel. . . . 1928 the young people's clubs, "Watch and Pray," at Rotterdam, and "Pray and Work," at Amsterdam, were established. . . . The young people meet once a week for Bible study, moreover we have at Amsterdam a little choir, because we have more members than the other clubs. . . . Now and then the three clubs hold a propaganda meeting. We were also invited a few times to sing at the Midnight Mission. . . .

—From Correspondence of Mr. and Mrs. Rogers.

AS SEEN THROUGH EYES OF THE ORIENT

A trip to the Thousand Islands, N. Y., was planned for Monday after the General Conference. I had the privilege of taking this trip. It was a fine day. Although there were some white clouds in the sky, the sun shone very brightly. There were about eighty-five people in the party, all of whom had attended the Conference. We went on a large yacht.

We sailed at 10.15 a.m. The river was not at all rough, and a soft refreshing breeze was blowing steadily from the water. There were two musicians playing a saxophone and a guitar to entertain the guests, but the noise of the engines of the yacht and the water was louder than the music. As we went on we could see big and little islands here and there. These islands of various sizes and shapes are covered with tall green trees and rug-like grass. Many of the islands are private property, consequently many beautiful homes have been constructed. Some of the islands, as I understood, are artificial. One island I recall vividly was built by a wealthy man for his wife, because she could not find any island to suit her. The announcer on the boat told us about the owners in a very interesting way. One he told about was owned by six maids, and was known as "No Man's Land."

We had two twenty-minute stops on the way. The first stop was Rockport, Canada.

Most of the people landed to get souvenirs and eats. Things are quite expensive. The next stop was Boldt Castle where an admission of thirty-five cents was charged. It is a magnificent stone castle and was built by Mr. G. C. Boldt for his wife, but it is left unfinished on account of her death. Since that was only a twenty-minute stop I did not see the whole thing. However, I could get a fair idea of its magnificence and luxuriousness. I felt sorry that this castle could not have been completed, and that the two million dollars spent on it were just a waste.

Toward the latter part of the trip the water became pretty rough, there was quite a breeze, and clouds gathered in the sky. At the end of the trip the whole scene appeared in my mind. These islands are indeed beautiful with their nice lawns and pretty homes, but they seemed to be more artificial, not like the natural beauty of Niagara Falls and Watkins Glen.

It took three hours and forty-five minutes including the two stops. Though the time was short, we could get a very good view of the wonderful sight of these famous Thousand Islands in the St. Lawrence River.

W. Stephen Wang.

HEROES, YESTERDAY AND TODAY

BY HARLEY D. BOND

(Southeastern Association, Middle Island, W. Va., June 30-July 3, 1932)

Today brings us to the fifty-eighth session of the Southeastern Association of the Seventh Day Baptist denomination. Does this have any meaning for us? To me it means that back of us is a history, that before us lies a future, that we are making history. What will that history be like?

We commonly think of a hero as some one who has performed some special duty, something a little out of the ordinary, for which he is ever afterward honored. Hero worship is a part of us, just as much as is religion. Hero worship has really become the religion of certain nationalities. We are all proud of our ancestry, and justly so. It means that we come from no mean stock and that there are potentialities in us for greater things. The Bible commands us to respect our fathers and mothers.

This year is of special significance to Americans. It marks the bicentennial cele-

bration of him whom we are wont to call the Father of his Country. During this celebration more trees have been planted and more monuments erected, more details of history have been recalled, and more honor paid to a single man than ever before. And to what avail?

The Seventh Day Baptist history of Europe and America has been fraught with conflict. This conflict has not always taken the form of personal combat, but rather of misunderstanding, sacrifice, and persecution. We need go no further back than the history of the Sabbath in America to find laws made which tend to discredit our denomination, to find preachers and laymen who were compelled, because of the general feeling against such a denomination, to worship in seclusion. Out of such persecution there arose men and women more desirous than ever of preaching the Sabbath doctrine and true Christianity. Men like Uncle Samuel Davis, A. H. Lewis, John L. Huffman, Theodore L. Gardiner, and others have been heroes in the promotion of the Sabbath in America. And what do we owe these heroes of our denomination?

Rev. A. J. C. Bond has written a little tract called, "The Sabbath and a Changing World." In this tract he calls attention to the fact that the changing order before the Reformation lost the Sabbath to the world, and that the Reformation did not go far enough to recover it fully. What has become of our heroes of the past? Are we going to allow the Sabbath to continue a lost part of Christianity? We realize that the world has changed. No better example of that is found than in the attempt to bring up a family. Within the past three decades our country has changed from a rural to an urban one. We were brought up on the farms, usually in a Sabbath-keeping community. Today we find ourselves more widely separated, the community that formerly was Sabbath keeping is now in majority of other faiths. And do we have any heroes left? How really do our heroes differ from the common run of people? What do we owe to the heroes of the past? What will the association convening for the one hundredth session think of the legacy we have left to them? These are questions that to a layman seem pertinent.

MARRIAGES

TRACY-HYDE.—At the Seventh Day Baptist parsonage in Verona, N. Y., August 29, 1932, Mr. Gernald G. Tracy of Oriskany, N. Y., and Gladys M. Hyde of Verona Station, N. Y., were united in marriage, the ceremony being performed by Rev. Alva L. Davis.

Sabbath School Lesson IV.—October 22, 1932

PROBLEMS OF THE MODERN HOME — Lesson Scripture: Joshua 24: 14, 15; Mark 10: 2-12; Ephesians 6: 1-9.

Golden Text: "As for me and my house, we will serve the Lord." Joshua 24: 15.

DAILY READINGS

- October 16—Serving the True God. Joshua 24: 14-18.
 October 17—Sharing the Home Life. Ephesians 6: 1-9.
 October 18—The Sanctity of Marriage. Mark 10: 2-12.
 October 19—Setting a Good Example. 1 Corinthians 8: 9-13.
 October 20—Forgiving One Another. Matthew 18: 21-27.
 October 21—Family Worship. Acts 10: 30-33.
 October 22—The Blessed Home. Psalm 127.
 (For Lesson Notes, see *Helping Hand*)

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Your pastor here at Middle Island has suggested a subject worthy of being a theme for our association—A Call to Heroism.

Yes, we have heroes today, and we have heroes in the making. The business man who strictly adheres to his Christian Sabbath doctrine; the farmer who rests from his work and worships on the Sabbath; the minister who continues his service with his small flock, a living example of one who is sacrificing for the cause he knows is right; the mother teaching her children the right from the wrong; the boys and girls who are taught in our Christian homes the truths of our creed and who adhere to the teachings they have received—these are truly heroes and heroes in the making.

Of what benefit to us are the heroes of the past? What need is there of studying about George Washington and our own denominational heroes? None, unless we glean from their lives the characteristics for good, the characteristics that are ennobling, and the feeling that we, as they, are called to sacrifice, to carry on the truths we have learned, and eventually to be factors in the completion of the reformation rather than factors in its overthrow.

God worketh all things through man. In our changing world we are more convinced of this than were our ancestors. Each of us is a cog in the great wheel which does his will. If the cogs slip or break, the wheel will not function properly. Thus it might be well to say with the poet:

When any master holds twixt hand and chin
 A violin of mine he will be glad
 That Stradevari lived, made violins,
 And made them of the best.
 For while God gave the skill
 I gave them instruments to play upon,
 God using me to help him.
 He could not make Antonio Stradevari's violins
 Without Antonio.

God accomplishes his ends by human means wherever possible. Let us not fail in what he expects of us. In the battle line reserve forces are ever ready to take the place of fallen combatants. If they do not meet the test, the battle is lost. We are the potential heroes of tomorrow, and history will tell whether or not we have kept the faith.

The best thing in the world is to live above it.—Baptist.

THE DENOMINATIONAL PROGRAM

Your dollar given through the Onward Movement will be divided as follows for the Conference year 1932-1933:

Missionary Society	\$.4777
Tract Society1297
Sabbath School Board0925
Young People's Board0231
Woman's Board0135
Ministerial Relief0347
Education Society0420
Historical Society0096
Scholarships and Fellowships0270
General Conference1117
Debts0385
	\$1.0000

The Sabbath Recorder

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Prayer is not a kind of magic by which we compel God to do as we desire, but it is an open channel through which our desires reach him and also through which he can more fully and helpfully reach us. It is as natural and necessary as a child's speech to its father, and all objections beat against it in vain.

—Presbyterian Banner.

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