

THE DENOMINATIONAL PROGRAM

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Education Society0420
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General Conference1117
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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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The Sabbath Recorder

A SEVENTH DAY BAPTIST WEEKLY

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THEODORE L. GARDINER, D. D.,
Editor Emeritus

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

L. H. NORTH, Business Manager

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October Days We are in the midst of October days. Beautiful and significant they are. The Watchung Mountains stand out with distinctness in this morning's clear air after the storm. Their wooded slopes are glorious with autumn leaves. The most gorgeous colors are generously painted into the greens. No common man's hand or imagination would dare mix such colors as come from God's paint shop, or undertake such combinations. Critics would say, "It is not done that way." But here in October, on mountain and hillside, over valley and lowland, are unbelievable colors and mixtures from the prodigal hand of a beauty-loving Creator. None but a poet can describe the striking effect. And the writer, alas! is not a poet.

These are wonderful days to be "a livin'." The squirrels are busy laying by their winter stores and the bounty of the harvest is attested by their sleek, glossy coats. It is harvest time. Great piles of yellow pumpkins adorning wayside markets tempt the traveler to carry one home and make a try for the kind of pie "mother used to make." Happy, indeed, may he be if the pie tastes the same.

Fruit is being gathered, and commercial orchards and smaller groves are being rapidly stripped of luscious Grimes Golden and deep red Mackintosh. Much corn is in the shock and loads of farm and garden truck are being hurried to the markets.

Life's October is here for many, and is but around the corner for many others who may not as yet realize that summer is nearly passed. What of life's October? The gay color of leaf and flower are significant of a nearly completed life. Generous crops are the testimony of seed sowing and cultivation and the invitation to harvest. Is our harvest to be one of Grimes Golden of character, of Mackintosh of soul beauty and delight, and of the Baldwin of mature and lasting service? Are the kind and quality and abundant yield such as we would wish? An answer greatly depends upon the "planting," the faithful cultivation, and the use of God's care and gifts.

There is much yet to be done. October days are busy days. The harvest must be thorough and complete. It should be selective. We are all harvesters and must be about our "Father's business." "Oh, if thy hand hath plucked nothing but leaves, what will the recompense be?"

Life's autumn should be the most glorious and beautiful of all our days. Spring holds its promises and summer brings its cares and anxieties. October should be mellow with maturing faith, rich with increasing hope, and enlarged with unselfish love. Trust in God, consecration to Christ's service, loyalty to conviction, and dependence upon the leadership of the Holy Spirit will result in such experience. For such possibilities let us "thank God and take courage."

"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

A Price Too Great "The great danger in repealing or modifying the Eighteenth Amendment is the attempt that will be made by the makers and sellers of intoxicating liquor to exploit the young people—particularly the girls—with the same methods used in cigarette advertising." This danger is not at all overstated by the W. C. T. U. bulletin, and concerns us all. Our own boys and girls are a part of the fifty million young people under twenty-one in this country among whom the liquor dealers will work to in-

crease their trade. There is no device known to modern publicity that will not be used by them in their nefarious advertising. Newspapers, magazines, billboards, will flaunt their thrilling pictures of boys urged to "try our cocktails," and of girls invited to "reach for another drink." Some "Amos an' Andy" over the radio, multiplied many times, will appeal for "non-drinkers to drink and for the drinker to drink more liquor every year so as to insure more production, consumption, and profits." Added to this will be the plea to be patriotic by using more liquor that the revenue of the government may be increased and taxes thereby lessened. The taxes assured by some amendment "appealists" and legalized liquor proponents would require an annual retail liquor expenditure of twelve billion dollars. This, we are told by those who have made careful study of the question, is six times the highest amount ever spent previously for liquor.

One of the greatest moral gains in America was made in the outlawing of the liquor traffic. Repealed, or modified, it will not be slow to claim that "it has received a mandate from the American people; it will again look upon itself as a reputable industry for the purpose of doing an enormous business in order that it may pay the vast revenue promised." Millions of new drinkers will have to be made, as well as old drinkers more thoroughly made drunkards, if the revenues promised are to be realized. Are we willing our youth shall become such revenue producers? We vote—No. It shall not be.

A "High Day" No other designation, perhaps, so well marks the Sabbath of the Conference as the caption above. It was a "High Day." It began soon after the going down of the sixth day's sun. Before the Sabbath dawned many people from Alfred and other not far-away points had swelled the Conference attendance and put the entertainment committee again to work. When the last one had been placed it was found, up to that hour, 396 people had registered.

Elder James Hurley of Welton, Ia., was the speaker of the evening. On the program, the name of Rev. George B. Shaw appeared. But, as explained by the president, it had been originally expected Mr. Hurley would speak and later that it had seemed to him he could not attend. Still later it was made possible

for him to come. Meanwhile, Rev. Mr. Shaw had kindly accepted the vacant position, which he unselfishly offered back to the president that Mr. Hurley might speak.

It was a splendid Sabbath evening service, with the special music, the great anthem, "Praise Ye the Father," and the many taking part in the testimony service conducted by the speaker after his sermon. No attempt was made to keep track of the testimonies, but many spoke. Brother Hurley's theme was "Hidden Power," and with power of the Spirit hidden in his own heart and life he led his hearers close to the throne of God. With his finely chosen illustrations and masterful use of anecdotes he showed the possibilities of latent talents and the vast stores of power as yet untapped and unused. For more than forty years Mr. Hurley has been preaching the unsearchable riches of the glory of the gospel of Jesus Christ. Back of his Spirit-filled messages are the touch and power of the Christ-filled life.

Heavy rain fell late in the night and when Sabbath morning broke, a well washed village and community presented a refreshed appearance.

The communion service at the church at nine o'clock was beautiful and inspiring, and of especial interest and value to lone Sabbath keepers. By ten thirty the large auditorium was completely filled; every seat, so far as the writer could discern, was filled. Probably not less than six hundred people made up the worshiping congregation. From the opening "Praise God From Whom all Blessings Flow," throughout the session to the Benedictus was one long inspiration. When the Sanctus was sung, with brother Henry Pieters of Alfred as soloist, it seemed the heart would burst with adoration and the glory of worshiping God. The sermon of the morning was preached by Rev. Claude L. Hill of Farina, Ill., from the theme, "The Glory of the Impossible." From history and from the Bible, from observation and experience, the speaker brought forth utterances that stirred the imagination, awakened hope, fortified courage, and inspired faith in God to go forward in the tasks that seem utterly impossible. It was a message needed by every individual, and especially needed by us as a denomination. No attempt was made during the Sabbath to keep notes of the services and speakers. We wanted to rest "according to the command-

ment," and it was a great blessing to worship and just enjoy the service. As a consequence we cannot present extracts or quotations. Indeed, the editor suspects, had he been taking notes, he would have forgotten to write as he was swept along by the passion of the speaker's address. You cannot well report such an address. The words that one might pass on would not carry the power of the message of the spoken word. But it is hoped that Pastor Hill will send us the written sermon for the Pulpit before long.

EXTRA

A special meeting, unprovided for on the printed program, took place at the church Sabbath afternoon. A guest of Conference, Rev. Louis R. Conradi of Hamburg, Germany, just received into membership of the Adams Center Church, was examined, favorably received, and recommended by a council to the General Conference as an accredited minister of the denomination.

Mr. Conradi has for many years been at the head of the Seventh Day Adventist work in Europe and one of their prominent, most honored and esteemed leaders. For years he has been growing uneasy, and more and more dissatisfied, until more recently certain documents have come into his possession that have completely convinced him that he could no longer walk with them. As efforts during the past two years on his part to win them to a different position have failed, he has come to the Seventh Day Baptists for a church home, for whom he has for a long time had a more or less historical regard.

He visited the publishing house last November and had a long conversation with the editor, Doctor Bond, and President Randolph, and later with Secretary Burdick and President Randolph. Mr. Conradi was not unknown to many in our denomination. For more than a quarter of a century Andrews and Conradi's *Sabbath History* has been known and valued by our scholars as of great value as a source book on the Sabbath question. Especially has the part written by Mr. Conradi been accurate and exhaustive. The brethren with whom he talked were deeply impressed by his sincerity, his humility, his earnestness, and his evangelical and evangelistic zeal. Correspondence during the months has been carried on and he was invited and helped (in personal ways) to come to the

Conference. His appearance before our body with his discourse led to the appointment of a committee which worked out a plan which it suggested to Conference and which resulted in Mr. Conradi's application and acceptance in membership by the Adams Center Church, and the calling of this council. The council, after his clear, brief, but comprehensive statement of experience and belief, with his credentials, declared itself satisfied with his fitness and voted to accept him as an ordained minister and also recommended that he be recognized by Conference as a fully accredited minister of the gospel. It was really a great meeting and the Spirit of God, we believe, was there. Brother Conradi returns to Germany this fall, and will gather the many together who see eye to eye with him. May God continue to bless and sustain him.

Editor in the South When this RECORDER reaches the *average* of our readers — geographically speaking — the editor will be somewhere in Alabama. The Sabbath of October 15 he plans to be with our little church group at Athens. It has a long time been in his mind and a part of his desire to visit this community. It is the first objective of his itinerary among the churches of the South and Southwest. The editor looks forward with pleasurable anticipation to meeting former friends and other Christians on this visit.

However, it is not a pleasure trip he is taking. It is a part of the program being worked out by the Board of the American Sabbath Tract Society through its corresponding secretary. The board has a lively interest in our people, our churches, their problems, and all their activities. It has a very real desire to promote their interests and welfare. While its task is not to engage in the work of missions and evangelism, its purpose and aim are nevertheless missionary and evangelistic. In a sympathetic manner the board desires to encourage churches and individuals in winning men to Christ, in enlarging and strengthening their stakes, and lengthening their cords. In the effort to do this, together with the promotion of the Sabbath, therefore—the particular responsibility and task of the board—it comes to our people throughout the denomination as widely as possible through the ministry of the corresponding secretary.

Already the churches are anticipating his

FROM THE CONFERENCE PRESIDENT

The denomination is faced this year with a new situation with respect to its financial budget. For the first time in the history of denominational budget making the amount asked for just equals the amount raised the previous year. This unique situation is brought about not because we very nearly raised the budget last year, and therefore have scaled it down but slightly so as to be sure to raise it in full this year. Oh, no, not that! The smaller budget asked for means that drastic cuts have been made by some of the boards with the hope that debts may not be increased.

The plight of certain employees of the Missionary Board who have had their salaries reduced when they were already getting all too little is sad to contemplate. But in view of all the circumstances, what else could the boards and the Commission do? It is indeed true, as the editor of the SABBATH RECORDER has said, that "the wrong people are balancing the budget." But there is no other alternative unless and until the people pay more.

This is a matter which should be given the most serious consideration by all the people. Not only should our hearts be stirred, but our consciences should be aroused and awakened, and the Christian spirit within us, which is the spirit of sacrifice, should be moved to action. The testing time is upon us, and its touchstone is the budget. Every Seventh Day Baptist should say from the depths of his soul, and in tones that will resound in his pocketbook, "The budget must be raised in full."

There are those who tell us that it is the history of budget making and of budget raising that each time the budget askings have been reduced, the gifts from the people have taken another slump. "We never shoot as high as we aim." If that tendency should obtain this year when salaries have been reduced and work curtailed in order to reduce the budget to the measure of our ability and disposition as indicated by the amount raised last year, I shrink from the contemplation of the consequences.

But I refuse to entertain any such thought. This year the budget has been reduced to the painful minimum. It must be raised in full. Anything less than that will not do, and must not be thought of for a moment.

coming with the hope that he will do them good. One of the younger churches requests that he will speak on "The Origin of Seventh Day Baptists." He will do this. He aims to make his messages informative, Biblical, evangelistic, and inspirational. While we look to the future and work for it as we "dig in" at the present, we may well encourage ourselves by recalling some of the past. Our history is rich and full of inspiration. The martyrdom of John James alone—a Seventh Day Baptist preacher—is enough according to a reliable historian to perpetuate our people for five hundred years.

This field work of the secretary, of course, necessitates his absence from the office of the SABBATH RECORDER for a period of weeks. Mrs. Langworthy, the editor's assistant, with other loyal workers at the Seventh Day Baptist Building, will carry on, with the editor's help while traveling between points or waiting for trains, and the SABBATH RECORDER will appear regularly as usual.

Some editorials have been prepared before hand to be used while the editor is away—not a very satisfactory method, but necessary. If the topic and material occasionally seem out of date the reader will easily see the reason.

OUR SEMINARY

The Department of Theology and Religious Education of Alfred University, or our Seminary, begins the year with ten students. Two are correspondence students, five are new students.

Our classes are larger than they have been before for some years. All this is very encouraging. The following are the names of the students; Orville Babcock, North Loup, Neb.; Ernest W. Bittner, Swain, N. Y.; Rev. E. H. Bottoms, pastor at Nile, N. Y.; Donald Gray, Milton Junction, Wis.; Professor E. F. Hildebrand of Alfred, N. Y.; Mrs. E. F. Hildebrand of Alfred, N. Y.; Albert N. Rogers, Brookfield, N. Y.; Trevah R. Sutton, Milton Junction, Wis.

The correspondence students are Rev. John F. Randolph, Milton Junction, Wis., and Rev. H. P. Woodson, Charleston, W. Va.

A. E. MAIN,
Dean.

And now I want to sound a slogan, one which I hope will be heard throughout the denomination, and will be taken up by every church. This makes the task a bit concrete, and if joined in heartily and with a spirit of high endeavor, it will at once silence the doubter and hearten those who would face forward with hope and courage. This is the simple slogan, which breaks the task up into attainable proportions: "No church giving less than last year." If that is taken as the motto for every church, the budget will be raised, and more.

AHVA J. C. BOND,

President of the General Conference.

REPORT OF COUNCIL

TO RECOGNIZE REV. LOUIS R. CONRADI

At a special call meeting of the Adams Center Seventh Day Baptist Church on the evening of August 26, 1932, Dr. Louis R. Conradi was present and requested membership in the church. It was unanimously voted that "we receive, conditionally, Dr. Louis Conradi as a member of the church, this relationship to become automatically effective as soon as he notifies us that he has severed his present church connections."

It was also voted that a council be called, composed of the ministers and officers of all Seventh Day Baptist churches represented at the General Conference, now in session, to sit in council with the Adams Center Church, Sabbath afternoon, August 27, 1932, at two-thirty o'clock, to consider the acceptability of Dr. Louis R. Conradi as a Seventh Day Baptist minister.

The council convened at two-thirty p. m. in the Adams Center Seventh Day Baptist Church, August 27, 1932, at the time of the General Conference, to examine the fitness of Dr. Louis R. Conradi (Hamburg, Germany), an ordained minister in the Seventh Day Adventist denomination, for the ministry in the Seventh Day Baptist denomination.

The accredited delegates present numbered eighty-two, representing practically every Seventh Day Baptist church in America and England.

After singing "Faith of Our Fathers," Rev. Ahva J. C. Bond offered prayer. The council then proceeded to organization, electing President Boothe C. Davis, of Alfred, as president,

and Rev. Alva L. Davis, of Verona, as secretary. The president called upon Rev. Wm. L. Burdick who offered prayer.

A careful examination was conducted in which Doctor Conradi stated his belief, his call to the ministry, and his experience which has extended over fifty years in many countries of Europe, Asia, and Africa. He likewise presented his credentials as an ordained minister in the Seventh Day Adventist denomination.

At the conclusion of the examination, the following motion was made by Rev. Lewis C. Sheafe of Washington, D. C.:

"Resolved, That the council is satisfied with the examination of Dr. Louis R. Conradi as to his Christian experience, his faith in God's Word, his trust in Jesus Christ and the Holy Spirit, and the splendid record of his fifty years of sacrificial service; and that he be received as an accredited minister among us."

The resolution was unanimously adopted.

It was voted that the General Conference be requested to give official recognition of Dr. Louis R. Conradi.

On motion of Corliss F. Randolph the following resolutions were unanimously adopted:

WHEREAS the conditions under which this council has met are very unusual; and

WHEREAS the case presented to the council for consideration and action involve certain elements of complications unique in our history as a denomination; therefore be it

Resolved, That we express to our chairman our keen and grateful appreciation of the dignity with which he has presided over our deliberations, and of his meticulous care in adhering to the long standing order of procedure, as recognized by Seventh Day Baptists, which characterized his examination of the candidate presented for consideration.

That we express our gratification that a minister of such fine Christian character, of such deep spirituality, of such extended and rich experience, and such ripe scholarship as characterize Rev. Louis R. Conradi, has come among us.

After the closing prayer by President B. C. Davis the council adjourned.

BOOTHE C. DAVIS,
Chairman,

ALVA L. DAVIS,
Secretary.

Our citizens are warned to beware of counterfeit ten-dollar bills. The bulk of the population remains calm, though grateful for the compliment.—*The New Yorker*.

MISSIONS

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

KEEPING THE HEAD

There is such a thing as keeping the head, and there is such a thing as losing the head. Kipling uses the term in the first lines of his poem entitled, "If," when he says,

If you can keep your head when all about you
Are losing theirs and blaming it on you.

There is always need of keeping the head and there is always liability of allowing ourselves to be swept into that state called losing the head. But the danger is greatest in times of stress and struggle. Also the need for keeping one's balance is very great in such times. People come face to face with imminent dangers in various spheres, and those who can meet such crises coolly are the ones who save themselves and others.

These are days when there is great need of not losing the head in the affairs of missions and the Church. For a decade the missionary program of the Christian Church has seemed to be sagging. Some denominations stemmed the tide and kept on the upgrade several years longer than others; but nearly every Protestant denomination now is being swept along by the avalanche. Nevertheless none must lose their heads. The leaders and churches and boards must not, and the people must not. Whatever combination of adverse circumstances may conspire to defeat the missionary program, all must still themselves before God, seek his guidance and strength, meet the situation with clear thinking and calm, heroic action.

EVANGELISM, THE PERMANENT BUSINESS OF THE CHURCH

BY REV. ALVA L. DAVIS

(Address delivered before the General Conference, Missionary Day, August 24, 1932)

We are wont to make evangelism include so much in its sweep, the danger is we shall lose sight of the evangel. Evangelism is a great word, one that vitally touches every department of church work. The danger is we shall fail to be definite, specific, personal. Take, as illustrations, our major denominational boards—the Missionary, Tract, Educa-

tion, and Sabbath School—they all feel they are engaged in a program of evangelism. The publication of tracts, the raising of budgets, the endowing of a college, or teaching a class—these are regarded as evangelistic. True, they may be, and sometimes are. Yet all these may be done and the great objective of evangelism neglected, or relegated to the background.

Thousands of Christians are interested in good causes. They are laboring for the maintenance of social settlements, for fresh air camps, for alleviation of poverty, for throwing health guards about city slums, for safety devices within industrial communities. Yet they are laboring without zest for winning men to Jesus Christ. I mean this: We are busy with the by-products of our faith, but we leave alone the Lord who inspires all good undertakings. The spirit of evangelism is lost amidst a multitude of things.

Definition. Paul says, "I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth." Evangelism is the divine work of leading individual men to a saving knowledge of Jesus Christ, as the Son of God and the Savior of men.

In the original Greek the word gives us a picture of a messenger arriving in haste and eagerness, a picture of the proclamation to delighted hearers of news that is good and glad. When the Old Testament was translated into Greek this word, "evangel," was used for any kind of good news. It was used to refer to God's kindness: "I have declared thy faithfulness. . . ." (Psalm 40: 10). It was used of God's salvation: "Show forth his salvation from day to day" (Psalm 96: 2). It was used thus when referring to the Messianic blessing: "Oh thou that tellest good tidings. . . . Say unto the cities of Judah, behold your God" (Isaiah 40: 9).

In the New Testament the word is used especially of the coming of the kingdom of God, and salvation to be obtained through Christ. The gospel (the Anglo-Saxon, "Godspell," the Greek, "Evangel,") is the good news of salvation through Jesus Christ,—the proclamation of the grace of God in Christ Jesus. So evangelism, like many great things, is tremendously profound, yet essentially simple. It is not merely a way of doing things, holding unusual meetings, singing, praying, and preaching in a certain extraor-

dinary way. It is not simply a set of methods. Naturally evangelism will take into account ways and means. But evangelism is primarily a spirit rather than a method. It is telling the good news about Christ by those who compose the Church—by you and me. Men and women who know what salvation is become inevitably bearers of the saving gospel of Christ to others.

Let us remember this good news was first projected upon the hard, horrid background of sin, sin real and dreadful. Man was a sinner needing abundant pardon and salvation. The picture was dark then, but it was not hopeless. It is not hopeless today. "God being rich in mercy, for his great love where-with he loved us, even when we were dead in our trespasses, made us alive together with Christ, and raised us up with him and made us to sit with him in the heavenly places in Christ Jesus."

The Church is a severely criticised institution, and some of its most unrelenting critics are churchmen themselves. And the Church deserves criticism. I have no desire to explain away, or hide her sins. Yet the Church of Jesus Christ is needed today as never before. The world's anguish and sin are real, and our anxiety must be just as real. The problems of the world are grave and serious. On the surface they are social, economic, industrial; but at the bottom they have to do with faith and spiritual life. For wars, hatreds, and jealousies, for sustenance in these days of unemployment—where shall a cure be found if not in the gospel of Jesus Christ?

Three Basic Facts. The validity of evangelism rests upon three basic facts. 1. The first validity rests upon the horrid background of a world in sin. The picture Paul gives us of those Ephesians, before Christ laid his hand upon them, as "being alien from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world" (Ephesians 2: 12), is the picture of the world today. "Having no hope and without God—in the world"! If there be no balm in Gilead the tragedy of life is beyond recovery.

The temptation of this age is to dwell too much upon the lighter aspects of our religion, upon things which do not rest hard upon the personal life. So we skim the mere surface of religion. We dwell upon the "social aspects" of the gospel, and talk about being

"practical" in order to meet the need of the age in which we live. Of course, it is impossible to say these things are not true. They are true. But there is an underlying truth, bigger and more fundamental. The issues of religion are personal. What has a man done with his own sin? Who has taken up his sin for him, and on what terms?

Probably the most serious spiritual change that has come to pass in many generations is the fading out of any clear realization of sin. Men *know* it, but they do not *feel* it. The law of God does not condemn them, nor the cross of Christ convict them. The call to repentance falls upon hearts that are dulled to sin. This lowered conception of what sin *actually* is has worn the emotions of men down to *mere casual feelings*. The gripping sense of sin is gone. It is a misfortune, a mistake; but it is not *guilt*. It is a failure to come up to a proper human standard, but it is not falling short of the glory of God. It is not sin alone, but the *lowered sense* of sin, that holds Christ from the sight of men. Men go from sin to sin. Calvary no longer warms their hearts, and the atonement is regarded with cold and distant feelings.

It was John Newman who, in his closing days, said: "My memory is nearly gone, but I remember two things, that I am a great sinner, and that Christ is a great Savior." My friends, the supreme challenge that Jesus Christ puts up to the Church is a strong, fearless, Scriptural presentation of sin—its reality, its effects, its exceeding sinfulness. The Church owes it to the world. It owes it to Christ who died for man's sins on Calvary. There can be no substitute for it. The cross stands central in evangelism. Let us lead men to it for repentance, for conversion, for salvation. The crucified Christ still works the cure. Where sin abounds, grace abounds more exceedingly.

2. The second validity lies in the love of God.

We are messengers of a gospel because God is love. The love of God, then, is the background of evangelism. If the universe were governed by blind chance, or if inexorable law were the only ruler, or if God were only a stern judge, then we should have no gospel. But God is love. We have the right to preach the gospel because of this ultimate conviction: At the heart of the universe is a loving God. Repentance, forgiveness, sacri-

fice, redemption, hope, child-like trust in a gracious Father — all these are possible because God is love. "'Tis a loving Father calls the wand'rer home."

3. The third validity lies in the divinity of Christ.

If Jesus were only one good man among many good men, if he were only one great teacher among many great teachers, then it would not be urgent, even necessary, that we preach Christ to others. Evangelism would cease to be a necessity.

But Jesus stands before us as the Christ, the anointed of God for a special mission among men. He is God's Son in a position of unique intimacy and fellowship with the Father. He is Master, having authority which we recognize. He is Savior, freeing us from the penalty and curse of sin, helping us to a new life, and into a new relationship with God. Through the long centuries—dreary, weary centuries of doctrinal controversy — the Church clung to the divinity of Christ, realizing that if Christ were less than God, he could not save men unto God.

So today we preach and teach the gospel because of this ultimate conviction: That Jesus Christ is God; that in him we meet God; that he has a right to command us; that he is able to care for us; and that all men everywhere need him. When the Church is lost in amazement over the glorious gospel of the Son of God, she will preach a saving gospel, and it will be evangelistic.

Expectancy. I am glad there are aspiring hearts today that are looking earnestly for, and praying for, "seasons of refreshing from the presence of the Lord." They seem to sense "the sound of marching in the tops of the mulberry trees." Others are crying out, "Why tarry the wheels of his chariots?" Yet there is a great army who speak slightly of revivals. When they face this hour they say, "We are living in a new day; evangelism, revivals are antiquated." And that's the pity. This is no day for the Church to stop *thinking* about revivals, or *believing* in them, or to stop praying for a revival of religion. The Church needs a revival, desperately needs it. She has her own confession to make. She has been static, cold, not deeply stirred, or moved by great emotions or intense endeavor. She has been wrapped in Laodicean comfort and custom. The fires of spir-

itual passion have burned low. She has been content with soft measures, willing to enjoy her own forms, rubrics, ceremonies, and elaborate ritualistic services, while the world is dying. Her own life must be saved before she can save others.

If the Church's passion for lost men has grown cold, let her renew her fires at Calvary. If we have grown skeptical, or apathetic toward our own rich possession—the Holy Book, the cross of Calvary, the Sabbath, the ordinances—let us confess our own sins, and then pray, "Lord increase our faith."

The Church must not make the fatal mistake of abandoning, or neglecting, evangelism. It is the very life of the Church; it is her permanent business. It is the noblest, the most aspiring undertaking in which the Church can engage.

Methods. Evangelism is not merely a *way of doing things*, or a set of methods. It is first of all a spirit, yet when we apply ourselves aggressively to winning men to Christ, naturally we must think of ways and means. I cannot, in this address, enter into any detailed discussion of these. Three things, at least, evangelism will do for us.

1. First, the task of evangelism will drive us to God in prayer. "This kind can come out by nothing save prayer"—not formal, drowsy, aimless prayer, but prayer that runs deep. Praying ministers, praying groups of Christians, praying churches—these are the hope of a revival.

In the busy days of the early Church, the twelve made this significant declaration: "We will devote ourselves to prayer and the ministry of the word." There we have it — prayer and ministry linked together. The ministry of the word was back-grounded by their seasons of meditation and prayer.

2. In the second place, it will drive us to the Bible. We must study, teach, and preach the Bible. A young minister, in his first pastorate, was starting out well. He was pleasing in his address, and his sermons were attractive. One day a kindly officer came to him and said, "My boy, you are doing well. We all enjoy your ministry. You are in your blossom time; don't forget the roots."

The young man knew what this good man meant. He began a careful searching of his ministry. He was amazed to find he was

only snipping the Bible into fragments. He was giving his people but the thin edges of the Scripture. He was not teaching the Word of God. He was not moving upon the hearts and consciences of his congregation with the mass power of the Bible.

We must promote habits of Bible reading, and Bible study. In this the pulpit must lead. There is a wonderful example of evangelism in Nehemiah, when Ezra stood upon a pulpit of wood, made for that purpose, and read and read the Word, from early morning till mid-day.

People are densely ignorant of the Bible. If the Church should happen to fall in love with her own Book, the times of refreshing would be at hand. Let us read the Book, and preach the Book—not merely *about* the Book, but preach the Book. "In blossom time, remember the roots."

3. Evangelism should be personal. The old way, converted men and women going out, finding others, and bringing them to Jesus, is still the best way. The ideal evangelist never hankers for a crowd. He usually gets it, it is true. The magnetism of his message and the electric energy of his passion will secure it. But a crowd is a nuisance, unless one knows how to take care of it—how take it to pieces. A lawyer cannot deal with clients in a crowd. Faced by a crowd, an evangelist is just as helpless, unless he knows how to deal with it. A crowd has no conscience to be stirred, no heart to be broken, no soul to be saved.

Spurgeon, Wesley, Whitefield, Moody knew how to preach to crowds. They conquered the crowd by ignoring it. They forgot the crowd in the individual. I know that Peter preached to crowds, when in single sermons three thousand and five thousand were converted. Yet the New Testament model still stands without argument. The Master spoke to Andrew, and, under the dynamic of that word, Andrew found his brother Simon. Jesus found Philip, and with the thrill of Christ's discovery upon him, Philip immediately turned to discover others.

The fundamental law of God in soul-winning is this: Souls are found by souls. The power of the Church is not the power of the organization, but of the individual. This is still the masterful way of salvation: "He first findeth his own brother."

Opportunities. 1. The pulpit stands first. It must radiate evangelism. Preaching in this age is greater business than ever before. To know what *preaching* is—the real objectives and aims, the checks and restraints, and what the spiritual liberties in the gospel are—these are questions for the preacher to ask and answer.

The preaching today must be evangelistic, if the great work of soul-saving is to be accomplished. True, the message must be adjusted to the thought of today. He must know literature, history, psychology, and science. The minister must relate these to his Bible study, theology, and the gospel he preaches. There is something he must not do: He must not pare down his message; he dare not show insecurity in faith or conviction. More than ever his preaching must be prophetic. There must be no uncertain sound. It will be full of love to God and love to man. It will echo the sternness of Sinai, and radiate the warmth and sympathy of Calvary.

2. The prayer meeting. I know how people feel about this ancient institution of the Church. "The people won't come. I have given up mine," is a common ministerial comment. It is dead and buried in many churches. Why? What if we decided to make this institution what we call it—a *prayer meeting*? It might grow even smaller, but it would also grow stronger.

3. The Sabbath school. What a field here for soul-winning? Yet what a tragedy here! Three out of every five scholars are lost to the Church. Many teachers, especially of adult classes, teach almost everything else instead of the Bible. But why turn elsewhere when there is so much material in the Bible? Take such basic subjects as these: God, Providence, the Grace of God, the Cross, the Resurrection, the Christian life, the Church, Worship, Means of Grace, the Holy Spirit, Prayer, the Bible. The field is exhaustless.

4. The choir. What an opportunity for a consecrated song leader to build up a choir of redeemed people to sing the gospel message into the hearts of others.

I have only touched upon the opportunities. But I must close. My friends, if the Church will only become thoughtful and prayerful about her work, if she will only make use of the means of grace, the best possible use of her resources, what a glorious day will dawn among us!

To help men find God, to point the way to the cross of Christ, to bring men the consolation of the Comforter, nothing can take the place of the old forces of the gospel. The call of the hour is: "Sanctify yourselves; for tomorrow Jehovah will do wonders among you."

TRACT SOCIETY—MEETING OF THE BOARD

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, October 2, 1932, at 2.00 p. m., President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Herbert C. Van Horn, Courtland V. Davis, Asa F. Randolph, Ahva J. C. Bond, Orra S. Rogers, Esle F. Randolph, Jesse G. Burdick, Irving A. Hunting, Franklin A. Langworthy, George R. Crandall, Frederik J. Bakker, Mrs. Herbert C. Van Horn, Everett C. Hunting, Neal D. Mills, James L. Skaggs, and Business Manager L. Harrison North.

Visitors present were: Rev. Dr. L. Richard Conradi, Mrs. Irving A. Hunting, Miss Dorothy P. Hubbard.

The board was led in prayer by Rev. L. Richard Conradi.

The new member of the board, James L. Skaggs, was welcomed by President Randolph.

The minutes of the last meeting were read. Corresponding Secretary Herbert C. Van Horn reported as follows:

REPORT OF THE CORRESPONDING SECRETARY, OCTOBER 2, 1932

Since the last regular meeting of the Tract Board the usual routine duties of the corresponding secretary have been attended to. Arrangements have gone forward also for the field work in the Southwest and South. From most of the points contemplated favorable reactions have been received, and the tentative dates accepted. The itinerary will probably include Woodville, Attalla, and Stelle, Ala., while in the vicinity of Athens, and a Sabbath will be spent at Farina while in southern Illinois.

Our general missionary in the Southwest, Rev. Ellis R. Lewis, is promising his hearty support and co-operation. In a most appreciative letter he makes some helpful suggestions which we gratefully receive and in part, at least, accept.

The churches included on this trip to be visited are Athens, Farina, Stonefort, Gentry, Little Prairie, Fouke, Edinburg, Hammond, and Daytona

Beach. The secretary hopes to spend a few days, en route, with the little group at Morales, Tex. The first Sabbath spent on the field will be October 15.

The stock of a tract frequently called for, "The First Day of the Week in the New Testament," by the late Dr. William C. Whitford, was exhausted some time ago. Professor Edward E. Whitford, brother of the author of the tract, has examined it, made a few minor corrections, and is having us publish an edition of one thousand copies at his expense. Feeling that we are under no small obligation for this, the corresponding secretary recommends that the board express its appreciation of this valuable service by a vote of thanks to Doctor Whitford.

Sincerely,
HERBERT C. VAN HORN,
Corresponding Secretary.

Voted that the report be adopted including the recommendation.

Secretary Van Horn presented the matter of the correspondence with a Hungarian pastor as referred to the board by the Commission.

Voted that this correspondence be referred to Dr. L. Richard Conradi for report at his convenience.

The leader in Sabbath Promotion, Ahva J. C. Bond, reported informally.

The quarterly report of the treasurer, Ethel T. Stillman, was presented and laid on the table until next meeting.

The Advisory Committee reported the election of Asa F. Randolph as chairman of that committee.

The report of the Committee on Distribution of Literature was presented and adopted as follows:

The report of the Committee on Distribution of Denominational Literature for the month of September is herewith submitted:

A meeting was held this morning at which the committee voted to recommend to the board that the matter of sending SABBATH RECORDERS to native workers on mission fields, at reduced rates, be assigned to this committee and that the expense involved be paid out of the funds of this committee.

The number of tracts sent out during the month was 215.

RECORDER subscriptions discontinued 2
RECORDER subscriptions new 2

Respectfully submitted,

JESSE G. BURDICK,
Chairman.

Voted that the chairman appoint a special committee to consider the recommendation of the General Conference concerning increasing the subscription list of the SABBATH RECORDER.

Committee appointed: L. Harrison North, chairman, Ahva J. C. Bond, Orra S. Rogers, Courtland V. Davis, Jesse G. Burdick, James L. Skaggs.

President Randolph called on the president of the General Conference, Rev. Ahva J. C. Bond, to present to the board any matters which he might wish to bring to their attention. Mr. Bond spoke briefly concerning the work of the year ahead.

Rev. L. Richard Conradi, who was present at the request of the board, was introduced by President Randolph. Mr. Conradi told the board something of his experiences and of his plans for the future.

At the suggestion of the president it was agreed that the corresponding secretary write a note of sympathy to William M. Stillman, who has been kept from recent meetings of the board because of illness.

The minutes were read and approved.

Adjourned.

CORLISS F. RANDOLPH,
President,

COURTLAND V. DAVIS,
Recording Secretary.

SPECIAL MEETING—BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society (New York) met at the call of its president in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, October 2, 1932, at 4.10 p. m., President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Herbert C. Van Horn, Courtland V. Davis, Asa F. Randolph, Ahva J. C. Bond, Esle F. Randolph, Jesse G. Burdick, Irving A. Hunting, Franklin A. Langworthy, George R. Crandall, Frederik J. Bakker, Mrs. Herbert C. Van Horn, Everett C. Hunting, Neal D. Mills, James L. Skaggs, and Business Manager L. Harrison North.

Visitors present were: Rev. Dr. L. Richard Conradi, Mrs. Irving A. Hunting, Miss Dorothy P. Hubbard.

The following communication was received from the treasurer:

The Trust Company from whom we have this week received an additional loan of \$2,000 has requested that the New York Corporation also authorize the loans now existing at the Trust Company. Accordingly the following resolution

has been prepared for adoption, if it is approved by the Board:

Resolved, That the Board of Directors of the American Sabbath Tract Society (New York Corporation) at a meeting held October 2, 1932, a quorum being present, authorize the proper officers (the president or a vice-president, and the treasurer) to borrow from the Plainfield Trust Company, on three months' notes, dated respectively, September 30, \$6,000, and November 30, \$3,500, and to arrange for any and all renewals of same.

ETHEL T. STILLMAN,
Treasurer.

Voted that the following resolution be adopted:

Resolved, That the Board of Directors of the American Sabbath Tract Society (New York Corporation) at a meeting held October 2, 1932, a quorum being present, authorize the proper officers (the president or a vice-president, and the treasurer) to borrow from the Plainfield Trust Company, on three months' notes, dated respectively, September 30, \$6,000, and November 30, \$3,500, and to arrange for any and all renewals of same, and to that end to join as maker or endorser of said notes and/or renewals.

Adjourned.

CORLISS F. RANDOLPH,
President,

COURTLAND V. DAVIS,
Recording Secretary.

RESOLUTIONS OF ESTEEM

The Ladies' Aid society of the Battle Creek, Mich., Seventh Day Baptist Church mourn the loss of a beloved member, Mrs. Eva Gardiner Jordan, called to her heavenly home. Therefore be it

Resolved, That we shall miss her cheerful presence and helpful companionship.

Resolved, That we sympathize deeply with the bereaved husband and daughter.

Resolved, That a copy of these resolutions be placed in our records, one sent to the family and one to the SABBATH RECORDER.

MRS. NETTIE CRANDALL,
MRS. BESS BOEHM,
Committee.

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.

Young People's Work

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

YOUNG PEOPLE AT CONFERENCE

What a happy surprise at the Pre-Conference for young people! There were approximately eighty young people who registered; that was many more than the leaders even dared to hope might come.

Registration took place before the meeting. Each young person was asked to register by age groups; those of age twelve to eighteen were given a tag of one color, on which each was to write his name and address. Those of age group eighteen to twenty-four were given tags of another color; and the third group, twenty-four and up, were given still another color. These tags of pink, blue, and yellow helped the young people to recognize others of their own age group.

After the opening service these groups went into separate class rooms for discussion. Rev. Hurley Warren led the first group, ages twelve to eighteen, and Rev. Carroll Hill the second group, while the third group was led by Professor L. R. Polan and Marjorie Burdick. Each group chose a speaker who would give a summary of the findings of the discussion at the Sabbath afternoon program. These reports will appear in the *Newsbits*. The leaders and members of all of the groups report very interesting discussions on the questions, which you will find printed in the program for the young people.

At noon a large group gathered in the upper room of the dining hall for the fellowship luncheon. At the roll call we were happily surprised to hear from someone, in person or writing, representing the majority of our churches where there are young people. A few greetings did not reach us in time for this meeting, but they were read at the discussion breakfast, Wednesday morning. Also at this breakfast we heard from several societies about special work which they had been doing.

The hour of fun and fellowship on Tuesday found a group of young people and children ready to enjoy a "Friendship Quilt" frolic. They were divided into four groups and each group was asked to contribute a

block of fun to the quilt. After a short time of preparation, several original blocks were presented. We cannot describe all of these but wish to mention the part which "Briar" Thorngate and one of our Chinese friends took. This was a conversation in Chinese with action which, believe it or not, they said was advertising Burma Shave. Also Briar made a worth while contribution when he sang in Chinese, "Jesus Loves Me."

As the educational feature of the quilt frolic, we considered the morning discussion a part of the program, and the devotional part was the reconsecration of ourselves through the song, "I Would Be True."

Friday morning was the fellowship breakfast; every young person makes an extra special effort to attend this event. If you recall the recent editorial about this meeting and read the following, it will help you to visualize the setting in which the worship service was held.

To renew your minds, a brief outline of the program will be given as we tell about the different parts. After we gathered in our friendly circle, several group action songs were sung and we listened with pleasure to the Plainfield quartet sing a Lewis Camp song. Then we worshiped "With Jesus in the Out-of-Doors." Miss Leta Crandall took charge of the service, and following the call to worship, played by Luther Crichlow on his cornet, she led us in reading:

Consider the lilies of the field; how they grow.
Behold the fowls of the air—your heavenly Father feedeth them.

Every good tree bringeth forth good fruit—by their fruits ye shall know them.

The harvest truly is plenteous; but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

Without announcement a quartet, composed of Misses Leta Crandall and Janette Loofboro and Kenneth and Orville Babcock, sang "Fairest Lord Jesus."

Miss Emma Tomlinson read from Matthew, chapter 5, verses 13 to 16, and from chapter 6, verses 19 to 33; she had made this story of Jesus so much her very own that she gave it meaning as if she were telling it to us, rather than reading it.

Then in the background Miss Wilna Bond stood very informally by a tree and sang "I Met the Good Shepherd." Following this the leader introduced each speaker with appropri-

ate words for the theme each was to talk about. These talks were on the subjects
With Jesus in Meditation

Miss Maxine Armstrong
With Jesus in Thoughtfulness Miss Agnes Smith
With Jesus in Learning Bond Davis
(Paper read by Ruth Sarah Davis)
With Jesus in Play Miss Janette Loofboro
A Life with Jesus Dr. George Thorngate

The quartet helped us to worship through the hymn, "O God, Thy World Is Sweet With Prayer," and Rev. Loyal Hurley offered the closing prayer.

You will, no doubt, want to read these papers and talks which are to be on this page.

CHRISTIAN ENDEAVOR TOPIC FOR OCTOBER 22

WHAT ATTEMPTS HAVE BEEN MADE TO SOLVE
THE LIQUOR PROBLEM, AND WITH
WHAT RESULTS?

BY LYLE CRANDALL

We should not be concerned about the attempts made in the past to solve the liquor problem. Our chief concern should be "What is being done now?"

The prohibition amendment was written into our Constitution and is a part of it. Our greatest duty as patriotic American citizens is to be loyal to our Constitution and this means loyalty to the Eighteenth Amendment. Any person who is disloyal is not worthy to be called an American citizen. Thus, the bootlegger, who is often a highly respected citizen in his community, should not have the rights of citizenship.

What has been done? The greatest thing which has been done has been the passage of the Eighteenth Amendment. The wets, by their propaganda, try to prove that conditions are worse now than they were in the days of the open saloon. But statistics show that this is not true.

Your duty, as Christian young people, is to support the Constitution of the United States, and to do all in your power to prevent the repeal of the Eighteenth Amendment. Will you do this?

ELECT DRY CONGRESSMEN

The Woman's Christian Temperance Union, co-operating with other dry organizations, is interested in electing a dry majority in the next congress, and has sent the fol-

lowing to W. C. T. U. members and field workers:

"There is too much vitality in the dry cause to let the next congress go wet by default; every effort must be made to show congressional delegates the necessity of standing for prohibition and appropriations for enforcement.

"As impossible as it seems to good Americans, wet propaganda is already aimed to prevent appropriation for federal enforcement. This would be nullification; and would open a free field for unsurpassed criminality among the illicit liquor dealers in New York and other states with no liquor laws and no enforcement. It would remove the arm of the federal government from many localities which cannot cope with the criminal element flourishing under local political corruption and wet support.

"Leading wets have warned their followers that it is impossible to repeal the Eighteenth Amendment. But it is possible to nullify prohibition by a wet majority in one branch of congress. The motivating spirit behind the wet drive is desperate enough to turn the entire criminal liquor traffic loose on the women and children of America without adequate protection. Their present plan includes opening the entire coast line and the Canadian and Mexican borders to the liquor interests of foreign countries which have displayed familiar and suspicious interest in the doings of the organized wets in this country. In our opinion it is a treacherous and traitorous move; but it is the danger confronting us and we are calling on every dry organization, every church, and every home loving American to let candidates know the majority of American people want to keep the liquor traffic out and want the laws prohibiting liquor enforced to the utmost."

"Several wet candidates for congress are misleading the public by promises of federal revenue from beer and wine. The treasury does not expect beer and wine to be objects of revenue under the Eighteenth Amendment; official Washington understands that if congress attempts legalization of beer and wine the question of its constitutionality would be referred to the Supreme Court. The high court would declare unconstitutional any law legalizing that which the constitution forbids."—W. C. T. U.

CHILDREN'S PAGE

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

WHAT CAN WE DO FOR CHINESE CHILDREN?

JOHN 21: 15

Junior Christian Endeavor Topic for Sabbath
Day, October 29, 1932.

BY MRS. NETTIE CRANDALL
Junior Christian Endeavor Superintendent

"MOOK"

A TRUE STORY

One day Mook was helping in the kitchen and he heard a great shouting of men outside the gate. He ran to open it, and in came four men straining under the load of a huge, heavy chest. It was so big that even Guenivere, the huge buffalo cow in the yard who terrified everybody, galloped away in fear, with her little calf Naomi leaping at her heels. Behind these men came two other men, carrying a second chest. Mook followed the boxes in, his eyes big with wonder; then he quickly ran for the hammer to help open them.

They said the boxes were full of "Jesus' birthday" gifts for the school girls. Mook did not at all understand what Jesus' birthday was, but truly it must be a very grand event! Trembling with excitement he took out the nails—would they never come out? And there, carefully packed in straw, lay the most wonderful toy people! There were dolls of every shape and size—dolls with brown hair, dolls with golden hair; dolls in pink and blue and gorgeous red garments; dolls with real shoes that came off! And there was one radiant creature with lustrous golden curls that could actually "niak" its eyes! Mook had never seen anything in all his life so marvelous as this toy person which could wink its eyes! He heard the tall teacher-lady tell Uncle Ding that some girls in America bought these toy people, and even sewed all the beautiful clothes for them, on purpose to make the school girls happy on Jesus' birthday. Truly the American children were good to love! Most thrilling of all, in the second box there was a picture book all for Mook himself, sent away across the ocean just for him. Mook's little heart leaped within him as he took the book. It was the gladdest thing that had ever happened to him in all his life.

The lovely dolls were hidden carefully away until Jesus' birthday should come, and Mook was warned not to tell even a whisper about them to the thirty bright-eyed girls in the school room. No, he would never tell! Then other mysterious things began to happen. Someone was sent to the hillsides to bring a big evergreen tree. This tree was put up, mind you, right in the house! Mook himself helped to put it up, though for the life of him he could not imagine why people should plant a tree in the house! It was planted only in a box, and anybody might know that a tree in a box with stones around it would never grow! And then they began to put things on the tree, and Mook helped. There were handkerchiefs, and towels, and lovely big picture cards, and last and best of all, the dolls were brought from their hiding place and tied on the tree. And then the doors were tightly locked, for it was all to be a surprise.

Early in the morning on Jesus' birthday the guests began to arrive. The tall teacher said that never in all the ages since Jesus' real birthday, nineteen hundred years ago, had there been a Christmas tree in that town. Every little girl was resplendent in the best dress she had or could borrow, with her hair neat and shining. Old men came, and crooked, hobbling grannies, on tiny stumps of feet, with black-eyed children clinging to their skirts. The school-house was thronged; and the school-girls sang and recited and served the guests, with pretty courtesy, to oranges and cakes and tea. Then the big doors were pushed open, and for the first time in all their lives the people of Abiding Joy beheld a Christmas tree. Their admiration knew no bounds. For each school-girl there was a doll; and for every guest there was perhaps the prettiest thing he ever had possessed—an exquisite Christmas card. And for Mook, too, there was a doll! You see, he was only seven. It was the most wonderful day in all his little life — the first Christmas day he had ever known.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I have missed the children's letters in the SABBATH RECORDER, so I am sending one to make sure that you have at least one this week.

My sister Lillian has written to you once. I have another sister, Carolyn, and she began school this fall.

We went to Roger Williams Park in Providence, a few days ago, and we had lots of fun feeding the animals. We saw some pretty flower gardens, too. I had a garden of my own this summer.

I am nine years old and in the fourth grade in school. I like to go to church and Sabbath school.

I hope some of the other RECORDER Children will write this week.

From,
EILEEN SPENCER.

Rockville, R. I.,
October 5, 1932.

DEAR EILEEN:

Thank you for helping me out so nicely this week. So far yours is the only letter I have received, but perhaps there will be another in the morning mail, since you and I are wishing for one. I hope Lillian, too, will write again soon.

I can imagine just how much you enjoyed your visit to Roger Williams Park, and what fun it was to feed and watch the animals. My family and I visited the "Zoo" in Washington, D. C., several years ago and we all found it very entertaining. We spent a good bit of time watching the baby gorilla, Nigi. He acted just like a big, much overgrown baby; he was graceful and cute but far from being pretty of face. He died of pneumonia about a year ago, although the doctors did their best to save his life, and many people, not only children but grown-ups were very sorry.

We all enjoy beautiful flower gardens, and especially when we have planted and cared for them ourselves. I wish I could have had a chance to enjoy your garden, too. We also had "quite a many" flowers this summer, as a little friend of mine used to say.

I'll have to tell you a little more about "Snubby," a dear little brown dog belonging to one of my neighbors. He just went by the house on his way down town so I know I will soon see his mistress go by, for he loves to be with her. He is quite jealous of any person or animal to whom she shows any attention. She and I work in the library together from seven to nine on Saturday nights and "Snubby" is always present. He spends

most of the time either stretched out between our feet under the table, or on our laps with his body resting on her lap and his front paws and head on mine, and is very quiet and well behaved. He obeys his mistress' every command without an instant of hesitation. You would laugh to see and hear him when the two hours are up and he can make as much noise and be as active as he wants to be; how he does run and jump and bark. He acts much like a very active little boy or girl who has kept still just as long as natural inclinations will allow. I really believe every man, and woman, and child loves "Snubby." I'm sure you would love him, too. But our cat "Skeezics" does not love "Snubby," however, and "the fur flies" when they meet. Do you suppose "Skeezics" is a trifle jealous?

No letter has come in the morning mail. I'm sorry our wish was not granted, are not you? But if we keep right on wishing perhaps we'll have several fine ones by next week. Perhaps you can coax some of your friends to write. That's a pretty good way to make wishes come true, I think. Please try it.

Of course all the boys and girls are very busy in school these days, but I'm sure they can find a little time to tell me what a good time they had during vacation.

Your true friend,
MIZPAH S. GREENE.

DRESSING FOR SHOW

The first clothes were worn by the cave-men and the cavewomen and the caveboys and the cavegirls for the sake of protection against the cold. Later they were worn for the sake of vanity — because ill-formed cavemen and cavewomen found one could conceal the lack of personal beauty beneath the handsome skin of a saber-toothed tiger. That was really justifiable — and everybody felt rather sorry for the unfortunate cave-man or woman who had to wear a skin on a hot day to conceal some unattractiveness.

In those good old days of freedom, the children would get up on a chilly morning and throw a pelt over their shoulders to keep warm. Then as soon as it was warm enough to do without it, they would cast it off—not to resume it again till the chill of evening. In other words, children wore clothes for utilitarian purposes. They wore

the same skin for years and didn't worry about a little dirt on the collar or cuffs.

They were happy.

Children no longer wear clothes because they want to or for utilitarian purposes. They wear them because mother is afraid of what the gossipy Mrs. Jones will say—and because "Mother wants her son to look nice." Vanity! Pure vanity!

Children of today are often just animated clothes-racks. It doesn't matter a particle to mother whether Johnny likes his new suit. If she thinks he looks as well as or better than Mrs. Jones' son, that's all she cares. Johnny probably wants to wear long pants or plus-fours because the big boys do, but mother wants him in shorts because "he looks so cute." "You're not old enough yet, dear," she says.

And the stormy scenes that darken our homes! "Just look what you've done to your new suit! Take that off immediately! That's got to go to the cleaners! Aren't you ashamed? How did you do it?"

Johnny sulkily admits that he was "playing" and gets a good scolding for playing in his new suit. "Do you know how much that cost? And you've ruined it the first day. And look at those shoes, Johnny! I'm going to have to punish you if you can't take better care of your clothes."

Johnny, of course, was only playing as a boy should. He needed all the air and play he could get — and he didn't know that clothes had ceased to be worn for warmth or protection. He had no conception of the social status his mother was trying to maintain. He didn't know that he was just an animated clothes-rack to display his mother's money and social standing.

Why, I have actually heard women — nice women, too—say, "Oh, I would just adore having a girl. You can dress girls so prettily."

Honestly, don't you think it's pretty hard on a child to have to wear clothes that have to be kept spotless, that prevent him from playing, and that he doesn't like, just for the satisfaction of his mother's vanity?

And the worst of it is that the women don't limit their tyranny to their children. Husbands are included in their struggle to maintain their social standing. Even a grown husband has to wear clothes that he doesn't like just because his wife asks him.

Alas! The good old days are gone when a man could wear one skin for a year at a time and drag his wife back to the cave by the hair of her head when she displeased him.—*Russell M. Coryell, in the National Kindergarten Association, 8 West 40th Street, New York.*

DEDICATORY ADDRESS, LONE OAK, MINN.

BY H. N. WHEELER
(Chief lecturer United States Forest Service)

In dedicating this grove to the memory of George Washington in this bicentennial of his birth, it is well to contemplate for a moment the attributes of this greatest American. He was an accurate, capable engineer, a farmer of unsurpassed ability in his day, a soldier of the highest rank, a statesman of great ability, a most gracious host and companion, a great lover of outdoor sport and of the chase. He was absolutely honest and square in all his dealings, was fearless and resourceful, sometimes stern in insisting upon right action, yet one of the kindest of men and sympathetic to those less fortunate. The story of the cherry tree may be a myth, but it typifies the kind of boy he was and the sort of man he became. He loved the forest and knew its hidden mysteries, its sacred trails, its varying moods at all seasons of the year. He loved the forest but, too, he loved the individual trees and planted many kinds about his Mount Vernon home. Nothing in nature is more inspiring and uplifting than trees, so it is eminently fitting that gathered here today we dedicate this planting to George Washington, whose life is a constant inspiration to good citizenship. This memorial is far greater than any monument of earth or stone, a living memento to our greatest citizen. These three extend their roots into Mother Earth for sustenance to build a superstructure that reaches toward the ethereal blue where its leaves, branches, and trunks clothe the earth with beauty, furnish shade for the weary, and give shelter and protection to the wild things. We can say with the poet:

"O beautiful trees, O wonderful trees,
Backward and forward you sway in the breeze;
A haven of rest for birds of the glade,
While children of men repose in your shade;

Robed in your emerald garments of spring
Your rustling leaves sweet melodies sing,
Till autumnal tints give colors that please,
Making you beautiful, wonderful trees."

We dedicate this grove to George Washington, but some individual trees planted here stand as living memorials to our loved ones that are gone. They speak to us that, though the physical bodies no longer move among us, their spirits live on. These trees as they bend before the wintry blasts or wave in the gentle breezes of summer, as they bear the burden of heavy snows or stand in drenching rain, survive drought, heat, and flood tell us that we, too, can carry on, no matter what reverses and discouragements come. If you listen you will hear the gentle sighing of the wind in their branches or the crashing roar of the tempest. Let these be the voices of the trees telling us to hold fast and press forward just as our great leader, George Washington, carried on through adversity and prosperity and firmly led in establishing a great nation where there is opportunity for all. Special credit is due the Walther League of this church and community that it decided to establish this fine memorial here at Lone Oak. It speaks of a progressive spirit and argues well for the future of this state, county, and community. A community is progressive only as its citizens are progressive. Travelers passing this way will look upon this grove as a beauty spot, made possible by the thoughtfulness of forward-looking, hopeful citizens who enjoy the beautiful things, who take pride in their community, and deem it a privilege to live amid such beautiful surroundings. The league has rendered a real service to mankind and present and future generations will rise to call it blessed.

**STATEMENT ONWARD MOVEMENT
TREASURER SEPTEMBER, 1932**

Receipts

	July 1, 1932.	Sept. 30, 1932	Sept. 30, 1932
Adams Center	\$ 40.00	\$ 40.00	
Albion	10.00	10.00	
Alfred, First	\$ 76.76		
Special	.50		
	<u>\$ 77.26</u>	204.62	49.00
Alfred, Second			
Andover			
Attalla			
Battle Creek			

Berlin		30.00	
Boulder		2.00	
Brookfield, First			
Brookfield, Second	5.00	5.00	
Carlton			
Chicago			
Denver			
De Ruyter			
Detroit			
Dodge Center		4.04	
Edinburg		5.35	
Farina			
Fouke			
Friendship			
Genesee, First		39.00	
Gentry			
Hammond			
Hartsville			
Hebron, First			
Hebron, Second			
Hopkinton, First	\$ 31.00		
Special	15.00		
Christian Endeavor society,			
special	6.00		
	<u>\$ 52.00</u>	64.00	
Hopkinton, Second	2.70	8.90	
Independence	32.00	32.00	
Jackson Center			
Little Prairie		2.50	
Los Angeles			
Lost Creek		115.00	
Marlboro	32.32	32.32	
Middle Island			
Milton	84.45	415.70	
Milton Junction			
New Auburn			
New York City			
North Loup		24.00	
Nortonville		25.00	
Pawcatuck	\$150.00		
Christian Endeavor society,			
special	7.00		
Junior Christian Endeavor society,			
special	2.00		
	<u>\$159.00</u>	627.00	
Piscataway		65.02	
Plainfield	113.50	113.50	
Portville			
Richburg		27.00	
Ritchie			
Riverside			
Roanoke			
Rockville	\$ 12.90		
Christian Endeavor society,			
special	2.00		
	<u>\$ 14.90</u>	30.10	
Salem		100.00	200.00
Salemville			15.14
Scio			
Scott			
Shiloh		39.00	
Stonefort			
Syracuse	23.90	28.90	
Verona		15.00	
Walworth			
Washington			

Waterford	\$ 20.00	
Christian Endeavor society,		
special	3.00	
	<u>\$ 23.00</u>	34.00
Wellsville		
Welton	\$ 35.00	
Interest Deacon J. O. Babcock		
Bequest, special	16.94	
	<u>\$ 51.94</u>	51.94
West Edmeston		
White Cloud		
Individuals		31.00
Southeastern Association		30.26
Interest	.83	1.11
Conference collections	400.66	400.66
		<u>\$2,818.06</u>

Receipts for Three Months

Budget	\$2,679.48
Special	138.58
Total	<u>\$2,818.06</u>

Disbursements

Missionary Society	\$525.47
Special	43.97
	<u>\$ 569.44</u>
Tract Society	\$142.67
Special	8.47
	<u>151.14</u>
Sabbath School Board	101.75
Young People's Board	25.41
Woman's Board	14.85
Ministerial Relief	38.17
Education Society	46.20
Historical Society	10.56
Scholarships and Fellowships	29.70
General Conference	122.87
Debts	42.35
	<u>\$1,152.44</u>

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,
October 1, 1932.

SALEM COLLEGE NOTES

BY RANDALL STROTHER

Rev. O. P. Bishop, head of the departments of buildings and finance, is spending a month in western New York canvassing for funds with which to erect a new physical education building here. It will replace the Salem gymnasium which was destroyed by fire last March. The amount sought is \$35,000.

Before leaving for New York, Mr. Bishop reported that a partial canvass in West Virginia had netted good results. Dr. S. O. Bond, Salem president, is helping with the

canvass, but Mr. Bishop will solicit alone in New York.

Architect's plans for the new gymnasium building have been completed, and officials hope that work may be started soon.

There are more students enrolled in Salem this year than ever before. Official registration figures have not been given out but it is known that all classes have shown some increase. The freshman class is especially large.

The Salem football team will play Alfred University's team the night of October 15 at Alfred, N. Y. Salem and Alfred will be contesting athletically for the first time in several years.

The annual Salem night school opened Wednesday, October 5. The night classes will continue until early spring. Extension courses are also being sponsored by Salem this year.

Freshmen students enjoyed a special week of programs at the beginning of school here this year. The events included parties, receptions, addresses, special chapel sessions, and the like. During the week the freshmen were guests of every department in the school.

More than five hundred students, faculty members, and friends attended the annual ice breaker social for freshmen September 28. Bond Davis, of Salem, arranged the program for the event, while Miss Dorcas Austin, of Westerly, R. I., headed the refreshment committee.

OUR PULPIT

SABBATH AND SUNDAY

BY REV. J. J. SCOTT

Text—"I was in the Spirit on the Lord's day." Revelations 1: 10.

Why do Christians disagree on the above text? All seem to hold to their own ideas about the matter, yet few will endeavor to take the Word of God for their instruction. "All scripture is given by inspiration of God, and is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work." 2 Timothy 3: 16, 17. Then let us use the Word for our instruction.

There are four different views taken by different classes. The first one holds to the

opinion that "the Lord's day" refers to the day of judgment, which could not be true, as the judgment is still in the future. The second one believes it is the gospel dispensation, not a certain twenty-four hour day. To this the writer could not agree, for this reason: John was on the Isle of Patmos upon the Lord's day, the place where he had the vision; it was a day, not a symbolical day, which would mean a year. Numbers 14: 34. This would be absurd, as he was not in vision a whole year. A third one holds that it refers to the first day of the week, while still a fourth one holds that it means the seventh day of the week, the Sabbath of the Lord.

If the term, "Lord's day," was used for the first day of the week in the days of the apostles, I would like very much to have the reference. Again if it means the first day of the week, why do not all Protestants agree on the subject? Scripture must be very scarce on the subject. In my opinion, John must have been mixed up in his dates, or the Savior made a mistake when he said, "The Son of man is Lord also of the Sabbath," Mark 2: 28.

Let us view Paul, a servant of the Lord, who preached to the Gentiles at Antioch on the Sabbath, about sixty years after Christ. He must surely have known it was pleasing to the Christ he served, or the Savior had not informed him of the change from Sabbath to the first day of the week. Read Acts 13: 42.

We read that Paul worked at his trade and preached to the Jews and the Greeks every Sabbath day for a year and six months, which would be seventy-eight Sabbaths. I might infer that Paul worked at tent making and worked as many Sundays as he preached Sabbaths. Acts 18: 4-11. During all of these meetings the record shows but one meeting on the first day of the week. Read Acts 20.

Let us read what day the Lord claimed for himself. "If thou turn away thy foot from the sabbath, from doing thine own will in my holy day, and call the sabbath *delightful*, and the holy of the Lord glorious, and glorify him, while thou doest not thine own ways and thine own will is not found, to speak a word." Isaiah 58: 13 (Douay version).

Matthew, Mark, Luke, and Paul, the only inspired writers who speak of the first day at all, only use it as the usual term, "first day of the week." Never have they used it in any sense in reference to the Sabbath.

Then how and where do Christians of today get their authority for applying it or terming it as "Lord's day or the day of the Lord"? Some may infer that Jesus would not give John a vision on the Sabbath day, as that would be work. The Lord said, "It is lawful to do good on the sabbath day." We find he finished a greater work while here on earth, by his resurrection on the Sabbath day, Matthew 28: 1-6. They why should we not hold the Sabbath as a much greater day than the first day of the week—so called *sun-day*, a day dedicated to the *sun-god* (Webster's Dictionary), regarding the first day of the week?

One among the early reformers raised the question of the Sabbath observance from the Old Testament. Concerning his activity, Luther says, "Indeed, if Carlstadt were to write further about the Sabbath, Sunday would have to give way, and the Sabbath—that is to say, Saturday—must be kept holy." (Luther, "Against the Celestial Prophets," quoted in "Life of Martin Luther," page 147.)

The first day of the week was never kept by Christians until A. D. 321. Read "Myer's Ancient History."

You may ask the question, who is responsible for all the mix up in regard to the first day and the Sabbath of the Lord? I shall refer you to a "Doctrinal Catechism" by Stephen Keenan, page 174, which reads as follows:

Question—Have you any other way of proving that the Church has power to institute festivals of precept?

Answer—Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority.

Detroit, Mich.

DENOMINATIONAL "HOOK-UP"

DE RUYTER, N. Y.

On Sunday evening, October 2, the long-anticipated evangelistic campaign opened at the Seventh Day Baptist Church. The group of gospel workers was gratified by the numbers of Christian people from the village who welcomed them at this first service, and especially happy at the presence of a large delegation from Lincklaen. These later were enthusiastic in expressing the purpose to attend the meetings as often as possible.

The services have continued each evening with increasing interest and an evident deepening of the spiritual feeling. The earnestness of these men, their consecration, and their desire to be of service in leading souls to the Savior are already making a deep impression. They are all busy pastors who have left their churches for a brief stay with us, in the hope of extending the work of the kingdom in our village. Their plan from the first has been, not so much for the upbuilding of the local church, as for the hope of contributing to the spiritual welfare of the entire community. To this end the co-operation of all Christian people in De Ruyter and the surrounding neighborhood has been enlisted in building up righteousness among us.

Each evening a sacred picture is shown upon the screen and described, with appropriate lessons drawn from it. Special music is rendered by this quartet of gifted singers whose voices blend with rich harmonies as they sing the songs that touch the heart. And each evening there is a deeply spiritual, heart-searching message from one of the ablest preachers of central New York.

The pastors who compose the evangelistic team are Rev. Paul S. Burdick of Leonardsville, chairman of evangelistic work of the Central Association; Rev. Herbert L. Polan of Brookfield, music director; Rev. Alva L. Davis of Verona, who has charge of the devotional work; Rev. Loyal F. Hurley of Adams Center, the preacher; and Rev. T. J. Van Horn, pastor of the De Ruyter Church.

—Gleaner.

SALEMVILLE, PA.

The pastor of the Salemville Church mimeographs copies of the weekly church bulletin which includes the program of worship, notices, and other items of interest to the church members and distributes it at the Sabbath morning service one week in advance. This gives the people an opportunity to know of the program one week ahead. The program of worship is quite similar to that recommended by the last General Conference.

A FRIEND.

HAMMOND, LA.

The members of the Berean Class were entertained at the home of Miss Juanita Crandall on Sabbath night, September 24. Various games were played, among which was a mem-

ory game that afforded much amusement. The usual business meeting was held after which the class songs, "Smile" and "I Would Be True," were sung. Refreshments were served. This class, under the leadership of Mrs. S. S. Powell, and the class taught by Mrs. Mills are having an attendance contest which is very interesting. CORRESPONDENT.

CHICAGO, ILL.

Church services were resumed October first, after the summer vacation. Sabbath school sessions were continued during the summer.

Mrs. C. B. Hull and Miss Nellie have returned from a summer in the West and Miss Nellie has resumed her duties at the Andrew Jackson school in Chicago, where she teaches art.

Doctor and Mrs. Larkin are at home again after a nine weeks' auto trip to Bosler, Wyo.; and two weeks spent in visiting at Milton, Beloit, and Albany, Wis.; and Pecatonica, Ill.

Mrs. May Maxson has returned to Milton, Wis., as Matron at Goodrich Hall.

CORRESPONDENT.

PLAINFIELD, N. J.

Rally Day, September 24, was observed in the Sabbath school of the Plainfield Church by an appropriate program to which each department contributed something. The papers and Bible readings by some of the boys and girls of the primary department in connection with stories told by their superintendent were especially enjoyed. The rally was continued on the following day by a picnic on the grounds of the hospitable home of Mr. and Mrs. Irving Hunting, which was well attended.

On the evening of September 28, a reception was held at the home of Mr. and Mrs. Asa F. Randolph in honor of Mrs. Gertrude Richardson of London, Eng., who was returning home in a few days. Mrs. Richardson has been much enjoyed by many of the Plainfield Church, both here and at Conference, where she was a delegate from the Mill Yard Church.

Rev. Louis R. Conradi, of Hamburg, Germany, preached Friday evening and Sabbath morning, October 1, at the Plainfield church, and Editor Van Horn, Sabbath morning, October 8.

The monthly meeting of the Tract Board was called a week earlier in order that Elder

Louis Conradi might attend before returning home to Germany. In response to an invitation to speak, Mr. Conradi gave such an earnest talk, bringing in some of his own Christian experience, that all there were deeply touched by it.

The Week of Penitence and Prayer was observed by evening meetings in the Plainfield church, to which the New Market Church had special invitation. Stirring and heart-searching messages were brought by the speakers—Rev. Louis Conradi, Rev. Neal Mills, pastor of the New Market Church; Rev. James L. Skaggs, pastor of the New York City Church; Editor Van Horn; and our own pastor.

Pastor Bond is on a trip to Jackson Center, Ohio, to attend the semi-annual meeting of the Ohio and Michigan churches—bringing a message to them as president of Conference, and conducting a Teen-Age Conference.—Contributed.

A FEW CHIPS

FROM UNCLE DUDLEY'S CHOPPING BLOCK

When I said, My foot slippeth; thy mercy, O Lord, held me up. Psalm 94: 18.

Vain thoughts and carnal reasonings, like unwelcome visitors, will often intrude upon the Christian's mind. Though our minds are renewed by grace, we being born again of the Spirit, still our old friends, the world, the flesh, and the devil, too frequently annoy us by their visits. The best of saints have been troubled by the worst of thoughts; and sometimes those thoughts have grown into words. God's dear children, in times of sore trial, often say things they are afterwards sorry for.

"When" visited with great pain, sore trials, severe conflict and dark clouds. "I" who had experienced so much of thy goodness, and so many gracious interpositions of thy providence and grace, "said, My foot slippeth," yea, I said it, for I truly thought it. I made quite sure it was a gone case with me; and cried out, like one on a crumbling precipice, "My foot slippeth," I must fall, my strength is gone, my troubles are great—I can bear them no longer, my friends are become my foes, their poisonous darts are flying so thickly around me, and, after all my profession, there is no avoiding it, I must fall by the hand of my

enemy; oh save me, "My foot slippeth." When I thus reasoned with unbelief, and thought I had no foundation to rest my faith upon, and actually said as much, even then, "thy mercy, O Lord," the gift of thy mercy, and the hope I had in it, "held me up," kept me from falling—2 Corinthians 1: 8-9. It frequently happens that the wicked oppressors have great power—Psalm 37: 35—and then it is no marvel if the oppressed have to stand alone, like Paul before Nero—2 Timothy 4: 16. You, too, may have to travel a rugged path, and be ready to come to the conclusion that your enemies are so numerous, your difficulties so great, and your strength so small that you cannot possibly hold out to the end. "My foot slippeth," say you, but who tells you so? Not the Word of God. No; that tells you to "hope in God, for thou shalt yet praise him"—Psalm 42: 5. He who gave you grace to fear, will also give you grace to persevere. Improve the grace you have, and that will improve you.

Washington, D. C.,
August 31, 1932.

OBITUARY

Obituary Notices of 30 lines will be published in this column without charge. Additional lines will be charged for at the rate of 5c per line. (Average 8 words to the line.)

BURDICK.—Welcome F. Burdick was born in the town of Alfred on November 18, 1864, and died September 7, 1932.

He was the oldest son of Samuel P. and Mary Corbett Burdick. For some time Mr. Burdick had been under medical care, and for a few weeks had been in the hospital at Hornell, where he died.

His entire life had been spent in Alfred, where he was known and loved by all. At an early age he united with the First Alfred Church. Not only in the church but in the community he was active in all their best interests. For seventeen years he was assistant cashier in the bank, and at the time of his death was president of the Alfred Mutual Loan Association. All his work was done in a pleasant and efficient manner, and gave to each in his turn the best of service.

He is survived by his wife, two children, Earl A. and Erma, and by three grandchildren, all of Alfred.

Funeral services were conducted from his home and the church, by his pastor, and burial was in the Alfred Rural Cemetery.

A. C. E.

DAVIS.—At his home in Salem, W. Va., October 1, 1932, Robert Lee Davis, in the seventieth year of his age.

He was the son of Theodore and Rachel Waller Davis, and was born at Long Run, Doddridge County, W. Va., June 21, 1863.

There survive of his father's family, three brothers and a sister—John of Clarksburg, Early of Texas, Lewis of Nebraska, and Mrs. Lloyd Cottrill of Salem.

He is survived by his widow, who before their marriage, in 1889, was Miss Ollie Clark; and by two sons, Coral E. of Salem, and Marshall H. of Clarksburg.

His entire life had been spent in the vicinity of Salem, and most of it as a field worker and teamster. He had a wide acquaintance and many friends.

The funeral was conducted at the Salem Seventh Day Baptist church, by its pastor. "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it."

G. B. S.

HURLEY.—Hattie Bond Hurley was born July 23, 1877, in Garwin, Iowa, and fell into eternal sleep, October 1, 1932, in Riverside, Calif.

Most of her childhood was spent in Iowa and western Kansas with her parents, Mr. and Mrs. Preston Bond, of Nortonville, Kan. She lived here and at Topeka until about six years ago, when she removed to Riverside with her husband and son.

She was united in marriage to Birt Hurley, November 20, 1900, at Pardee, Kan., by Rev. George W. Hills. To this union were born two children, Osman B. and Ernest Clair, both of whom died in infancy.

There remain to mourn her going, her husband, Birt Hurley, and an adopted son, Robert; two brothers, Ed and Bert Bond of Nortonville, Kan.; two sisters, Rose Brandon of Perry, Kan., and Addie Brown of Riverside; an uncle, C. C. Babcock; an aunt, Mrs. Laura Babcock and family, also of Riverside, and a host of relatives and friends.

"This passing hour comes to each one of us who are permitted to enjoy life upon this earth. If we are prepared to go to our heavenly reward we should have no fear." I believe my mother has been awarded that glorious crown.

I take this privilege to pay to her a tribute of gratitude. She has made a perfect home, with ideal friendship between herself and her family and fellow creatures.

She and father took me when I was a helpless orphan, and have given to me the best they had, which could not have been duplicated even by my own family, had they been living.

My desire is to live in such a way that I may again meet her in that golden city of the heavenly Father; and that she may be as happy again with her family there as she was here.

R. H.

Sabbath School Lesson V.—October 29, 1932

THE CHRISTIAN AND LAW OBSERVANCE — (World's Temperance Lesson)—Lesson Scripture: Proverbs 23: 29-35; Romans 13: 1-7; 1 Corinthians 9: 19-27; Galatians 6: 1-10; 1 Peter 2: 11-17.

Golden Text: "Whatsoever a man soweth, that shall he also reap." Galatians 6: 7.

DAILY READINGS

- October 23—Obedience to Rulers. Romans 13: 1-7.
October 24—The Law of Recompense. Galatians 6: 6-10.
October 25—Simple Living Leads to Success. Daniel 1: 8-16.
October 26—God's Law in National Life. 2 Corinthians 34: 29-33.
October 27—Subject to Law for the Lord's Sake. 1 Peter 2: 11-17.
October 28—Keeping the Law of God. Psalm 119: 49-56.
October 29—Justice and Judgment. 1 Peter 4: 12-18.

(For Lesson Notes, see *Helping Hand*)

"I like a man who comes right out and says what he thinks, don't you?"

"Yes, when he agrees with me."—*Boston Transcript*.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

LETTERS TO THE SMITHS, by Uncle Oliver. Of special interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield, N. J.

JUNIOR GRADED HELPS, four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, each 15c. Teacher's helps for Junior lessons, each part 35c; for Intermediate, 25c each. Sabbath Recorder, Plainfield, N. J.

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Milton, Wis., August 22-27, 1933.
President—Ahva J. C. Bond, Plainfield, N. J.
Vice-President—Loyal F. Hurley, Adams Center, N. Y.
Recording Secretary—Paul C. Saunders, Alfred, N. Y.
Corresponding Secretary—Courtland V. Davis, Plainfield, N. J.
Treasurer of General Conference—James H. Coon, Milton, Wis.
Treasurer of the Onward Movement—Harold R. Crandall, Westerly, R. I.

COMMISSION OF THE GENERAL CONFERENCE

Term expiring in 1933—Asa F. Randolph, Plainfield, N. J.
Term expiring in 1934—George H. Shaw, Salem, W. Va.
Term expiring in 1935—Claude I. Hill, Farina, Ill.
Term expiring in 1936—Jay W. Crofoot, Milton, Wis.
Term expiring in 1937—Loyal F. Hurley, Adams Center, N. Y.
Representative of the Missionary Board—William L. Burdick, Ashaway, R. I.
Representative of the Tract Society—Corliss F. Randolph, Maplewood, N. J.
Representative of the Sabbath School Board—A. Lovelle Burdick, Milton, Wis.

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Recording Secretary—Courtland V. Davis, Plainfield, N. J.
Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Corresponding Secretary—Herbert C. Van Horn, Plainfield, N. J.
Treasurer—Mrs. William M. Stillman, Seventh Day Baptist Building, Plainfield, N. J.
 Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

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Treasurer—Karl G. Stillman, Westerly, R. I.
 The regular meetings of the Board of Managers are held the third Sunday in January, April, July, and October, at 2 p. m.

EDUCATION SOCIETY

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Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.
Corresponding Secretary—Walter L. Greene, Andover, N. Y.
 The regular meetings of the Board are held on the second Sunday of January, April, July and October.

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Central—Mrs. Loyal F. Hurley, Adams Center, N. Y.
Western—Mrs. Mark Sanford, Little Genesee, N. Y.
Southeastern—Miss Conza Meathrell, Berea, W. Va.
Northwestern—Mrs. Jay W. Crofoot, Milton, Wis.
Southwestern—Mrs. Rolla Severance, Fouke, Ark.
Pacific Coast—Mrs. N. O. Moore, Riverside, Calif.
Jamaica—Mrs. Gerald D. Hargis, Jamaica.
Washington Union—Mrs. Lillian Crichlow, Washington, D. C.
European Field—Mrs. Gertrude E. Richardson, London, Eng.

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BEATITUDES FOR CHRISTIAN LIVING

"Blessed is the member whose calendar contains prayer-meeting night.

"Blessed is the member who is faithful on a committee.

"Blessed is the member who will not strain at a drizzle and swallow a downpour.

"Blessed is the member who can endure an hour and a quarter in a place of worship as well as two and a half hours in a place of amusement.

"Blessed is the member who loves the church with his pocket as well as with his heart.

"Blessed is the member whose watch keeps church time as well as business time."

—Contributed.

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