

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.
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Term expiring in 1935—Claude I. Hill, Farina, Ill.
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(INCORPORATED, 1916)

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The Sabbath Recorder

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No. 17

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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The Sabbath Recorder

A SEVENTH DAY BAPTIST WEEKLY

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year after date to which payment is made un-
less expressly renewed.

Sunday at Conference At the Sunday morn-
ing business session several matters of inter-
est came before the Conference. The Cre-
dentials Committee reported the registration
of four hundred fifty delegates and visitors.
There were present forty-eight different mem-
bers of our various boards and officers. It is,
indeed, encouraging to have so many board
officials at our Conference and to have the
Committee on Credentials take so much
pains, and at no small amount of labor to
check up and be able accurately to report on
such matters.

The report of the council held to examine
brother Louis R. Conradi of Hamburg, Ger-
many, was of great interest and of intense sig-
nificance.

Various delegates and commissions related
to the Federal Council reported matters of
considerable importance, showing our inter-
est in and relation to the Federal Council
work. This relationship may seem of little
moment to some, but it remains true of or-
ganizations as well as of individuals, that "no
man liveth to himself alone," and that one de-
nomination in relation to others is its "broth-
er's keeper."

THE PRESIDENT ELECT

As usual, considerable interest attached
to the report of the Nominating Committee.
Sometimes the name of the president elect
has been held until the end of the report. But
this year the committee read the list as re-
ported in the *Year Book*, and the first official
named was Rev. Ahva J. C. Bond, Plainfield,
N. J., for president. Doctor Bond, perhaps
as no other, at present, with his other duties
afield, is in the best position to promote the
denominational interests as president of the
General Conference. The editor wishes that
every one who reads these words would reg-
ister in his own mind and heart the vow,
"With Jesus helping me I promise to co-oper-
ate with President Bond and in every way
possible help him to promote the Sabbath
cause and the entire program of our denomi-
nation." Is that too much to ask? We be-
lieve it is not.

ADDRESSES AND SERMONS

High points in various parts of the Con-
ference program were made and inspiration
furnished to the multitudes of deeply inter-
ested people.

One was in Doctor Conradi's address on
the first evening of Conference; another in
the "hearing" of the committee to consider
the report of the Missionary Committee,
when a deep and spiritual spirit of love and
confidence was manifested; still another on
Friday evening; but especially Sabbath morn-
ing in Pastor Claude L. Hill's message. Two
came Sunday before the evening service, one
of them being reached in President Davis'
sermon and the other in President Paul Tits-
worth's.

In "Religion and Life Adjustments," Presi-
dent Davis led us on a very high plane of
thought into spiritual realms. In his schol-
arly and deeply spiritual insight he corre-
lated religion, philosophy, and science, and
practically impressed the implication of their
content upon us. Out of the struggle for
others, he concluded, come the highest social
betterments of brotherhood and good will.
No attempt is made to speak largely in re-
port of this sermon, as it has been published
in the RECORDER in "Our Pulpit" depart-
ment.

President Paul E. Titsworth, son of one
of our greatest preachers of our preceding
generation, a leader in education in the state

of Maryland, and an honored national Rotar-
ian leader, is himself a real preacher and an
educator of the highest type.

Among the encouraging messages of the
Conference his stand marked. From the text,
"He restoreth my soul," Doctor Titsworth
spoke of "Widening Horizons." Starting
from the widening horizons of one who climbs
Pike's Peak with consequent exaltations, he
spoke of the absence of horizon to him who
is in a pit and of the task of getting out. Dis-
couragement tends to confine one in the "pit."
In spiritual crises if one is not careful the soul
shrivels, disintegrates, and goes to pieces.
Some souls go to pieces in prosperity as well
as in adversity. He characterized our
trouble in this country as a "hysteria of self
preservation." This is illustrated in men's at-
tempts to reduce taxes by eliminating morale
balancing agencies, such as county agents,
county nurses, and country schools. In such
hysteria men forget that the world is an eco-
nomic unit, and is becoming more and more
a religious and spiritual unit. Our trouble is
we have engulfed ourselves in a pit without
a horizon. "He restoreth my soul." Doctor
Titsworth was not speaking of the soul from
a psychological point of view. He defined
soul, partially, as that part of personality
which gives radiance and joy to life; the re-
ceiving set that gets hold of God's message;
the creative part of one's being; that part that
enables a man to work shoulder to shoulder
with others. The loss of soul is experienced
in no small degree in the loss of zest in liv-
ing; loss in assurances of the future; loss of
willingness to launch out and take a spiritual
dare. Herein have we become engulfed in a
pit. How shall the soul be restored? How
restore those losses involving the supreme
parts of our personality?

In answering this question the speaker gave
three reasons for widening horizons: (1) In
all adventuring there is a thrill that adds zest
to life and helps it to be made more worth
while. (2) There is necessity for it. "God is
eternal" is poetically expressed in the words
of Lanier—"I will build me a nest on the
goodness of God," and Scripturally in the
words of Christ—"If God so clothe the
grass how much more shall he care for you?"
There is a danger that youth shall fail to
grasp the significance of the fact that there are
still more worlds to conquer. We must en-

courage them in the knowledge and belief that
there are constantly widening horizons, and
inspire in them the courage to climb. (3)
The glory of widening horizons. What a
difference in the reaction when a man comes
along saying, "Life isn't worth living," and
that of the man who comes singing, "Isn't
life glorious?" Great is the inspiration in the
assurance that we have a part in co-operation
in the world. "I am interested not so much
in a God who compels adoration and wor-
ship, as I am in One who *impels* to worship
and adore."

Some of the horizons defined are: (1)
Widening of life interests. It may be in a
flower, a book, a rock garden, a language, or
music. By such interests men balance them-
selves on the sea of life. Quoting from a
German poet he translated the words, "With
every new tongue or speech a man finds a
new soul." Tennyson said, "I am a part of
all I have met." Such life interests make the
soul sanitary; such is a practical effort to
widen horizons. (2) Horizons of friendship.
Let a man "keep his friendship in constant
repair by pressing out into the life giving ex-
periences of new friendships." (3) Help God
restore one soul. This he defined as widen-
ing horizons in religion. Abraham was called
out and went not knowing whither. We get
involved in philosophies, theologies, formulas,
and creeds like flies on sticky fly paper. Let
us be buoyed up by joy in living and service.
The Psalmist had this impetus, as had the
prophet who exclaimed, "He that waiteth on
the Lord shall renew his strength. . . ." Man
needs to go more adventuring after God.
Religion is not static. It is active.

There is need of man's consecration to the
solving of great problems. Here are ships
without cargoes, wheat without market, and
famine stricken sufferers. Man cannot have
reached the extremity in solving his prob-
lems. We need to come into the mastery of
the world in which we live. Shall we use the
forces at hand or become the slaves of ma-
chines? Adventure we must in cultural, edu-
cational, and religious and spiritual life. "If
we can move out of a self centered life into a
Christ centered life we shall find ourselves
helping to restore our souls." "I know not
where his islands lift their fronded palms in
air; I only know I cannot drift beyond his
love and care."

Armistice Day There is at hand a fine communication from the associate secretary of the Federal Council, calling attention to a program suggested for the churches of Christ in America by which efforts can be furthered in working for a warless world. Any celebration of Armistice Day without some attention being given to constructive methods — ways and means of outlawing and destroying the world's greatest enemy—will be but a mockery of those who have paid the supreme penalty demanded by this false god.

Armistice Sunday falls this year on November 6. The Sabbath, November 5, or that of November 12, may be used by Seventh Day Baptists on which to consecrate themselves anew to the task of establishing a warless world. Let there be a time, and through special services of worship if practicable, a resummoning of the will to peace by us, in harmony with the rest of the Christian thinking people of the nation.

The Commission on International Justice and Good Will in its 1932 Armistice Week folder makes some practical suggestions. Our ministers will find this folder valuable. Some of the suggestions for the consideration of churchmen on next steps in getting rid of war are: reduction of armament; strengthening the Peace Pact; reconsideration of war debts; and American membership in the World Court. Suggestions designed to strengthen the Peace Pact, for instance, are: international consultation in the event of a threatened breach of the peace; further extension of the policy of non-recognition of "any situation, treaty, or agreement" brought about by any nation or nations in violation of the Peace Pact; and the cessation of shipments of arms and munitions to treaty breaking states.

The cover page of the Armistice leaflet is headed, "Next Steps in Getting Rid of War." It carries "A Call to the Observance of Armistice Sunday," signed by the heads of twenty-four denominations. Among these signatures is the name of our own Conference president, Dr. Ahva J. C. Bond.

Copies of the pamphlet and leaflets mentioned in the following editorial may be secured from the commission's office at 105 East 22nd Street, New York City, at \$2 per hundred, or three cents each (to cover postage).

This pamphlet is not just another leaflet to be scattered in the pew, but is a valuable bit

of literature on world peace, which it is well to place in the hands of every member of the adult congregation.

"A Clarion Call to Peace" This is the sub-head on the second page of the four-page leaflet mentioned in the foregoing editorial. It is followed by a clear, ringing challenge to the Church.

"The churches of Christ in America are increasingly determined to go forward in their efforts for a warless world. They will not be intimidated; they will not be stopped. They will be heard.

"The call to peace is a call from God. The churches, in obedience to that call, will not be content until mankind has been delivered from the menace of the sword."

The call goes forward to define the churches' gospel of peace as the "gospel proclaimed in the teachings and incarnated in the life of Jesus—the world's Peacemaker." In seeking to be true to him the churches "are working and praying for world justice, brotherhood, and peace." That these objectives may be realized they

"Extol love, mercifulness, forbearance, and forgiveness, which war negates. They condemn lying, hating, and killing, which war always brings. The Christian churches believe in and stand for the sacredness of human personality, the obligations of universal human brotherhood, the sovereign moral authority of Jesus Christ in the life of men. Believing these things, the churches are grappling with the task of establishing a world in which war shall be no more."

Christians everywhere will want to think on these things and dedicate themselves anew to the churches' great task.

Among things suggested to promote peace for Armistice Week are special sermons, memorial services, mass meetings, peace gatherings for young people, church school programs, and the distribution and use of selected leaflets such as "How to Work for World Peace"; "Tangled Skeins in Manchuria"; "Uncle Joe's Solution of the Japan-China Struggle"; "Coming to Grips With the War System," and others. Samples of these leaflets were shown at Conference, at Adams Center.

Be Not Deceived Those who felt they could line up with the Republican party in the fall election and be true to conscience in the matter of the Eighteenth Amendment may not be so sure since President Hoover carried the

issue much further than the plank in the party platform does. About the only consolation a dry can get out of consideration of either party platform, now committed to the repeal of the Eighteenth Amendment, is its declaration that the saloon must not come back.

Recently, papers carried the speech of wet protagonist, Dr. Murray Butler, in which he gives the whole matter away. He declares, "It is quite idle to talk of a Federal guarantee against the 'return' of the saloon." The planks of party platforms proposing the repeal, offer this guarantee as their buttressing assurance. Doctor Butler pins all his faith in any prohibition to states' rights and actions. The history of the past reveals the futility of any hope in this direction.

But what is a saloon? It is a place where liquor is sold and either drunk or carried away. There are many places where it is sold and drunk on the premises. Such a place is a saloon, even though it be called a "blind pig" or a "speakeasy." It should be constantly brought to mind that one of the chief benefits that prohibition, even with its unsatisfactory enforcement, has brought, is the outlawing of the saloon. It has deprived the saloon of its legal status, has driven it from its outstanding place on every corner, and has compelled it to seek a hiding place.

Bad as a saloon is, may it not be worse for people to drink in their homes, teaching their children to do so and inviting their friends to imbibe with them? No, the saloon is not the worst thing about the liquor question. If liquor is drunk, people must drink it—your friends, and my friends, your children and mine — perhaps.

The entrenched liquor interests already are preparing for the promotion of their wet goods and blatantly proposing a huge program of publicity and advertisement. The cigarette propaganda is but a pleasant dream as compared with what our signboards will carry upon the repeal of the Eighteenth Amendment. Millions of young people, today, know nothing of liquor advertising. The return of legalized drink will open up the Great White Way — Fifth Avenue and Broadway—with its millions of electric signs telling them to "Reach for a cocktail," or "Begin with . . . and you will never be without." The floodgates of modern advertising

will be open to a deluge of soul-damning stuff.

The following is only too true:

"But if the Eighteenth Amendment should be repealed what could prevent any state from reinstating the saloon as a legal institution? And if it is modified, what guarantee have we that the liquor interests would respect any constitutional device any more than they have respected previous laws? Their defiant flouting of the Eighteenth Amendment shows beyond a doubt that they will never respect or obey any law that restricts their traffic. They have always fought every restriction and shown their contempt for any law that checked their profits. The leopard has not changed his spots, though for the present he may wear a lambskin."

The times and crises demand the best thought and consideration of the Christian voter of the nation. Let us not be deceived.

FROM THE CONFERENCE PRESIDENT

Perhaps all my readers have heard how the village inhabitant gave directions to a stranger who inquired the way to the home of a resident of the village whom he wished to see. He told the stranger in minute and painful detail how to reach a certain house, only to inform him that that was not the place. Then he gave full directions as to how to get from that place to another house beyond it, adding again that this was not the place where he wanted to go. At about the third or fourth house, which he told the stranger how to reach, the latter was to call and receive complete directions.

The committee appointed by the General Conference to secure the payment of the Denominational Budget has asked the president of Conference to write an article supporting its letter in which it asks for early payment of budget pledges and all denominational gifts. Like the villager in the story, I am calling your attention to some of the things for which the committee is not making an appeal, for the purpose of directing you to the committee's very clear and urgent letter where you will find complete directions as to how to arrive.

I.

This is not an appeal for money to support an object not included in the budget adopted by Conference. In calling to mind therefore the objects for which this money is asked at this time all you have to do is to

think of any line of work in any field of endeavor now being carried on by any board of the denomination, or by the General Conference. This money is needed now in order to pay the regular workers on home and foreign fields, to continue the minimum activities to which the boards have reduced their programs for the present year and to support the work of the General Conference.

II.

This call for the payment of pledges immediately does not mean that board budgets have been increased since Conference, or that an expansion of the work is contemplated during the year. To be sure it is as true now as it was in Joshua's time that "there remaineth yet very much land to be possessed." But this land cannot be possessed this year. New fields will not be entered until the interest and the gifts of the people justify. Nothing of the kind is contemplated. The budget is a fixed entity for the present Conference year. If the budget is raised the work as at present planned will be carried out during the year, and the present indebtedness will be reduced by one thousand dollars. That is definite and final, if I understand the spirit that animates the men and women making up the membership of the boards. No, this appeal is not a call for expansion. What the committee is anxious about is that as nearly as possible one-twelfth of the budget askings may be received each month so that bills can be paid promptly.

III.

This call is not made because funds are coming in more slowly than in other years. The first three months of the Conference year are always "lean months." The boards always have to borrow at the beginning of the Conference year. But the situation is more acute this year for two reasons. The first applies to one of the boards especially, and that is the fact that it has borrowed already to the limit of its credit. The other reason why the situation is more embarrassing this year than in former years is the fact that the boards are running on such restricted budgets all down the line that there is no expenditure which may be delayed in one item of a budget in order that funds may be temporarily used for more urgent needs. Since all items of the budgets have been reduced to the minimum and therefore each item needs its full

share in order that particular interests may not suffer, full payment of the amount due month by month is required in order to keep the work going.

IV.

No one is being asked at this time to increase his subscription to the Denominational Budget. It is not known at the present time what the intentions of the churches are in this matter. It may be that without any urging the people will voluntarily raise the budget one hundred per cent. Since all now know that the amount of the Denominational Budget is well within the ability and evident disposition of the people to pay, it may be that in every church people are saying: "The budget must be raised in full this year, and I am going to do my part." No, this appeal does not mean at all that the committee has reason to fear that the budget will not be raised this year. The purpose of its letter is to help us all to realize that early payment of pledges and of denominational gifts are required if ministers and missionaries and other Christian workers are to receive their pay when it is due. Prompt payment on the part of those who can pay up now, or who can pay a large share of their year's subscription soon, will enable the workers to receive their money when it is due, and without embarrassing delays.

"I say this not that others may be eased and ye distressed; but by equality: your abundance being a supply at this present time for their want, that their abundance also may become a supply for your want; that there may be equality."

AHVA J. C. BOND,

President of the General Conference.

CONFERENCE REPORT

(Continued)

REPORTED BY REV. PAUL BURDICK

The service on the evening after the Sabbath was given over to a presentation of the work of the Woman's Board. After a vesper service in charge of the director of music, there was a devotional period led by Rev. Leon Maltby. Taking as his theme the exalted position of Christ, who is the Son of God, he showed from Luke 10: 22 and Hebrews 1 that Christ is the only true and sure source of revelation of the Father, and that the Son, having purged our sins and taken his

place at the right hand of God, is worthy of our worship and exaltation.

The program was in charge of Mrs. Okey Davis in the absence of the president, Mrs. George B. Shaw. Mrs. Davis gave a résumé of the work of the board and of the various societies, including a financial statement. An item of especial interest was the essay contest on the subject, "Home Training of Teen-Age Young People in Sabbath Keeping." Eight societies participated and three prizes were awarded.

Another activity of the board was the providing of worship programs and questions for discussion on the Woman's Page of the SABBATH RECORDER.

Mrs. D. B. Coon told us something of the work which has been done by our missionaries in Jamaica. She spoke of the earnestness and spirituality of church members there. Sabbath services often begin at nine-thirty o'clock in the morning and the last service is not over until sunset. Even between services, as people gather for conversation, they talk, not about secular matters, but about things that concern the church and the kingdom.

The afternoon meeting, often called by the name at least of Christian Endeavor, is participated in by people of all ages. The children repeat Bible verses or kneel in prayer. Readings taken from the RECORDER or other good sources are read and listened to with attention. Sometimes week-day prayer meetings are held in the morning before people go to work. After such a meeting of inspiration the evangelist will often go out immediately on a mission of personal work. Mr. Edwards, our helper there, is especially noted for such activity and baptisms nearly always result from such efforts.

Miss Susie Burdick then told of some of the work of the women's societies in China. She said the society in Shanghai meets once a month. The early part of the afternoon is given to sewing for the Liuho hospital. At four o'clock there is a devotional meeting when temperance, better homes, or devotional subjects are considered. Most of our women have lost not a little during the recent upheaval. At least one of our members has lost her life and our senior Bible woman has died. There is no loss of faith, but faith

in prayer seems to characterize this group of women.

A little play was presented by the Thorn-gate family, assisted by some others. The interior of a Chinese house was represented, the household consisting of a father, mother, three children, and the grandmother. Into the home comes a representative of a mission school, inviting the parents to send their children to his school. The family do not understand English, so a neighbor boy who has been to such a school, is called in to interpret for them. Many questions are put to the visitor regarding the subjects taught in the school, religious instruction, the kind of teachers, whether Chinese or American, tuition, and so forth. All these questions are answered and duly relayed by the boy-translator. At last the father leaves the matter to the decision of the aged grandmother, who shakes her head. But upon the pleading of the children she consents to their being enrolled in the school.

A closing devotional service was in charge of Mrs. George Trainer. After reading from the Book of Esther the speaker pointed out that it is at such trying times as these that true moral courage like that of Esther's is brought out. It may be that our board and our denomination are called into the kingdom for such a time as this. We are so apt to see only our own weakness and say, "It can't be done." We are called to do heroic and impossible things. It was God who opened the Red Sea and who gave the bread and meat in the desert. It was he who punished them when they bowed down to worship the golden calf and called them back to a worship of the one true God. Can it be that we have worshiped the golden calf in our days? Perhaps God waits for us to return in penitence to worship him, as "each man stands in the door of his tent."

**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.

MISSIONS

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

DENOMINATIONAL FINANCES

Under the United Budget the corresponding secretary of the Missionary Society has never felt at liberty to say much about finances for the missionary work. When the Forward Movement was adopted, with its United Budget, the raising of money for all interests was taken over by the General Conference, and in recent years has been entrusted to the Budget Committee appointed by Conference. Doubtless the Budget Committee will lay before the people the dire need that some of the boards are in for funds to pay the workers and carry on the work, and it may not be amiss for the Missions Department to bear the same message.

The missionary budget for 1932 was carefully planned and it was hoped that the program could be carried through the year without serious retrenchment; but when the first of July came, it was found that this was impossible and the appropriations were cut about one-third for the remainder of the year. This meant a great sacrifice on the part of the employees of the board and the workers whom the board is helping to support.

But the contributions so far have been very small (about one-third of what is needed). At the board meeting, October 16, the treasurer informed the board that there was not money in the treasury to pay the orders for September and that he could not borrow it. This meant that though it was the middle of October many of the workers had not had their September pay and that the treasurer did not know where the money was coming from to pay them. The board was also informed that it would soon be time to pay the October orders and that unless a great improvement came, the board would have to suspend payment of the workers for a time at least.

Much time was spent in struggling with the problem, and it was finally agreed that relief could only come from the churches and that the Budget Committee of the General Conference would make a special effort for the Onward Movement Budget when the situation was called to its attention.

The Tract Society's work is languishing in the same way, as will be set forth by the Budget Committee and others. Many of our people have responded nobly notwithstanding the burdens of the depression and there is no hint of complaint in what is said above. These lines are written to show the situation of one phase of our work and to encourage the people to send their contributions to the United Budget that the workers may be paid and the work go on.

STUDYING MISSIONARY PROBLEMS

A very vital point in the missionary program of the Church was stressed in the Woman's Work Department of the SABBATH RECORDER, September 19, 1932, under the caption, "How About Your Mission Study Work?" One of the great needs in the field of missions is a wider knowledge of the facts and a better understanding of the problems. It is well that the Woman's Board is stressing study courses and the list of books given by Mrs. Hubbard is to be commended to all. It is to be hoped that the men as well as the women will read the Federation Mission Study books for this year.

Long ago it was said that facts are the fuel which kindle the fires of missions. No statement could be truer. If the facts regarding the world's needs, what missions have done, what they will do, and their place in settling national and international problems were known, multitudes of Christian people would be greatly aroused and very enthusiastic over missions. The bringing of this knowledge to the people is one of the tasks of the Church.

Not only should the facts regarding missions be known, but missionary administration must be studied in the light of the history of the Church, the present trends of society, and national aspirations and international problems. All who would promote missions should be interested in missionary administration, but mission boards and missionaries simply must give this subject the most thorough study. Professor Kenneth S. Latourette, head of the missions department, Yale University, said in closing a recent article in the *International Review of Missions*, "Every board, for example, must find means of educating not only its supporting constituency but its own members and missionaries. And last, we must take care lest, having had the importance of such studies brought to our

A LONE SABBATH KEEPER ATTENDS ASSOCIATION

BY MRS. R. TIRZAH COOK

(Nearly eighty-two)

My journey started June 7, when I was taken to the St. Johnsbury Station (Vermont). After some changing of cars and one particularly long wait I was met at Princeton, Mass., by Miss Lois Fay, in whose comfortable and hospitable home I rested for a couple of days. Our route by auto to Rhode Island took us through Worcester, Mass., Putnam, Conn., over Pendleton Hill and through Clark's Falls in Ashaway, and to the Kenyon home. A brief call was made upon an aged and sick friend, Mrs. Hood.

Our entertainment during the association was largely in the home of Mrs. Herbert Crandall. All the meetings of the association were attended and enjoyed. Sunday morning we went to the young people's meeting at Lewis Camp, where we enjoyed the breakfast cooked by the young people over the camp fire. I shall not soon forget those four oak trees and what Mr. Bond said about them to Mrs. Crandall and me as we stood looking at them.

Immediately from the camp we drove to Bradford and called upon Doctor Waite in her beautiful farm and garden home. Then we visited the old First Hopkinton cemetery where the church used to stand, and viewed the circle where so many of our old ministers are buried.

We were saddened to leave the old church at the close of the last meeting. As I faced the pulpit and the place where we stood as we were taken into membership, some years ago, memories nearly overwhelmed me. Probably this will be my last trip to this dear old church and my last visit with the dear friends there.

On our return we made calls upon friends in Saylesville, R. I., and North Bridge, Conn. From the Fay home I was taken to visit a friend at Greenfield. On my way home I visited the Hurn Hattin Home for Boys at Westminster, Vt.

It seemed a big undertaking and I feel that the hand of God must have led us. Much that I did I had not planned to do. The kindness I received going and coming was so loving and pleasant. I cannot be too thankful.

If you have knowledge, let others light their candles by it.—*Thomas Fuller*.

attention and agreeing to it, we should do nothing whatever about it. If there is not to be a criminal waste of life and treasure, with blunders which may injure whole tribes and nations, we must in the next few years give much more effort to the careful examination of the conditions and problems which confront us."

ONE THING WE CAN DO

At the last annual meeting of the Northern Baptist Convention, a movement was launched called, "Pray It Through." The title indicates both the object and the method. Rev. Bernard C. Clausen, D. D., of Syracuse, whom many readers of this paper know, is traveling far and near and giving much time to the promotion of this significant movement.

Just before this was launched by the Northern Baptist Convention, a letter came to the editor of this department from one of our young women, deeply interested in all denominational work, suggesting the adoption by Seventh Day Baptists of a kindred idea, namely, that if one's ability to give was lessened or destroyed by the depression, one could still help in a most effective way by spending all the more time in prayer for the work. This is a most timely and efficient suggestion. It is true that prayer without works is dead and it is just as true that works without the attitude and spirit of prayer are dead. The suggestion made in the letter is so pertinent to our situation that it is given below:

"It is a real grief to us all that our missionary appropriation has had to be cut, but I do not believe it is because of an increasing indifference to missions on the part of our people. I know that there is a great decrease on the part of most in incomes, and they simply can't continue to do what they have done.

"On the other hand, it isn't fair to Christ and to our missionaries to let them down with nothing to take the place of the money we can't send, so it occurred to me that we might each pledge to increase in our prayers for the work of Christ, both at home and abroad, in the same proportion as we decrease in giving money. I do believe that more prayer would give courage to our missionaries in their work and do the church at home good and incidentally encourage giving to the cause of missions as much as we can give. I realize that this is a very anxious time for those responsible for the work of the Church everywhere, yet I believe we must have faith, greater than ever before, and have courage to go on to greater work than ever before."

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met Sunday, October 9, 1932, at the home of Mrs. G. H. Trainer, Salem, W. Va. Members present: Mrs. George B. Shaw, Mrs. E. F. Loofboro, Miss Lotta Bond, Mrs. Okey W. Davis, Mrs. O. T. Davis, Mrs. Edward Davis, Mrs. Earl W. Davis, Mrs. Harley D. Bond, Mrs. S. O. Bond, and Mrs. Oris O. Stutler. Visitor, Mrs. T. M. Bond, Lost Creek, W. Va.

The meeting was called to order by the president. Following concert reading of the First Psalm, prayers were offered by members. The minutes of the last meeting were read and approved as corrected.

The treasurer gave the following reports which were accepted:

FRANCES E. DAVIS (MRS. OKEY W.)
In account with
WOMAN'S EXECUTIVE BOARD OF THE
SEVENTH DAY BAPTIST CONFERENCE

Receipts

Balance August 14, 1932\$ 94.86
Harold R. Crandall, Onward Movement .. 10.80
\$105.66

Disbursements

Printing postcards, Fox Printing Co.\$ 1.75
Printing annual report, Salem Herald 3.75
\$ 5.50
Balance September 11, 1932 100.16
\$105.66

Salem, W. Va.,
September 11, 1932.

FRANCES E. DAVIS (MRS. OKEY W.)
In account with
WOMAN'S EXECUTIVE BOARD OF THE
SEVENTH DAY BAPTIST CONFERENCE

Receipts

Balance\$100.16
H. R. Crandall, Onward Movement 14.85
\$115.01

Disbursements

Prizes:
Fouke's Ladies' Aid, by
Elva S. Monroe\$ 5.00

Denver Ladies' Aid, by
Mrs. Lottie Wright 5.00
Alfred Evangelical Society, by
Rev. Elizabeth Randolph 5.00
Marlboro Ladies' Aid, by
Mrs. Elizabeth Fisher Davis 5.00
\$ 20.00
Balance 95.01
\$115.01

Salem, W. Va.,
October 9, 1932.

Mrs. Okey W. Davis presented a bill of \$17 for her Conference expenses. This bill was allowed and ordered paid.

Mrs. E. F. Loofboro, Mrs. S. O. Bond, and Mrs. Okey W. Davis gave very interesting reports of the women's meeting held during the General Conference.

Voted that the chair appoint a committee to consider the feasibility of having a circulating library for mission study.

Voted to ask Mrs. Eldred H. Batson to be the editor of the Woman's Page of the SABBATH RECORDER for the coming year.

Voted that we continue the worship programs for the use of the societies.

Voted that the chair appoint persons to prepare the worship programs.

Voted that we ask Mrs. N. O. Moore of Riverside, Calif., to have charge of the questions for the RECORDER.

Voted to continue the essay contest and the chair appoint a committee to formulate plans for this project. Mrs. Loofboro and Miss Lotta Bond were named as the committee.

These minutes were read and approved. Adjourned to meet with Miss Lotta Bond the second Sunday in November.

MRS. GEORGE B. SHAW,
President,
MRS. ORIS O. STUTLER,
Secretary.

A SOUTHWESTERN ASSOCIATION PAPER

(Read at the L. S. K. hour by Mrs. Wardner Randolph of Texarkana)

THE MISSION OF THE LONE SABBATH KEEPER
OR THE MEMBER OF THE SMALL CHURCH

BY MRS. ANGELINE ALLEN

We of the smaller churches are almost lone Sabbath keepers. Many of our problems and obligations are the same.

Why a lone Sabbath keeper? Why are we so far from the old home church, or from our larger churches where we might have less anxiety and more advantages? Perhaps because our parents migrated years ago, perhaps we have gone to a new country seeking health or wealth, or for a chance to do more for the Master. If it was for the last reason, and if we have been faithful, we have found peace and joy engaged in the Father's business. If we have gone out for any other reason, and if our main business has been to serve the Lord, we have also found peace and joy. The promise has been verified in our lives—"All things have worked together for good." If we have trusted him and loved him and obeyed him as we should, we have no doubt seen some results of our labors for our Lord, and we feel that he had a plan in our lives, which is being carried out to his glory.

If we are earnest Christians, we are desirous of being soul-winners. There are three distinct steps to accomplish this:

Come; tarry; go. "Come unto me, all ye that labor." Matthew 11: 28. "Tarry ye in the city until ye be clothed with power from on high," Luke 24: 49. "Go ye into all the world and preach the gospel," Mark 16: 15.

One minister said, "These familiar passages of Scripture contain what I believe to be the three great verbs of the gospel. . . .

"The word 'come' occurs 642 times in the Holy Scriptures. But the use of the word which interests us especially is Christ's 'come,' and the most precious of all the verses in which Jesus' 'come' is found is that recorded by Matthew, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls.'

" 'Come' was Jesus' word to his disciples, calling them away from their former activities to him and a new life. 'Come' was his word to John and James, to Peter and Andrew, calling them away from their nets and boats to become fishers of men. 'Come' was his word to Matthew Levi sitting at the seat of customs. 'Come' was his word to Zaccheus the publican, to the rich young ruler, to every one of the twelve disciples, to the seventy; and on the great day of Pentecost and ever since his word to all humanity is 'Come unto me.' "

"Come unto me all ye that labor." I contend that every one toils or labors. We think of laborers as those who expend much physical energy, those who labor with their hands to make a living, but this is only one kind of labor. We speak of it as "manual labor."

Brain workers are no less laborers. Perhaps they work harder than those who labor with their hands. They often spend more hours at their tasks. The poet, Will Carleton, wrote, "We are the laboring men," telling how they labored weary hours at night, until the morning hours, to produce entertainment and instruction for the others who only labored during the day, then enjoyed sweet refreshing sleep, and arose strong and fit for the next day's tasks.

Educators, writers, inventors work not only all day, but often many hours at night, not for their own benefit, but to help others. Edison labored twenty to twenty-one hours out of the twenty-four. He was not working for himself, but for others.

Even those whom we are accustomed to call "the idle rich," work pretty hard trying to have a good time. The strenuous social life often undermines health, so that many need to go to sanitariums to take the rest cure, go to the mountains or sea-side or camp in the woods to recuperate, to restore shattered nerves and weakened bodies. "Come unto me, all ye that labor" includes all classes, high and low, rich and poor—all men, everywhere. We need not go to some expensive resort, to some distant place, to find rest. Jesus is here in Spirit. He is ready and anxious to give comfort and cheer to all; to give health and peace and joy. There is nothing which will calm the nerves, cheer the mind, and rest the body like communion with the Lord—sitting at the feet of Jesus to learn of him, reading his Word, talking to him as a friend talks with friend.

"Tarry ye in the city until ye be clothed with power from on high." Men seek for fame, for high place and power among their fellows, for pomp and show in earthly ways; but how few seek for power from on high! Some think the gift of the Holy Spirit is only for a few, but according to the Scriptures, it is for all believers.

"Have ye received the Holy Ghost since ye believed?" It is promised to them that ask him. These are the words of Jesus: "If ye then, being evil, know how to give good

gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." "Wait for the promise of the Father, which, saith he, ye have heard of me, for John truly baptized with water but ye shall be baptized with the Holy Ghost not many days hence."

You know how this promise of Jesus was fulfilled on the day of Pentecost, as recorded in Acts 2. They were all filled with the Holy Ghost. They began to speak with many different tongues. There was excitement and confusion. Peter stood up and preached in a sane and forceful manner, and thousands were converted—three thousand on this day, and not long after, five thousand. Day by day those who were saved were added to the church. Peter preached Jesus. Men were convicted of sin. They asked Peter and the rest of the apostles, "Men and brethren what shall we do?" Then Peter said unto them, "Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

We are not called, accepted, and given salvation; we are not filled with the Holy Spirit for ourselves alone, as much as our Lord loves us, and though the experience gives great joy to us. We are called for a purpose other than our own personal salvation. We must go and help others into this way. "Go ye into all the world, and preach the Gospel"—tell the good news—"to every creature," or, as the American revision has it, "to the whole creation." Tell it by words which we speak and sing and write; tell it by our lives, the kindly deeds and unselfish acts; tell it by the very expression of our countenances. Tell it everywhere, and all the time.

Rev. C. F. Butterfield tells this story of power in Christ: "When Munkacsy's picture, 'Christ Before Pilate,' was on exhibition in the lower part of Canada, a rough-looking man came to the door of the tent and said, 'Is Jesus Christ here?' When informed that the picture was there, he asked the price of admission. Throwing down a piece of silver, he passed in and stood in the presence of the master-piece. He kept his hat on, sat down on the chair before the painting, and brushed off the catalog. The one who had

the picture in charge had a desire to see how such a picture would move such a man. The man sat for a moment, and then reverently removed his hat, stooped down and picked up the catalog, and looked first at it and then at the marvelous face, while tears rolled down his cheeks. He sat there for an hour and when he left he said: 'I am a rough sailor from the lakes, but I promised my mother before I went on this cruise, that I would go and see Jesus Christ. I never believed in such things before, but a man who could paint a picture like that must believe in the Man, and he makes me believe in him too.' "

It is a marvelous thing that there is power in a canvas, when touched by a master hand, to save a soul. It is also marvelous that your life and mine may be so transformed that people can see in us Jesus Christ. Can we say, "Christ liveth in me"? "Christ in me the hope of glory" — the hope not only for my own future joy in the heavenly home, but the hope of others all about me, that their lives by the Christ in me may be transformed, and they, too, may become citizens of the kingdom of heaven.

Edinburg, Texas.

NOTE OF APPRECIATION

Editor H. C. Van Horn,
Plainfield, N. J.

DEAR BROTHER VAN HORN:

May I again ask the freedom of the SABBATH RECORDER to thank those who assisted me in making the music at our last Conference real, consecrated, dignified, harmonious, and with an understanding that the performers were actually thinking, with devotion, the words.

Dr. Corliss F. Randolph, for his sympathetic co-operation; Miss Waterbury, for her excellent assistance at the piano; the choir for their devoted interest and promptness; the congregation for their almost "holy" response to my endeavors; Doctor Sheafe and the Washington quartet for their spirituals and willingness at all times to assist—thank you.

Fraternally yours,

RAY W. WINGATE.

Department of Music,
Alfred University,
October 10, 1932.

Young People's Work

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

YOUNG PEOPLE AT CONFERENCE

TALKS GIVEN BY THE YOUNG PEOPLE AT THE
FELLOWSHIP BREAKFAST

(No doubt you will want to refer to the last two "Sabbath Recorders" to get the setting for these talks of the out-of-doors.)

WITH JESUS IN MEDITATION

BY MAXINE ARMSTRONG

Everybody loves the out-of-doors. Jesus loved it even more than you and I love it. He spent most of his time in the open, where he was very close to God.

We find him first as a little baby, born, not in a home or an inn, but in a stable where cows and sheep were near neighbors. As a child, I imagine he spent his happiest moments playing with his comrades on the seashore or in some wooded spot. Jesus was baptized out-of-doors; was tempted by Satan in the wilderness; preached from the mount and by the Sea of Galilee. He performed healings out-of-doors. He was crucified in the open, under God's skies.

But greatest of all, Jesus sought the out-of-doors for his place of meditation. In this place of seclusion he felt very close to his heavenly Father.

God is with us all the while but I believe that most of us are too busy to appreciate or realize the fact. We hustle through the day, taking little or no time for a quiet hour. If we were as particular in setting aside an hour—a half hour, or even fifteen minutes, for a period of thinking and meditation, as we are in improving our outward appearances, how much more satisfactory our living would be!

I pity the person whose heart does not leap with joy at just the sight of a sunset or a lovely tree—because it is filled with the glory of God. How can anyone visiting this lovely spot this morning doubt the existence of a great Power who controls us and aids us?

I wish that we might go from here with renewed interest and inspiration, which would last throughout the year. Let us keep in touch with God. Let us not forget our period of meditation each day. Let us fol-

low the example of Jesus and seek the out-of-doors for this sacred act.

Alfred, N. Y.

Jesus meditated in the out-of-doors; here he gained new ideals and purposes as he met with his Father and planned his work. Then he went back to the world to serve. His was not a selfish life, there were always things to do for others, to make life more worth while and happier for them.

WITH JESUS IN THOUGHTFULNESS

BY AGNES SMITH

Those of us who love the out-of-doors like to think of Christ in his relation to nature. We feel sure that as he walked about the country, few of the beauties of the open escaped his notice. Yet we know that his enjoyment was not so absorbing that he was thoughtless of others.

As we review Christ's deeds of service we discover that many were performed in the out-of-doors. When the fishermen were unsuccessful, Christ instructed them to "launch out into the deep"; and they obeyed, and their nets were filled. And again he found the opportunity for service when the five thousand needed food. Often when out in the open, Christ spoke words of encouragement and help to the people.

As he observed nature he was thoughtful and drew parallels between plant life and human life—the parable of the sower and the parable of the mustard seed and the simplicity of the lily.

The beauty of the out-of-doors is God's workmanship. And somehow, as we associate with it, we seem to come closer to the Creator.

Verona, N. Y.

One young man who could not go to Conference wrote:

"I shall miss the splendid meetings, the friendships, and the spiritual atmosphere."

One young woman who went to Conference wrote:

"I enjoyed Conference immensely this year. I feel much better off spiritually for having attended it. . . . I always like the *Newsbits* and *RECORDER*. They are so much more interesting when one knows the people whose names appear in the news."

An adult writes:

"Was so glad for the nice group of young people at Conference. Am much interested in them all."

WHAT SHALL OUR GROUP DO ABOUT PROHIBITION?

Christian Endeavor Topic for Sabbath Day,
October 29, 1932

BY LYLE CRANDALL

There are three of our daily readings for this week which suggest thoughts worthy of our meditation. The first is, "Support the law." This means to support our Constitution—be loyal to it. We must not only support it literally, but morally, as well. We should show by our daily lives that we are loyal, patriotic American citizens. It is not the person who continually talks about patriotism, who is patriotic, but the one who shows by his daily life that he loves our flag and our country. "Actions speak louder than words."

"Be personally dry." This means that each of us should be a staunch and true prohibitionist. We should take a firm stand for prohibition, and be loyal to our convictions.

Then, let us urge temperance. Let us talk it to our friends and neighbors and, in a kind and tactful way, influence them to vote for it.

YOUTH COUNCIL ADOPTS DRY PLANK

Detroit, September 26 (A.P.)—The Michigan Youth Council for Prohibition Monday was organized for its campaign to prevent Repeal of the Eighteenth Amendment and the state prohibitory laws.

Five hundred young members from out in the state joined with others from the metropolitan area Sunday in adoption of resolutions based upon the premise that "the best interests of this and future generations can be furthered by the continued and aggressive enforcement of the Eighteenth Amendment." The preamble said that those in convention here represented sixty-five thousand young people.

The resolutions urged adoption of a definite program of education regarding "the effects of alcohol, the liquor traffic, and the gains made under the Eighteenth Amendment"; opposed repeal or modification of state or national enforcement laws and endorsed President Hoover and Governor Brucker for re-election.

Another section said: "We resent the vicious campaign made by the wet interests for the return of legalized liquor and protest their malicious and slanderous attacks upon American youth."

The speakers included Mrs. Truman H. Newberry, sponsor of the Allied Youth of America in Detroit, and Ben H. Spence, Canadian prohibition lecturer. Spence said that "Canada is giving a practical demonstration of how not to handle the liquor traffic if the desire is its abolition."

Plans were made by the youth council for a descent upon Lansing November 5, as the climax of the campaign against repeal of the state prohibition laws which will be submitted to the voters November 8.—*Selected.*

SOUTHWESTERN ASSOCIATION

HAMMOND, LA., AUGUST 11-14, 1932

The night preceding the association, the ministers and deacons met informally at the church in a prayer meeting to get a clearer vision of the theme, and to lay hold on the Holy Spirit for guidance. Theme: The Special Mission of Seventh Day Baptists.

Opening Session, 10.00 a. m. Thursday—C. A. Beebe, moderator; Mrs. E. R. Lewis, secretary; Miss Juanita Crandall, music director. Mrs. O. D. Crandall gave the address of welcome, mentioning the points of our special missions. John F. Randolph responded, emphasizing the need of preaching the whole gospel. The moderator gave an address on the theme of the association. Deacon S. J. Davis was appointed to report sessions for RECORDER. John Randolph brought greetings from the Northwestern Association.

Thursday afternoon. The moderator appointed committees and correspondence was presented. Wardner F. Randolph and S. J. Davis gave addresses on the association theme which were followed by a discussion in which several took part.

Thursday night. E. R. Lewis preached from 2 Samuel 23: 3, 4.

Friday morning. After the business session, Elder Powell preached from Malachi 3: 10b "Prove me now herewith."

Friday afternoon. At the lone Sabbath keeper's hour, two papers were presented: "The Mission of the Lone Sabbath Keeper, or the members of the small church" by Mrs. Angeline Allen, read by Mrs. Bertha Ran-

dolph; "Lone Sabbath-keeping Children and the Special Mission of Seventh Day Baptists" by Mrs. Catherine Shaw Stillman, Houston, Tex., read by Mrs. Lillian Campbell. General Missionary E. R. Lewis gave a missionary address from the text, Revelations 22: 17a, "The Spirit and the bride say, Come."

Friday night. A Sabbath eve vesper service, arranged by Mrs. Lillian Campbell, was conducted by the Hammond people. John F. Randolph preached from 1 Corinthians 16: 9, on "Open Doors and Adversaries," followed by a testimony meeting.

Sabbath morning. Regular service conducted by Pastor Powell. Offering for Onward Movement. Sermon by E. R. Lewis, text Matthew 10: 25a, "It is enough for the disciple that he be as his Master." Consecration and covenant meeting, the following covenant being entered into by a large number: "Trusting in the Lord Jesus Christ for strength, we promise him and each other that we will, to our fullest ability, enter into, and do, his revealed will for us, in so far as we seem to be led." Sabbath school in charge of Mrs. O. D. Crandall, superintendent.

Sabbath afternoon. Young people's program—reported and already published in the RECORDER by the editor of the young people's work, C. A. Beebe.

Night after the Sabbath. Vesper service, arranged by Juanita Crandall. Elder Powell preached from 1 Corinthians 3: 11, "Other foundations can no man lay than that is laid, which is Christ Jesus."

Sunday morning. Business meeting—reports of various committees. The moderator preached on "The Sabbath, the Sign of Sanctification," Ezekiel 20: 21.

Sunday afternoon. Woman's hour in charge of Mrs. Nancy Smith of Fouke, Ark. The Hammond ladies presented a playlet entitled, "How not to do it." After the business session, the delegates were entertained by the Hammond people at a picnic on the Tangipara River.

Sunday night. Mrs. Margaret S. Eggers of Biloxi, Miss., conducted a program of music. John F. Randolph preached from Luke 12: 42 on the nature of money, and obligations as to its use.

The next session is to be held at Edinburg, Tex. Officers: moderator, E. R. Lewis; vice-

moderator, E. M. Holston; recording secretary, Mrs. R. J. Severance; corresponding secretary, Mrs. D. S. Allen; treasurer, Wardner F. Randolph.

S. J. DAVIS.

CHILDREN'S PAGE

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

THE SINS OF WAR

JAMES 4: 1-3

Junior Christian Endeavor Topic for Sabbath Day, November 5, 1932

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

MAKING GOOD FRIENDS

(To be told by two boys)

Once the United States had a war with England and Canada. It was called the "War of 1812." It came about this way. A few English sailors deserted from the British navy, became Americans, and found work on American ships. This caused the English navy officers to stop American ships and search them for their deserters. They even went so far once as to fire on an American frigate, search it, and take off some British deserters.

Then the Americans angrily declared, "The British have no right to stop our ships." Their anger was increased when a statesman declared that over six thousand Americans had been kidnaped from our ships in eighteen months. The Boston ship owners checked up this statement and found only twelve Americans had been kidnaped in eighteen years, and nine of them had been released. But whether twelve or six thousand, the Americans declared war to teach the British navy to mind its own business.

The war lasted two years and many Canadians, Americans, and British were killed. Two things the United States said when the war was over: (1) "We must have a bigger army and navy." (2) "We must build forts between the United States and Canada, and we must launch battleships on the Great Lakes to be ready to fight against Canada." When a young man by the name of Richard Rush heard of this he said, "The safe thing for both sides is to do away with all forts and ships." Rush was made attorney-general for

the United States and became a warm friend of the British ambassador, whose name was Bagot. They signed an agreement, each for his own country, that there should be no forts or battleships between Canada and the United States.

During the years since, these countries have not always agreed about everything, but instead of going to war these differences have been settled by conferences or by judges appointed to settle the matters in dispute. When these two countries had been at peace for one hundred years a gateway was built at Blaine, Wash., half of which stands on Canadian ground and half on American ground. There are two flag poles at the top, from which fly the flags of both countries. On one side of the arch are these words, "Open for one hundred years—may these doors never be closed."

—From "Children's Leader."

PRIMARY DEPARTMENT REPORT

(Given at the Rally Day program of the Sabbath school of the Plainfield Church)

OUR ROOM

Each Sabbath day we gather in our Sabbath school room. First of all we have a free period to draw pictures or do other things. Then the music calls us to worship. We sing and one of the older children sometimes reads something from the Bible, or we repeat verses all the children know. After a short story and prayer we go to our classes.

THANKSGIVING

At Thanksgiving, we bought food to put in baskets for people who had little food.

CHRISTMAS

At Christmas, we all made stockings and filled them with goodies and toys. Christmas eve we drove to the houses of some boys and girls to give them the stockings. At one place we know a little girl was happy because she had such a big grin that it nearly hit her ears.

EASTER

We made cards and sent them to our friends. We had a party for our friends and ourselves.

MAY

Two May baskets were made and hung at the doors of two good friends. One of them sent us this poem:

MY MAY BASKET

A beautiful basket with flowers all bright,
Was left on my doorstep at the coming of
night;
But who left my basket and where did they
go?
I saw neither boy nor girl, or head or toe.

But who helped the fairies? They work not
alone,
Ah, Courtland and Marion, Roger and Joan;
The names on a card to the basket made fast—
The secret is out and I've caught you at last.

SUMMER

We all had a happy summer. We made a
movie of where we had been. If you want
to see it come in after Sabbath school is over.
We miss Wilna but are glad to have Mrs.
Davis to help us.

COURTLAND V. DAVIS, JR.

Plainfield, N. J.

DEAR COURTLAND:

I cannot begin to tell you how pleased I was to have your interesting report for the SABBATH RECORDER. I'm sure you and Marion, Roger and Joan must enjoy every minute of your Sabbath school hour, and you have many pleasant and worth while things to do along through the year. "I wish I could have been a little mouse in the wall," as the old saying goes, to see the happy little girl with her Christmas stocking. I'm sure all four of you children were very happy, too. You see the most joyful happiness of all comes to those who have done something to make others happy. It goes without saying that you have found that out.

I wish I could find out who wrote the little poem, "My May Basket." If I could I'd be coaxing that person to send another poem for the Children's Page. Don't you suppose you can help me to find out?

I remember you very well indeed, so of course I had several reasons for enjoying your fine report. I wonder if you remember me.

Sincerely your friend,

MIZPAH S. GREENE.

THEN THEY LAUGHED AGAIN

"Are you laughing at me?" demanded the irate professor of his class.

"No," came the answer in chorus.

"Well," insisted the professor, "what else is there in the room to laugh at?"

—Selected.

OUR PULPIT

THE MASTER PASSION

BY REV. HERBERT L. COTTRELL

Pastor of the church at Marlboro, N. J.

(Sermon preached Sabbath morning, July 2, 1932, at Southeastern Association, Middle Island, W. Va.)

Text—"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Romans 10: 1. These words of our text were spoken by Paul, and they show the master passion of his heart. It was the all-consuming desire expressed in these words, the desire for souls, together with the spirit of Christ, that led him, urged him, along through his three missionary journeys, through hardship and persecution, even to prison and to death. But what people was it about whom Paul was so much concerned? It was the people of Israel, the Jews, his own people, people of his own blood. Israel was lost, and he was concerned about it.

Why was Israel lost? Because Jesus Christ, the Savior of the world, had come among men and had proved that he was the true Messiah by many signs and wonders, by his intimate knowledge of God, his Father, by his spiritual teachings, his unselfish and perfect life. But in view of all of these things, the Jews had rejected him as their Messiah and Savior, had ridiculed him as an impostor, and at last had crucified him, saying, "Let his blood be on us, and on our children." With all the light which they had, they obstinately refused to believe. Their disbelief was all the more reprehensible because of their knowledge and light. They were the chosen people. Through them God had been revealing himself through the ages. These Jews knew their history, their relation to God and the coming Messiah through their Holy Scriptures. They heard these Scriptures read to them every Sabbath day. But they would not heed the words of Scripture or turn away from their wicked habits of thought and life. We wonder why the Jews, who were given so much privilege, knowledge, and opportunity would treat their Savior so unkindly and reject him so heartlessly. How full of sadness are the words of the Apostle John, "He came unto his own, and his own received him not." We may say, "How heartless and ungrateful the Jews were!"

But people are living today who have not only the privilege and knowledge the Jews possessed but, in addition, over nineteen centuries of spiritual revelation; yet they are just as cold and indifferent in their treatment of the Savior of the world. So much greater will be their condemnation.

The Jews were also lost because they clung to their own way of being saved, and they would not accept Jesus' way. As Paul said, "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." They planned to work their way into heaven, to save themselves by their own works, by the complete way in which they would keep the moral and ceremonial law. Therefore Israel was lost. Paul, the great-hearted Christian, was concerned about this solemn fact. But people are lost today, our own people, our own family, our own neighbors. Suppose the Christians today were as concerned about the lost as Paul was. But we are not. What do the majority of Christians care about the lost?

During one of the sessions of the Western Association, held at Nile, N. Y., some years ago, the people in the church were aroused to a high pitch of excitement by the sudden announcement that a little boy had been lost. He had been there that morning, but then he was lost and no one could find him. It nearly broke up the meeting. Many left the church at once to hunt for the lost boy. Search parties were organized, the church bell was rung, and every possible thing was done right away to find the lost boy. The church grounds, the village, and the surrounding country were searched. At last he was found, and then the bells were rung again and there was great rejoicing. But what if a boy is spiritually lost? Who cares? We don't see people so concerned about it. They don't leave their church service, their business, or their farm right away to save a lost boy. They would usually say, "Such a thing as that can be put off until I am not so busy." Many Christian parents are constantly and perhaps unconsciously saying to their children by their example and daily practice, "My church obligations and my Christian duties are not very important when compared with the demands my business or my farm place upon me."

Are people lost today because of a lack of opportunity to accept him or because of a

lack of knowledge? It would seem that in the Christian land, with its hundreds of thousands of professed Christians, with its thousands of church spires pointing heavenward, with its Bibles being given away by Bible societies and churches to those who cannot afford them, with the many uplifting influences put forth by Christian institutions and individuals, that no one here could be lost because he had never heard of Jesus Christ. Yet there are people going down the road to ruin in this Christian land, although they have heard of the gospel of Jesus. It may be there has been lacking the warm personal appeal of some individual friend. The personal touch, the magic key to the heart, has been lacking. Great sermons may be preached from the pulpit, general invitations may be given in revival meetings, uplifting work may be done for the community as a whole, yet many a lonely individual longing for sympathy may feel, "nobody cares for my soul."

Do you suppose that any one is going down the road to ruin because you have not shown any concern for his soul? Many a person in this country may be in the position of the heathen father in the following illustration, as it was told to a missionary pastor.

"Pastor, did you know that my father was a seeker after eternal life?"

"No," he said, "tell me about him."

This was his story.

"My father was a scholar. He had tried Confucianism and Buddhism, but neither of these religions satisfied him. His heart was restless and sad. One day, as he was walking along the road, he picked up a portion of a printed page bearing the words, 'the only begotten Son of God,' and 'eternal life.' (It must have been a page torn from John's Gospel.)

"'Why,' he said to himself, 'this is what I want—eternal life! Who is this Son of God who can give it to me?'

"He went around to his friends and to the scholars, but," said the Christian with tears in his eyes, "you had not yet come to Yencheng. He died without ever finding the only begotten Son of God, for there was no one to tell him." Perhaps some one is waiting for you to tell him of Jesus Christ. Even if he has heard about him, you may have something to do with his salvation.

Paul's heart's desire and prayer to God for Israel was that they might be saved, but he

needed to do something more than desire. We may desire a great many things and never get them. Usually we have to do something more than pray. Prayer will accomplish what we cannot do, but it will not do what we can do for ourselves. If we sincerely desire to see the salvation of souls, this can be realized only through a vital partnership with Jesus Christ. A partnership signifies that two or more persons are working together, in a very great degree with one mind and one purpose, for the accomplishment of a common end.

We have many illustrations of how man's partnership with God in the material world has contributed to the marvelous progress of modern civilization. This partnership with God in the material world is beautifully illustrated in the life of the farmer. He depends for a crop at once on his own efforts, and on the laws and processes of nature which at bottom root in the will and purpose of God. It is only God who can touch the dormant seed with his finger of power and cause it to germinate and grow into the plant with its precious fruit, only God who can send the dew, the sunshine, and the rain. Of himself, the farmer can raise no blade of grass or grain of corn, and yet there will never be a harvest unless he plows and sows and carefully tends the growing crop. The president of one of our agricultural colleges is quoted as saying, "Of all the energy and forethought required to produce a stalk of corn, the farmer furnishes five per cent and the Creator ninety-five." If that be true of one, it is true of every stalk of corn. What is true of corn is true of all grain and fruit, and all coal and iron.

"The faith that we live and work together with God is consciously or unconsciously practiced in the building trades. I am certain that not a builder today allows a chimney built or a wall of masonry erected or a frame of wood or steel put up that is not what he calls 'plumb.' There is an unseen power so inexorable, so universal, and yet so trustworthy that to obey is to establish law and order in the building world but to disobey is to court failure and death."

"Man could not walk the sea, nor speed across the continent, so he employed a power not of himself that works for him. He could not talk at will with neighbors or business associates, so Samuel Morse found a way by em-

ploying hitherto unused powers. Ships at sea were unable to communicate as needed, so Marconi attempted the impossible and did it. 'Canst thou harness the lightning?' Job shrank with fear and confessed he could not. Franklin, however, harnessed it with a kite string, and Edison hitched it up and set it to work. Thus the enormous tasks of world civilization are accomplished, not by man alone and unaided, but by man learning to live and labor with God by laying hold of powers outside of and mightier than his own, whether leading an assault on disease or battling for freedom or searching for the secrets of science."

A knowledge of these mysterious powers did not come to man easily but only as he wrestled with God and nature to open up to him the secrets of the material world. Perhaps the kingdom of God is slow in coming into the world because of a lack of spiritual wrestlers, Christians who are willing to wrestle and plead with God that he may open up to them his great reservoir of spiritual power and divine love and missionary zeal. Lacking in these things, we are weak and unsuccessful in bringing lost souls to Jesus Christ. Like Jacob of old who wrestled with God at Peniel until the break of day and who, even then, although wounded in his thigh, would not let God go until he had blessed him, we need to be persistent wrestlers with God, not willing to let him go until there comes into our lives the spiritual power of the Holy Spirit, the divine love of God for lost souls, and the willingness to live and work with God in bringing in the kingdom.

The world has been blessed in the past by the lives of outstanding spiritual wrestlers, laborers who had power with God and man. Mr. Charles G. Finney, a professor of theology in Oberlin College and an evangelist, once went into a restaurant behind a wealthy dressed woman and her daughter. He sat at the same table with them and began talking naturally about their relation to God. When they reached home, the daughter said to her father, "There was a queer man in the restaurant who talked to us about the salvation of our souls."

"Well," said the father, "why didn't you tell him that it was none of his business?"

"But, father," replied the daughter, "if you only could have heard him, you would have thought it was his business."

Mr. William Carey, that great missionary to India, said to a friend who chided him for neglecting his shoe business, "Neglecting my business! My business is to preach the kingdom of heaven, and I cobble shoes simply to pay expenses." Would that more Christians took a similar view as to their obligations to God.

If we would be truly successful Christian laborers, co-operation with God is necessary. A minister, in speaking to a group of ministers, said, "I have a Ford car which has a four-cylinder, twenty horse-power engine. Now if one cylinder failed to work, you might think I would have at least fifteen horse power, but, as a matter of fact, I have only about five horse power. The fact is that I have only twenty horse power when all the cylinders are working together. How many churches are weak and powerless because of a few members who are unwilling to do their part, who seem to take pleasure in clogging the machinery!"

It is encouraging to think how God will multiply our powers when we work in co-operation with him and under his direction. I like John's account of the feeding of the five thousand because he brings into his story the little lad with his loaves and fishes. I like to think of Jesus going to that little lad, placing his hand upon his shoulder, and telling him how he may help in feeding the multitude if he will only give his loaves and fishes to him. I can see that lad straighten up his shoulders and grow several inches with pride when he realizes that he can help Jesus Christ. If we would only willingly place our little loaves and fishes, our meager talents and possibilities, on the altar of God and let him use them as he would, the world's multitude who are spiritually hungry might be fed. With us it is a question of complete consecration.

I picked up a little acorn, and put it close to my ear. This is what I heard: "By and by, I shall become a mighty tree, and the birds will nest in my branches. By and by, the cattle will rest in my shade. By and by, I shall provide warmth for the home in the pleasant fire. By and by, I shall be shelter from the storm to those who have gone under the roof. By and by, I shall be the strong ribs of the great vessel, and the tempest will beat against me in vain while I carry men across the Atlantic." "O foolish little acorn,

wilt thou be all this?" I ask. And the acorn answers, "Yes, God and I."

One with God! Where are you in your relationship, a servant or a partner? Which? One with God! Oh, it should make the heart beat faster just to say that.

Bishop McDowell once said that he proposed to establish a new order, "The Order of the Friends of Christ." This is the charter: "Ye are my friends if ye do whatsoever I command you." Who will join? This is the oath: "Master, I will follow thee." Who will take it? This is the badge: "A cross worn, not upon the breast, but upon the heart, bearing the words, 'For Jesus' sake'." This is the grip: "The hands of the members in the hands of Christ with the hands of all the world." And these are the privileges: "Obedience to him in all lands, service for mankind by all waters, our work multiplied to the end of time, our reward to hear him answer, 'Ye are my friends.'" Friends, who will join "The Order of the Friends of Christ" under this charter?

May our prayer be:

O Lord and Master of us all,
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine!

DENOMINATIONAL "HOOK-UP"

DE RUYTER, N. Y.

In taking down the Lewis schoolhouse, north of the village, the carpenter discovered a record of its erection penciled by the late J. H. Babcock, former well known De Ruyter resident, long since deceased. On a planed pine board left between the walls of the building, the following legend appears:

"This school house was built in the spring of 1884 and completed about May first. Price \$420 and builder furnished. Painted by O. L. Pooler. J. H. Babcock, builder. Griggs Taylor, trustee. Del Lewis and Aaron Coon committee.

"I have lived most fifty years and I am convinced that the only true way of living is to walk close to Christ, our Savior—J. H. B."

The board with its interesting legend of a day and era long past, was presented to R. C. Spalding, grandson of Mr. Babcock, who will preserve it.—*Gleaner*.

The evangelistic meetings at De Ruyter are continuing with very good interest.

—*Brookfield Courier*.

ALFRED, N. Y.

On October 8, the period for opening exercises was turned over to the primary department of the Sabbath school for the promotion of their senior class into the intermediate department. Superintendent Hildebrand had extended an invitation to the whole Bible school, including the Friendly Class, Bethel Class, and others, to be present at this inspiring session. Mrs. Ella Bassett, superintendent of the primary department, was in charge.

October 13.—A very enjoyable affair took place in Alfred last Friday afternoon, when Mrs. Boothe C. Davis was at home to her friends from four until six o'clock to give them the opportunity of meeting the wives of the new members of the faculty, Mrs. M. E. Holmes, Mrs. S. R. Scholes, Mrs. Alfred E. Whitford, and Mrs. W. M. Van Horn.

Mrs. Dora Degen, Mrs. E. F. Hildebrand, and Rev. Clyde Ehret left Wednesday morning for Poughkeepsie, to attend a meeting of the State Bible School Association.

Rev. Clyde Ehret and Rev. E. D. Van Horn spent Tuesday in Cuba, attending the Allegany County Ministers' Association. They were entertained by Rev. Homer Evans of the Methodist church.

By the joint efforts of women and men of Alfred and Alfred Station, under the leadership of the Evangelical Society, the Whitford House is in a good and attractive condition. Five students are now occupying it. The rent, which is nominal, is used toward keeping the house in repair.

The total number of seminary students is eleven, three being correspondence students. Five are new students—a fact that is encouraging. The students come from Nebraska, Wisconsin, New York, and Alabama.

President Davis had an interesting caller Sunday in the person of Dr. A. D. Stout, who is connected with the Botanical Gardens in the Bronx. Doctor Stout is a famous botanist and writer, his articles often appearing in *House and Garden* and *Country Gentleman*. In the winter he lectures in the Museum of Natural History in New York City. He has just perfected a seedless grape.—*Sun*.

INDEPENDENCE, N. Y.

October 10—Pastor Walter L. Greene will attend the State Bible School Convention this week, held at Poughkeepsie.

M. A. Crandall is recovering from his recent serious illness.

The Independence Church united with the Andover Church for the Sabbath service, October 8. Rev. O. P. Bishop of Salem College gave some very interesting addresses.

—*Alfred Sun*.

BATTLE CREEK, MICH.

Rev. Edward M. Holston of McAllen, Tex., has been called to become acting pastor of the Battle Creek Church until the first of April. Mr. Holston has been in Texas for some time for the benefit of his health, which he has recovered.—*Contributed*.

NORTONVILLE, KAN.

The Nortonville people have been enthusiastically working to get ready for their new pastor, Rev. Lester Osborn, and family. The church has been cleaned and the walls painted. A spotless parsonage and comfortable furnishings were the work of the women, while the men piled four truck-loads and four or five wagon-loads of wood in the back yard. The people here have a desire to do things and a "go-ahead" spirit. The young people—about fifty in number—are an incentive for active Christian work.

A commemorative service was held in the church the evening of October eighth, to celebrate the seventy-fifth anniversary of the coming to Kansas of Seventh Day Baptists. This service will be reported in the RECORDER.

—*From Correspondence*.

Religious Education

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

A PROGRAM OF RELIGIOUS EDUCATION FOR SEVENTH DAY BAPTIST CHURCHES

BY EVERETT T. HARRIS

(A Conference Paper)

When the Master wanted to teach his disciples a certain lesson "he placed a child in their midst." Here in the midst, or foremost in our attention, centering all the activities of a religious educational program, is where the child should be. All too often a program is placed central and the child is made to fit into the program. One would almost think that programs are sacred, the way pastors and lay-

men cling to them. It is time to center our attention upon the child, the young person, or the individual who is developing through the efforts of our religious educational program and note the results of our efforts. Are we filling his needs and developing well rounded personalities? Are we holding our young people and developing informed and willing church members? These are some of the questions that must guide us as we check on our efforts and build our program or rebuild it accordingly.

In a recent survey of the religious educational agencies and programs of our denomination it was found that the churches, generally speaking, are not building statesmanlike programs to meet actual needs. It would seem that pastors come into churches, find certain organizations present, and spend most of their time and effort trying to keep them going. They do not have particular objectives in mind for the Sabbath school, the Ladies' Aid society, or the Christian Endeavor society. They only know the organization must not die during their pastorate, so they take off their coats and lose themselves in keeping a multitude of organizations functioning, only hoping that through them all everybody will get a little good.

It is a situation such as this that is facing many of the pastors and leaders of the denomination. We have Sabbath morning worship services, Sabbath schools, Christian Endeavor societies, prayer meetings, vacation Bible schools, Ladies' Aid societies, brotherhoods, summer camps, mission study classes, boy and girl Scout movements, and Christian community organizations, all coming into the experiences of members of the same church. Are they all working toward the same ends in a co-operative way? Are not a few faithful souls meeting the financial obligations of most of them? Is there not needless duplication of effort? Is the resulting individual's personality well rounded because of the program? These are some of the questions that face us as we build our program.

The situation has been set forth at such length because some people are saying that the problem involved is not serious. A questionnaire recently sent to all the pastors of the denomination and answered by ninety per cent of them, revealed that about one half of our churches have no young people. It was brought out in this conference that sta-

tistics show three out of every five enrolled in our Sabbath schools drift away and are lost to the church. The reason for this is in part lack of evangelism — evangelism on the part of Sabbath school teachers as well as pastors. The rest of the story is this: Teaching has not been based on the sound educational principle of impression and expression going hand in hand. Untrained teachers did not compare well with public school teachers in methods of teaching and discipline, and so failed to keep the respect of many pupils. The children and young people were not provided for in their social and recreational needs, so they went elsewhere to supply them. They were expected to develop through a program that was lopsided in the matter of time spent on instruction with inadequate related expression. No one checked on their development, and so they drifted out. It is time to put the child or individual "in the midst" and rebuild the program to meet his needs.

Waterford, Conn.

MARRIAGES

DAVIDSON-JORDAN.—At the United Brethren parsonage at Obi, N. Y., October 5, 1932, Mr. William B. Davidson and Miss Mabel E. Jordan of Nile, N. Y., were united in marriage by Rev. L. M. Casler.

HAINLEY-WEYANT.—At the Seventh Day Baptist parsonage, at Salemville, Pa., July 1, 1932, Mr. Homer Leo Hainley of New Enterprise, Pa., and Mrs. Martha Ann Weyant of Johnstown, Pa., were united in marriage, Pastor W. L. Davis, officiating.

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.—Amelia A., daughter of Darius and Thankful Babcock Satterlee, was born in the town of Alfred, N. Y., August 2, 1849, and died at Battle Creek, Mich., October 12, 1932.

In her early life she was baptized by Elder Hull of Alfred, N. Y. She was a member of the Hartsville Seventh Day Baptist Church for more than half a century.

August 17, 1867, she was united in marriage to Isaac Burdick at Alfred. After the death of her husband, October 15, 1919, Mrs. Burdick remained for a while at their farm home on Harts-

ville Hill. Later she lived for a few years with her sister, Mrs. Julia Ormsby, at Alfred Station, N. Y. She lived in or near Alfred all her life, until five years ago, when she went to live with her only son and his wife, Mr. and Mrs. William H. Burdick, 339 Champion Street, Battle Creek, Mich.

She passed quietly away on the morning of October 12, 1932, at the age of eighty-three years. Her three sisters and her two brothers preceded her in death. She is survived by her son and his wife and their son, Richard Langworthy Burdick.

Funeral services were held at Hebbel's chapel, Battle Creek at four-thirty Thursday afternoon by Rev. William M. Simpson and Rev. Henry N. Jordan; and a prayer service was conducted at Alfred Rural Cemetery at three p.m., Friday, October 14, by Rev. Edgar D. Van Horn.

W. M. S.

GLASPEY.—Lewis Frank Glaspey, son of Deacon Henry W. and Sarah T. Glaspey, was born at Shiloh, N. J., July 14, 1849, and passed away in the Bridgeton hospital October 5, 1932, after a brief illness, at the age of 83 years. Interment was made in the Shiloh cemetery.

He was baptized by Rev. W. B. Gillette in February, 1867, at the close of what is known in Shiloh as the great revival. Fifty-eight candidates were baptized at one time in the old mill pond which has served so many years for a Seventh Day Baptist baptismal pool.

On March 6, 1872, he was united in marriage to Miss Anna Ayars. To this happy union were born four children: Ward R., who died in 1930; Arthur Grant, who died in early manhood; Bertha, wife of Joseph W. Johnson, Point Pleasant, N. J.; and Ethel, wife of Harry L. Bowen, Shiloh. Besides his widow and two children there remain twelve grandchildren and seventeen great-grandchildren.

Ten years ago Mr. and Mrs. Glaspey celebrated their fiftieth wedding anniversary. Again on March 6, 1932, friends and relatives gathered to commemorate their sixty years of wedded life.

Mr. Glaspey was well read and was an interesting conversationalist. With this interest in current topics went a keen desire to know and understand God's Word. A favorite verse well summed up his life-long endeavor: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

L. M. M.

SOCWELL.—Herman Socwell, son of Rev. and Mrs. E. H. Socwell, was born at West Hallock, Ill., February 16, 1880, and died at Mercy Hospital in Janesville, Wis., September 10, 1932.

When very young he came to Milton, Wis., with his parents, where his father entered college. At the age of eleven years he was baptized and united with the Seventh Day Baptist Church in Garwin, Iowa, where his father was pastor. Later in life he attended Milton College. He moved to New Auburn, Minn., with his parents,

where he was united in marriage to Miss Gertrude Ramsdell of that place. Seven sons were born to them, all of whom were with their mother in the last services.

The family has made its home in New Auburn, Wis., and Welton, Iowa. The past four years they have lived in Janesville, Wis. Mr. Socwell has been a great sufferer for the past twenty-seven years.

He is survived by his wife and sons—LaRue, Earl, Francis, Virgil, and Rolland of Janesville; Lawrence of Milton; and Glenn of Dodge Center, Minn.; his mother and brother Charles, also of Dodge Center; one sister, Mrs. R. F. Hall, of Minneapolis, Minn.; two daughters-in-law, one grandson, and one granddaughter.

Farewell services in charge of Pastor Charles Thorngate of Albion, Wis., were from the Milton Seventh Day Baptist church, September 12, 1932. Two beautiful hymns were sung by Mr. and Mrs. C. S. Sayre of Albion, Wis. The pall bearers were friends and neighbors of the deceased and family in Janesville. The beautiful floral pieces were tributes of the esteem of friends. Interment was made in Milton Cemetery.

C. W. T.

WOLFE.—John Henry, son of John Dullinger and Susan Burger Wolfe, was born August 20, 1869, and departed this life August 25, 1932, in a hospital in Hornell, N. Y., aged 63 years, 5 days.

John was a member of a family of seven sons and daughters as follows: Emma Catherine and Samuel Irvin, both dying in infancy; Amos Daniel, deceased about five years ago; Anna Louise Ebersole, who passed beyond some thirty years ago; Charles Christian, Salemville, Pa.; and Susan Rebecca, Mrs. Wm. F. Kagarise, Altoona, Pa.

Brother Wolfe professed Christ at the age of seventeen years, uniting with the Salemville Church. He was a member of the Alfred Church at the time of his death. For a time he attended Salem College, dropping out to teach, then returned and was graduated. About the year 1900 he went to Alfred, N. Y., entered the theological seminary to prepare for the gospel ministry, but for some reason did not complete his course, and did not follow the work of the ministry as he had planned, although he did considerable supply work in that sacred calling.

He was a graduate in penmanship from the West Virginia State Business College, and was considered by his friends of the art to be one of the best penmen, if not the best, in the state of Pennsylvania. He taught several classes and pupils in the art he loved so much.

He possessed a rare baritone voice and in his former years used it for the advancement of his Master's kingdom. He was possessed of a kindly heart. He was industrious, always earning and giving the greater share of his honest earnings to help others. Such a kindly heart will be missed. Such a life leaves a vacancy that cannot be filled but by the love of God.

The last sad rites were held at Salemville, Pa., in the German Seventh Day Baptist church, Mon-

day, August 29, 1932, 2.30 p. m., Pastor W. L. Davis officiating, assisted by Rev. David Detwiler. The body was laid to rest in the nearby cemetery.

Thus, briefly, are noted the salient points in the history of a life which closes in this world to be continued in that upper and better world.

W. L. D.

Sabbath School Lesson VI.—November 5, 1932

THE CHRISTIAN AND WORLD PEACE — Lesson
Scripture: Psalms 22: 27, 28; 67: 1-7; 72: 8-19;
Isaiah 2: 1-4; Matthew 28: 16-20; Ephesians 2:
13-19.

Golden Text: "Blessed are the peacemakers: for they shall be called the sons of God." Matthew 5: 9.

DAILY READINGS

October 30—The Reign of the Prince of Peace. Psalm 72: 7-17.
October 31—Fellow-Citizens in Christ. Ephesians 2: 13-22.
September 1—Pursuing Peace. 1 Peter 3: 8-12.
September 2—Counseling for Peace. Zechariah 6: 9-13.
September 3—Strangers to Peace. Romans 3: 9-18.
September 4—The Promise of World Peace. Isaiah 2: 1-4.
September 5—The God of Peace. Psalm 46: 1-11.
(For Lesson Notes, see *Helping Hand*)

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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.

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PRAYER

I prayed. God answered me at once
 And richly was I blessed;
 Exactly as my heart had hoped
 He granted my request.

I prayed. The answer long deferred
 Brought not the thing I sought;
 He answered better than my plea,
 Aye, better than my thought.

I prayed. He gave no answer then,
 Nor yet doth answer give;
 But calm and confident I wait
 His boon superlative.

—By Philip B. Strong,
 In "Watchman-Examiner."

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