

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

COMMISSION OF THE GENERAL CONFERENCE

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

AMERICAN SABBATH TRACT SOCIETY

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

MISSIONARY SOCIETY

President—Willard D. Burdick, Rockville, R. I.
President Emeritus—Clayton A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—William L. Burdick, Ashaway, R. I.
Treasurer—Karl G. Stillman, Westerly, R. I.
 The regular meetings of the Board of Managers are held the third Sunday in January, April, July, and October, at 2 p. m.

EDUCATION SOCIETY

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

WOMAN'S EXECUTIVE BOARD

President—Mrs. George B. Shaw, Salem, W. Va.
Vice-President—Mrs. Eli F. Loofboro, Lost Creek, W. Va.
Recording Secretary—Mrs. Oris O. Stutler, Salem, W. Va.
Corresponding Secretary—Miss Lotta Bond, Lost Creek, W. Va.
Treasurer—Mrs. Okey W. Davis, Salem, W. Va.
Editor Woman's Page, SABBATH RECORDER—Mrs. Eldred H. Batson, Durbin, W. Va.

SECRETARIES OF ASSOCIATIONS

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

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—William M. Stillman, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
Treasurer—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.
 Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.
 The Memorial Board acts as the Financial Agent of the Denomination.
 Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Mrs. William M. Stillman, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

SABBATH SCHOOL BOARD

President—D. Nelson Inglis, Milton, Wis.
Secretary—A. Lovelle Burdick, Janesville, Wis.
Treasurer—Louis A. Babcock, Milton, Wis.
Director of Religious Education—Erlo E. Sutton, Milton Junction, Wis.
 Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Miss Marjorie J. Burdick, 1122 Seymour Ave., Lansing, Mich.
Vice-President—Benjamin F. Johanson, Battle Creek, Mich.
Recording Secretary—Emile Babcock, Battle Creek, Mich.
Corresponding Secretary—Miss Marjorie J. Burdick.
Treasurer—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.
Editor of the Young People's Department, SABBATH RECORDER—Miss Marjorie J. Burdick.
Trustee of the International Society—Carroll L. Hill, Ashaway, R. I.
Junior Superintendents—Mrs. Nettie Crandall, Mrs. William M. Simpson, Mrs. H. L. Polan, Mrs. Eva Miller.
Intermediate Superintendents—Rev. William M. Simpson, Richard Burdick, Miss Virginia Willis, Miss Alice Virginia Jeffrey, Rev. John F. Randolph.
Senior Superintendents—L. Emile Babcock, A. Russell Maxson, Ellis Johanson, Miss Sara Davis, Miss Floy Clarke, Miss Geraldine Maxson.

ASSOCIATIONAL SECRETARIES

Eastern—New England—Miss Elizabeth Crandall, Ashaway, R. I. **New Jersey, New York**—Wilna Bond, Plainfield, N. J.
Central—Alfred Perry, Perryville, N. Y.
Western—Elizabeth Ormsby, Alfred Station, N. Y.
Northwestern—Kan., Neb., Colo.—Mrs. Elsie V. H. Sweetland, Hemingford, Neb. **Farina and Stonefort**—Vivian Hill, Farina, Ill. **Michigan and Ohio**—Miss Alberta Simpson, Battle Creek, Mich. **Southern Wisconsin and Chicago**—Dorothy Maxson, Milton, Wis. **Northern Wisconsin and Minnesota**—Leona Bond, Dodge Center, Minn.
Iowa—George Michel, Marion, Ia.
Southeastern—Greta F. Randolph, Salem, W. Va.
Southwestern—Mrs. Alberta Godfrey, Fouke, Ark.
Pacific Coast—Alice Baker, Corona, Calif.
Washington Union—Lillian Giles, Boyd, Md.

VOCATIONAL COMMITTEE

George H. Crandall, Milton, Wis., Chairman; Leland C. Shaw, Milton, Wis., Secretary; Paul R. Crandall, Battle Creek, Mich.; Gael V. Simpson, Battle Creek, Mich.; Richard C. Brewer, Riverside, Calif.; A. Burdet Crofoot, Plainfield, N. J.; John H. Austin, Westerly, R. I.; Winfred R. Harris, Salem, W. Va.; Moses H. Van Horn, Salem, W. Va.; William Coalwell, Hammond, La.; Royal Crouch, Center Line, Mich.; Walter L. Greene, Andover, N. Y.

The Sabbath Recorder

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No. 18

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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The Sabbath Recorder

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WHOLE No. 4,573

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An Important Message Just before he left Athens the "Important Message From the Finance Committee of Conference" was received by the editor. What a shock he experienced when he read that some of the workers employed by the Missionary Board did not receive their September salaries, as the treasurer of the board lacked \$700 of having enough money to pay them. In other times, when funds have not been sufficient, money has been borrowed to meet the situation and men on the fields have received their pay. But now the board's credit is exhausted. It can no longer borrow. Banks will no longer loan. Men out in the missionary pastorates, missionaries at home and on foreign fields are unpaid, or paid only in part. The writer thinks of the little children in some of the homes involved, whose much needed shoes and warm clothing for the winter coming on were to be provided for by this month's unpaid stipend. He thinks of worried fathers and mothers and the strain of disappointment in their eyes as they wonder how in the world to

manage that loved ones shall not suffer. He envisions those on foreign shores already heavily handicapped by "cuts" and reductions in income, forced through no fault of theirs to "make the best" of a partially paid salary.

However, it is pointed out that pastors in our churches are suffering in like manner, and that the people of our churches are suffering from unemployment and reduced income. These facts cannot be gainsaid. For the most part we are "all in the same boat." But it is still true that new automobiles are being bought, gasoline used, and "bargains" snapped up by shrewd buyers among us. There are still some incomes which if consistently "tithed" and with our offerings were brought into the Lord's storehouse would doubtless prove sufficient. Our trouble is that we are not doing as well or as much as we could do if we would. It is regrettable that many churches are not doing as well as they might. A casual glance at the list of contributing churches in the last report of the Onward Movement treasurer will show that but few have sent in anything as yet this Conference year. Money paid in for the budget is often held by the local treasurer because of inconvenience of sending it frequently or because the few dollars received seem so pitifully small. He should send it every month, nevertheless.

The appeal of the committee is not for special funds or larger gifts, or for more money than is in the adopted budget. But it is an appeal for *early* payment.

Folks are urged by the committee to see what can be done in their respective churches to help in this critical situation. If the canvass for the United Budget has not yet been made, it should not be longer delayed. Let local committees, where the matter has already been cared for, check up their members and call again upon anyone who has not pledged, for a subscription or for a cash offering. Let others be urged to increase their pledges and offerings, if at all possible. This is no time for anyone to think "we will 'let George do it,'" or to cherish any feeling toward letting down because others have not done as well accordingly as we have or as we think they ought. It is a time for the strong to bear the burdens of the weak; for us all to lift and pull together. Let us bring all our tithes and offerings unto the Lord; this is his work, and he will bless.

Your Boards The boards are your boards—created by the people, you and me, of the denomination and given responsibilities to carry by the General Conference. While sad mistakes have been made and heavy losses sustained, the great burden of indebtedness has accumulated largely because the churches have not raised the United Budget under which the boards have been authorized by Conference to operate. There has been scarcely a year in the last four but the indebtedness of every board could have been paid had the budget been raised in full, and the same amount of work accomplished as has been done. The boards are not primarily to blame for the lack of support furnished by the churches and should not be too severely criticised by the people.

The boards are responsible for the funds put in their hands and entrusted to them. If they are careless or negligent and losses occur, they are censurable by the people. But, with that said, and back of all, as churches and as people of these churches we, ourselves, are to blame for authorizing work and expenses under a specified budget, and then failing to raise that budget.

Five months of the Conference year is past, almost the half of a year, and but a pitiful amount of money has been received by the Conference treasurer. The result is that some workers cannot be paid, others only in part. We should all be shocked and led to declare "this must not be." But just talking will not do it. We should go onto our knees for wisdom, consecration, and strength, and then get up and work like everything to raise the budget—one hundred per cent, every month—and pay it. "Pray as if everything depended upon God. Then work as if everything depended upon us."

Closing Session "And when the ruler of the feast tasted the water now become wine . . . the ruler of the feast calleth the bridegroom, and saith unto him, Every man setteth on first the good wine; and when men have drunk freely, then that which is worse; thou hast kept the good until now." The good wine of the feast was repeatedly served on the Conference program, and again and again it seemed we must have reached the peak—please excuse mixed metaphors — but there seemed something in this last service of the

meetings at Adams Center outstandingly bright and inspiring.

The service had a fitting introduction in the vespers of the evening which included the beautiful anthem, "When the Sun Goes Down," and the solo by Dr. Lewis C. Sheafe, "We Shall Know Each Other Better By and By." A Scripture message was brought by Rev. Verney A. Wilson of Jackson Center, O., emphasizing love as God's great attribute in bringing him closest to humanity.

Pastors Skaggs of Milton and Hurley of the entertaining church gave their appraisal of the Conference just closing, and the future's outlook.

Doctor Skaggs spoke feelingly in appreciation of the splendid service rendered by President Randolph in preparing for such a helpful program and for his masterly and sympathetic leadership as the presiding officer. He spoke of the magnificent manner in which the program was carried through on schedule without overrunning. "It shows the touch of a masterly hand." The love and appreciation of President Randolph and his work were manifested by the hearty applause of Doctor Skaggs' tribute. In speaking of the program, Pastor Skaggs pointed out at what level the entire Conference had proceeded. He thought there were but few conspicuous peaks, but all was on a high level. The messages were all inspiring. He thought Pastor Claude L. Hill "demonstrated to us the possibility of the impossible and showed how a man can actually lift himself by his bootstraps. When he had finished it seemed perfectly possible in a spiritual sense." In summing up the sermon referred to his words were, "The finest in personal spiritual adventure comes only to those who achieve a joyous and heroic faith in our heavenly Father—the great Leader who inspires men to adoration and worship."

Doctor Skaggs called the Conference to remember (1) The appeal of Rev. Erlo E. Sutton, for the home field that it might be placed on a basis of support and honor, at least equal to that given to the foreign field. (2) The appeal of Secretary Wm. L. Burdick that we shall share the trophies of the cross; feed on difficulties and refuse to yield to discouragement. (3) The appeal of Pastor Sheafe that we be such Christians as to experience the fulfillment of Isaiah's message that "They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles;

they shall run and not be weary; and they shall walk and not faint." (4) The appeal of Pastor Elizabeth Randolph that all Sabbath-keeping groups, Christian and Jewish, form a sort of union for the restoration of the Sabbath to all who worship God. (5) Doctor Norwood's appeal that we get away from the idea that the Sabbath, being a divine institution, will preserve Seventh Day Baptists. (6) The fine, encouraging note brought the Conference by Mr. Orra Rogers concerning Christian brotherhood, and the need of returning home with sympathetic attitude toward all our work and the workers and boards responsible for carrying on, and that we do not forget nor neglect to pray.

Pastor Hurley, in speaking of "What of the Future," urged that this is an appropriate time to take account of our spiritual stock, to check up on our spiritual resources and liabilities. "We may recall workers, but the work must go on." And "by God's grace we will go on." Our resources remaining are far greater than those which we have lost. For one thing we have our homes intact. "If we have the truth we shall have victory." If the kingdom of God is to be given unto those bringing forth fruits of the kingdom, as promised in the prophets, it will be given Seventh Day Baptists only as we bring forth the fruits. Our "prospects are as bright as the promise of God." May we catch a new vision and make a new consecration.

This part of the service closed with a spirited singing of "Onward Christian Soldiers." President Randolph then called to the platform President Boothe C. Davis, Rev. Louis R. Conradi, Rev. Elizabeth Randolph, Rev. Leon M. Maltby, Rev. Carroll L. Hill, Miss Susie Burdick, Rev. D. Burdett Coon, Mrs. Gertrude E. Richardson, and Rev. Ahva J. C. Bond.

The hand of fellowship was extended to the church at Daytona Beach, and the Jamaica Church, Charles Street, Kingston, and to the ministers, Hill and Maltby, now accredited. To the young men were presented by Doctor Randolph, each a beautiful copy of the New Testament and Psalms, the "Seventh Day Baptist Manual of Procedure," and a work on ministerial ethics, with fitting words. To Rev. Louis R. Conradi of Hamburg, Germany, were also extended words of welcome to our denomination and the hand of fellowship as an accredited minister among us. This was done

pursuant to actions in accord with proper Seventh Day Baptist procedure. To him also was presented the Testament and Psalms with words of love by the president, who felt the book on ministerial ethics, was not needed by one who had so nobly and consistently been a minister of the gospel for more than fifty years.

President Randolph next called to stand in line, Rev. D. Burdett Coon, Miss Susie B. Burdick, Mrs. Gertrude E. Richardson, and Rev. Louis R. Conradi, and with himself standing fifth in line called attention to the fact that never in Seventh Day Baptist history had there been five such lines of work represented: Jamaica, China, England, Germany, and America.

Then followed the hand of greeting extended to the new Conference president, Dr. Ahva J. C. Bond, as he was presented to the audience. In his response, Doctor Bond acknowledged his appreciation of the fine words of welcome accorded by President Randolph. Said he, "While I have not received a book from President Randolph I have received from him a great inspiration." Modestly did the new president express his desire to do whatever God wanted him to do. Referring to the new change in the organization of the Commission and Conference, he expressed his appreciation of the fact that his responsibility would be in part shared by the chairman of the Commission. The change in responsibility will give the president of Conference an opportunity to stress the more spiritual phases of his work.

It was a great inspiration to see the hand of fellowship extended to representative young ministers; an encouragement to receive into Conference fellowship a mission church; a benediction to have part in the welcome into the denomination of such a Christian preacher, writer, and scholar as Conradi, representing the possibilities of a continent; and a challenge to our very best in support and co-operation on the induction into office of the new president.

In the closing minutes of the Conference President Randolph said, "There was no slogan. I wanted the General Conference to be sanely spiritual." Doctor Randolph gave word to his appreciation of the music and of those having it in charge, especially Professor Wingate and Miss Waterbury. "I shall carry with me a very happy memory of the recollection of this work I am now closing. I am in love

with the folks of Adams Center because of their cordial support and sympathetic co-operation." The editor is under the deep conviction that President Randolph will be happily remembered by the Adams people, and others of the Conference, for his quiet dignity, his love of orderliness, his masterly skill, his expeditious procedure, his evident fairness, and his devout and spiritual ambitions. Finally, he urged the Conference people to go home in the spirit of service. Illustrating what he meant he told the beautiful story of Rose Livingstone and her work in "Chinatown." After singing all the verses of "God Be With You Till We Meet Again," prayer was offered and the benediction was pronounced by Dr. Boothe C. Davis, and a memorable Conference was adjourned.

FROM THE CONFERENCE PRESIDENT

In the "division of labor" as between the Conference president and the chairman of the Commission under our recently modified form of organization, two very important and specific services remain to be carried out by the president. He is expected to keep in more or less intimate touch with the churches during the year, and to prepare the program for the annual session of the General Conference.

While the constitution of the Conference expressly states that it shall be the duty as well as the privilege of the president to visit the churches, the fact is no president has ever been able to carry out that important provision of the fundamental rules by which we are supposed to be governed. It would be impossible of course for the president who holds office for one year only, to visit all the churches within that time. Again, no one elected to that office has the time to visit any considerable number of the churches. In the third place, if one were elected president of the Conference who had the time for such visitation there would be a lack of funds to carry out such an ambitious program.

It will be acknowledged by all, I doubt not, that if the Conference president could visit a considerable number of the churches during the year he would be able thereby to render an important service to the denomination. Especially would this be true if the president were a man of knowledge and vision, such as have been the men who have held that office in the past.

While the present president is not planning to make any great record in this particular line of endeavor, I am planning in a modest way to carry out in some measure this requirement of the constitution. I propose to visit several of the churches, meeting with them in union services by means of some eight or ten visits to different sections of the denomination where groups of churches can meet together for such services.

In line with this purpose I made my first trip of this nature to Jackson Center, Ohio, to attend the Semi-Annual Meeting of the Churches of Michigan and Ohio. I arrived in time to attend their prayer meeting service on Friday evening, October 7, which was conducted by Pastor Verney A. Wilson. We put in a full day Sabbath, when I spoke on the Sabbath school lesson for the day, preached a sermon to the boys and girls and one to all the people Sabbath morning, conducted a Teen-Age Conference in the afternoon, including a talk to the young people, and spoke again at night. I spoke also at the fellowship breakfast Sunday morning, and preached Sunday evening.

In all these meetings I had the earnest support of Pastor Wilson, the hearty co-operation of the Jackson Center people, and the loyal interest of a goodly delegation from Battle Creek, both young people and adults.

The interest in the work of the denomination as revealed in the attendance and attention, in the remarks by many following the services, and in the questions and discussion Sabbath night, was encouraging to see, and gave me more confidence in the value of that sort of procedure.

There seemed to be a disposition at Jackson Center to accept, so far as that church is concerned, the slogan for the year, namely, "No church doing less than last year." In fact, there seemed to be a desire and disposition on the part of some to do more. Indeed I shall not be surprised if Jackson Center takes its place in a goodly list of churches doing as much as last year, plus. Some of the Battle Creek delegates, too, were thinking very seriously, and in concrete terms, with respect to the support of the denominational program of service. We were sorry not to have anyone present from either White Cloud or Detroit, but were glad indeed to find awaiting us a letter from Pastor R. W. Wing of White Cloud.

Of course the primary object of these visits is to lead the people to enjoy more fully God's rich grace, and to increase their love and devotion to Jesus Christ, through the conscious presence in their lives of the Holy Spirit. In the measure in which these things are accomplished will the entire program of the denomination be advanced, and the work of the kingdom entrusted to Seventh Day Baptists be accomplished.

AHVA J. C. BOND,

President of the General Conference.

MISSIONS

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

QUARTERLY MEETING OF MISSIONARY BOARD

The quarterly meeting of the Board of Managers of the Missionary Society was largely attended. Members were present from Plainfield and New York. It was the first meeting of the board since Conference.

It was announced by the treasurer that although the expenses for the last six months of the year had been cut by one third, by cutting down salaries of the workers in the home and foreign fields alike, money had not been received from the Onward Movement in sufficient sums to pay the workers on October 1 as they should have been paid.

For the past four years, it was pointed out, the society had been pledging as collateral permanent funds for loans at the banks. The Missionary Society at Conference announced that the policy of the society would be one of "paying as we go." There will be no more borrowings. Money will be distributed only as it is received.

The board decided not to reverse its decision made last July to withdraw Rev. Eugene Davis and his family from the China mission. His coming home, however, was delayed from January until late in the spring. Dr. George Thorngate and family, who are in this country on furlough, have shown their willingness to remain in this country for an indefinite time and to return at any later date, if it could be arranged to retain Mr. Davis in China. But the board felt that the response of the denomination since Conference had not been such that it was warranted in changing its policy of radical curtailment in China.

MINUTES OF THE BOARD MEETING

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church in Westerly, R. I., Sunday, October 16, 1932.

The meeting was opened by prayer offered by Rev. A. J. C. Bond of Plainfield, N. J.

The following members were present:

Ira B. Crandall, Charles H. Stanton, Willard D. Burdick, Corliss F. Randolph, John H. Austin, William L. Burdick, Robert L. Coon, James A. Saunders, George B. Utter, Edwin Whitford, Harold R. Crandall, Allan C. Whitford, Walter D. Kenyon, Karl G. Stillman, Dr. Anne L. Waite, Morton R. Swinney, Carroll L. Hill, Ahva J. C. Bond, Charles E. Gardner, Everett T. Harris, John S. C. Kenyon, Alexander W. Vars, Asa F. Randolph, James L. Skaggs.

The following guests were present: Mrs. C. H. Stanton, Mrs. W. D. Burdick, Mrs. Robert Coon, Mrs. Allan C. Whitford.

The quarterly and monthly reports of the treasurer, Karl G. Stillman, were accepted, and the quarterly report was ordered recorded. It follows:

QUARTERLY STATEMENT

July 1, 1932, to October 1, 1932

Karl G. Stillman, Treasurer
In account with
"The General Fund" The Seventh Day Baptist Missionary Society

Receipts

Balance on hand July 1, 1932	\$ 214.25
Women's Executive Board	50.00
Memorial Board income	95.88
Permanent Fund income	1,143.50
Onward Movement	1,170.73
Loans	1,625.00
Interest	8.52
For debt	56.74
For Jamaica	60.00
For General Fund	73.64
For foreign missions	12.50
For Testament distribution	22.50
Overdraft October 1	726.44
	<u>\$5,259.70</u>

Disbursements

Corresponding secretary, traveling expenses, clerk hire, supplies, etc.	\$ 629.46
General missionaries and traveling expenses	501.60
Churches and pastors	790.01
China field	2,029.65
Holland	300.00
Jamaica	578.40
Treasurer's expenses	60.00

Interest on loans	269.74
Tax on checks84
South American field	100.00
	<u>\$5,259.70</u>

Net indebtedness July 1, 1932 \$25,917.98
Increase in debt for third quarter 2,365.69

Net indebtedness October 1, 1932 \$28,283.67

SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Statement of Condition as of September 30, 1932

The Society Owns:

Cash:	
In Checking Accounts:	
Washington Trust Co.	
(Overdraft)	-\$726.44
Industrial Trust Co. ..	25.00
	<u>-\$701.44</u>

In Savings Accounts 1,237.68

Investments:	
Stocks, bonds and notes ..	\$ 84,821.58
Due from accounts and notes receivable	22,298.33
	<u>\$107,119.91</u>

Less - reserve for depreciated securities 28,898.33

Real Estate:	
In China	\$ 55,829.86
In Georgetown	2,500.00
In Jamaica	6,000.00
In Nebraska	1,000.00
	<u>65,329.86</u>
	<u>\$144,087.68</u>

The Society Owes:

Notes Payable:	
Washington Trust Co. ..	\$ 25,500.00
Ashaway National Bank ..	2,000.00
Anne L. Waite	500.00
Permanent Fund savings account ..	4,628.53
Temporary loan	125.00
	<u>32,753.53</u>

Excess of assets over amount owed .. \$111,334.15

The above excess is applicable as follows:

Funds - Principal Amounts:	
Boys' School Fund	\$ 1,274.10
Girls' School Fund ...	1,681.30
Permanent Funds	92,730.66
Alice Fisher Relief Fund	3,480.00
H. C. Woodmansee Ministerial Relief Fund ..	425.00
Ministerial Education Fund ..	2,134.36
F. F. Randolph Memorial Fund	35.10
	<u>\$101,760.52</u>

Funds - Unexpended Income:	
Permanent Funds	\$ 400.73
Alice Fisher Relief Fund	1,136.72

H. C. Woodmansee Ministerial Relief Fund ..	244.84
Ministerial Education Fund ..	43.48
	<u>1,825.77</u>

Real estate equities 58,329.86
\$161,916.15

Less:
General Fund deficit \$ 28,283.67
Suspense - Unapplied charge due to reserve for accounts receivable.. 22,298.33

Net total of above fund and equity balances equal to excess of assets over amounts owed \$111,334.15

Voted that the treasurer be authorized to appoint a committee to aid him in procuring information, giving the terms governing the several gifts making up the permanent funds in the custody of the society.

Voted that James L. Skaggs be a committee of the board to report to the Finance Committee of the General Conference the needs of the Missionary Society as he has heard them discussed.

The treasurer announced that a number of salary checks which should have been sent out October 1 had not been sent because sufficient funds had not been received from the Onward Movement treasurer.

The quarterly report of the corresponding secretary, William L. Burdick, was read and approved, and ordered recorded. It follows:

REPORT OF CORRESPONDING SECRETARY

Following the last regular meeting of this board, I supervised the printing of the annual report and gave a considerable time to the Committee on Retrenchment and Balancing the Budget. In August I represented the board during the sessions of the Commission which were held in Alfred, N. Y., and the General Conference which was held in Adams Center, N. Y. Sabbath day, September 24, I filled vacancies on the program of the yearly meeting of our New England churches. As usual, material has been furnished for the Missions Department of the SABBATH RECORDER; the correspondence has been conducted and the perplexing problems of our mission work have been given careful attention.

Respectfully submitted,
WILLIAM L. BURDICK,
Corresponding Secretary.

October 16, 1932.

The Missionary Evangelistic Committee reported there had been no occasion for a meeting during the last quarter.

The American Tropics Committee had no report.

A letter was received from D. B. Coon in regard to the donations of the New England Christian Endeavor Union, and it was voted to refer it to the American Tropics Committee for advice.

Voted that Rev. Eugene Davis be asked to return to the United States by July 1, as was provided for in the budget adopted at the July meeting.

Voted that the question of the expense of moving the Eugene Davis family to the United States be referred to the corresponding secretary.

The Alice Fisher Fund Committee reported as to the regular payments made to beneficiaries.

Voted that the \$1,000 received from the estate of Mrs. Andrew J. Potter, and recorded at the July meeting, be designated as the Andrew J. Potter Fund for Ministerial Relief, and be added to the Permanent Fund by the society.

Karl G. Stillman, for the Investment Committee, reported that during the past year there has been an appreciation of bonds amounting to more than \$200.

Voted that Doctor Thorngate be asked to withdraw his resignation.

Voted that the budget for 1933 be referred to a committee to be appointed by the president for adjustment, and that they report at the next meeting of the board. He appointed the treasurer, the corresponding secretary, and the recording secretary.

Voted that the president should appoint the standing committees of the board. He appointed:

Missionary Evangelistic

Carroll L. Hill
Clayton A. Burdick
Corliss F. Randolph
George B. Utter
Walter D. Kenyon
Mrs. Clayton A. Burdick
LaVerne D. Langworthy
Herbert C. Van Horn
Robert L. Coon

China

Harold R. Crandall
Edwin Whitford
Charles H. Stanton
Mrs. Anne L. Waite
Alexander W. Vars
John S. C. Kenyon
William L. Burdick
Mrs. Elisabeth K. Austin
Asa F. Randolph

American Tropics

Ira B. Crandall
Everett T. Harris
Ahva J. C. Bond
Allan C. Whitford
James A. Saunders
James L. Skaggs
William L. Burdick

Ministerial Education

William L. Burdick
Albert S. Babcock
Karl G. Stillman

Alice Fisher Fund

Karl G. Stillman
William L. Burdick

Investment

Karl G. Stillman
Morton Swinney
George B. Utter

Auditing

John H. Austin
Ira B. Crandall
Charles E. Gardner

Voted that the resignation of Miss Amelia Potter from the board be accepted, and the secretary be authorized to write her expressing the regrets of the board that she feels unable to serve longer. Miss Potter has been faithful to the duties of the board until failing health made it so it seemed best for her to resign.

Voted that the vacancy caused by the resignation of Miss Potter be filled by the election of Mrs. W. D. Burdick to the board.

The minutes were read and approved.

The meeting closed with prayer by I. B. Crandall.

GEORGE B. UTTER,
Recording Secretary.

SOME THINGS NEEDFUL IN MISSIONS

(From address by William L. Burdick, Missionary day at Conference, 1932)

Bishop Gore is reported to have said, "Two things Christian people would never do; they would never think; and they would never pray." I do not believe it is quite as bad as that, but we must admit that they are seriously lacking in both of these respects when they come to the things of religion. I want to ask you this afternoon to do some real thinking about some things needful in missions, and I trust our thinking will not take away the spirit of prayer. We must pray rather than criticize. We have no right to criticize any plan till we have prayed over it; and we have no right to criticize any person till we have prayed for him. Furthermore, when we have prayed for a person or a project, we generally do not feel like criticizing.

I presume you expect me to talk about men and money and to make the need of these the burden of this address, but it is not my purpose to do this directly, as much as men and money are needed.

I. A PASSION TO SHARE

If missions are to succeed, there must be on the part of Christ's people a passion to share the trophies of the cross. I do not have in mind necessarily the material things which have come to us from Christ's life, teachings and sufferings. We should long to share these with others, but there are things which have come to us which are infinitely more to be desired.

I asked myself the other day as I sat thinking of the needy in the home and other lands, "What are the things I want above all others to share with others?" And as I thought of

the blessings which have come to me, I said, "The privilege of being reared in a Christian home." The home is the chief institution of earth. It is the most influential and the most vital. A real home in many respects is the best illustration of heaven itself.

As these thoughts were running through my mind, there came before me the picture of a home I once knew. It was a humble home on the frontier in which abode father and mother, sons and daughters, the hired help, and sometimes a needy child or old person from the neighborhood. In that home was an altar around which all were gathered daily; scolding was never known and unkind words were never heard from the parents at least. Absolute truthfulness, honesty, and fairness were inculcated and insisted upon in all things; and the children were encouraged by every means possible to secure an education and make the most of themselves for the sake of service to the world. It is almost or quite needless to say that all of that large family of children grew up to be honored and respected Christian men and women. There are many homes such as this, and they are the ripened product of Christianity. Jerry McCaully said that he had never known a man to be permanently lost who had a Christian mother. So far as I can remember, I cannot recall a man permanently lost who grew up in a Christian home. They often wander far away, but they come back; they cannot get away from the influence of the chief institution among men, the home—an institution that antedates sin. Christian parents have often talked with me about their wandering children and I have assured them that they would return to the ways of right, and I have based my prediction on the fact that they had had the advantage of a Christian home.

If I know what I desire most of all for the young people of all nations and all races, it is that they may have the privilege of growing up in Christian homes. Missions undertake to bring this blessing to all, and Christ will never be satisfied till it is done.

We have had the advantages of Christian homes and the other blessings of the Christian religion coming down to us through the ages from the cross of Christ and it is ours to share these with others. Furthermore our happiness depends upon our doing this. The self-seeker cannot be happy, but those who would share their favors with others find therein a joy

that knows no bounds. I read one time of a young man who took his gun and went out to hunt deer. He found a deer track, but not knowing much about those matters, he followed the track the wrong way all day and was farther from his object when night fell than when he began his quest. Those who are seeking for happiness without sharing are following the track of life the wrong way. The Book of Ecclesiastes was written to show that the self-seeker cannot be happy. Such is the experience of all men in all ages. But those who share their blessings—their endowments and culture, their time and money, their strength and love—will find joy and peace divine whatever the vicissitudes of life may be.

II. IT IS NEEDFUL TO STRENGTHEN THE MISSIONARY LEADERSHIP

I do not refer to the centralizing of authority in missions. Much less do I have in mind that condition where a small minority by its opposition creates division and contention. In the long run a board is held responsible for what is done and the results, and it should not be blamed for or hampered by the opposition of the minority. The plans of a board should be set aside only by the majority. Dictation by one or a minority is bossism. One time the great railroad king, Harriman, found the directors of his board opposed to one of his cherished plans and he attacked them for lack of co-operation. They yielded. After the meeting one of the men asked him what he meant by co-operation, and he replied, "Do what I tell you and do it quick." Such is the idea some people have of co-operation, but it is not Christ's way and it is destructive in the end. The New Testament way is not for men to come together as cliques, small or large, each determined to put some scheme through, as do men of the world in politics and business. Christian men attack problems in a different way. They come together submissive to the Holy Spirit, remembering that Christ has promised to guide the church and that said guidance comes not through dictators, whether one or a minority, but through the united wisdom and submission to Christ of the entire group of followers.

What I have in mind is the strengthening of missionary leadership both in quality and quantity. The leadership of missions in the Christian Church must be strengthened in quality. Some one has said that, "Men are

all for quantity, but God is for quality." Missions are the momentous task of the ages. If they succeed, they must have the aid of the keenest intellects among men, and they are worthy of this. Not only must there be the finest quality of intellect, but there is needed the broadest general culture. Added to this, those who lead in the missionary program must specialize in missions. They must know the history of missions as well as the history of the Church; they must become familiar with world conditions; and they must keep abreast with the ceaseless and rapid changes which are taking place among all people. They must become experts in the strategy of missions.

Furthermore, they must be men of sterling character—men who will swear to their own hurt if it be the truth and respect the rights of others in fairness and sincerity. They must be men of prayer. The history of missions is the history of intercessory prayer. Their achievements could not have been without prayer and their future depends upon it.

Such is the quality of men demanded by missions and there must be such men not only composing the boards and the staff on the fields, but they must predominate in all churches. Something of this kind is what I mean by strengthening the missionary leadership. The workers in the field are not the real leaders in missions; neither are the boards who direct the workers. The real leaders are the men and women who determine the policies of the local church, and these must be missionary to the very core in the way described above. The boards and the workers on the field are the servants of the church leaders who, whether they know it or not, are directing missions and determining their fate. This is not saying that boards and missionaries should not possess these qualities in a pre-eminent sense. They should. But it is an endeavor to point out that the wisest and most godlike plans of boards and missionaries can be and often are overthrown or thwarted by the ignorance and Christless stupidity of church leaders, as well as by the same qualities on the part of board members and missionaries.

The leadership in missions must be strengthened. We all have one thing at least in common and that is life. Some have money and some don't; some have homes and some don't; some have brains and some don't; but we all

have life to invest somewhere. We are investing this in something which is worth while or that which is not worth while; we are putting it where God, its giver, would have us or otherwise. The colossal task of missions is God's and he would have us give our best to it. We cannot afford to fail in this, and if we arise to the occasion, we must be diligent not alone in dedicating our lives to the work but also in fitting ourselves for it whether we be missionaries, board members, or the rank and file of the church.

OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE TRACT SOCIETY

Last frenzied preparations made. Paper boy calls. Belated matters attended to. Bags finally packed. Toilet articles forgotten. Dinner half appreciated. Hurried drive to the train with Business Manager North at the wheel. Farewells waived. And "No. 3" bears away the corresponding secretary-editor for a ten weeks' service in the field.

ON THE B AND O

After a strenuous day in the office, together with these final preparations for a long absence, an early bed looked inviting. The *Christian Century* was finished and a late *Baptist* read—then rest for the weary. First early morning consciousness was of locality—Oakland, Md.—not the headquarters of an automobile industry, but nearest point of easy marriage laws for West Virginians in a hurry to start a home. Terra Alta next with a rapid descent from the Allegheny highlands into the Cheat valley, and then the long, steep climb up the side of the Laurel range with the beautiful, appropriately named Cheat river below, cutting its way through steep cliffs and overhanging mountains to the Monongahela. This is the most striking of the many wonderful views on the *Baltimore and Ohio* railway between Washington and St. Louis. The traveler never tires of it. The hour was all too early for one to enjoy the gorgeous foliage of valley and sides of the mountain towering across the river, but two wonderfully bright stars glorified the morning.

THE DINER

Oats, toast, and coffee, and a pleasant chat with J. M. Sweeney, genial steward of the dining car between Cumberland and Cincin-

nati. "Mr. Willard," he said, "made the 'B and O' what it is. He is the greatest railroad president in America." Then he told of an ideal in a man's mind that has made this road the comfort it is, and has given it the reputation of possessing the best dining car service to be found. Always the worth while has behind it some one's ideal, striven after and laboriously achieved.

MINING GRIEF

The dilapidated, run-down condition of mining towns impressed the writer with the plight of the mine workers of West Virginia and their dire needs. Miss Olive Van Horn, of 105 East 22nd Street, N. Y., is one to whom help for their suffering may safely be sent. Everywhere through these valleys are evidences of former activities and once happy homes. Now mine openings are filled with debris, weeds grow around the tipples, while care-worn faces are seen and ragged, dirty urchins search for crusts and crumbs.

The situation with the railroad is partly indicated by the unused, rusting engines filling sidings around Grafton—great steam power units once busy transporting the coal mined from the rich hills and out of the bowels of the earth. It is too bad.

UNDAUNTED

But America is undaunted. "Hope springs eternal." People are holding on, doing the best they can, and "keep sweet" for the most part. There is less complaint of the depression than was heard a year or so ago. People have accustomed themselves to situations confronting them, and like the mariners on a chain girded vessel of years ago, "pray for day." No doubt many are becoming hardened against God. Pharaoh amid his depressions in Moses' time, "hardened his heart." Men are doing that now, and many are turning, hatefully, against God. But the faith of many, on the other hand, is being strengthened as men turn toward him in prayer and are looking for more spiritual things. That "man shall not live by bread alone" is being discovered by some in these days, who never knew before the sweetness of fellowship with the Lord.

SET THE BRAKES

Somewhere west of Parkersburg, W. Va., "No. 3" with screeching brakes, jolted and came to a violent stop. Investigation revealed a demolished engine pilot and a totally

wrecked linesman's car with tools and equipment scattered for half a mile along the "right of way." As no signs of tragedy could be discovered the train proceeded, and at a small station farther on the crestfallen linesman was found. He had stopped for orders at the office, but his car with brakes insecurely set started of itself down the grade, picking up speed until struck by the west-bound train. The damage was comparatively slight, the loss of the small car being all that was involved. It might have been worse. A bit of carelessness on the driver's part, or faulty brakes, seemed to explain the situation.

In our lives there may be situations like that—spiritual and moral, as well as physical—where attention must be properly paid to restraints and proper checks. Are your brakes set when needed?

Young People's Work

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

WITH JESUS IN LEARNING

BY BOND DAVIS

In writing biography the author usually fails to dwell long on the childhood of the person of whom he is writing. Childhood impressions and habits are those which aid to mold the personality of the adult. And so in the gospels we notice that it is the later life of Jesus which is painted in anything like near completeness. His childhood is scarcely touched at all. Perhaps it was because he taught living truths, knowing they would outlive any other type of instruction. When the need for Christian literature arose, only the strongest impressions on the minds of the evangelists were recorded.

Two of the gospels give accounts of the nativity, but beyond that they seem to stop. Luke gives us the incident of Jesus' visit to the temple, which shows us that he was no ordinary Jewish youth. He had an extraordinary inquiring mind and a new way of speaking about God. Luke also adds that Jesus went down to Nazareth with Joseph and Mary. This shows us that Jesus grew up in an environment of rural beauty. One cannot read the gospels without seeing that Jesus loved nature and that he noticed little things as

they passed by. I think there must have been times when he was on his hands and knees watching tiny creatures and looking up into the faces of flowers. He did not leave lectures on nature, but the way in which he taught everyday lessons left the minds of men open to see the beauties of the fields and the sky in a new way.

It was in the home that Jesus was prepared for the work of ministering to the world. Naturally his mother was his first teacher. It is quite easy to picture her telling him stories of Jacob and Moses. Jesus was one of a large family and was subject to the discipline of his parents. Then, there was the question of poverty. Perhaps it was a lesson in economy implanted upon his mind back in Nazareth that prompted him to give the multitude a lesson in thrift as he fed them in the wilderness.

The father of a five year old Jewish boy was responsible for instructing him in national history and for training him in the memorizing of the Psalms. Then there was the synagogue school in which the child studied the Old Testament. Jesus studied with wisdom, but never did his books think for him. Every page of the New Testament is filled with Old Testament ideas and language. The Beatitudes are undoubtedly echoes of the Psalms, and the Sermon on the Mount is certainly influenced by the Law and the Prophets. In fact, it was Jesus who lifted such sayings from their inconspicuous place to a new setting where they shine out to the world.

Jesus had the advantages of a good home and some education. But that is not all. He was influenced by work. He was a carpenter. Many authorities believe that Jesus' father died at an early age, leaving the responsibility of the family to his son. His experience in his shop is predominant in many places in his teaching. The need of a good foundation is the moral of a brief parable at the end of the Sermon on the Mount. Then, too, he spoke of *building* his Church. Not only did his trade affect his language, but it gave him a love of order. One sees this influence in the orderliness of the feeding of the multitude.

Another thing that Jesus learned in his shop was patient endurance. He repeated again and again that those in too great a hurry will pull up wheat as well as the tares. Think of the patience he had with the disciples when

they were slow to make up their minds and when they lacked faith.

Jesus understood human nature. Through his entire life he must have been listening and observing to so read men's hearts. Sometimes he knew more about the inner person than the person himself knew. He knew how to approach one to get him to listen. In talking with the Samaritan woman at the well he first asked a favor and then progressed to the five husbands; it has been said that another teacher would probably have made the mistake of beginning with the five husbands and thus immediately condemn the woman.

Jesus seemed to have a broad knowledge of all walks of life. Really, he must have been a great student to give teachings so beautiful that they raise the minds of men to thoughts as pure as the snowy mountains.

A SOUTHWESTERN ASSOCIATION PAPER

LONE SABBATH-KEEPING CHILDREN AND THE SPECIAL MISSION OF SEVENTH DAY BAPTISTS

(Prepared by Mrs. Catherine Shaw Stillman for the L. S. K. hour and read by Mrs. John Campbell)

We believe that our denomination has a special mission. We expect our children to carry on that mission. Therefore it is most important that in their early years they love and revere the Sabbath and understand its importance. Those of us who are fortunate enough to enjoy the privilege of attending each week one of our own churches leave the religious training of children largely to the different church organizations. But the lone Sabbath-keeping father and mother must be responsible for all the Sabbath teaching their children receive.

To me, it seems of the utmost importance that little children should love the Sabbath. To me as a little child, it was a wonderful day. It was with a feeling almost of excitement that we walked to church all fresh and starched. The beauty of the Plainfield church, its dignity, its splendid music filled us with reverence. The carefully conducted Sabbath school made an unforgettable impression on our minds. My children cannot have those advantages but I wish for them the same feeling I had as a child. To bring that Sabbath atmosphere to our little house seems an impossible task. But we can do our best.

First of all, I think little children should love the day and it should stand out in the week. Little special things help, like waffles at breakfast, even! The joy of having daddy at home, alone, makes the day stand out from others. Sabbath is a day to sing. Children love to learn the fine old songs of the church. "Majestic Sweetness" and "Come, Thou Almighty King" are favorites at our house. We should take pains to see that the children have interesting things to do to keep them busy all day. One stormy Sabbath morning last winter the children of our neighborhood made a scrapbook for children at the hospital at Liuho.

I believe with effort we can make the Sabbath a day of happiness, of worship, relaxation, and loving service.

Our children should be taught why we keep the Sabbath and they should be familiar with the Bible. Even a little child enjoys listening to the Psalms and Isaiah and Job, and can acquire a taste for Biblical literature. "The Sabbath Catechism," written by Mrs. W. D. Burdick, was sent to practically every family of lone Sabbath-keeping children. In the same year, historical pictures and sketches were also sent them and an effort was made to have these children feel that they belonged to a denomination with a great history and a noble purpose.

During the summer vacation, many families visit "back home" and attend church. Couldn't we take special pains to help the children feel how fine it is to worship with our own people, to grow acquainted with the children of the church, and to love the church? Attendance at our associations and Conferences and summer camps all could do much to help our children to be interested in the denomination and its aims.

Last summer the five-year-old son of a lone Sabbath-keeping family visited his grandfather's parsonage home. Deeply impressed in his memory now are the ivy framed windows of the church he had immediately loved, the sound of the organ playing his favorite hymns on a Sabbath morning, and the feel of the bell rope in his hands as he rang the church bell himself. During the winter he said once to a friend, "I go to the Sunday school near our house but I don't belong there. I belong to the one where my daddy and my mother do, way back at grandpa's." There was pride in his voice, because he *belongs*.

I believe we can help our children love our denomination and grow up with a desire to assist in fulfilling its destiny.

CHILDREN'S PAGE

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

WHY SHOULD WE KEEP THE SABBATH?

ISAIAH 58: 13, 14

Junior Christian Endeavor Topic for Sabbath Day, November 12, 1932

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

HOW TED GOT ACQUAINTED WITH THE BIBLE

He didn't know there was such a book as a Bible in all the world. He earned his living by running a little coffee stand in a factory district in a great city. One rainy Sabbath morning there was so little trade that he picked up his wares, and for the first time in his life he entered a church. Hardly had he taken his seat when the minister announced as his text, "Remember the Sabbath Day to Keep It Holy." How Ted listened as the minister set forth in no uncertain terms that business, pleasure, and other selfish interests were carried on in direct violation of the command. Hurrying back to the motherly woman, in whose house he rented a room, Ted poured out his tale of how he had ignorantly broken God's law. He learned from her that a Book called the Bible, contained God's law. "I must have one," declared Ted, "So I can find out what God wants me to do." The Bible was bought, and every day Ted read it and tried to practice its teachings. He became a church member and made Christian friends who aroused ambition in him to make the most of himself. High school evening courses were followed by evening college courses, until today Ted has become a prosperous, honored Christian merchant. "And all that I am or ever hope to be," he often says, "I owe to the greatest Book in the world."

OUR LETTER EXCHANGE

DEAR MRS. GREENE AND THE CHILDREN:

Now that the young folks' letters have become less frequent perhaps you will all welcome a letter and some short stories from one who misses the children's letters when there are none.

First I wish to thank those children who have written, and perhaps more letters will appear when the writers hear their efforts are appreciated.

Then I wish to thank Mrs. Greene, or whoever is responsible for the anti-cigarette story that appeared in the RECORDER for September 19. It encouraged me very much, as just at that time I went to a neighbor's house and the housewife, a mother of three boys, ranging in age from twelve to six years, came to the door with a cigarette in her mouth and an ugly frown on her face, which is smiling at all public entertainments.

The sight grieved me, not only because of that unhappy home and those three boys, but because that unhappiness and disorder is going to spread and make more unhappiness and disorder, unless some influence from God's kingdom brings to the neighborhood a happy and orderly resistance.

At the same time there were three other boys who had taken up the habit, and their mothers and fathers were not smokers. A friend of one of the boys asked me to write a pledge for him to sign, to offset the influence of such homes as I mentioned first.

This I did not know how to do, so I asked God to help me, and there came to hand a news item saying that the government at Washington is trying to stop advertisements which tell so many untruths, which is hard to do when so many men and women smoke. Then as I have a wild-life sanctuary in my care, I felt encouraged to write this pledge:

The smoking habit as now popular is becoming a great foe of forests, wild life sanctuaries, and homes; and I am happy to help preserve the treasures of our country by saying "No," to the many temptations at the present time to become a victim of that habit.

This I call the "Conservation Pledge." After I wrote this pledge, a W. C. T. U. pledge came in the mail which is as follows:

I solemnly promise, God helping me, to abstain from the use of tobacco in any form and to use all means in my power to induce others to do the same.

I am getting signers to both these pledges and many interesting talks from people I ask. One man who signed the Conservation Pledge said, "Sixty-seven years old today and never smoked yet!"

One boy of sixteen found it hard to sign it, as he had already begun to smoke and to feel the pull of the habit.

If any reader of the Children's Page would like to be counted as a hero or heroine in slaying the tobacco dragon, I will welcome their names on my list. Just a postal card will do, addressed to Miss Lois R. Fay, Princeton, Mass.

DEAR MISS FAY:

Thank you very much for your helpful article and story, and I hope you will receive many answers to your request from our RECORDER children and others. Mrs. Nettie Crandall, of Battle Creek, is responsible for the anti-cigarette story, which is indeed a very helpful one. I wish you to add my name to your list of those who pledge themselves never to use tobacco in any form. It is a habit which I greatly deplore in anyone, boy or girl, man or woman. Sincerely yours,

MIZPAH S. GREENE.

A YOUNG PAIR OF OXEN

You children who are fond of pets will be interested, for my promised story is about Billy and his twin calves, which he is training to be oxen. Billy is about twelve years old and helps his father with the work of caring for a large herd of cows.

When twin calves were born Billy was encouraged to train them, and he has had good success, for his father has driven oxen a little, and his grandfather lived when oxen were considered a necessity.

So Billy has taught his calves the traffic rules of the farm yard, until they are quite obedient. Lately he has begun to think about a yoke, but the yoke his father had was much too large for such young necks to carry, and Billy was quite perplexed as to what he could do.

One day a visitor at the farm said he knew where there was a small yoke and he would get it loaned to Billy. The yoke came a few days ago and Billy is showing it to all his friends. He is especially pleased with the hand wrought iron fasteners that hold the bows in place.

School, harvesting, and daily farm work leave him very little time just now to train his young oxen to their new yoke; but I hope to report to you later on how he prospers, as his pets become strong and useful.

LOIS R. FAY.

Princeton, Mass.,
October 10, 1932.

PARENTS AND THE SABBATH

BY MRS. ELLEN W. SOCWELL RAMSEY

ISAIAH 58: 13-14

As is the home, so in almost full measure will be the child. In these days of religious activities in which our young people take such a prominent part, it behooves the parents to so shape the baby minds committed to their care, that, as they older grow, their lives shall be as one long day spent in loving, personal service for their Creator.

A generation ago, the young people had no definite religious work of their own. As a rule they were faithful in their attendance at Sabbath school, preaching services, and the sixth-day evening prayer meetings, sitting with their parents and quietly taking part as occasional opportunities offered. Beyond this routine there was nothing for them to do but to listen in respectful silence to the deliberations of their elders. Many of them thus absorbed much good which attended them through their lives and in turn helped them in the Christian training of their own families.

All parents should be careful to instill into the minds of the children a willingness to attend all services in connection with the church, and thus create in them the warm desire to not only know about, but to be helpful in all of its institutions. A haphazard attendance upon sacred services fathers a haphazard religion, or none at all, just as a careless observance of the Sabbath upon the part of the parents creates a worse carelessness upon the part of the children.

Parents should train their little ones to attend the preaching services each Sabbath morning. Neglect of this is a direct training of them to be Sabbath breakers. Children understand more of a sermon than many of the older people think they do, and their after lives are shaped in good measure by the lessons they learn from the Sabbath morning sermons.

Being present each Sabbath to hear the sermon, *because it is right*, helps to fix in their minds the sacredness of the day, and becomes a religious habit which will cling to them and help them to be faithful to the church, the Sabbath, and to all for which these things stand. *Habit* walks at our right hand every hour of every day, and a right habit once firmly established is not easily set aside.

As the twig is bent, so will the tree grow.

In some of our churches throngs of children leave every Sabbath morning at the close of Sabbath school to go home or to play in some neighbor's yard or in the streets. Only a sprinkle of little faces will there be present at the preaching services. Is it any wonder that many of these Seventh Day Baptist children grow up to be perfectly indifferent to attending church, are seldom, if ever, seen at any of its services, have few or no religious principles and eventually leave the Sabbath?

Both parents must co-operate in the religious training of their children or disaster will overtake them. Children are quick to observe a dearth of religion and of Sabbath morning ordinances upon the part of one or the other parent.

Long ago, before many of you were born, a father became angered over some church disagreement and absolutely refused to ever again enter any church whatsoever. The mother faithfully attended the preaching services, but never was present at Sabbath school. The children always trotted off to Sabbath school, but were never present to hear the Sabbath morning sermon, and none of them ever went to prayer meeting. They grew up between two fires, not knowing what a sermon was like, and not wanting to criticize either father or mother. The boy drifted away and became a renegade Seventh Day Baptist, following the footsteps of his father, and still not wishing to entirely turn down the religion of his mother. But who respected him or had any regard for a renegade? He was disliked and turned down by all good people, just as Simon Girty was shunned and feared by even the red men whom he tried to imitate. Renegades are always despised by those whose favor they strive to gain. In its inmost heart the world always despises the people who strive to cater to it by either breaking or leaving the Sabbath.

Another father and mother, of the long ago, came to the full Sabbath morning service year after year with their five little people. The parents have long been gone home, but in their footsteps are following those five God-fearing sons and daughters who were taught to remember their Creator in the days of their youth, and to keep his law as the apple of their eye.

No one need fear that our young people will ever become renegade Seventh Day Baptists, if brought up in the nurture and the ad-

monition of the Lord. "Remember the Sabbath day to keep it holy" is one of the interlocking foundation stones upon which all parents should strive to build the religious life of their children. If this is done, "All is well" will be the cry of the watchman upon the wall. Otherwise their structure will crumble under the attacks of Satan and his battering rams.

A so called religion which is so elastic that it permits the doing of unpermissible acts upon the Sabbath is the basic cause of so many young people being indifferent to the sacredness of the day which God has commanded us to keep holy, acceptable unto the Lord. Eventually they will become as unstable as weather vanes, be turned about by the vain attractions of a fickle world, and go down, lost in the trough of the sea of sin.

Children should be taught to sing and pray in our homes; to take a part in our family worship; to read the Bible and to commit to memory various passages or whole chapters of it, not neglecting those which have a bearing upon the keeping of the Sabbath.

The Bible, hymns, prayers, and wholesome conversations upon all phases of well directed Sabbath keeping should be a portion of the daily life in every Seventh Day Baptist home. Train the children in the way of life everlasting. Then when they fare forth into the turmoil of the wide, wide world there need be no fear of Sabbath desecration.

"Bring up a child in the way he should go and when he is old he will not depart from it."

OUR PULPIT

PRESIDENT'S ADDRESS

General Conference, Adams Centre, N. Y.,
August 23-28, 1932

CORLISS F. RANDOLPH

The Seventh Day Baptist General Conference meets today for its One Hundred and Twentieth session and the One Hundred and Thirtieth Anniversary of its organization.

First of all, let us devoutly return thanks to Almighty God, our gracious Heavenly Father, for all the many rich blessings which He has vouchsafed to us through all this more than a century and a quarter of our history.

Throughout all our vicissitudes as a people, He has been with us; and, however lonely the valley and dark and thick the gloom, we have been conscious of His presence and His guiding hand. And today, as we meet with one of our older churches; one to which we have always looked with a confidence in her integrity and in her abiding loyalty; one which, in a very true sense, is a mother of churches, we come with glad hearts and a quickened pulse, and with the confident feeling that however grave and perplexing may be the problems confronting us, we are on hallowed ground, in the presence of our Maker who demands of us to the utmost the best of our thought, our sanest and most mature judgment, and our most loyal action, all in the humility of Moses in the presence of the Burning Bush, for we are indeed on Holy Ground. In such a spirit, let us address ourselves to the duties and service of this occasion.

Among the duties of the President of the General Conference enumerated in the by-laws, is that of visiting the churches of the denomination during the year. Since the present incumbent of the office was so nearly completely debarred from visiting churches because of the duties of his profession as an educator, early in the Conference year he began sending out weekly a General Conference letter to the pastors and other ministers of the denomination, as well as to officers of pastorless churches, to members of the Commission, and to officers of our boards and other interested laymen. The primary purpose was to reach every church in the denomination, abroad as well as at home. The original list, numbering about 160, was enlarged about the middle of the year to 176 names, upwards of a dozen of which were those of members of foreign churches. From the week of September 25, 1931, when the first letter was sent out, to the week of August 15, 1932, when they were discontinued, not a single week was missed in sending out this message. The many responses received during all this time indicate that the letters were duly appreciated by a sufficient number of recipients to have justified the effort and expense incurred because of them. Particularly was this true of Lone Sabbath-keepers. Among several scores of such letters received during the year, the very last at hand at the date of writing this address is one from an aged member of one of our smallest churches which contains the following,

penned after the receipt by the writer of the final letter of the series:

"Your weekly Conference letters have been very much appreciated; and while I shall miss them, I can but feel glad that you will be relieved of the heavy burden you have been carrying for so many months."

While it has indeed been a heavy burden, it has likewise been a burden of love; and to feel that one has caused upwards of 150 people who may fairly be said to be our denominational leaders, to give special thought to the General Conference and its interests once a week throughout the Conference year is a real satisfaction and not a vain-glorious one, either, I trust.

Last November, in response to an invitation, both urgent and cordial, the president attended the installation of Rev. Jay W. Crofoot as president of Milton College. Milton is making a heroic effort to maintain a strictly Seventh Day Baptist College—not that students of other faiths are not encouraged to attend, but that Milton will cater, if you please, to students who are anxious to have strictly Seventh Day Baptist privileges: and it was because of this that the president regarded it a duty, no less than a privilege, to attend as the official head of the General Conference. Incidentally, at the request of the president of Salem College who found himself unable to be present, your president represented that institution on that occasion, also.

By way of immediate preparation for the annual sessions of this body, a conference with the pastor of the Adams Church was arranged early in the Conference year in the home of the president, and the latter has made two visits to Adams Centre for a similar purpose, all without expense to the General Conference.

Co-operation has been given the Federal Council of Churches of Christ in America, on its invitation, in making sundry appeals in behalf of various activities sponsored by that body.

Among these activities is that of a Committee on Worship created within the past year for which your president was requested to nominate a member to represent the General Conference. To that end, Rev. Boothe C. Davis, President of Alfred University, was named. He had a successful term of several years' service as a pastor before entering upon

his duties as a college president, he has always retained a keen interest in church service, and his professional duties frequently call him to New York; so that his qualifications for membership on that committee are beyond question, and it is reasonably convenient for him to attend the meetings of the committee, of which Bishop Thirkeld of the Methodist Episcopal Church is chairman.

At its mid-year meeting, the Commission appointed a Committee on Worship, consisting of J. Frederick Whitford, Loyal F. Hurley, and Boothe C. Davis, which submitted an order of Sabbath Morning Service to the Commission at its recent session, which the Commission, in turn, is submitting to the General Conference as a suggested form for use in our churches. This is not offered to be imposed upon the churches, but merely as a suggestion; and while it has been carefully worked out as to a logical sequence, it can easily be changed and adapted to meet the needs of different congregations and different occasions. Its sole purpose is to help improve and make more dignified, and more worshipful, and more spiritual, our regular Sabbath church service.

But, merely to mention it, is all that is required to make you consciously aware of the world problems which we share in common with civilized mankind everywhere. This applies to every existing form of government, and in all lands. Even our loved American democracy is not exempt from current world-sickness. Probably at no period of modern times has there been such a microscopic searching of governmental structure everywhere to find some key to the economic distress which has engulfed the entire world and well nigh paralyzed our social and religious life, as well.

The economic depression has deprived us of funds necessary to carry on our work as heretofore, both by lessening direct giving, and by threatening invested funds and shrinking their income. However, it is generally agreed that by far the worst feature of this depression is the attendant loss of morale. At all events, this is what social workers of recognized standing tell us; and the truth of their assertion is apparent even to the unsophisticated observer. That not only is this true, but that it is true of religious bodies as well, is exemplified, for example, through the apparent lack of aggressiveness and confidence which pervaded the proceedings of the Conference of the Methodist Episcopal Church recently

held in Atlantic City, in that it failed to measure up to what might reasonably have been expected of that church with its celebrated long militant record, even under the current adverse condition. The Northern Baptist convention, not to mention others, recently and conspicuously followed a similar course. Since this is true of the larger church bodies, it is little wonder that a denomination as small in numbers as ours should quail in face of this violent storm. That certain of our activities have already had to be curtailed is all too true; and that more drastic action is definitely planned for your consideration on this occasion, is still more true.

Another problem before us is that involved in what is known as the Faith and Order Movement, whose fundamental principle is to lay less stress upon sectarianism and more on co-operation among churches of different faiths, and finally of amalgamation of denominations. At the present stage of this movement, much as we admire and commend universal brotherhood, it does carry a distinct menace to our very denominational existence, a menace which, nevertheless, we believe can be averted; but mere belief that it can be averted does not make it so. It will require certain very definitely constructed plans to that end, followed by a long period of intensive and persistent education to acquaint our people with those plans, and an equally long period of intensive and skillful training, to make those plans effective. We cannot ignore this movement. It is upon us and must be met. But it is far the better part for us to show at least a reasonable degree of co-operation with it, and then govern ourselves as to education and training by way of preparing our individual churches and their membership severally and individually to give intelligent and sympathetic co-operation with it without loss of our fundamental Seventh Day Baptist faith and practice.

The activities of our Missionary Society must be curtailed to conform to lessened financial support in both the foreign and home fields. Its Board of Managers will present for your consideration plans to this end. It faces an accumulated debt for current expenses of approximately \$26,000, and a loss of annual income from invested funds of about \$5,000. It has exhausted its credit at the banks and been told, courteously but pointedly, that its finances must be improved

before further loans can be made. To that end it presents a carefully balanced budget for the coming year, one made after prolonged and prayerful consideration in which mere personalities are completely submerged beneath a far-reaching vision of conserving our interests with the least ultimate injury to all that is involved.

It will be easy to criticise these plans adversely. Adverse criticism is always easy to make. But any such criticism, in all fairness, should be made constructively, only; and that with counter plans as far-reaching and as effective as these submitted by the accredited representatives of the Missionary Society. The Board of Managers confronted with a cruel task, offer the best of the wisdom of their mature judgment and of their ripe experience. They do not say that their plan is the best that can be devised. It is the best they have conceived. They welcome sympathetic and constructive criticism; and it is certain that no wise thoughtful member of this General Conference will attempt to offer adverse criticism of the plan submitted, until he has thought the whole intricate problem through in all its ramifications, and sees clearly a better solution within the limitations inescapably imposed by conditions over which the Board now has no control.

The American Sabbath Tract Society, with an accumulated debt of \$7,500, has its problems, too; and a careful perusal of its report, together with a comparison of its proposed budget for the current year with that of last, will show how it has felt constrained to meet the conditions of its work incident to the economical depressions. Its Board, too, has given the same type of serious, thoughtful, and prayerful consideration to its problems that has characterized other boards. At another time during the sessions of the General Conference, I hope to have occasion to treat of this topic more specifically and at greater length. Only let me say now what I shall doubtless say then; namely, that that phase of our denominational activities which represents the one thing that marks us as a distinct people, and sets us apart from other orthodox Christian bodies, of apparent necessity is reduced to an appallingly low minimum.

The Sabbath School Board, possibly because of self-imposed limitations throughout its history, does not suffer to the extent of the two societies already treated; but it, too, is forced

to struggle to prevent a perceptible reduction in the momentum of its activities.

Again the Sabbath School Board, in common with the Young People's Board and the Education and the Tract Societies, has been struggling for several years with the question of amalgamation or co-ordination of activities engaged in by these several organizations without injury to any of their common interests, but with a mutual purpose of greater efficiency. A plan for the temporary solution of this vexing problem, or a *modus vivendi*, rather, will appear in the report of the Commission, presented for your consideration and action.

Through an anticipated change in the by-laws of this body, the Woman's Board hopes to increase its efficiency in future work. Ever since modification in our denominational procedure incident to the creation of the existing Commission and the adoption of a unified budget, the Woman's Board has felt in a somewhat anomalous position—a position which it is believed will be materially changed by the adoption of the amendment to the by-laws, notice of which was given a year ago, and which will doubtless be moved for your consideration and action at the appointed time in this session. This amendment was one of the recommendations of the Commission a year ago, and may be found on pages 57-58 of the *Year Book* for 1931.

Another recommendation contained in the report of the Commission last year pertains to a re-organization of the Commission. Its purpose will be set forth at the appointed time in this session, by one or more of the special committee of the Commission which drew up and submitted to that body the proposed amendment. Its fundamental purpose is to increase the efficiency of the Commission at a reduced cost to the General Conference. It is not proposed as the solution of all the ills incident to the organization and functions of the Commission; but as what appeared to the Commission and its committee as the most expedient of all the changes proposed. It should have the careful consideration of the General Conference and its most intelligent action. It is found on pages 58-59 of the last *Year Book*.

I may be permitted to remark, by way of an *obiter dictum*, that it is the judgment of the present speaker that the efficiency of the General Conference would be greatly magnified

by the election of a president for a term of say, five years. He should be a man conversant with our denominational history and genius, as well as our current activities. He should possess recognized qualifications of administrative ability, should have a well equipped office, including a secretary, in the Seventh Day Baptist Building in Plainfield, N. J., and should be able to give the duties of his office his undivided attention for at least one half his time. But such a plan presents insuperable difficulties of execution; among them, an available candidate for the office, and the requisite funds. But aside from all other considerations, it is extremely doubtful if such a plan would meet with favor at the hands of a religious denomination organized on the basis of a congregational polity, especially one whose constituents are as conservative as are the constituents of the Seventh Day Baptist General Conference.

Another question of interest and importance is that which it is expected will be presented to this body in an address this evening by the Rev. Louis R. Conradi, of Hamburg, Germany, who is here at the invitation of the president, to lay before you conditions which may, or may not, lead to a formal affiliation with us of himself and a considerable group of people whom he represents. The president, in conference with other Seventh Day Baptists of recognized standing, had two prolonged interviews with Doctor Conradi when he was in this country several months ago, and a correspondence concerning this question has been carried on with him since. As a result, the president and his advisers felt that conditions disclosed contained too much of promise not to have Doctor Conradi appear before you; and then, perhaps through consideration of such report as a special committee appointed for a more intimate and detailed conference with him may submit, this body will take such action as may be indicated or warranted in the premises.

It may be of interest to note here a certain relation of our colleges to our denominational life: namely, the contribution they are making by the number of Seventh Day Baptists which they carry on their pay rolls as regular employees—including members of teaching staff, the office and secretarial staff, and the staff of janitor and campus workers. A very recent special report from each shows the following:

College	Total number on Pay Roll as above	Total Annual Pay Roll	Average Annual Salary
Alfred University	40	\$ 77,000.00	\$1,925.00
Milton College	15	23,973.20	1,598.21
Salem College	18	28,000.00	1,555.00
Totals	73	\$128,973.20	Av.\$1,766.75

It is entirely safe to say that no other three agencies are giving employment to so many Seventh Day Baptists at the present time; and the assertion is ventured that no other one institution, whether professional, business, commercial, or industrial, is employing so many of our people as Alfred University. That these colleges will offer opportunity for a still larger number of adequately qualified candidates, as positions now filled by other than those of our people become vacant, is justly assumed.

The facts thus set forth are a cause for self congratulation and rejoicing, and they are commended to your serious consideration.

For several years, much attention has laudably been given to interesting and instructing our young people in denominational life, with a view to making impressions and fixing habits for Sabbath-keeping in later life. Not only is this laudable, but it is in the direction of what is imperatively necessary, if our young people are not to leave our fold in increasing numbers; and all such work calls for our most ardent and prayerful support.

However, little has been done to carry this work beyond adolescence, into mature manhood and womanhood; particularly when professional, or business, or new home-life brings them very practically face to face with the actual solution of the concrete problem of Sabbath-keeping for life.

Something is being done by way of vocational guidance, but that is a delicate art, and our technique of it is but in its infancy; so that we can not expect too much at its hands yet, but we do hope that future years will make it of more practical and efficient value to us.

On the social side, it would seem that more could be done than has been done. Young men and young women whose vocational fields lie beyond the bounds of our churches, as many do, would greatly profit through periods of intimate social contact with others of their

age and social station, as do the boys and girls in the summer camps, for example.

To that end, a movement was initiated for such a camp within convenient reach of Adams Centre for the two weeks immediately preceding this meeting, to accommodate a group of young women. Due to several causes, this plan did not take definite form until very late; but it is a cause for congratulation that even a small group of our young women, who are virtually lone Sabbath-keepers, during the last two weeks have experienced a delightful vacation together in a convenient and commodious camp on the St. Lawrence River within easy access of this village. They have made new acquaintances, renewed old ones, and have come away, to go to their several homes with new confidences and new interests that can but mean strength to them in denominational life as well as in a personal way; and likewise to us as a people, no less than to their personal friends.

Even a casual perusal of the programme of this Conference will disclose the fact that, aside from those presented by the several societies and boards, but few sermons and formal addresses are offered. For this there are two special reasons:

First. In order to give more time for discussions and transaction of business, because of its unusual character and importance this year. Certainly if time and opportunity were ever needed for that purpose, the present occasion demands them.

Second. One of the outstanding benefits of this annual gathering is its social life, something fundamentally essential among a people of such few numbers as ours. It is only in this way that certain phases of our problems and activities become fairly and adequately understood. Besides, as properly conceived, the essential reason for bringing the General Conference, grown to its present proportion, to a church situated like the Adams Church, is to stimulate and strengthen the church spiritually, to create a spiritual atmosphere if you please, such as may fairly be expected to result as a natural attendant upon our annual gathering. These meetings here should magnify and rouse to greater activity the finer and intangible, but real, qualities of the spiritual atmosphere naturally incident to the Adams people, and to leave a conscious evidence of courage and uplift and outlook for the future, and of sufficient proportion to

DENOMINATIONAL "HOOK-UP"

VERONA, N. Y.

Rev. O. P. Bishop of Salem, W. Va., who is traveling in the interest of Salem College, delivered an interesting sermon in the Seventh Day Baptist church on the Sabbath of October 15.

Rev. A. L. Davis has been in DeRuyter during the past three weeks assisting in the evangelistic meetings held with that church. He returned every week-end for the Sabbath service.

The Doers and Worth While Sabbath school classes sponsored a roast pork supper held in the church dining room October 19. The net proceeds were over \$54.

A pleasant social evening was enjoyed in honor of Pastor and Mrs. A. L. Davis on the evening of October 22, in the church. Supper was served, followed by a short program. Several substantial gifts were left for Mr. and Mrs. Davis.

PRESS COMMITTEE.

ROCKVILLE, R. I.

The Loyal Workers' ladies' society held a George Washington Bicentennial tree planting and program, May 2, on the grounds by the parish house. There were readings by some of the members and songs by the school children.

June 2, a birthday social was held at the home of Mrs. Osmas Edwards for members whose birthdays occurred in the months from January to June. They were entertained by those whose birthdays come in July to December. Flowers and birthday cards were given to them. Refreshments were served to all by the hostess and a group picture taken.

A supper was held in June, and the proceeds given for denominational work.

This month the sewing is being done for the Red Cross.

CORRESPONDENT.

MARLBORO, N. J.

The church will hold an all-day Harvest Home and Rally Day service on November 12. A covered dish luncheon will be provided and friends and members from a distance are invited to be guests. Decorations and special music will be in keeping with the day. A free-will thank offering will also be made at this time.

All absent members, former pastors, or friends interested are earnestly requested to write a message if they cannot attend. Send

make an epoch in the life of this church. Moreover a most potent factor in contributing to that end is that informal mingling which we call social life, in the course of which old acquaintances are renewed and new ones made, and confidences exchanged.

In fact, the most serious and perplexing of our problems are far more likely of solution through this very medium than through formal discussion in the committee room, much less upon the floor of the General Conference. In brief, these informal personal contacts serve to create sympathetic attitudes which make differences of opinion more easily composed.

Nevertheless, and finally, in face of the many serious, even vital, discouragements which confront us, there is much to encourage and enhearten. God never has forsaken his children, even in their darkest hours; nor will He ever do so. It is nothing short of the Providence of Almighty God that the Old Mill Yard Church of London—the first church to be organized of English-speaking Seventh Day Baptists—founded amid a storm and stress to which the present generation is a total stranger, never a large church, and one which for a hundred years has struggled amid internal dissension and civil litigation that has almost literally daily threatened its extinction, has survived to the present hour: and this year, of all years, and for the first time in our history the Mill Yard Church, of London, England, has sent one of her own local members to represent that church in a session of the General Conference. If he spoke truly, when forty years ago, Dr. Thomas Armitage, the celebrated historian of the great Baptist denomination, said in my presence, "The blood of John James, the martyr, alone is sufficient to perpetuate Seventh Day Baptists for a thousand years"; then with all confidence, I declare unto you that the struggles and vicissitudes of the Mill Yard Church, and her courage and faith and hopefulness of the present hour, are sufficient, certainly, with the aid of our Heavenly Father, to inspire and carry us through the rock-strewn shoals and rapids of the course through which the present hour leads us, to the deeper and calmer and still waters of security and prosperity. Nor should we flinch or hesitate, but gird ourselves, reef our sails, and steer our ship into the very teeth of the storm, putting our trust in the Lord of Hosts. May God so bless us, and so help us!

to Rev. H. L. Cottrell, Bridgeton, N. J., R. F. D.
PRESS COMMITTEE.

MILTON COLLEGE

President and Mrs. Crofoot left Friday, October 14, on an extensive tour which will require about three weeks' time to complete. While gone, they will visit Farina and Stone Fort, Ill.; Nortonville, Kan., and North Loup, Neb. . . .

The Y. W. C. A. received eleven new freshmen into its organization at the commitment services held in the college chapel Thursday evening. Both the old and the new members participated in the service.

The girls, dressed in white, carried small white candles attached to blue triangular cardboards. The new girls formed a single line opposite a like line made by the old members. They marched through the chapel singing "Hymn of Light." After entering the chapel, the old members took seats on the opposite side from those taken by new members.

The president, Janette Loofboro, with representatives of old and new members, read several Bible verses.

A solo by Mrs. Stuart Shadel was followed by an address of welcome by the president. A few more Bible verses were used to close her talk. A beautiful candle lighting service followed. . . .

Prayer meeting was held Friday evening, October 7. The candle-light service was opened by some piano music by Leta Crandall. A quartet, composed of Violet North, Leta Crandall, Harriet Franklin, and Etta North, sang "Give of Thy Best to the Master." Janette Loofboro had charge of the meeting and gave a talk on the subject, "Are College Students Becoming Irreligious?"

—Review.

ALFRED, N. Y.

On Sunday night, October 16, 1932, under the general auspices of the Evangelical Society, aided by Alfred Station and Alfred friends, a reception was given at the "Whitford house," in order that those interested might meet the new theological students and see their pleasant and comfortable home, largely made so by the contribution of rugs, carpets, curtains, portieres, chairs, study tables, gas fixtures, plumbing, and other things. Over seventy-five persons were present and all seemed to have an enjoyable time.

An interested spectator at the Salem-Alfred game was Dr. George Thorngate, who was the guest of his sister-in-law, Mrs. H. O. Burdick. Doctor Thorngate is at present doing special work in the New York State Sanitarium at Raybrook. He coached the first football team Salem ever had, but had not seen them play for eight years, as he had been in China. Professor and Mrs. H. O. Burdick also entertained for the game: Rev. and Mrs. George B. Shaw, Mrs. George Thorngate and two children, Stephen and Philip, all of Salem, W. Va., and Professor George Gould, of the chemistry department at Salem College, who is taking his doctor's degree at Cornell University this year.—*The Sun*.

NEWS ITEMS FROM CHICAGO CHURCH

Sabbath day, October 15, Rev. Ernst Luenbeger of Adell, Wis., a convert to the Sabbath, preached for us and was invited by the church to return November 12 and preach for us again. He was accompanied by Mrs. Luenbeger and her father.

October 19, the S. and C. club met with Mrs. Paul Ewing of 1000 Clinton Avenue, Oak Park. There was a good attendance and it was the occasion of a surprise miscellaneous shower for Mrs. Howard Hull, a recent bride, who received many beautiful and useful gifts. A bountiful luncheon was served, followed by games, and it proved a very enjoyable afternoon.—*Contributed*.

WAKEFIELD, JAMAICA

We had a good crowd at the service last night. We had planned to come here on Wednesday, but received our first warnings of hurricane headed for Jamaica and were not inclined to go out, hence remained at home, waiting for the blow to fall. The warning was that it would hit the north side of the island hardest—where we are now—at midnight Wednesday. Well we waited all night. I mean, I slept, and it did not come. In the morning I went to the telegraph office and the operator said, "It has passed out." Nobody knows where it came from or where it has gone, but Porto Rico knows it has been there, as you have no doubt read in your papers. On our way up yesterday we were in and out of showers all the way, yet it was a lovely trip.

Now about our car. I am a little anxious about it because of our limited income. Since our cut in salary I find that with my pay-

ments on the house I am behind every month, and when the car payments start I have got to do some tall figuring to meet all obligations. Please send me a statement as nearly as you can determine, of when the payments pledged will cease, and the balance due. Our good friends have done nobly by us and the cause in raising the money they have. The work here would suffer without a car, but if the worst comes, the car is more negotiable than anything else, and we must pay our debts. Every one has been simply wonderful and we can never say thank you enough. However, we want to see souls saved as the result of people's giving.

The boys are helping to economize by going without lunches this year, and we have our dinner when they get home from school. Tonight it will be rice and peas, goat, tea, bread and butter and cookies.

I was able to attend a wonderful conference in the vicinity of Mandeville, at Judge Clark's and Mr. Oscar Lord's great house called "Marlborough," for six days last week. Canon Howitt from Hamilton, Canada, was the leader. Thirty-five ministers gathered and Mr. and Mrs. Lord entertained us for the week. We were fed wonderfully. The great house was interesting—a mammoth house with only five rooms and a hall on the main floor. We were fed in the old wine cellar in the basement. The place itself, if it could speak, could tell many stories. It stands on a high hill overlooking the country all about.

. . . The chief feast was in the conferences with Canon Howitt. He is a fundamental thinker and believer, a real master of the Bible and its truths and is the best and most accurate scholar I have sat under. . . . I felt in the very presence of God when there. I believe he gave us the message needed in this day and age. I wish I could pass on to you some of the things he gave us in the way he gave them, but it would take days and reams of paper. . . .

—*Jamaica Jottings*.

[The above was taken from a letter written by Pastor Hargis to friends, with no thought of its being published.]

I am bigger than anything that can happen to me. All these things, sorrow, misfortune, and suffering, are outside my door. I am in the house and I have the key.

—*Charles F. Lummis*.

MARRIAGES

HOWELL-LYKENS.—At the home of the bride's parents, Mr. and Mrs. George Lykens, at 8 p. m., October 22, 1932, Mr. Henry R. Howell of Quinton, N. J., and Miss Nora V. Lykens of Shiloh, N. J., were united in marriage. The ceremony was performed by Rev. Leon M. Maltby.

Sabbath School Lesson VII.—Nov. 12, 1932

MAKING A LIVING—Lesson Scripture: Deuteronomy 24: 14, 15; Amos 5: 6-15; Mark 6: 3; Luke 12: 13-21; 19: 1-26; 2 Thessalonians 3: 6-13; 1 Timothy 6: 6-16.

Golden Text: "In diligence not slothful." Romans 12: 11.

DAILY READINGS

November 6—Justice to All. Amos 5: 10-15.
November 7—Faithfulness in Duty. Luke 19: 16-23.
November 8—Working to Live. 2 Thessalonians 3: 6-13.
November 9—A Life of Contentment. 1 Timothy 6: 6-12.
November 10—The Teacher and Carpenter. Mark 6: 1-6.
November 11—The True Riches. Luke 12: 13-21.
November 12—Temperate Living. Proverbs 30: 7-9.

(For Lesson Notes, see *Helping Hand*)

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—George Washington.

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