

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Adams Center, N. Y., August 23-28, 1932.
President—Corliss F. Randolph, Maplewood, N. J.
Vice-President—Walter L. Greene, Andover, 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 Onward Movement—Harold R. Crandall, 118 Main Street, Westerly, R. I.
Trustees of the General Conference for Three Years—Asa F. Randolph, Plainfield, N. J.; Charles H. Stanton, Westerly, R. I.; George B. Utter, Westerly, R. I.

COMMISSION OF THE GENERAL CONFERENCE

Terms expiring in 1932—George B. Utter, Westerly, R. I.; Asa F. Randolph, Plainfield, N. J.; William M. Simpson, Battle Creek, Mich.
Terms expiring in 1933—Willard D. Burdick, Rockville, R. I.; J. Frederick Whitford, Bolivar, N. Y.; Moses H. Van Horn, Salem, W. Va.
Terms expiring in 1934—Corliss F. Randolph, Maplewood, N. J.; A. Lovelle Burdick, Milton, Wis.; Ralph H. Coon, Boulder, Colo.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Winfred R. Harris, Salem, W. Va.
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.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—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.

SEVENTH DAY BAPTIST 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 OF THE GENERAL CONFERENCE

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

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Herbert C. Van Horn, Plainfield, N. J.
Central—Mrs. Loyal F. Hurley, Adams Center, N. Y.
Western—Mrs. Alva L. Davis, Verona, N. Y.
Northwestern—Mrs. M. G. Stillman, Milton, Wis.
Southeastern—Mrs. Harley D. Bond, Salem, W. Va.
Southwestern—Mrs. Nancy Davis Smith, Fouke, Ark.
Pacific Coast—Mrs. Harry M. Pierce, Riverside, Calif.
Washington Union—Mrs. Cyril A. Crichlow, Washington, D. C.

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.

SEVENTH DAY BAPTIST 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 Burdick, 24 Franklin Ave., Chagrin Falls, Ohio.
Recording Secretary—Miss Virginia Willis, Battle Creek, Mich.
Corresponding Secretary—Mrs. Ruby C. Babcock, Battle Creek, Mich.
Treasurer—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.
Trustee of International Society—William M. Simpson, 619 N. Ave., R. R. 3, Battle Creek, Mich.
Editor of Young People's Department of SABBATH RECORDER—Clifford A. Beebe, Marvell, Ark.
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: Miss Wilna Bond, Plainfield, N. J.
Central—Mrs. Iris Sholtz Maltby, Oneida, N. Y.
Western—Miss Elizabeth Ormsby, Alfred Sta., N. Y.
Northwestern—Mrs. Elsie V. Sweetland, Hemingford, Neb.
 Miss Vivian Hill, Farina, Ill.
 Miss Alberta Simpson, Battle Creek, Mich.
 Miss Dorothy Maxson, Milton, Wis.
 Miss Leona Bond, Dodge Center, Minn.
 George Michel, Marion, Iowa.
Southeastern—Miss Greta F. Randolph, Salem, W. Va.
Southwestern—Mrs. Alberta S. Godfrey, Fouke, Ark.
Pacific Coast—Miss Alice Baker, Corona, Calif.
Washington Union—Miss Lillian Giles, Boyd, Md.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Gael V. Simpson, Battle Creek, Mich., Chairman; Paul R. Crandall, Battle Creek, Mich., Secretary; George H. Crandall, Milton, Wis.; Richard C. Brewer, Riverside, Calif.; George R. Boss, Milton, Wis.; 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.

The Sabbath Recorder

VOL. 113

AUGUST 1, 1932

No. 5

Many Christians today are silent and without joy, whereas God expects them to be ever joyful and happy, eager to give testimony to the power and grace of their Lord. Dr. J. D. Jones once lamented the fact that Christian people are not aflame to spread abroad the knowledge of God. He said: "I don't see them zealous in missionary work. I don't see them making strenuous and sacrificial effort to share the gospel with those who are ignorant and out of the way. Multitudes are content just to enjoy the comforts of Christianity themselves; they give no sign of eagerness to share them. We are not possessed in these days by any evangelistic fervor, by any holy passion for souls. Why is that? Because we have not any deep sense of the blessings of the gospel ourselves, because we have not any very vivid sense of the wonder of Christ's cross, of the glory of his redeeming love, of the blessedness of forgiveness. The gospel has not become my gospel for many of us."

—Selected.

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The Sabbath Recorder

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

VOL. 113, No 5

WHOLE No. 4,560

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

REV. H. C. VAN HORN, D. D., Editor

L. H. NORTH, Business Manager

Entered as second-class matter at Plainfield,
N. J.

Terms of Subscription

Per Year	\$2.50
Six Months	1.25
Per Month25
Per Copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Under the Juniper Much of the world is under the juniper tree. This tree, useful to a discouraged prophet centuries ago, has been flourishing among us for the past three or more years. But in its shade many have found new strength and courage. Here have come to a vast multitude, we believe, rest and refreshment that will carry them forward for many a day. No one knows how much longer the juniper's shade will lengthen. That it has been a real blessing in disguise many have been finding out. There are many stories current, well authenticated, that encourage this view. The *Presbyterian Advance* contains two that stir our hearts. A man at the door offers eggs for sale. They are fresh and large and beautifully white. But the lady of the house has already bought all she can afford. However, noticing the tired and warm appearance of the gentleman, she invited him to a seat in the shade while she brought him a drink of cold water. Gratefully, he received it, then arising took three of the nicest biggest eggs from the basket and handed

them to her, saying, "I want you to have these eggs."

A man of wealth had lost everything of his material wealth, a large fortune. To a friend, offering condolence, he replied that he had got back more than he had lost. His wife, he explained, who he thought looked only upon him as a "check book," spending his money for diamonds, clothes, furniture, autos, and bridge stakes, instead of "walking out on him," as he had feared she would do, threw her arms about his neck, declaring, "it's all right, we have each other. I don't mind a bit." Similarly, his children had reacted nobly. He said to his friend, "You are right. I lost my money. But I found my family. It was worth it, every cent." The editor, commenting, well says, "In a remarkable manner these trying months have developed in many a home the spirit of comradeship, of 'togetherness,' which is so essential to family peace and joy and good cheer. Barriers which have been unconsciously erected have been broken down by the tidal wave of economic disaster. Formerly each member of the family went his own way. . . ." In countless instances, no doubt, this experience has been repeated and family life has been unified and its ties strengthened.

We are glad, too, that there are many evidences of men's hearts turning back to God and finding in him a peace and assurance long since, if ever before, experienced. Elijah was a better man after the juniper tree episode, and open in mind and heart for the message and work God still had for him. May we go from the tree's shadows, today, encouraged and refreshed, with vision clearer, with hearts open, and ears tuned to the Infinite. There may be tumultuous storms ahead, tremendous upheavals of social and economic experiences, and fires that shall try the spirit of us all, but may we, like the prophet of old, emerge with the "still small voice" of God in our souls directing us to the unfinished tasks for which we are responsible. Then, indeed, will the juniper tree of the third decade of the twentieth century have served a good purpose.

True Evangelism Much is being written and said about evangelism. It is well that it is being kept to the front of people's minds and that its importance is being so

strongly urged. But in thinking, talking, and planning for evangelism one should bear in mind that *true* evangelism is what is needed.

The writer recalls a pastor-evangelist who always seemed to think his congregation must be worked up into a fever of excitement before anything could be done in "saving souls." He deliberately was accustomed to set about cultivating this emotion. Now emotion, doubtless, has an important place in our religion, but to put first emphasis upon "feeling" is to defeat the real purpose of true evangelism.

The high pressure methods of the "sure-getter" evangelist have done much to discredit evangelism among many of our churches. The preaching of "judgment to come" is a legitimate part of an evangelistic message, but to urge one to "make sure of heaven" as an escape from hell does not any more hold an appeal in winning men to Christ, and is scarcely a mark of true evangelism.

True evangelism is frank and fearless to point out sin and man's need—his lost and helpless condition. It lays stress upon Jesus Christ and his power alone to save those who repent of their sins and turn away from them to him who is able to save, even unto the uttermost. While urging ethical living, true evangelism does not offer good deeds as something with which to win Christ's favor, for "by grace are ye saved, and that not of yourselves, it is the gift of God." Salvation is not a matter of good works, desirable as they are—but "the gift of God," and is for every one that believeth.

True evangelism is varied in method. It makes use of the preached word, the pulpit appeal, the individual worker, the prayer meeting, the song service, the Sabbath school, the Endeavor society. It has no better argument or advocate than the saved soul and his fresh testimony. In the case of the lame man at the Beautiful Gate of the Temple who had been healed at the words of Peter and John—those who disbelieved and sought to frustrate the activities of the apostles "beholding him which was healed standing with them, they could say nothing against it." True evangelism works through prayer and self-dedication of Christians. We believe in it. We pray the Lord will give us more of it. May his grace quicken

the spiritual fires in our churches and awaken us from our lethargy and indifference. We want success, and we want numbers added to our churches. But let these be the last part of our thought and petition. God pity us if our interest is no more deeply concerned than that. Some one says of true evangelism that it will "do much to help us smite the plague of spiritual dry rot." We need a deep concern for those who are lost—a conviction of man's need for something more than bread. God bless our evangelists—those in the pastorate, and those called especially to be such. Let them be scriptural evangelists, workmen that need not to be ashamed, rightly handling the word of truth. Let us pray for God's blessing upon all our churches and the communities in which they minister. May the season ahead be one of true evangelistic effort and Pentecostal blessing.

Changes in Papers The SABBATH RECORDER is not alone in its experience of being forced to make a real change in its publication. The excellent religious weekly known for so many years as the *Baptist* has been compelled, for economic reasons, to become a bi-weekly. Recently the *Christian Endeavor World* became a monthly, as did the *Christian Herald* earlier in the year. Formerly, the great Methodist Episcopal Church was represented in its journalism by the *Christian Advocates*—the *Northwestern* (Chicago), the *Pittsburgh*, the *Pacific* (Portland, Ore.), and the *Southern* (Tennessee). Now there is but one, the *Christian Advocate*—a *National Weekly*, but published in four editions, dated New York, Cincinnati, Kansas City, and San Francisco. Its issue of July 21 announces, moreover, that while it will continue its weekly visits, the number of pages will be temporarily reduced.

But other than religious weeklies have gone upon the rocks. The *Outlook*, consolidated with the *Independent* a few years ago, is now in bankruptcy. Journals with huge backing, like those published by the Curtis Company, are compelled to cut down, and to take advertising of a nature which some years ago was frowned upon and refused.

While we do not rejoice in the adversities of others, we are encouraged to look upon our own difficulties with a larger calm than would be possible were we compelled to be-

lieve our trouble arose because of our own carelessness or mismanagement.

We do not forget that faithful men and women are standing loyally by, and are doing their utmost to encourage and support those at headquarters to whom has been entrusted the task and responsibility of promoting the work of the kingdom by the publication of the religious weekly. This co-operation and loyal support is appreciated and must continue if this work is to be carried on.

Life Testimony A grand "soldier of the Cross" writes, amid the deep sorrow of a great loss, "I would be ashamed to murmur or complain when God has spared her to me for so many years. For years my slogan has been—Do your best and keep smiling—and that is just what I am trying to do. So far with the help of Christ it works all right." Speaking of the kindnesses shown by the many he says, "I would rather have friends than money." For a third of a century we have intimately known the man who writes those words, and his life is and has been a constant testimony and example. But the same sustaining power and encouragement which have made his life glow with hope and beauty is open to all of us, for "The eternal God is thy dwelling place, and underneath are the everlasting arms." He who walks with God in his younger manhood in the life of faith and service who unselfishly and arduously pursues the lines of duty falling to him, will experience in his latter days the truth uttered by Isaiah of old, as he declares, "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; they shall walk, and not faint."

TRACT SOCIETY—TREASURER'S REPORT

Ethel T. Stillman, Treasurer,	
In account with the	
American Sabbath Tract Society	
For the quarter ending June 30, 1932	
Dr.	
To balance on hand April 1, 1932:	
General Fund	\$ 42.10
Denominational Building Fund	1,421.07
Maintenance Fund	525.91
	<u>\$1,989.08</u>
To cash received since as follows:	
GENERAL FUND	
Contributions:	
April - individuals	\$ 7.00
Onward Movement	197.97

May - Onward Movement	242.73
June - Onward Movement	600.48
Income from invested funds:	
April	578.01
May	2,065.73
June	1,719.61
Receipts from publications:	
"Sabbath Recorder"	755.14
"Helping Hand"	301.27
Outside publications	7.29
Junior Graded Helps	33.75
Intermediate Graded Helps	3.60
Calendars	39.50
Tract depository	8.34
Contributions to Special Sabbath Promotion work	125.01
Seventh Day Baptist Missionary Society - one half taxes Minneapolis lot	21.23
Western Association - account traveling expenses of corresponding secretary to association meeting	20.00
Publishing house - one year's interest on loan account equipment notes	120.00
	<u>6,846.66</u>
DENOMINATIONAL BUILDING FUND	
Contributions - April	\$ 24.50
Income:	
Interest on note, Silas G. Burdick estate	21.00
Interest on loan account equipment notes	120.00
	<u>165.50</u>
MAINTENANCE FUND	
Rent from publishing house	\$ 375.00
Income from Denominational Building Endowment:	
Franklin Fitz Randolph Gift	3.07
Frank H. Smith Gift	30.00
Mary S. Harkness Gift	15.00
Sarah A. B. Gillings Gift	1.50
	<u>424.57</u>
	<u>\$9,425.81</u>
Cr.	
By cash paid out as follows:	
GENERAL FUND	
Sabbath Promotion work:	
Holland - G. Velthuysen, appropriation	\$ 150.00
British Isles - Mrs. T. W. Richardson, appropriation	25.00
Special Sabbath Promotion work:	
A. J. C. Bond - salary	150.00
Traveling expenses	36.68
Stenographer	25.00
Young people's work:	
Badges, Teen-Age Conference	4.40
	<u>\$ 391.08</u>
Expenses of publications:	
"Sabbath Recorder"	\$2,906.15
"Helping Hand"	727.72
Tract depository	35.30
Outside publications	5.68
Distribution of literature - postage, etc.	7.25
Services - selling tracts	20.00
	<u>3,702.10</u>
Miscellaneous:	
Traveling expenses of representatives to Conference, etc.	\$ 87.32
President's expenses:	
Stenographer, etc.	35.45
Mimeographing	7.65
Treasurer:	
Clerical assistance, etc.	65.00
Auditing three quarterly reports	15.00
Postage, stationery, etc.	7.27
Telephone	5.25
Corresponding secretary:	
Salary	396.00
Telephone	5.25
Traveling expenses	134.61
Interest on loans, Plainfield Trust Company	115.00
One half taxes, Minneapolis lot	21.23
County clerk certificate for satisfaction of mortgage, Reuben D. Ayres estate	.50
Annuity Gift income	40.00

Interest on loan from Denominational Building Fund account equipment notes	120.00	1,045.53
One half taxes on Minneapolis lot, paid by Missionary Society		21.23
		<u>\$5,159.94</u>

DENOMINATIONAL BUILDING FUND

Lettering office doors	\$ 35.00
Adjusting doors	8.00
Display case for lobby	15.00
Copy of "Last Supper" for lobby	17.50
Interest on loan from Permanent Fund	189.00
Payment account loan from Permanent Fund	1,100.00
	<u>1,364.50</u>

MAINTENANCE FUND

Janitor service	\$ 33.00
Cartage of ashes	7.60
Hanging awnings	5.00
Plumbing repairs	4.85
J. H. Coon, treasurer - income from Denominational Building Endowment	49.57
	<u>100.02</u>
	<u>\$6,624.46</u>

By balance on hand:

General Fund	\$1,728.82
Denominational Building Fund	222.07
Maintenance Fund	850.46
	<u>\$2,801.35</u>
	<u>\$9,425.81</u>

E. & O. E.

Ethel T. Stillman,
Treasurer.

Plainfield, N. J.,
July 6, 1932.

(Total amount of indebtedness - General Fund Notes - Plainfield Trust Company - \$7,500.)

Examined, compared with books and vouchers, and found correct.

J. W. Hiebeler,
Auditor.

Plainfield, N. J.,
July 7, 1932.

DENOMINATIONAL BUILDING FUND

Dr.	
To total amount contributed, and income, to April 1, 1932	\$80,583.79
To contributions received during quarter	24.50
To income received during quarter	141.00
	<u>\$80,749.29</u>
To loan from Permanent Fund	\$8,485.00
Less amount repaid	3,285.00
	<u>5,200.00</u>
	<u>\$85,949.29</u>

Cr.

By expenses of building to April 1, 1932	\$83,462.72
By expenses during quarter	264.50
	<u>\$83,727.22</u>

By loan account equipment notes	\$7,000.00
Less amount repaid	5,000.00
	<u>2,000.00</u>
	<u>\$85,949.29</u>

AMERICAN SABBATH TRACT SOCIETY—RECEIPTS

Treasurer's Receipts for April, 1932

GENERAL FUND

Contributions:	
Theophilus A. Gill, Los Angeles, Calif.	6.00
Mrs. Lucia H. McNany, Venango, Pa.	1.00

Onward Movement	197.97	\$ 204.97
Income from invested funds:		
Joshua M. Clarke Bequest	\$ 4.50	
Oliver Davis Bequest	135.00	
Ellen L. Greenman Bequest	6.00	
B. P. Langworthy, 2nd, Bequest	1.50	
Life Memberships	1.20	
Eliza L. Maxson Bequest	1.50	
Paul Palmiter Gift	6.00	
Marilla B. Phillips Bequest	28.50	
M. Julia Stillman Bequest	24.05	
Mary B. York Bequest	1.58	
Amanda B. Greene Bequest	29.87	
Annuity Gifts	60.00	
	<u>\$ 299.70</u>	

Seventh Day Baptist Memorial Fund:		
American Sabbath Tract Society	1.71	
D. B. and Mary A. Coon Bequest	5.83	
Delos C. Burdick Bequest	116.37	
Delos C. Burdick farm	.86	
Eugenia L. Babcock Bequest	30.38	
George H. Babcock Bequest	114.14	
Mary E. Rich Fund	6.83	
Mary M. McBurney Bequest	2.19	
	<u>578.01</u>	

Receipts from publications:		
"Sabbath Recorder"	\$ 424.64	
"Helping Hand"	47.72	
Outside publications	5.09	
Junior Graded Helps	3.15	
Intermediate Graded Helps	.60	
Calendars	26.25	
Tract depository	.08	
	<u>507.53</u>	

Contribution to Special Sabbath Promotion Work	41.67	\$1,332.18
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DENOMINATIONAL BUILDING FUND

Contributions	\$ 24.50
Income:	
Interest on note, Silas G. Burdick estate	21.00
	<u>45.50</u>

MAINTENANCE FUND

Income, Franklin Fitz Randolph Gift	\$.30
Rent from publishing house	125.00
	<u>125.30</u>

Total \$1,502.98

Treasurer's Receipts for May, 1932

GENERAL FUND

Contributions - Onward Movement	\$ 242.73
Income from invested funds:	
Annuity Gifts	\$ 293.75
"A. M. E." Gift	3.00
Alice E. Annas Bequest	7.50
Reuben D. Ayres Bequest	7.50
Henrietta V. P. Babcock Bequest	31.43
Lois Babcock Bequest	2.44
Mary P. Bentley Gift	4.50
Berlin, Wis., Parsonage Fund	6.75
Mary Rogers Berry Bequest	15.00
Addie S. Witter Billins Bequest	7.14
Richard C. Bond Bequest	3.00
George Bonham Bequest	3.00
Sarah Elizabeth Brand Bequest	1.11
Eugene K. Burdick Gift	135.00
Harriet Burdick Gift	9.00
Martha Irish Burdick Bequest	15.00
Sarah C. L. Burdick Bequest	3.00
Susan E. Burdick Bequest	22.17
Hannah Cimiano Bequest	150.00
Joshua Clark Bequest	9.00
Relief A. Clark Bequest	24.00
Alfred Collins Bequest	9.05
Nettie J. Coon Bequest	1.50
Emergene Cottrell Gift	2.25
B. R. Crandall Gift	1.50
Eliza M. Crandall Bequest	34.52
S. Adeline Crumb Fund	20.23
Elizabeth R. Davis Bequest	6.74
Oliver Davis Bequest	14.69
Amanda C. Dunham Bequest	3.00
Nancy M. Frank Bequest	12.12

Rosannah Green Bequest75
Orson C. Green Bequest	3.00
Amanda B. Greene Bequest	2.66
Andrew J. Greene Bequest	6.00
Olive A. Greene Bequest	26.36
Rhoda T. Greene Bequest	36.00
Russell W. Greene Bequest	4.50
George Greenman Bequest	90.00
George S. Greenman Bequest	285.00
Greenmanville, Conn., Church Fund ..	4.50
Amanda P. Hamilton Bequest	12.00
Celia Hiscox Bequest	6.05
Orlando Holcomb Bequest	30.00
Frank J. Hubbard Gift	15.00
Eliza James Bequest	8.10
Angenette Kellogg Bequest	4.33
Adelia C. Kenyon Bequest	63.06
Lucy M. Knapp Bequest	6.00
Clark F. Langworthy Bequest	2.00
Life Memberships	24.45
Susan Loofboro Gift	12.00
Elizabeth U. Maxson Bequest	1.50
Elizabeth L. North Bequest	3.00
North Branch, Neb., Church Fund ..	3.75
Julia A. Ormsby Bequest	40.52
Olive Hall Pierce Bequest	5.25
Electra A. Potter Bequest	148.41
Maria L. Potter Bequest	15.00
Deborah A. Randall Bequest	48.18
Gertrude E. Richardson Gift	7.25
Arletta G. Rogers Bequest	78.26
George H. Rogers Bequest	30.00
Charles Saunders Bequest	
E. Sophia Saunders Bequest	3.00
Miss S. E. Saunders Bequest	4.50
Sarah A. Saunders Gift	24.86
Sarah E. Saunders Bequest	3.00
Alzina C. Shaw Bequest75
Fannie R. Shaw Bequest	30.44
John G. Spicer Gift	15.00
Martha G. Stillman Bequest	3.00
Mary S. Stillman Bequest	7.50
Sarah E. V. Stillman Bequest	15.00
Mary K. B. Sunderland Bequest	3.00
I. D. Titsworth Bequest	15.00
Julius M. Todd Bequest	3.00
Thomas Francis Trenor Bequest	23.06
Villa Ridge, Ill., Church Fund	3.57
A. Judson Wells Bequest	1.50
William C. Whitford Bequest	15.00
Mary J. Willard Bequest	7.50
Philomela T. Woodward Bequest	2.28
I. H. York Bequest	3.00
Receipts from publications:	2,065.73
"Sabbath Recorder"	\$ 213.90
"Helping Hand"	138.55
Outside publications	1.60
Junior Graded Helps	26.40
Intermediate Graded Helps	1.35
Calendars	13.25
Tract depository	2.10
Contribution for Special Sabbath Promotion work	41.67
Seventh Day Baptist Missionary Society - one half taxes Minneapolis lot	21.23
	\$2,768.51
MAINTENANCE FUND	
Rent from publishing house	\$ 125.00
Income from Denominational Building Endowment:	
Frank H. Smith Gift	30.00
Franklin Fitz Randolph Gift	2.77
Mary S. Harkness Gift	15.00
Sarah A. B. Gillings Gift	1.50
	174.27
Total	\$2,942.78
Treasurer's Receipts for June, 1932	
GENERAL FUND	
Contributions - Onward Movement	\$ 600.48
Receipts from publications:	
"Recorder"	\$ 116.60
"Helping Hand"	115.00
Outside publications60
Junior Graded Helps	4.20

Intermediate Helps	1.65
Tract depository	6.16
	244.21
Income from invested funds:	
Annuity Gifts	\$ 34.50
Mary A. Burdick Bequest	1.80
Hannah Cimiano Bequest	11.58
Amy K. Crandall Gift	3.00
Celia Hiscox Bequest	11.02
Charles Saunders Bequest	1.50
Mary Saunders Bequest60
Sarah A. Saunders Bequest60
Second Westerly Church Fund	9.68
Philomela T. Woodward Gift72
Seventh Day Baptist Memorial Fund:	
American Sabbath Tract Society Fund	31.67
Charity L. Burdick Bequest	12.22
D. B. and Mary A. Coon Bequest ..	4.54
Delos C. Burdick Bequest	174.88
Delos C. Burdick farm	11.47
Eugenia L. Babcock Bequest	223.72
E. K. and F. Burdick Fund	177.20
George H. Babcock Bequest	911.44
Harriet Burdick Bequest	1.29
Mary E. Rich Fund	27.56
Penelope R. Harbert Bequest	39.91
Sarah P. Potter Bequest	27.09
Southampton Seventh Day Baptist Parsonage Fund	1.62
	1,719.61
Western Association - account traveling expenses of corresponding secretary to association meeting	
	20.00
Contribution to Special Sabbath Promotion work	
	41.67
Publishing house - one year's interest on loan account equipment notes	
	120.00
	\$2,745.97
DENOMINATIONAL BUILDING FUND	
General Fund - interest on loan account equipment notes	120.00
MAINTENANCE FUND	
Rent from publishing house	125.00
Total	\$2,990.97

MISSIONS

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

I. HOME FIELD

(Section of Annual Report of Board of Managers to Seventh Day Baptist Missionary Society, adopted by the board July 17, 1932.)

As in other years the Missionary Board has given special thought to the home field, and the work has been fostered wherever possible. This has been done by encouraging various forms of evangelistic work, aiding small churches in the support of their pastors, paying the traveling expenses when necessary of one pastor going to assist another in special meetings, supporting general missionaries or evangelists, and by counseling and encouraging through correspondence and visits churches and pastors as opportunity offered. Two general missionaries or evangelists have been employed (one throughout the year and one part of the

year) and about one-fourth of the churches in the denomination have been assisted in the support of their pastors. Other churches have needed help, but the board has been unable to meet the demands.

It has been arranged that Rev. Loyal F. Hurley, pastor at Adams Center, N. Y., should engage in evangelistic work, under the auspices of the board, two or three months each year. This arrangement does not take effect till autumn, and it is hoped that the plan will meet a most urgent demand.

We should keep in mind in this connection that mission work on the home field is very difficult, owing to changed conditions in society and in men's thinking and habits. The foundations of our government and the shaping of its institutions are largely the result of the Christian religion as taught by Protestants. The church and the school fostered by the church accompanied or closely followed colonization on its westward course and ameliorated every condition of life. This same religion and the same church must continue and increase in their influence if the civilization commenced by our forebears on the western continent is to meet its problems and continue its progress. Never was mission work in America needed more than today, and never was it more difficult. Never was the message of Seventh Day Baptists needed more than today, and never was it more difficult to promulgate the work they have undertaken in the home land. This means that the conditions must be studied, plans devised to meet the new situations, and the work pushed with love, wisdom and vigor.

EASTERN ASSOCIATION

The only field in the Eastern Association which the board has helped in recent years is Daytona, Fla. Though no aid has been given to this field during the year, the Sabbath keepers in Daytona have recently organized a church, and the Missionary Board is especially gratified over this because of the help given at other times during the last decade.

CENTRAL ASSOCIATION

The mission work of the board in the Central Association during the past year was confined to helping the church in Syracuse, N. Y., support its pastor, Elder Wil-

liam Clayton. Pastor Clayton died December 21, 1931. He had faithfully and ably served this church for many years, but advanced years and sickness had depleted his strength and ability in his chosen profession.

Since Pastor Clayton's death the church has had no pastor. Syracuse is an important center and the work here should not be given up, as there are good reasons to believe that this church, under the leadership of a consecrated minister in the full vigor of his life, can have a steady growth.

As in other years the mission work of this board was not all the missionary-evangelistic work performed by Seventh Day Baptists in this association. The pastors of the association united in carrying on an evangelistic campaign at Leonardsville, N. Y., which resulted in much good. In this campaign they freely gave much valuable time and effort.

WESTERN ASSOCIATION

With the idea of retrenching, the board made no appropriation the past year for any mission work in the Western Association. Nevertheless, the missionary committee of this association, aided by others, has ministered to churches without pastors. Notwithstanding the fact that no appropriation was made and though not much has been done by the board on this field for a decade, there are pastorless churches and promising openings which have been neglected far too long.

SOUTHEASTERN ASSOCIATION

The Missionary Board has helped three churches in the Southeastern Association in the support of their pastors. The church at Salemville, Pa., whose pastor is Rev. W. L. Davis, the church at Middle Island, W. Va., whose pastor is Rev. E. H. Bottoms, and the church at Berea, W. Va., whose pastor is Rev. A. T. Bottoms, have received \$300 each to aid in the support of their pastors.

SOUTHWESTERN ASSOCIATION

In the Southwestern Association the board has aided throughout the year the church in Hammond, La., in supporting its pastor, Rev. S. S. Powell, and the church at Fouke, Ark., in supporting its pastor, Rev. R. J. Severance. The board helped

the church at Edinburg, Tex., support its pastor, Rev. John T. Babcock, the first two months of the year. Early in the autumn, however, Brother Babcock moved to Iowa and the appropriation automatically stopped. During most of the year, or till May first, the board aided the church at Little Prairie, Ark., to support its pastor, Rev. Clifford A. Beebe, and helped finance a series of meetings in the autumn by paying the traveling expenses of the evangelist, Rev. John C. Lanier. Since the first of May this church has been pastorless. Rev. Ellis R. Lewis has continued as general missionary in the Southwest, serving the Gentry Church when at home, conducting evangelistic meetings, visiting lone Sabbath keepers, and encouraging other churches and scattered groups of Sabbath keepers as opportunity offered.

The Southwest is thought to be a promising field, and without doubt it is; but successful mission work on this field, as on all others, advances only slowly. Furthermore it requires, in addition to intelligent devotion, a study of local conditions and needs and the adjustment of workers and work to these.

NORTHWESTERN ASSOCIATION

In the Northwestern Association the board has aided in the support of pastors at Jackson Center, Ohio, Stonefort, Ill., Welton and Garwin, Iowa, and Denver and Boulder, Colo. Rev. Verney A. Wilson is pastor at Jackson Center, Rev. James H. Hurley at Welton, Rev. John T. Babcock at Garwin, and Rev. Ralph H. Coon in Denver and Boulder.

For a number of years the pastor of the Boulder Church has been directly in the employ of the Missionary Board three months each year. Brother Ralph H. Coon labored under this plan during the first half of the Conference year, since which time it has seemed better that he should be employed by the churches and that the board should aid the churches in his support. Under his leadership the church at Denver purchased, repaired, and rededicated a commodious church situated in a favorable location in the city.

About the middle of the year Pastor Claude L. Hill, of Farina, Ill., began making regular visits to Stonefort, Ill., one hundred twenty miles distant by auto road. It

has been his plan to spend one day with the church and community, preaching morning and evening and making such pastoral calls as time would allow. To make it possible for Brother Hill to serve this church the board has applied to his work in Stonefort a part of the appropriation for this field.

Rev. James H. Hurley, in addition to serving the church at Welton, has held a meeting regularly in Marion, Iowa, and recently the board began to send a small amount to help meet the traveling expenses of these trips.

Besides aiding the above named churches in maintaining pastors, the board fostered a series of evangelistic meetings last spring in White Cloud, Mich., by paying the traveling expenses of Rev. Lewis C. Sheafe, who went to assist Pastor Robert W. Wing and the other workers.

In reviewing the work in the Northwestern Association, one is forcibly reminded that there are other churches in this field needing assistance and that there are many openings for home mission work.

PACIFIC COAST ASSOCIATION

When the year opened, the missionary-evangelistic campaign, started over two years ago by the Pacific Coast Association and aided by the Missionary Board, was being continued. After three months, October 1, the major activities of this campaign were closed, but the board continued to aid in the support of Rev. Lester G. Osborn, who had been employed by the Pacific Coast Association to lead in conducting the campaign. Since January 1, the board has been partially supporting Brother Osborn in carrying on work in Los Angeles, Calif., the emphasis being placed upon work connected with the church in that city. The last of May Mr. Osborn was called as pastor of the Los Angeles Church and the appropriation has been continued. No better opportunities in the home land are offered Seventh Day Baptists than on the Pacific coast, but as always, the price of success here is faithful, wise, continuous work, adapted to the needs of the field.

The virtue of originality is not newness—it is only genuineness.

—Book of Good Cheer.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

WORSHIP PROGRAM FOR AUGUST

HELPING GOD MAKE A BEAUTIFUL WORLD

Sharing

Leader—Let us share the beautiful things of life with others, the flowers, the fruit, beautiful thoughts, kindly deeds, love, and best of all, seek to show others by our lives the beauty of God's love and care.

Read Matthew 28: 19, 20.

All—Sing first verse of "We've a Story to Tell to the Nations."

Leader—Read Matthew 10: 5-8.

All—Sing second verse of hymn.

All—Repeat John 3: 16, 17.

All—Sing third and fourth verses of hymn.

Sentence prayers.

Song—"I Gave My Life For Thee."

All—Hymn, "Take My Life And Let It Be,"

(Each verse to be read by members in turn.)

Song—Second and third verses of "O Zion Haste."

MRS. W. D. B.

LADIES' AID SOCIETY OF BATTLE CREEK, MICH.

(Secretary's annual report to the Ladies' Aid society of the Seventh Day Baptist Church, Battle Creek, Mich.)

Our society has closed another year of work, somewhat strenuous and so wearying, but done cheerfully in the name of him whom we love and, we believe, with a sincere desire to help in the advancement of his kingdom in the earth.

We give thanks to the Father for his guidance and protection and for his comforting presence in our times of sorrow.

Our work this year has been largely of what we might call the "Martha" type, that of ministering to the physical but very real needs, but we have also taken time, like Mary, to sit at the Master's feet and learn of him. Our devotional periods at the opening of the meetings have been earnest and sincere. The series of papers with the general name, "Titles and Offices of Our Lord," have been helpful, we trust, to both the writers and the hearers. In several of these programs hymns were sung bearing on the subject of the papers and sketches of

the life of the hymn writers were read. These were greatly enjoyed.

At the business meeting in October, 1931, the society voted to serve pay suppers in the social rooms of the church on each Thursday evening until January 1, 1932. This was done and at the January meeting it was voted to continue the plan as long as it seemed profitable. At the June meeting it was decided that we would better discontinue serving for an indefinite period. However, arrangements were made to serve a co-operative dinner on the Sabbath when the Northwestern Association was in session here. The president and the circle chairmen had charge of this affair, which was an occasion of much social enjoyment. The letters from the churches forming the association were read at the close of the meal while we were still seated at the tables.

The number of members in our society is now listed as fifty-five, of whom some are nonresident. There are several members who do not often attend the business meetings but do work efficiently on committees or with the circles.

Thirteen regular business sessions have been held at which the average attendance was seventeen. A called meeting at the close of the Sabbath morning service had probably the largest attendance of all, but no record was taken of the number present.

The work of the program committee has already been mentioned and it is a pleasure to report that the relief, work, flower and press committees have also done fine work in their various capacities. The circles and their chairmen have worked faithfully and have given real financial aid to the church.

The treasurer's report shows that the sum of \$608 has been received from all sources; \$264 was paid into the church building fund and a good deal of local relief work was done. Balance in the treasury June 30, 1932, \$232.74. At the June meeting the following officers were elected: president, Mrs. Zella Rogers; vice-president, Mrs. T. E. Tappan; recording secretary, Mrs. Mary Evans; treasurer, Mrs. Walter Wilkinson; corresponding secretary, Mrs. B. W. Kinney.

In conclusion may we express the hope that the year upon which we are entering may be a much better one than the last, that we may bear more fruit for the Master and

that the mistakes, failures, and sins of the past may all be pardoned.

Respectfully submitted,
MARY V. EVANS, *Secretary.*

INTERESTING PROGRAM MATERIAL

The following letter sent to the Woman's Board from the Federation of Woman's Boards of Foreign Missions of North America contains suggestions for programs which the board thought the various societies might be interested in, and because of that fact we are publishing the letter as it came to the board.

Miss Lotta Bond,
Lost Creek, W. Va.

MY DEAR MISS BOND:

The Joint Committee on International Relations of the Council of Women for Home Missions, Federation of Woman's Boards of Foreign Missions of North America and National Council of Federated Church Women has just completed the preparation of four programs for use by groups of church women. These programs are on the following subjects:

Disarmament
The World Court
The League of Nations
Militarism in Education.

For each of these programs there is a packet containing reference material on the program, some general peace material suitable for use in a church or missionary meeting, and a copy of "How to Use the Objectives for 1932 of the National Committee on the Cause and Cure of War." A little later another program and packet on the Cause and Cure of War will be available.

These packets will be loaned to a society on request with the understanding that return postage will be paid by the borrower. They can be bought, if desired, for \$1 each. The packets are also available to denominational officers if they wish to borrow or buy them in order to make up similar packets for use within their denomination. If you can use a few more copies of the mimeographed program material, let us know.

The leaflet, "Origin, Aims, Program," of the National Committee on the Cause and Cure of War, copy of which is enclosed, may be secured from the National Committee on the Cause and Cure of War, 1116 Grand Central Terminal Building, New York City for five cents each, \$3.50 per 100. The Readers' Course for 1932, also enclosed, may be secured from the same committee.

Let us know whenever we can be of assis-

tance in connection with World Peace activities of your denomination.

Cordially yours,
ELINOR K. PURVES,
*Chairman, Joint Committee on
International Relations.*

June 28, 1932.

HOME TRAINING OF TEEN-AGE YOUNG PEOPLE IN SABBATH KEEPING

BY MRS. ELIZABETH FISHER DAVIS
(Read by Mrs. Alex. Austin, of Westerly at the Eastern Association)

First the blade, then the stalk, after that the full corn in the ear.—Mark 4: 28. Teen-age young people are the "stalk." Do not expect them to produce the "full corn in the ear" of physical development, mental stability, or Sabbath-keeping character.

I shall always be grateful for the opportunity at the National Parent-Teachers' Association convention in Atlanta of hearing Dr. Caroline Hedges of Chicago give her address on "getting ahead of the 'teen age'." At the risk of seeming to digress, I want to quote her rather fully.

The teen age is an unstable period, also the second most rapid period of growth. Many children are easily fatigued, do not get up in the morning readily, and are sometimes called lazy. Some can do little but grow. (Having a boy of my own who was at that time sixteen and about six feet tall, I was interested.) Many times "teen agers" are awkward, very sensitive, and emotionally unstable, because they are being prepared to carry on in the stream of life. Criticism, fault-finding, nagging, will result in sullenness, or "shutting up." At this time, parents, when if ever they need you, have patience, sympathy, and understanding, and try to help them to realize that all of this is a part of God's plan. It is a period of mental weaning. Control that was in the hands of the parents must be handed over to a large extent. The essential thing is that *there must be something to hand over.*

How does all this bear on Sabbath training? Our efforts, attention, and prayers must not cease during the teen age, but our hopes for success must be very largely based on the training of the blade. The Word says, "Suffer the *little* children to come unto me." "Except ye become as a little child." Sixty per cent of Christian people become

Christians before their twelfth year. "Train up a child in the way he should go and when he is old he will not depart from it." Oh, that young mothers could realize the preciousness of the never-to-return days of babyhood and childhood. Many times the mother feels tired and handicapped and the daily petty cares harass and fret, but these days are the parent's "golden now," and wise and patient training of the little ones while "in the blade" brings satisfaction and joy when comes the "full corn in the ear."

By giving of thanks at the table, children come to recognize God as the kind provider of the bounties we enjoy; by reading some portion of the Bible daily, they come to realize that God's Word is the plan Book for their lives. Parents who, with the help of the children, cheerfully and habitually *prepare* for the Sabbath, and with them attend the services in God's house, are teaching a never to be forgotten lesson on Sabbath keeping, and are doing this "in remembrance of me," at a time when the child is "wax to receive and marble to retain."

During this period the boys begin to wash below the collar line and the girls surreptitiously peep at themselves as they pass the mirror. Happy are the young people who are in homes and churches where the parents, pastors, and congregations see to it that the young folks have frequent and pleasant social intercourse. At this age, much of the training *in* the home must be done *outside* the home, paradoxical as it may seem. The parents must be willing to sacrifice a quiet evening sometimes in order to have the young people enjoy themselves in games or music in their home, or to take the teen agers to other homes, to Boy Scout or 4H clubs, Camp Fire Girls, and various other activities.

Charles Wagner, the great French preacher, who came to this country nearly thirty years ago, says in the book, *The Better Way*, "To smile at youth under your gray locks, with the traces of sorrow on your brow, and to rejoice when it rejoices, is the business of age as I understand it." Again, "If you know how to smile with them, they will know how to be serious with you *when the hour comes* to put into the heady wine of their cup a little fresh water from the well of your experience." Perhaps the "hour may come" when they are tempted to ignore

Isaiah 58: 13, "if thou turn away thy foot from the Sabbath, from doing *thy* pleasure on my holy day."

Entertaining our ministers and denominational representatives in our homes, reading the SABBATH RECORDER, and discussing its contents, exalting in our conversation the work of our pastors, missionaries, college presidents, and field workers—all will help to make our young folks take pride in our people and history, and encourage them to stand for their faith outside of their own homes.

Parents who make sacrifices, if necessary, in order for their young folks to attend Teen-Age Conferences, and also go with their entire family, if possible, to denominational gatherings are investing wisely and are solidifying the family Sabbath-keeping life.

Perhaps there will be times when the teen ager wants to cut church, Sabbath school, and Christian Endeavor. Don't let us be too much alarmed, parents, or let them feel that we have lost faith in them. Many times as I have opened a half ripe tomato I have wondered at the reddened heart *inside*. The Word says, Jesus grew in wisdom and in favor with God *and* man. May it not be that he "who looketh on the heart" of a teen ager may see that which satisfies him, but that which has not yet appeared to the parents?

Fathers and mothers, through the trying period of adolescence, trying to the boys and girls as well as to us, let us possess our souls in patience and "keep on keepin' on."

CORRESPONDENCE

DEAR BROTHER VAN HORN:

I think your new policy with the RECORDER is good. I don't think it detracts any from its value. Now, let's do the same with the *Year Book*. Just print the Conference minutes in cheap form for reference, and then, if necessary, put out a book like the present every five years. Of course it won't "make such a good appearance" and it won't "compare favorably with the year books of other denominations," but it will release some more money to carry on more vital publication work. I'm afraid that *Year Book* is typical of much of our effort and expenditure—

keep up appearances rather than put the money and effort into real gospel preaching and Sabbath promotion. There, now I have said it!

With kindest regards,

LESTER G. OSBORN.

DEAR SABBATH RECORDER:

I am pleased with the new "dress" (of the RECORDER) and trust the purpose of the change will bring the desired result.

I inclose a check of \$2.50 to pay two six months' subscriptions to the following addresses:

Never discontinue the SABBATH RECORDER. I am proud to pass it to my neighbor, and then mail it to friends. It is high in all values, especially spiritual.

Sincerely,

EMMA C. MONN.

230 S. Church St.,
Waynesboro, Pa.

To the Editor:

May I call attention through your columns to a great service which can be rendered to families of the unemployed this summer by making church kitchens available for canning. The women's missionary societies can organize and direct the work. Farmers, the owners of estates, and state departments of agriculture will be glad to contribute fruits and vegetables. Contributions of jars and sugar can be obtained, and thousands of families enabled to lay up food against next winter's need. At Morgantown, W. Va., which I visited recently, six thousand quarts of apples, apple butter, and tomatoes were canned, and over two hundred bushels of apples were dried in the community canning kitchens which were made available by the various churches in Morgantown.

Sincerely yours,

JAMES MYERS,
Industrial Secretary,
Federal Council of Churches.

SALEM COLLEGE NOTES

Increasingly with the passing of years graduates of Salem College are attaining positions of national eminence. A loyal alumnus, Joseph Rosier, class of 1895, has just been elected to the presidency of the Na-

tional Education Association. Mr. Rosier is also president of the Fairmont State Teachers College, Fairmont, W. Va. Practically all the schooling he has had was received in Salem College. He has, however, been a great student and a wide and careful reader. He taught in Salem College for a time. He was later a teacher in the Fairmont State Teachers College and then superintendent of the city schools. He was called to the presidency of the Fairmont College in 1915.

During recent years the summer school has been an important part of the activities of Salem College. From a small beginning this department of the work has grown to large proportions. The enrollment this year is two hundred sixty. In view of the serious economic conditions and the temporary over-supply of teachers, the large enrollment is encouraging to the faculty and friends of the college.

As is customary during the summer session of the college, events social and entertaining are forming a part of the program. Chapel exercises are conducted regularly on Monday and Wednesday mornings. Professor W. R. Harris, recently appointed as head of the business administration department, is chairman of the chapel committee for the summer. Special programs are provided by high school and departmental groups, by members of the faculty or speakers of prominence in educational and religious fields.—*College Office.*

Young People's Work

REV. CLIFFORD A. BEEBE
MARVELL, ARK.
Contributing Editor

OUR FATHER'S WORLD

Christian Endeavor Topic for Sabbath Day,
August 13, 1932

BY LYLE CRANDALL

DAILY READINGS

Sunday—God, the Father (Acts 17: 24-29)
Monday—World made for man (Isa. 45: 5-7, 18)
Tuesday—God reigns (Rev. 19: 1-6)
Wednesday—God controls nature (Isa. 43: 1-7)
Thursday—God's abundance (Phil. 4: 19)
Friday—Creator and Owner (John 1: 1-5, 10)
Sabbath Day—Topic: Our Father's world (Ps. 8: 1-9)

When we look at nature and see its beauty, when we see how all of the beautiful things work together in harmony, and are controlled by some great power, can we doubt the existence of God? It is very evident that there is a divine hand which guides all the trees, plants, flowers, birds, and all the other beautiful things we see all around us. We get close to God when we study nature, for it reveals him to us.

I have often gone to some woods on Sabbath afternoons, and, while resting in the shade of a tree, listening to the songs of birds, and drinking in the beauty of things around me, I have meditated upon God's Word, and he seemed very near and real to me. So, wherever we are, we can see God in his great world. Let us seek him and find him.

60 Howland St.,
Battle Creek, Mich.

QUEST OF GOD

BY ALEXZINE PERRIN

(Paper read at Eastern Association)

Youth, Oh youth, can I reach you,
Can I speak and make you hear,
Can I open your eyes to see me,
Can my presence draw you near?

Is there a prophet among you—
One with a heart to know,
I will flash my secrets on him,
He shall watch my glory grow.

For I, the God, the Father,
The quest, the final goal,
Still search for a prophet among you,
To speak my word in his soul.

Estes Park in Colorado is visited every year by a large number of students. The ambition of every student is to climb the mountains, and the most ambitious students make it a point to climb Long's Peak before leaving; Long's Peak is the hardest climb in that section of the Rockies; only the best climbers are able to make this climb.

Similarly in the life of the Christian there is one quest that stands out above others, it is the quest of God.

There is something within us we discover, that just as long as it is ignored, makes us restless. It is the urge to find God. When we ignore this urge we cannot enjoy ourselves, even though we try to say we are having a good time. There is no

peace within us. There is no peace outside the will of God.

One who wishes to enter upon the quest of God must meet this restlessness honestly. It does no good to ignore it. And when one has dealt with himself honestly he is ready to consent to God's will for him. He will not say, "What shall I do?" but rather, "What is God's will for me?" One should never say "no" in answer to God. Always say "yes."

A law student in Yale was deeply interested in the study of political science, when God spoke to his heart. He called upon his pastor and confessed his distress of mind. The pastor said, "If this means that you are fighting against God, I advise you to surrender." Two days later he came again to the pastor, radiantly happy because he had found victory through surrender. Political ambitions were abandoned and the "would-be lawyer" became a flaming evangelist.

William Carey said "yes" when God made known his will that he should go to India.

There are many ways in which people find God. Through beauty, nature, love, worship, and Jesus Christ.

There is something within us all which seeks beauty and appreciates it. It makes us look up to higher and better ideals as one looks at the beautiful sky on a clear day. God's way is the beautiful way, that is why we turn to God for help.

While on the deck of a vessel one evening, at sea, some French infidel officers were denying the existence of God. At length they proposed to get the opinion of Napoleon, who was standing alone, wrapt in silent thought. On hearing the question, "Is there a God?" he raised his hand and pointing to the starry firmament asked, "Gentlemen, who made all that?"

Nature calls us strongly. The beautiful trees, birds, and animals, the beautiful world itself with its blue lakes and green pastures calls us. One who hears the call of nature hears the call of God as well. He has discovered one of the ways in which man finds God.

A wonderful opportunity to study nature and become acquainted with it is at Lewis Camp. The glory of God is expressed in all living things. It makes us realize the power of God.

One of the finest ways to God is the way

of love. Even loving small things opens the way of approach to God. The love of parents and friends is only a part of our love for him.

Henry Drummond has said:

"In the heart of Africa, among the great lakes, I have come across black men and women who remember the only white man they ever saw before, David Livingstone; and as you cross his footsteps in that dark continent, men's faces light up as they speak of the kind doctor who passed there years ago. They could not understand him, but they felt the love that beat in his heart." Nothing is remembered so long or so gratefully as kindness.

Our souls are like a ship which has a compass by which to guide itself. The Christian soul has Christ for its compass. As the ship cannot ignore its compass, so the one in quest of God cannot ignore Christ. He is our example, his life inspires us to higher ideals and the accomplishment of great purposes. We should seek Jesus Christ in our efforts to find God.

Week by week we gather in our churches for worship; then we return to our round of toil and study. Some of us will find help in nature, some will be inspired by the beauty of a song, a picture, a poem, a prayer, while others may find help in the study of the life of Jesus. But by whichever road we travel we are led onward in the quest for God. When doubts or difficulties come let us meet them squarely, and when God speaks, we shall be ready to answer.

INTERMEDIATE TOPIC

For Sabbath Day, August 13, 1932

OUR FATHER'S WORLD

What signs do we see of God's goodness?
If the world is not God's, whose can it be?
Why should we trust God's laws?

DAILY READINGS

Sunday—God, the Creator (Gen. 1: 1)
Monday—"All things are yours" (1 Cor. 3: 21-23)
Tuesday—The world reveals God (Rom. 1: 20)
Wednesday—A beautiful world (Matt. 6: 29)
Thursday—God present everywhere (Ps. 139: 1-12)
Friday—A world of mystery (Job 42: 1-6)
Sabbath Day—Topic: Our Father's world (Job 38: 4-11. An outdoor worship meeting)

SUMMER CAMPS

BY REV. AHVA J. C. BOND

Many SABBATH RECORDER readers are interested in our summer camps, and will be glad to know what is being done in that line of work this summer. We have no late news with reference to the Rocky Mountain Camp, but we are familiar with the plans for the other camps.

Lewis Camp for boys opened July 21, and is being conducted under the direction of Rev. Carroll L. Hill and Mr. Neal D. Mills. The girls' camp will begin August 5. Miss Elizabeth Bond will be the director, and Rev. and Mrs. Herbert L. Polan will supervise this camp. This camp is located in Rhode Island, and both camps continue for two weeks each.

The West Virginia camp will be held at Berea this year. The boys' camp starts July 31 and will continue for one week. Sunday, August 7, the girls come to camp and the boys leave, so that on that day they are all in camp, together with many of the parents and visitors, who bring the girls to camp and take the boys home. The directors of these camps are Mr. and Mrs. Carroll Bond and Miss Anita Davis. Rev. and Mrs. A. T. Bottoms will be the supervisors. Rev. A. J. C. Bond expects to visit the camps for two or three days, including the day all are in camp.

The boys' and girls' camps will be held on the same dates in Michigan, but they occupy separate cottages and are under separate supervision. These camps are situated on beautiful Diamond Lake, near White Cloud. Rev. Robert W. Wing has charge of the boys' camp, and Mrs. Wing and Mrs. Nettie Fowler will take care of the girls.

CHILDREN'S PAGE

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

A JUNIOR IS KIND

ROMANS 12: 10

Junior Christian Endeavor Topic for Sabbath Day, August 13, 1932

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

FRIENDS OF JESUS

Who are the friends of Jesus?
Those who are kind and true;

For truth and kindness keep us near
To him each day of all the year,
And every year anew.

THE WHITE FLOWER OF HAPPINESS

Many years ago there lived a wise and generous king. He had a wonderful palace. On the walls were beautiful pictures, for he was very fond of pictures; but he loved his books even more than he did his pictures.

When the king grew old, his favorite pastime was having his courtiers read to him out of these wonderful books. One day one of his courtiers found an old book which had belonged to his great-grandfather. In it was a story of a white flower with a gold band around it. Those who had this wonderful flower blooming in their yard were always happy, and the flower was called, "The White Flower of Happiness." The king understood now why the people who had lived in his great-grandfather's time were so happy, and he said, "Surely there must be some seeds left in the country." And so he called all his courtiers together and said: "Go east, go west, go north, go south, and search for the White Flower of Happiness. When you have found it, we will plant it in our garden and take good care of it, and when the seeds come, I'll let everybody have a seed to plant in his yard. Such a happy kingdom as we shall have!"

There were two people in the country who wanted particularly to find the White Flower of Happiness. One was a woman who lived in a big house near the palace. She thought, "If only I can find the White Flower of Happiness I'll plant it in my yard and keep it all to myself." So she built a big wall all around her garden so no one could see her plants, and then she went from place to place and gathered every kind of plant she could find and planted it in her garden. One after another the flowers bloomed. Some of them were white, but not one of them had a gold band around it, and so the selfish woman did not find the White Flower of Happiness.

There was a man in that country who thought that if he could find the White Flower of Happiness it would be a good way to make money. "If I can find the White Flower of Happiness and raise the seeds, then I can sell each seed for a large sum of money and I will soon grow rich," he said. And so he went to the flower stores

and bought ever so many kinds of seeds. He spent a great deal of time and money trying to find the White Flower of Happiness.

Now in the kingdom, in a narrow, dark alley, there lived a kind-hearted old lady whom everyone loved. People called her "Aunt Betsey." Aunt Betsey heard about the king looking for the wonderful White Flower of Happiness and she said, "Wouldn't it be fine if we could have one of those flowers planted in a box in this gloomy alley!"

Aunt Betsey was a hard working woman. But she was happy to think that she was able to work. She thought about the White Flower of Happiness as she saw others around her who were unhappy. More and more she wished that she had one of those wonderful white flowers growing somewhere in her alley. "Maybe someone will find the flower some day," she said. "I'll save my pennies; then I can buy a seed and plant it in the alley." And so she dropped every penny that she could into an old tin cup which she placed on the mantel, hoping the seed would soon be found.

(To be continued next week)

OUR LETTER EXCHANGE

HELEN'S BIRTHDAY GIFTS

The sun was peeping brightly into Helen Lane's window that pleasant April morning and the little girl began to turn and twist restlessly in her sleep. In the kitchen, mother was singing cheerily as she prepared the morning meal, and the clatter of dishes was plainly to be heard, while daddy's shrill whistle sounded from the shed back of the kitchen where he was industriously sawing and pounding away to his heart's content; and was that brother Will shouting outside her window, "Get up, you lazy bones, get up"? Sleep was plainly out of the question.

"Oh, dear!" sighed the child, as she sleepily opened her eyes, "It surely can't be getting-up time."

Just then, a nice fat robin flew to her window sill and chirped lustily, as if to say, "Get out of bed, you sleepy head!"

"Go back to your babies, you noisy robin! Don't you see I want to get a morning nap?" grumbled Helen.

Just then a sudden thought made her tumble out of bed in a hurry. "Why! this is my birthday, and I'm ten years old this very day," she shouted; and robin flew quickly away in affright, he was so surprised.

It didn't take the little girl long to get ready for breakfast, even though she had to take special pains to be very neat and clean, for, said she, "I'm most a young lady this morning."

She was just ready when mother came in to call her, and what a birthday hug and kiss she did get, followed by what she called a "genuine bear hug," from daddy, and the same from big brother.

Soon they were all ready to sit down at the daintily spread table, but the first thing Helen did was to hastily pull out her chair while the rest looked on with expectant faces. Then she verily squealed with delight when she found it loaded with all manner of beautiful and useful gifts—dolls and doll clothes, books and games, a new dress, shoes, and stockings. Of course she had cause to be one of the happiest little girls in the world, yet her bright face sobered a bit when she discovered that there was no gift from her brother. She didn't have time to wonder about that more than a minute, however, for that thoughtful big brother said with a smile as he mussed up her shining curls, "After breakfast, sis, you shall see what you think of the gift I have for you."

It was very hard for her to wait after that, but she knew that a "ten year old young lady" must not be impatient and a good healthy "ten year old" appetite was quite a help. As soon as mother was satisfied that her little girl could not eat one mouthful more Will took her out in the shed, and there in an old woodbox she found two cunning little white rats with pretty pink eyes. Oh, how happy she was. She couldn't find words to thank her dear, kind brother enough.

For many days to come Helen and her playmates had very happy times with the white rats, but it wasn't long before the little rats became big rats, and the big rats were very fierce and destructive. Then as the days went by, instead of two white rats, there were many rats, so something desperate had to be done. At last daddy loaded

the woodbox, rats and all, into his wagon and took them far off across the fields where he left them. Helen was sorry to part with her pets, but when she looked at the holes which they had gnawed in garments, bedding, carpets, etc., she decided that perhaps some other kinds of pets might be more desirable and soon was happy with a pair of twin white kittens.

M. S. G.

A VERY NAUTICAL CAT

There is one cat in the world that has never set foot on dry land since it was a kitten. This is "Ginger," the mascot of the cross-English channel steamer, *Maid of Orleans*. Some years ago the crew wanted to adopt the cat—but there were difficulties. The French regulations are very strict that any cat coming into port from a foreign country must go into quarantine for some weeks. At first it seemed that Ginger would have to be interned for a long while after each voyage from England. But great minds were at work. Ginger, meantime, remained at Folkstone, awaiting his first trip abroad. At last a solution was found. Ginger might be admitted into Boulogne so long as he was never allowed to put paw to ground either in England or in France. Since then Ginger has traveled over fifty thousand miles, and the whole of his time has been passed on the water.

—Henry Charles Suter in "Our Dumb Animals."

DEAR GIRLS AND BOYS:

I wonder where the children are who used to write to me.

I've scanned the mail box every day that letters I might find;

But every day and every way, my dears, I've failed to see

A single letter short or long—now can you read my mind?

I will not ask an answer to my question, girls and boys.

'Twill be enough if you will write a letter to the friend,

Who though in years she is not young still very much enjoys

The splendid letters which you know she wants you all to send.

M. S. G.

I have seen in the morning sun the smoke of a thousand villages where no missionary has ever been.—Robert Moffatt.

MORE ATTRACTIONS FOR CONFERENCE VISITORS

"FAIRYLAND OF THE NORTH"

This north country is attractive not only for its scenic beauty but for its rich historical lore. It was once the happy hunting ground of the Indians. It is not strange that they sought this region even before the dawn of history, because the Great Lakes and the St. Lawrence form a great waterway from the Atlantic to the interior. We know little of them except through the records they left in the earth, because when the white man came, they found only ruined forts and villages.

We know from these buried relics that the first settlers were like Eskimos, if not really Eskimos. We learn also that later a great nation, the Algonquian, lived along the shore of Lake Ontario and the St. Lawrence. After them the Iroquois (known as the Five Nations), lived for two hundred years or more. Tradition has it that nearly three hundred years ago one of its chiefs met Governor General De la Barre of Canada and executed a treaty of peace under a tree on Association Island. This tree still stands and is carefully protected.

The Onondaga war trail passed through the section where this article is being written.

The traveler will be interested in the records they have left. In the section around Adams Center were many forts. The remains of one may be traced today between Adams Center and Watertown. There may be seen the trenches where the log wall stood and the pits in the earth where the Indian stored his corn. Here is the lookout from which he watched the enemy. Here in the long ago—perhaps in the ice age in the days of the Eskimo—were the banks of old Ontario, which today is twelve miles distant. Near by is an Indian burying ground that has yielded rich treasures. These burying grounds throughout the country have yielded many thousands of dollars worth of relics, such as ivory spear heads, tomahawks, knives, dishes, pipes — some beautifully carved—pottery of the Algonquians and of the Iroquois also, etc.

Travelers who are interested in Indian lore will enjoy a visit to the Jefferson County Historical Building at Watertown.

Adams Center invites you to this land of beauty and rich historical background.

Mrs. S. F. BATES.

JUST JUDGMENT

Under the head of "Current Events and Discussions" the *Journal of Religion* for May, 1932, referring to hindrances and obstacles in the way of men entering the ministry of the Church of England, has this to say: "Bishops who were educated forty years ago do not realize what these difficulties are for intellectual young men today. If they did they would dismiss inquisitorial examining chaplains, and make it clear that provided only there is the sincere will to serve humanity in the name of Christ in the sacred ministry of his Church, the candidate's opinion on various historical and scientific questions is a matter of no importance in comparison. There is no need to abolish the creeds, but there is every need for taking the pressure off them, and granting complete intellectual freedom to men who are whole-heartedly ready to devote themselves to the service of God."

What we pretty generally call our seminary or the seminary has for its legal name Alfred University, Alfred, N. Y., Department of Theology and Religious Education. With the spirit and essential purpose of the quotation above, we have considerable sympathy, for Seventh Day Baptists believe in a large measure of freedom in religious thought and speech. This freedom can be held and exercised in connection with a large measure of unity, fellowship, and fraternity.

Alfred does not pretend to furnish opportunities as can be found, for example, in such schools as Union, Princeton, Yale, and Chicago, but we do ask for a just judgment on the work we undertake to do.

All the privileges and opportunities of the entire university and all subjects taught in the university that will help one prepare for the ministry and for work in the field of religious education are available to all of our students. See catalogs of the various schools and departments of the university. In return Alfred University is very generous toward students taking work in the seminary; for instance, students graduating from the university in the recent commencement were

credited with such theological subjects as History of Religions, English Bible, Worship, and Church Administration. This illustrates the breadth of view of Alfred; namely, that however important systematic theology may be, something more than theology is needed in one's preparation for the service of humanity.

It is well known that the subjects announced in the catalogs of different schools are very far from being parallel, that is to say, each school has different ways of trying to attain its purpose. Alfred is not now, and never has been, a sectarian school. It does, however, have in mind the best interests of Seventh Day Baptists as well as the interests of all persons who may come under its influence.

The writer ventures to suggest the following as one good method of procedure: let the student get the best that Alfred offers, graduate there, and then spend at least one year in elective subjects in some great school such as are mentioned above.

At the commencement a year ago, by the authority of the university trustees, in addition to honorary degrees, students were graduated with the degree of Bachelor of Arts and with the degree of Bachelor of Divinity.

Our ideal purpose, we trust, is to welcome the scientific unfolding of the cosmic vastness to the glory of him who created the heavens and the earth. To set forth the higher values of life—truth, righteousness, beauty, fraternity, and love; to repeat again, and yet again, the call to social and Christian service.

A young minister accepted a call to a pastorate where religion, the knowledge of the Bible, education, social conditions, and even agriculture were at a low level. With wisdom and devotion he set for himself the task of elevating all these conditions. His efforts were crowned with splendid success. Another minister was called to a pastorate where a few "corners," with few inhabitants, were the center. Believing theoretically and practically in co-operative endeavor and in "the larger parish" his efforts, by the grace of God, met with such results as a working, growing church, a grange hall, and even a bank.

Such incidents as these suggest the dream about beckoning Opportunity, who, as she

gradually withdrew beckoning, said, "Once gone I never return."

ARTHUR E. MAIN.

*Alfred, N. Y.,
July, 1932.*

OUR PULPIT

SIN IN HUMAN EXPERIENCE

BY REV. JAMES L. SKAGGS
(Pastor of the church at Milton, Wis.)

Text—Genesis 3: 6. "And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also to her husband with her, and he did eat."

The problem of evil in the world has troubled the wisest of men. It is the theme of that ancient classic, the Book of Job. Men ask how can there be evil in a world created by a God who is perfect goodness and all-powerful. And some contend that either God is not perfect goodness or else he is not all-powerful. Others tell us that human personality calls for the possibility of choice; that we would not be men without the possibility of choosing to do right or choosing to do wrong.

One thing of which we are certain is that sin is a universal and conscious experience in life. We abhor it; we hate it. We want to get away from it, and find ourselves unable to do so.

We turn back to the third chapter of Genesis and read that ancient story of how sin came into the experience of Adam and Eve. We have there a picture of a beautiful garden, where all their needs were freely supplied. But there was one tree in the midst of the garden which they were forbidden to touch. And God came down and walked in the garden and talked with the man whom he had created. Here is the simplicity and beauty of poetry and art. The dawn, the noonday, and the sunset are undisturbed. There is no sin, no wrong, no unhappiness unless it be in an inquiring, adventurous spirit.

Tragedy creeps in. The scene is changed. The floodgates of evil are opened upon all

generations of men. The day of innocence and undisturbed beauty is passed. Hardship, pain, death, are henceforth the portion of all generations. And how did it come about? Genesis 3: 1-7.

There is much difference of opinion as to the form of the literature in which this story comes to us. Many have seen in it literal history, with a talking and reasoning serpent, mystical trees, and a walking, talking, investigating God; a fenced garden with gates, and guards with flaming swords. Others see the poetry of which it consists and find the essential truth of an ever-recurring human experience. And all who study see man standing before God in the infancy of the race, innocent, a being of choice, and before him is a wide range of possibilities. He knows his Maker, whose image he bears. He has some idea of God's will. He may choose to obey or to disobey.

In the picture stands the forbidden tree with its enticing fruit, representative in actual experience of the whole realm of the possibilities of sinning. Profound analysis of the sweep and power of temptation is given in the sixth verse: "And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof." Here are three elements in the basis of appeal: good for food, a delight to the eyes, desirable to make one wise. Sensuous impulse, esthetic delight, and intellectual ambition combine in presenting temptation. And how often does temptation come under one or more of these heads. The man who wrote that story knew how temptation comes to people.

The writer lived not so long ago, as we measure ages. Perhaps his ancestors had told that story to the children of a thousand generations. He was undoubtedly a man of God, troubled with the problem of evil—just as we are, if we are at all serious in our thinking. And is it not evident that he was correctly inspired to rightly set forth the manner in which sin comes into human life?

Some in this audience have seen the play, "Green Pastures." It manifestly presents the view of an uncultured, ignorant people as to how God dealt with men in that far off time. People do not take the form of the play seriously, but I am told that they go

away feeling a very strong desire to be better, to be obedient to a God who was so concerned about his people. The form is not so important as the message which is given.

As we read this story of sin coming into the life of men, we must feel our close connection with that ancient past. We know from experience how quickly and how loudly God speaks when in disobedience we have done some wicked thing. How quickly we know our sins are naked in the sight of God, and how hard we try to cover them up! though knowing well enough that it is impossible to hide away from God. By sin men separate themselves from God. They are no longer at home in his presence. Sin just as effectively shuts them out as could a strong guard with flaming sword.

The story of Eden is the story of the tragedy of human life—then and now. Children are born into the world and grow to the years of understanding in innocence. As they learn and are taught by their parents and teachers, they come to have convictions about right and wrong. Often the teaching is faulty. Some evils are approved; some matters of moral indifference are condemned. And on this faulty basis the ideas of a child are fixed. He comes to believe that to act in harmony with the teaching is good, to act against it is bad, and the bad act produces a sense of guilt and shame. That sense of guilt is always destructive and the child may suffer when in reality no moral question is involved.

However that may be, the child comes to years of understanding. He must meet his temptations. He must exercise the power of choice. He chooses wrongly and the tragedy of Eden is re-enacted. And as we grow older we find that again and again we must meet corresponding situations.

"And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that it was to be desired to make one wise"—We still fall for the same reasons given here. Our bodily appetites, our craving for that which is beautiful to the eye, for that which will give us new experience, new knowledge, and make us wise—here are three very powerful influences in life. Here are three approaches to the heart of man.

"That it was good for food." *Food may*

have a very wide application. Our bodies crave more than the food we eat. That is true to such an extent that many have considered the body essentially evil and sinful. They have humiliated the body, inflicted wounds, suffered hunger, hidden themselves away from men and even away from their own eyes. And we all know that if we catered to all the desires of our bodies, our physical natures, we would always be in trouble. Many people apparently start out with the idea of gratifying, in so far as it is possible, all the demands of the body for food, for every form of physical satisfaction, and they leave a trail of violence and grief and bring unto themselves troubles without end.

"That it was a delight to the eyes." A sense of the beautiful is one of the great blessings which God has given to men. How wonderful it is that we thrill with joy, that we worship in awe and solemnity, when we see and feel the marvelous beauty of heaven and earth! We try our own hands for the creation of beauty. And we have painting, sculpture, architecture, and innumerable articles to please our eyes. Our sense of beauty enters into all we do.

And here lies one of the fundamental stumbling blocks in a moral world—"A delight to the eyes." The delight of the eyes stirs the desire to possess, and what evil is not committed that people may have and hold that which is a delight to the eyes?

"And the tree was to be desired to make one wise." There can be no measure to the satisfaction which may be gained through the acquisition of knowledge. There have always been so many things concerning which people have wanted to know the facts and secrets. We cannot turn anywhere without finding something, seeing something, where challenges our interest. Research into all the fine fields of knowledge is to be most highly commended. The trouble comes when the spirit of adventure leads into sinful conduct. We sometimes get too curious about other people's business, too curious about prying into the forbidden, too anxious to try out every possible phase of human possibility. Curiosity and a misdirected spirit of adventure have been the undoing of many people. Few of us in our right minds would care to put our hands in the

fire just to see how it would feel, and yet we do corresponding things in the sphere of morals.

It seems clear as we study life that the formula for temptation and sin has not changed since the story in Genesis was written. Throughout human history, righteousness and sin have been set over against each other with the most striking contrasts. That little word *sin* stands as a symbol of the worst we know or can imagine. That long word *righteousness* stands for the best that we know. Sin is always ugly and destructive; righteousness is always beautiful and helpful. Everywhere we see these two types of experience side by side. The most dramatic presentation in history is in the crucifixion of Jesus. Sin appears in its ugliest garb when it claims in its most cruel vengeance the Christ and nails him to the cross. The leaders of that day evidently saw the acquisition of their food, the added beauty of their worship, the sanction of their wisdom, not only in the death of Jesus but death in the most cruel manner their ingenuity could devise. And there stands sin in its blackness. There is nothing else ugly enough to be compared with it.

On the other hand, there is nothing else so beautiful as the righteousness, the love, the goodness which are revealed in Jesus. He met just such a temptation as is revealed there in the third chapter of Genesis, and he said: "Man shall not live by bread alone"; "Thou shalt not tempt the Lord thy God"; "Thou shalt worship the Lord thy God, and him only shalt thou serve."

Again Jesus said, "I came to seek and to save that which was lost." "I came that they may have life and that they may have it abundantly." Here is indicated the program of his life. Nothing could turn him from it. His love stood the test. They could kill his body, but they could not turn his purpose. And in behalf of those who crucified him we hear him pray, "Father forgive them, for they know not what they do."

As we approach the anniversary of the crucified and glorified Christ, may we be impressed again with the ugliness and hatefulness of every form of sin and be inspired anew with a vision of the goodness of Christ and a determination to stand loyally and faithfully with him.

DENOMINATIONAL "HOOK-UP"

NEW AUBURN, WIS.

Rev. C. B. Loofbourrow closed his pastorate here April 30, making two weeks over eleven and one-half years of faithful service. At the close of his farewell sermon he gave an invitation in which eight young people, ranging in age from twelve to thirty years, came forward and offered themselves to Christ. A baptismal service was arranged for the next Sabbath at which two more offered themselves. Of the group the pastor received eight into church membership. — *Gathered from private correspondence.*

STONEFORT, ILL.

Last September our folks took a forward step toward increased interest and activity in spiritual matters. Among other things, Brother Oliver Lewis was asked to preach for us, and in April he was licensed to preach the gospel. The able pen of Pastor Claude L. Hill of Farina has already described our May meeting. One Sabbath afternoon of early summer, a group of our people met at the home of "Aunt" Hannah Rouselle, one of our older members and a shut-in, and held an old-fashioned prayer meeting in which she too heartily joined. The company left amid warm invitations to come again.

CORRESPONDENT.

[Editor's note.—The above writer expresses fine appreciation of the SABBATH RECORDER and feels it is emphasizing many of the things that should be emphasized. She feels Seventh Day Baptists must be more spiritual if they continue to live and carry on successfully, and that "the Sabbath banner must be waved on high" as an important part of the gospel message.]

HAMMOND, LA.

Children's day was observed July 9, with appropriate songs, recitations, and exercises. Pastor Powell preached a very interesting and helpful sermonette. The church was beautifully decorated with plants and flowers by Mrs. Sally June. A canary bird seemed much at home in his cage on the platform and added joy to the occasion with its cheery song. The program was in charge of Mrs. O. D. Crandall.

CORRESPONDENT.

NORTH LOUP, NEB.

Friday evening at the usual prayer meeting hour, Miss Marjorie Burdick gave a very interesting talk on the subject "Worship."

The Children's day program Sabbath morning consisted of the customary songs, drills, and exercises. Following the last song by the children Miss Burdick gave a brief talk that was entertaining to all, but especially to the little folks.

At a joint meeting of the Christian Endeavor societies and the intermediates Miss Burdick discussed three of the phases of the "Crusade with Christ" program. She took up the other phase, "Recreation and Social Fellowship," that evening following vesper. The young people gathered in the basement and after the discussion all joined in some games which Miss Burdick directed.

Miss Marjorie Burdick and Miss Maude Ober, who spent the week-end here in the interests of the Seventh Day Young People's work, left on Monday morning for Milton, Wis.

—*Loyalist.*

NORTONVILLE, KAN.

Miss Helen Titsworth, who works in the K. U. library at Lawrence, and her brother, Paul Titsworth, and wife, spent Sabbath at the home of their uncle, Ed. Glaspey. Mr. and Mrs. Titsworth were on their way home from a trip to Seattle. Mr. Titsworth is president of Washington College at Chestertown, Md.

—*Nortonville News in Alfred Sun.*

ALFRED, N. Y.

Miss Johanna Pieters is expected this week-end from Buffalo to spend a few days with her parents, Mr. and Mrs. Henry E. Pieters. Miss Pieters has just received word of her having passed the civil service examination in shorthand and stood forty-ninth out of a group of over three hundred.

Professor and Mrs. C. R. Clawson and his brother Walter, left this morning en route to Westerly, R. I.; Boston, Mass.; New Bedford, Mass.; and Cape Cod, Mass. They will motor around the cape to Provincetown, and will finally locate at Bound Brook, N. J.

Dean Main has a fine display of madonna lilies in his yard that are a delight to the passer by. He will please accept the thanks of the editor for a stock on which there are eighteen blooms.

Twenty-one people attended the cottage prayer meeting last Sabbath eve. The next meeting is to be at the home of Mrs. Frank L. Greene on Terrace Street, next Friday at seven-thirty o'clock.

Bolivar village has adopted an ordinance prohibiting the manufacture, sale, transportation, or possession of any intoxicating liquor within the village.

—Sun.

BROOKFIELD, N. Y.

The attendance at the regular Seventh Day Baptist Church services last week was unusually good. An excellent sermon was delivered by Albert N. Rogers, recently graduated from Milton College, who will continue his studies by entering the theological seminary in Alfred this fall. The pastor preached at Leonardsville and West Edmeston for Pastor Burdick, who is in Rhode Island taking his vacation.

The Christian Endeavor society of the Seventh Day Baptist Church held a social Sunday evening at the parish house. There was a good attendance and a very pleasant evening spent in registering, undergoing physical examinations, taking entrance tests, joining the fraternities and sororities, participating in interclass meets of various kinds—attending classes, chapel, commencement exercises—a glee club rehearsal, an orchestra concert, listening to the school of music program, honor oration and attending the president's farewell reception. Diplomas were conferred to a large class—magna cum laude, and they received congratulations. The rooms were decorated with college banners, pillows, trophies, and many signs and posters giving information about the college affairs. A small amount remained over from the matriculation fees and this was turned over to the treasurer of the Christian Endeavor society.

—Courier.

NEW MARKET, N. J.

The three weeks' Daily Vacation Bible school, supervised by Pastor Neal D. Mills, closed its term with a demonstration held in

the Baptist church, Thursday night, July 14. The union school, Seventh Day Baptist, Baptist, and Episcopal, enrolled one hundred twenty-five, and was a most successful event. Besides the supervisor, our church furnished three teachers. Following the term, Rev. Mr. Merrill, pastor of the Baptist Church, gave the faculty a three-day outing at his beautiful summer home on the Delaware River below Frenchtown. A good time is reported.

Pastor Mills is assisting Rev. Carroll L. Hill in the boys' camp at Ashaway, R. I., being held from July 21 to August 3.

CORRESPONDENT.

OBITUARY

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

DAVIS.—Enoch Davis was born at Logansport, Logan County, Ohio, May 18, 1849, and passed away at Chippewa Falls, Wis., on May 26, 1932. He was a son of Azle and Mary Davis.

Mr. Davis' wife who preceded him in death some years ago, was a sister of the late Rev. Geo. W. Hills.

Two sons, Oscar Davis of Milton, Wis., and Albino Davis of Riverside, Calif., and a daughter living in Colorado survive him.

Funeral services were conducted by his former pastor, C. B. Loofbourrow, in the Seventh Day Baptist church at New Auburn, Wis., on May 29, 1932, and the body was laid beside that of his wife in the cemetery back of the church.

C. B. L.

KENNEDY.—C. F. Kennedy was born February 14, 1856, in Stokes township, Logan County, Ohio. He was the oldest son of James and Mary L. Kennedy.

His young boyhood was spent near the place of his birth, and at the age of sixteen he went to Wisconsin where he completed his education in the Albion Academy and Milton College.

The next several years were spent in teaching school in Iowa and Ohio. During this period he met and married Elizabeth Roderick. They lived together for several years until her death in 1905. To this union were born six children. Six grandchildren and two brothers also survive him.

In 1907 he married Effie Davis Lawhead. They lived in Jackson Center, Ohio, almost continuously from the time of their marriage until the death of Mr. Kennedy, July 2, 1932.

For twenty-six years he has been a member of the Jackson Center Seventh Day Baptist Church. Funeral services were conducted at his church

by his pastor, Rev. Verney A. Wilson, July 4, 1932, and interment made in the Jackson Center Seventh Day Baptist cemetery.

V. A. W.

PECKHAM.—Miss Alice A. Peckham, 77 years old, died June 4, 1932, at Watson, N. Y.

She was born in Watson, the daughter of Benjamin and Anna Stillman Peckham, and had spent her entire life in the vicinity of Watson and Lowville. She taught school for forty years, nearly, if not all the time, in one country school.

In girlhood she was baptized, but did not unite with the Watson Seventh Day Baptist Church which she attended. In later life she united with the Seventh Day Baptist Church at Adams Center, prizing highly her membership, and rejoicing especially in the rare occasions when she could worship in her own church and partake of the communion.

Funeral services were held at Lowville June 8, with her pastor officiating, a large concourse of people present showing the esteem in which she was held. Burial was in the old Watson Seventh Day Baptist cemetery.

L. F. H.

WILLIAMS.—Ray Raphael—son of Joshua and Mary Elizabeth Lawrence—was born July 6, 1860, in Watson, Lewis County, N. Y., and died at West Edmeston, N. Y., May 8, 1932.

At about the age of twenty he was baptized and joined the Watson Seventh Day Baptist Church while Rev. Thomas R. Reed was pastor. Later, after moving to West Edmeston, he joined the Seventh Day Baptist Church there.

Ray leaves many friends, who will remember him as a patient and faithful workman in spite of bodily infirmities. During his last illness he delighted in Christian songs and prayers by his pastor and others who were present. He gave many expressions of his present faith and his hope of a life hereafter.

There remain of his immediate family, two sisters and a brother with whom he has lived at West Edmeston. They are Moses M. Williams and Esther (Mrs. Madison Harry) and Mrs. Lydia L. Mays. Four half-brothers, five sisters, and two brothers have preceded him in death.

The funeral services were held at the home and at the church at West Edmeston. Pastor Burdick was assisted by Rev. Clyde Truax of the West Edmeston Baptist Church. The fourteenth chapter of the Gospel of John was used and two of his favorite hymns, "Rock of Ages," and "Nearer My God to Thee," were sung by Mrs. Avis Schrag and Mrs. Paul S. Burdick. Burial took place at West Edmeston.

P. S. B.

Sabbath School Lesson VII.—August 13, 1932

THE TEN COMMANDMENTS II.—Exodus 20: 12-21.

Golden Text: "Thou shalt love thy neighbor as thyself." Leviticus 19: 18.

DAILY READINGS

August 7—Duties to Man. Exodus 20: 12-21.
August 8—Obligations to God and Man. Mark 12: 28-34.
August 9—Moral Obligations. Romans 13: 8-14.
August 10—Vain Worship. Matthew 15: 1-9.
August 11—The Supreme Requirement. Matthew 19: 16-22.
August 12—Good Neighbors. Ephesians 4: 25-32.
August 13—Good Citizens. Psalm 15: 1-5.
(For Lesson Notes, see *Helping Hand*)

SOUL PARTNERS

Of four, in partnership, am I
To do the tasks that 'round me lie:
A heart to love my God, most true,
A mind to think life's problems through,
A serving man of heart and hand,
A social spirit to command;
All these combining, as the four,
Who, to the Master, boldly bore
The palsied man, may also bear
My fainting soul, and gladly share
A soul's release.

—Herbert A. Simpson, in
Presbyterian Advance.

RECORDER WANT ADVERTISEMENTS

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

MAKE MONEY FOR YOURSELF or your organization by selling or having people sell for you our household products. Used in every home. Nothing over 25c. Write for details of our offer. Robins & Warren Co., Plainfield, N. J. 3t

FOR RENT.—November 1. Farm of 101 Acres with some stock and tools. Reasonable terms. R. A. Williams, Brookfield, N. Y. 8-1-2w

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

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

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

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Adams Center, N. Y., August 23-28, 1932.

President—Corliss F. Randolph, Maplewood, N. J.
Vice-President—Walter L. Greene, Andover, N. Y.
Recording Secretary—Paul C. Saunders, Alfred, N. Y.
Corresponding Secretary—Courtland V. Davis, Plainfield, N. J.

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Treasurer of Onward Movement—Harold R. Crandall, 118 Main Street, Westerly, R. I.

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Terms expiring in 1932—George B. Utter, Westerly, R. I.; Asa F. Randolph, Plainfield, N. J.; William M. Simpson, Battle Creek, Mich.

Terms expiring in 1933—Willard D. Burdick, Rockville, R. I.; J. Frederick Whitford, Bolivar, N. Y.; Moses H. Van Horn, Salem, W. Va.

Terms expiring in 1934—Corliss F. Randolph, Maplewood, N. J.; A. Lovelle Burdick, Milton, Wis.; Ralph H. Coon, Boulder, Colo.

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Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

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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.

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Pacific Coast—Miss Alice Baker, Corona, Calif.

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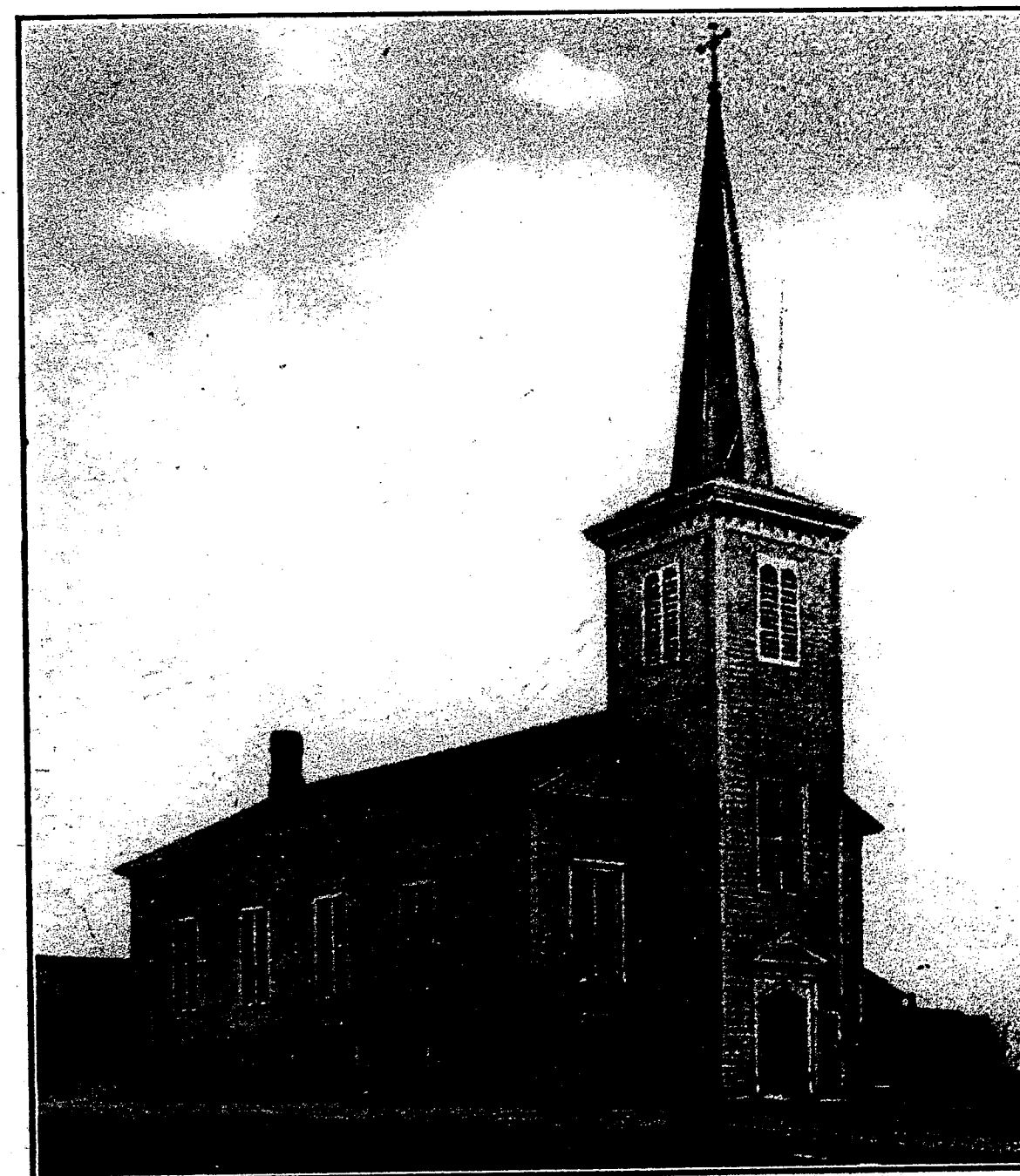
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The Sabbath Recorder

VOL. 113

AUGUST 8, 1932

No. 6



THE ADAMS CENTER CHURCH

Where the Home-Coming Service will be held, Tuesday morning, August 23, 1932.