

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 22, 1932

No. 8

"I TRUST MY GUIDE"

God holds the key of all unknown,
 And I am glad.
 If other hands should hold the key,
 Or if he trusted it to me,
 I might be sad.
 I feel his hand; I hear him say,
 "My help is sure."
 I cannot read his future plan,
 But this I know;
 I have the smiling of his face,
 And all the refuge of his grace,
 While here below.
 Enough. This covers all my want,
 And so I rest;
 For what I cannot see he sees,
 And in his care I sure shall be
 Forever blest.

—From Watchman-Examiner.

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The Sabbath Recorder

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WHOLE No. 4,563

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

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

L. H. NORTH, Business Manager

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Open Discussions There are those living who remember—not always with edification—the time when there were long and occasionally acrimonious debates on the Conference floor. These discussions often generated more heat than light. While no one wishes such experiences repeated, there is a feeling that we have lost some of the real values of Conference by not having time enough to discuss vital issues. Much of the discussion formerly done on the floor of Conference now takes place in the Commission or in committees. Valuable time is thus saved, and often, perhaps, wiser decisions are reached. However, but few can attend these committee sessions or hearings, so when the results are presented in resolution or recommendation the people are without the benefit of the light of arguments and reasons brought forth in the committee. This is a real loss.

Sometimes an address or a report elicits questions in the mind of the hearers that would well be answered by discussion if opportunity were given. Some Conference ad-

resses are scheduled with "Discussion" following. Often enough it happens, however, that because of the length of the address and the lateness of the hour or the fullness of the program, the discussion period seems untimely or an "imposition" upon the patience of the audience.

In the Conference, this week, special opportunity is being given for open discussion. For example, on the afternoon of Tract Society day the program consists entirely of a discussion of the subject, The World Needs the Sabbath—and a Program for Restoring it to the Church.

It is expected and confidently hoped that many will take part. No formal addresses are provided for. No doubt the reports and addresses of the morning session will have provoked inquiry and comment. The afternoon will accord opportunity to give expression to questions or suggestions. The privileges of the floor should be freely used. The president of Conference is desirous of real contributions, through discussion, to our denominational life and program. As for this particular discussion period, the committee having in charge the Tract Board program is anxious for such light, suggestions, and criticisms as shall afford real and effective assistance in formulating and carrying out a constructive, on-moving, and spiritually envisioned program of Sabbath promotion.

Let our people give this and other discus-sional features of the Conference program their clearest thought and the expression of their best judgment.

Labor Day On another page will be found the message for "Labor Sunday," 1932, issued by the Commission on the Church and Social Service of the Federal Council. It is worthy of a careful reading by all. Our ministers are requested to read the message to their congregations on the Sabbath before Labor Day which falls this year on September 5. It would be well to have a copy of the message posted for a time on the bulletin board. Some of our ministers preach special sermons on the relation of Christianity to industrial problems, and the ideal of a Christian social order. This year would seem an especially opportune occasion for such messages. Our Pulpit department next week, August 29, will carry a

"Labor" sermon prepared, on the invitation of the editor, by Rev. Claude L. Hill of Farina.

The commission suggests the value of union services with special speakers, and radio broadcasts. Prayer meetings may well be devoted to prayer that will turn men's hearts to God "in petitions for comfort and courage, strength and wisdom in the relief of unemployment, and for divine light and leading toward the building of a brotherly economic order in which there shall be such economic security for the masses of men as shall promote the good life for all."

It is suggested also that circles be formed among young people's societies, Bible classes, women's missionary societies, or other church groups to conduct a study of unemployment, its causes and suggested cures. These studies could be extended through the fall and winter if found profitable. The commission at 105 East 22nd Street, New York City, will suggest books and other available helps on application accompanied by postage.

Seventh Day Baptists, as far as their numbers go, have as large responsibility in these matters as any other religious group. They should be informed and prepared to co-operate with others.

A Good Handle A late shopper with an awkward bundle was wearily making his way homeward. The strings cut his fingers; his arms proved unusually tired, due to a strained position in holding the parcel. In the last grocery store visited the bright-eyed clerk took in the situation and offered to "fix" it. Making the offending bundle the basis, he arranged all the others alongside and dexterously wrapped the whole together with stout cord and affixed one of the little wooden handles that have proved so convenient and helpful. Though the load was much heavier with the new purchases it was borne easily, because of the easy hold upon it, and the shopper walked off like a new man. No longer with worry upon his face and with shuffling step, but with vigorous stride he went his way.

How easily some unusual burden may spoil the world. The man telling of the incident spoke of the difference in his outlook. From mental worry he fell to planning an

essay. It makes all the difference imaginable how one takes hold of the thing he has to do. One day will be monotonous, with everything dragging, while on the next, affairs move on smoothly. One day has a handle, another has not. A good handle to attach to the burdens of every day is prayer. Thank God for prayer, and do not forget to give thanks for the clerks and others who help to lighten loads by the handle of a smile or a cheerful word or, it may be, by delivering the load for you.

Machines and People The editor was in the shop to confer with one of the younger workers there. While talking with another he noticed a shallow box of rollers, bearings, and other steel parts of some machine. Inquiry revealed that the Liberty folder had been taken down for repairs.

The one questioned is a bit of a philosopher and his remarks were of keen interest. Like individuals and denominations, he remarked, machines have to be overhauled, fixed up, and adjusted. He said the "rolls" were found to be too smooth to take hold of papers to be folded, so had to be "roughened."

The editor returned to his desk, musing. The matters seem a bit reversed. We usually find illustrations in machines. But this observant workman had applied the illustration the other way. But it is very true. People and organizations get out of balance, or alignment, or in some kind of a jam and need to be fixed over. Individuals need to be tuned up, or lined up with the true ideal or pattern. Organizations may need to be checked up, need readjustments. Lost motion needs to be absorbed and parts made more perfectly to do their work.

Perhaps it is possible for life to become too smooth for us to do our work well. One imagines the roughening process may not be pleasant or easy. But if, in the end, better life and conduct are achieved and larger results are brought about, the process is worth while and the experience should be thankfully accepted.

Items of Interest Those of America who have contributed to the relief of flood and famine-swept China will be pleased to know something of what has been accomplished. According to a recent communication from

China Famine Relief, U. S. A., some 35,000,000 were affected and the work of the organization has been such as to build up in China a respect and love for the people of America. Instead of limiting efforts to dealing out food or opening soup kitchens, constructive work was engaged in, such as road building, dyke repairing, irrigation projects, and well drilling. Famine sufferers were employed and paid in food. Colonel and Mrs. Charles Lindbergh rendered valuable aid at the time of the flood conditions while on their tour in the Orient. The Flood Relief in China assisted the American government in the sale of 15,000,000 bushels of wheat to the Chinese government on terms whereby it could easily be distributed to the needy. Doctor Brown, the chairman, has urged in an interview with President Hoover that the American government sell to China an additional 7,000,000 bushels of wheat.

The dyke system in China, Doctor Brown states, which was ruined by the floods, has been almost entirely rebuilt with some 2,000,000 Chinese employed. The workmen have been paid with American wheat sold to the Chinese government—"another generous act on the part of the American people," the doctor stated, "which will be eventually returned to this country many fold."

The Bible was issued in 182 languages and dialects during 1931, the American Bible Society reports, and 9,745,356 volumes of the Bible were printed to supply the growing demand. The largest increase in circulation was in Japan. A new Arabic edition, for the Near East, was also popular. Two languages, the Miao and the Yoa, now have the Bible for the first time. In 116 years of its existence, the American Bible Society has printed 237,979,404 volumes.

An opportunity to sit beneath an artificial sky and see the heavens revealed in all the glory of a million stars will be available to visitors to Chicago's 1933 World's Fair—A Century of Progress Exposition.

This experience will unfold itself in the Adler Planetarium which will be a part of the exposition next year. The planetarium stands on Northerly Island, adjoining the mainland and part of the exposition site. It is oriental architecture, with a vast copper dome.

Inside, by means of a projecting machine, the firmament passes in review. Stars and planets, the constellations and the solar system sweep across the dome. The planetarium reduces centuries to years, and days and hours to seconds.

Spectators may look backward or forward in time, depending on the operator of the projection machine. How did the heavens appear when Christ walked on the earth? How did the sky appear at the time of Galileo? Which star will be the Pole Star, thousands of years hence? What was the appearance of the skies thousands of years ago when the Southern Cross was visible in what is now Chicago?

The answer to these and scores of other questions will be found by a visit to the planetarium. In a few hours more can be explained by this mechanical sky and solar system than many months' lecturing and blackboard demonstration in a classroom. The experience is one that visitors will remember for many years to come.

TRACT SOCIETY—MEETING OF BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Board Room of the Seventh Day Baptist Building at two o'clock p. m., with President Corliss F. Randolph in the chair. Members present were: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Herbert C. Van Horn, Asa F' Randolph, Mrs. William M. Stillman, Ahva J. C. Bond, Orra S. Rogers, Jesse G. Burdick, Irving A. Hunting, Franklin A. Langworthy, George R. Crandall, William L. Burdick, Frederick J. Bakker, Everett C. Hunting, Neal D. Mills, and Business Manager L. Harrison North.

Visitors present were: Mrs. Irving A. Hunting, Dorothy P. Hubbard, and Rev. O. S. Mills.

The meeting was called to order by President Corliss F. Randolph.

In the absence of Recording Secretary Courtland V. Davis, who was detained by illness, Assistant Recording Secretary Asa F' Randolph acted as secretary of the meeting.

Prayer was offered by Rev. Herbert C. Van Horn.

The minutes of the special meetings of the board held June 5 and June 24, last, were read.

Herbert C. Van Horn presented and read his monthly report as corresponding secretary as follows:

My last report to the Tract Board, under date of June 5, was written and mailed from Independence, N. Y., where the secretary was in attendance upon the sessions of the Western Association. This association is attempting to get away from the system of interchange of delegates, though willing to send a representative to other associations upon request. Its own plan is to invite a representative from one of our boards or societies and to use him largely in its program. Last year, Doctor H. Eugene Davis was invited to be present and to deliver missionary addresses and evangelistic sermons. This year, the Sabbath and evangelism were stressed. Your corresponding secretary was invited to represent the Tract Board, to speak in two addresses on Sabbath interests, and to preach three evangelistic sermons. These things he was glad to do. The association helped to pay his expenses with a check for twenty dollars. Receipt of this will be shown in our treasurer's accounts.

On return to the office, June 6, three busy days were spent in the attempt to catch up with work accumulated during the absence of nearly six weeks on the Central, Western, Middle Western and Southeastern fields. June 9-12 was spent at Ashaway, R. I., at the Eastern Association, where program, Sabbath afternoon, was carried out. Addresses were given at this hour by Doctor Ahva J. C. Bond, Pastor Neal D. Mills, and the secretary. In an open discussion, our president, Doctor Corliss F. Randolph, and others took part. This association, as well as the Western, was written up for the SABBATH RECORDER.

But few special requests for tracts have been made this month. One such request, however, was of particular interest, coming from St. Ives, England. A Mr. A. Israel-Whiting conducts a gospel work known as the Scripture Knowledge Mission. Mr. Whiting wrote for tracts to be used on a contemplated tour of some of the market towns. His work claims to be non-sectarian. He inclosed a couple of small, neatly printed cards, such as he hands out in his work. He says "The English are very hard to bring to the obedience of the truth, and far less easily moulded than Americans." Reply was made and tracts mailed. Some of the literature called for is out of stock.

Letters of encouragement in performance of the Master's work were sent to two pastors in Nyassaland.

The secretary's annual report has been prepared, and is ready for the board's action.

Work on the SABBATH RECORDER has been done, as weekly issues will show. Pursuant to the recent action of the Tract Board, Volume 113 has started off without special color cover and reduced in size from thirty-two pages to twenty-

four. While too early to know what the general reaction of our readers will be, so far it has been favorable.

Sincerely,

HERBERT C. VAN HORN,
Corresponding Secretary.

Leader in Sabbath Promotion Ahva J. C. Bond presented and read his monthly report as follows:

REPORT OF THE LEADER IN SABBATH PROMOTION

Board members may recall that the leaflet, "The Sabbath and a Changing World," was prepared with college trained people especially in mind. It is an attempt to meet in some small way the oft expressed need for that type of literature on the Sabbath question which will appeal to the modernly trained person who accepts in general the modern scientific viewpoint of life, and for the world in which we live.

The board will be interested in the following responses from some of our leading educators which indicate the fact that in some measure at least we have succeeded in our purpose in publishing and distributing this leaflet:

I was greatly pleased with your Conference address, "The Sabbath and a Changing World," when it was delivered in Alfred at Conference time. I have read the proof sheets with great interest and pleasure, and I am glad that you are going to have it published.

—President Boothe C. Davis.

My sincere thanks for a copy of "The Sabbath and a Changing World," which I have just reread with keen satisfaction. If the Sabbath is to prevail, your idea points the way to its endurance.

—President Paul E. Titsworth.

A most instructive and inspiring development of the subject. It brings great truth and influence before us in a historical, logical, and convincing way. A happy blending of the scientific and the spiritual as these indispensable factors must be woven together in everyday life of every individual.

—President Ben R. Crandall.

I am impressed with the broad-minded, tolerant attitude which you take, and yet at the same time, with the air of deep conviction which you exhibit. You have gained the good will of the scientifically minded reader by your willingness to abide by the findings of scientific investigations. You have pointed out a relationship between several great social movements and the Sabbath that are new to me.

—Professor Alfred E. Whitford.

Please accept my thanks for the pamphlet on "The Sabbath and a Changing World." I read it with much interest last evening, and want to tell you that I agree with your main thesis.

—Professor Waldo A. Titsworth.

Your "The Sabbath and a Changing World," is a timely message. I have taken the moments between classes to read it through, and I com-

mend you for the admirable character of the content, the spirit, and the style of the article.

—Professor Edwin Shaw.

Copies of this tract were sent to all Seventh Day Baptist faculty members and students in our colleges.

Mrs. William M. Stillman presented her quarterly report as treasurer, duly audited, which was adopted.

Business Manager L. Harrison North presented his annual report of the publishing house for the year ending June 30, 1932.

After commendatory remarks and expression of appreciation for the efficient management of the publishing house by Mr. North, made by Alexander W. Vars, the report was adopted.

Jesse G. Burdick, chairman, presented and read both the monthly report for June and the annual report of the Committee on Distribution of Literature for the year ending June 30, 1932, which with the recommendations was adopted, as follows:

REPORT OF THE COMMITTEE ON DISTRIBUTION OF LITERATURE FOR JUNE, 1932

Number of tracts and other publications sent out	1,040
Number of SABBATH RECORDERS discontinued	4
Number of new subscriptions	2
Net loss	2
Tracts now on hand approximately	30,000.

Respectfully submitted,

JESSE G. BURDICK.

REPORT OF THE COMMITTEE ON DISTRIBUTION OF LITERATURE FOR THE CONFERENCE YEAR 1931-32

We recommend that the Tract Board authorize the committee to arrange for a tract and publishing house exhibit at Conference, the committee believing that it will be of informational and educational value to the many who will not be able to visit the plant.

For this purpose we recommend that the committee be authorized to secure interior pictures of the plant, office, lobby, print shop, etc., at an expense not to exceed \$25. It is understood that this exhibit will be under the constant supervision of some member of the Tract Board.

We have had in our employ for the past thirteen months Brother M. G. Marsh of Kelso, Tenn., who has been very much interested in the distribution of our literature. We are paying him one cent each for his work. Some time ago he sent a report of his work for thirteen months.

His field of labor has been very broad, extending eastward from the western border of Texas to the middle of Tennessee, and southward into the northern part of Alabama. In this service he has adhered strictly to the policy of placing every

tract in the hand of the interested reader, and at the same time mentioned the value of the tract to anyone who would carefully read it.

The number of tracts and other publications sent out during the year was approximately 27,000, none of which has been sent except as ordered. This number includes 1,750 back numbers of the SABBATH RECORDER. These have been sent to home churches and also to Germany, England, China, Africa, South America, and Jamaica.

Respectfully submitted for and in behalf of the committee.

JESSE G. BURDICK,
Chairman.

Mrs. William M. Stillman, chairman of the Budget Committee, presented a report containing a proposed budget for the current year.

After due and careful consideration and discussion the report of the Budget Committee was re-referred to that committee for further consideration and report at the next meeting of the board.

Corresponding Secretary Herbert C. Van Horn presented and read his annual report for the year ending June 30, 1932, which was adopted.

Mrs. William M. Stillman presented and read the treasurer's annual report for the year ending June 30, 1932, duly audited, which was adopted.

Mr. Irving A. Hunting, chairman of the Auditing Committee, presented and read the following report:

Your Auditing Committee would report that, in accord with the suggestion of Conference and the vote of the board, Mr. John W. Hiebeler has audited the four quarterly reports and the annual report of the treasurer, and checked the securities in the Permanent Fund, at a total expense of \$30.

I. A. HUNTING,
Chairman.

The foregoing report was received and ordered recorded.

Leader in Sabbath Promotion Ahva J. C. Bond presented in outline his annual report to be made to the General Conference, including a report on summer camps, whereupon the same was approved.

Ahva J. C. Bond for the Committee on Program presented in outline the suggested program being prepared for presentation at the ensuing session of the General Conference, stating the committee asks permission to complete and have such program carried out so far as presented. Whereupon the

same was approved and the committee asked to complete the same.

Minutes were read and approved.

Meeting adjourned.

CORLISS F. RANDOLPH,
President.

ASA F' RANDOLPH,
Assistant Recording Secretary.

MISSIONS

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

VII. CONCLUSION

(From the annual report of the Board of Managers)

As we review the work of the past year, certain things stand out markedly on the horizon of missions.

1. World conditions as they pertain to Christ's kingdom have changed and are continuing to change. Not only have modern skill and invention brought all peoples into close contact, but their aspirations, smouldering through the ages, have come to be burning desires, some good and some harmful, and the changes growing out of them must be met on Christ's plan of love and universal brotherhood. Missions, home and foreign, cannot be conducted as they were forty years past. Our failures, if nothing else, teach us this. Under these circumstances the hour demands most of all humble and teachable men—redeemed men of integrity, vision, and action, who will exhaust every resource in studying the situation and courageously endeavor to meet the needs of the day.

2. In the presence of a discouraging deficit, the year has brought us face to face with most urgent calls for work and unprecedented opportunities to promulgate the gospel message and lift men from sin with its woe, sorrow, and shame. These new opportunities and urgent appeals stir all attentive minds and yearning hearts to their depths. The needs of the world are very great, and so far as we know they never were greater. The population of the world has doubled during the last century and it appears that more people are suffering today for the necessities of life than in any age before. But that which people need most of

all is the gospel message which missions endeavor to bring to all men. Without the transformation, uplift, and cheer of the Christian religion, conditions can never be permanently improved. After all is said and done, that which the heart of man longs for most is not food or clothing or shelter, but the approving fellowship and comfort of the loving Father. Paul cried out, "Oh, wretched man that I am, who shall deliver me from the body of this death?" Only one way of deliverance has ever been found and that is through living the Christlike life. It is the same for the rich and the poor, the high and the low, the wise and the unwise, the white and the colored, the respectable and the criminal, the civilized and the uncivilized.

Noble character is the highest attainment of men and angels. For this men must make a fight and it is worth any cost. Christlike character is the ultimate end of all true missionary endeavors. Looked at this way the great object of missions is to help men make the fight for character. To build noble character ourselves we must help others in this struggle, for "No man liveth unto himself." This is the most glorious work in which mortal ever engaged.

3. Not only is the need greater than ever before, but the resources of this generation outmeasure those of any other age. Christians are not helpless. The resources of the world are in their hands. They have no right to let the work for Christ's kingdom slow down. This can only be construed as unfaithfulness. Seventh Day Baptists are not helpless; they have no right to slow down in their efforts. Their lives, faculties, culture, and property belong to God, and a due portion of it at all times should be used for him. Otherwise they rob both God and themselves. If Seventh Day Baptists gave as God has blessed them, and if their tithes and offerings were used wisely and honestly, there would be no need for retrenchment. Instead of abandoning some fields and crippling others, the work could be enlarged immensely and a glow and uplift divine which know no bounds would be added to the lives of all who thus dedicated themselves. The call of the hour is not to pessimism, inaction, and discouragement; it is to wise, intense, joyous endeavor, leaving results with him who said, "For the Lord of hosts hath pur-

posed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"

4. We must not allow fear, distrust, and discouragement to seize us and cause us to give up, or even slacken our pace. We must promulgate the gospel. We cannot give up. When we do so we cease to be Christians. "Ye are my witnesses." When we cease to witness we cease to be followers of Christ. The eternal Father is still alive, and rules and overrules all. The work is his and it must go forward. With stout hearts, cool heads, clean hands, clear minds, firm purposes, far-seeing vision, devoted lives, and courageous action we cannot fail. "Speak unto the children of Israel that they go forward."

II. AMERICAN TROPICS

(From the annual report of the Board of Managers)

BRITISH GUIANA, SOUTH AMERICA

The most of the time for nearly two decades, the Missionary Board has supported one or more workers in British Guiana, South America, and has invested many thousand dollars endeavoring to build up the interests in that colony. When Rev. Royal R. Thorngate, two years ago, was forced on account of his health to resign as general missionary in British Guiana, it was difficult to find someone to take his place. After a time some argued that on account of the growing deficit no foreign workers should be sent to that field, and last year no appropriation was made for that purpose. The board, however, continued to aid William A. Berry, pastor of our church at Wakenaam, and another worker in Huis't Dieren till January 1, 1932, or six months of the present Conference year.

Though without any financial aid from the board, the churches in Georgetown, Wakenaam, Huis't Dieren, and Bonaventura are trying to maintain themselves, fighting against great odds, succeeding better than is sometimes the case under adverse circumstances. Mr. Frederick Welcome is the faithful pastor of the Bonaventura Church, on the Pomeroon river. The congregation at Georgetown, though much depleted since Mr. Thorngate's departure, is maintaining its existence. All these churches and workers are pleading earnestly and insistently for help

in maintaining the cause, and spreading the truth in British Guiana.

Some months ago the board decided it was best to sell the church property in Georgetown, and negotiations have been going on to that end. This property is well located for business purposes; but a church building on it does not add much to its value except for church purposes, and real estate in Georgetown, as elsewhere, is not in great demand at present. Under these circumstances prospects for a desirable disposal are not bright.

JAMAICA, BRITISH WEST INDIES

The board has continued to aid the work in Jamaica, British West Indies, during the year to the extent of nearly \$3,000. Over three years ago Rev. D. Burdett Coon, who had been employed on the field since early in 1927, began to ask that someone be selected to take his place and subsequently wrote that he thought he and Mrs. Coon should come home not later than January 1, 1931. The board endeavored to find someone to take up the work, but no one was selected till last September, when Rev. Gerald D. Hargis of Riverside, Calif., volunteered and the board called him to that field. Brother and Mrs. Coon returned the first of last December and Brother Hargis and family sailed in January. Mr. Hargis and the church leaders in the colony are pushing the work and are reaping good results.

LETTER FROM A LONE SABBATH KEEPER IN THE SOUTH TO ONE IN THE NORTH

DEAR FRIEND:

Your last letter was gladly received and now with my trembling right hand I am trying to answer as best I can.

For eight weeks I have been sick and in bed nearly all the time. I am planning and preparing to go to stay awhile with my son, about thirty-five miles distant, hoping the change will bring gain to my health.

My writing was not good before, and now it must be difficult to read; but with my love for writing I shall continue till failing eyesight or some other disability compels me to stop.

I am looking for my daughter from Pennsylvania to visit us this week, on her way to Florida to attend the convention of the deaf and dumb.

I am glad you and Mrs. Cook were able to visit places of so much interest to you.

I am hoping to have my "Challenge" published and ready for distribution before long. You can help me with your prayers, for the prayers of the righteous avail much. Not long ago a colored woman came to see me when I was suffering so much, and said she would like to help me if she could. I said, "You can help me with your prayers," and she replied, "I will." That night I slept better, and now I am able to sit out on the porch and write this letter to you, free from pain most of the time.

May your days be bright and your nights full of rest,
Faith, hope, and love your companions blest;
Good health, good friends to cheer you on your way,
To the realm of bliss and unending day.

Hoping to hear from you soon, I am as ever your sincere friend in the South.

M.

REPLY FROM THE NORTH

DEAR FRIEND:

Your welcome letter brought good news that you are recovering, and I am very glad that you are able to write again, for different ones at the Eastern Association mentioned missing your letters in the RECORDER.

Mrs. Cook has reached her home in Vermont again, safe and sound. We are fortunate to have been able to enjoy this vacation in these so-called "hard times." In line with part of your letter you will be pleased to know the opportunity seemed to come in answer to prayer. I was gone from home June 9-13 inclusive. On former trips to Rhode Island I went by train. This time I drove my Model T Ford, which always runs very freely from the higher ground of central Massachusetts; then when faced about to ascend, if it has any weak points, they become apparent.

So on this trip, before we reached the steepest hills the motor began to skip, as we say. At my brother's home near Worcester, we transferred to his car for the last fifteen mile climb, while the repair man did his best to restore power to my Ford. On the twenty-first we transported Mrs. Cook to Greenfield for a visit with Mrs. Eaton, another lone Sabbath keeper, a trip of about sixty miles and back through beautiful country.

Now we are shouldering the summer industry with courage and inspiration. Once a week I go to the city of Worcester with berries, etc., and the most of the time we are very busy, except on the Sabbath, which is a very welcome rest.

You have probably read some of the reports and sermons in the RECORDER which were given at the association. It is a blessed privilege year by year to read in these pages the good things all of us cannot always hear with our ears, of the worth while ideas of those who love God's Sabbath, that the temporal may not entirely eclipse the spiritual.

Thanks for your prayer-poem, and may its fullest measure be yours, is the wish of

YOUR FRIEND IN THE NORTH.

BRIEF REPORT SOUTHEASTERN ASSOCIATION

(From Correspondence)

The Southeastern Association met with the Middle Island Church at New Milton, W. Va., June 30 to July 3. The moderator was Professor Harley D. Bond of Salem. Mr. Bond is a modest young man and writes, "We had a splendid association, not due to the moderator, either. It is too bad that an experienced person isn't always available for such work." A portion of his letter follows:

"We had Rev. Herbert L. Polan with us from the Central Association, Rev. Herbert L. Cottrell from the Eastern, and Rev. William L. Burdick of the Missionary Board. Mr. W. R. Harris represented the Tract Board. There were probably three hundred to four hundred in attendance on Sabbath day and Sunday; all sessions were well attended. The Middle Island Church did a splendid job of entertaining. A new committee was elected, a camp committee, that will function yearly for the preparation for boys' and girls' camps. Mr. and Mrs. Carroll Bond are in charge of the camps this year.

"The resolution committee included a resolution in complete accord with the Volstead Act, and the association voted that copies of this resolution be sent to the two major parties. . . . There was a misunderstanding about reports to the SABBATH RECORDER, so this is short."

It is hoped that some of the sermons and addresses will be furnished for our readers.

Young People's Work

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

OUR ATTITUDE TOWARD WORK AND THE WORKER

Christian Endeavor Topic for Sabbath Day,
September 3, 1932

DAILY READINGS

Sunday—Pride in one's skill (2 Chron. 2: 11-14)
Monday—Pride in honest work (Eph. 4: 28)
Tuesday—The hard worker (Prov. 10: 5)
Wednesday—Mr. Lazyman (Prov. 12: 11)
Thursday—Unemployment (Matt. 20: 1-15)
Friday—Kindness to the worker (Ruth 2: 4-9)
Sabbath Day—Topic: What is our attitude to work and the worker? (Eccles. 9: 10; 1 Thess. 4: 9-12. Consecration Meeting)

My Master was a worker
With daily work to do;
And he who would be like him,
Must be a worker, too;
Then welcome honest labor,
And honest labor's fare,
For where there is a worker
The Master's man is there.

—Wm. George Tarrant.

How often, as we read our Bibles, we come across the word "work" or some of its synonyms. "Six days shalt thou labor and do all thy work" is a distinct command for us to work. Christ said, "My Father worketh hitherto, and I work." We believe that during the years he was at home in Nazareth, before he began his ministry, he worked as a carpenter to help support the family.

And yet a Christian carpenter whom I know does not attend the church to which he belongs because he is not welcome. He doesn't have a fine broadcloth suit and a dollar or more for collection every week.

Not many days ago I heard of a neighborhood which was rather wrought up because a blacksmith with a "pack of children" was expected to move into its exclusive (?) midst. When, as it happened, the workingman proved not to be a blacksmith, the neighborhood rejoiced.

What is the matter with such communities, such churches? Have we forgotten the carpenter of Nazareth? Sometimes it seems that we have hidden the Savior in a mass of creeds, beliefs, taboos, doctrines,

customs—call them what you will. We need to get back to Apostolic Christianity, to the law of love. "Thou shalt love the Lord thy God with all thy heart—and thy neighbor as thyself." If he cuts your lawn on Friday, and should happen to sit beside you on the Sabbath, make him welcome. Don't patronize him, or make him "keep his place" either. Christ didn't do that with the fishermen, or even with Matthew, the publican. It may be that he who through force of circumstances does our hard work and wears shabby clothes has a finer mind than we, and could even teach us how to get closer to God.

Oh, ye who scorn my stiff gray gown,
My dull and foolish face—
Can ye not see my Soul flash down,
A singing flame through space?

—Fannie Stearns Davis.

In these days of unemployment, of three men for two jobs, churches and Christian Endeavor societies that can, should at this meeting plan constructively to relieve local conditions. One church gave a surprise party for needy families, and brought them food, clothing, *friendship*.

TO START YOU THINKING

How should we treat those who "earn their bread by the sweat of their brow"?

How can *we* help unemployment?

Can we better the living conditions of the local working class?

SONGS TO SING

Work, for the Night is Coming; Where are the Reapers? Go Work Today, the Master Saith; Bringing in the Sheaves.

Close by prayers for more earnest workers in God's lowest fields.

C. L. B.

SALEMVILLE NEWS

The Salemville Christian Endeavor society held a musical social in April at which time we were glad to have with us Miss Marjorie Burdick, who gave a most interesting talk on Christian Endeavor work.

At our last Christian Endeavor meeting in May both the Senior and Junior societies took lunches and went to the woods near the church. After lunch was over our regular Christian Endeavor meeting was held

with the topic, "God's Work in Nature." Several nature songs were sung. Three different talks were given on birds, flowers, and trees to be found in our own locality.

Our meeting was dismissed by each one taking part in sentence prayers.

INTERMEDIATE TOPIC

Topic for Sabbath Day, September 3, 1932

DAILY READINGS

Sunday—Loyalty to country (1 Sam. 12: 1-5)
Monday—Loyalty to people (Exod. 32: 7-14)
Tuesday—Loyalty to friends (1 Sam. 18: 1-4)
Wednesday—Loyalty to God (1 Kings 18: 21)
Thursday—Loyalty to parents (John 19: 26, 27)
Friday—Loyalty to the church (Acts 20: 17-26)
Sabbath Day—Topic: An endeavorer is loyal (Ruth 1: 16-18. Consecration meeting)

To what should we be loyal?

What is false loyalty?

How may we be loyal to truth?

ANNUAL STATEMENT OF THE AMERICAN SABBATH TRACT SOCIETY

STATEMENT OF THE BOARD OF TRUSTEES
FOR 1932

REPORT OF THE CORRESPONDING SECRETARY

With deep reverence we would give thanks to Almighty God for his blessing and mercy upon us during the past year. May our lives, enriched by his love and grace, show forth his praise, and witness constantly to his presence among us.

In much the usual manner the work of the board has been carried forward. The regular monthly meetings have been most gratifyingly sustained and the interest shown has been encouraging.

PUBLICATION AND DISTRIBUTION OF LITERATURE

One of the purposes clearly stated in the constitution of the American Sabbath Tract Society is, "to print and circulate the religious literature of the Seventh Day Baptist Denomination of Christians." This the board has continued to do throughout the year. Three new tracts have been published—"The Sabbath and a Changing World," by Rev. Ahva J. C. Bond, 2,000 copies of 16 pages; "Spiritual Sabbathism," 12 pages, 2,000 copies, by Rev. Lester G. Osborn; and "My Holy Day," a 4-page leaflet, 1,000 copies, by the same author. These helpful and attractive contributions to our Sabbath

literature are being quite widely distributed and are being well received. One thousand copies of a neat little booklet on "The Piscataway Seventh Day Baptist Church" were given to the board and are valued for the interesting presentation of historical matter concerning the inception of the Sabbath movement in North Jersey. The tract was written by Rev. T. J. Van Horn when he was pastor of this church and financed by an interested member, Mr. Alfred Wilson.

Under the direction of the secretary and Committee on Distribution of Literature 25,032 tracts have been sent out and about 1,700 back numbers of the SABBATH RECORDER, practically all on request. In some quantities, with SABBATH RECORDERS from accumulated issues, these have gone to Africa, China, South America, Jamaica, and points in the United States. Five thousand tracts have been distributed, personally, and one only in a place, except by request, by Mr. M. G. Marsh of Kelso, Tenn. For this distribution the board has paid one cent each. No tract, we understand, is handed out before some conversation has been had with the one about to receive it. Included with the tracts sent to China were two sets of "Seventh Day Baptists in Europe and America," two copies each of "Manual of Seventh Day Baptist Procedure," of Bond's "Sabbath History," of Davis' "Country Life Leadership," and of "Letters to the Smiths."

Your corresponding secretary has been attempting to impress the value and importance of this work of the board upon our churches in his field activities. The multiplicity of the printed page and our familiarity with it must not be allowed to diminish our estimate of the power of printed matter. Like water going over the dam, much is dissipated but we must remember, nevertheless, there is a tremendous amount converted into energy for useful purposes. I believe this is true of our tracts and other printed matter. Amid the flood flowing from the press—much of it unspeakably corrupt—let our own press continue to put out that which is wholesome and enlightening.

There are on our shelves some 30,000 tracts for future distribution, and many old RECORDERS.

The business office will show quite a number of books sold. Besides these, a number of copies of "Letters to Young

Preachers" have been given away when application for the book has been accompanied by postage. These have gone to our younger ministers, and young men studying for the ministry or contemplating it. Two were sent as premiums for new RECORDER subscriptions. On his last field trip, the secretary presented, in the name of the board, to each church or pastor visited, a copy of the "Church Manual," a most valuable book, too many of which are left uncalled for on our shelves.

The Committee on Distribution of Literature with the able assistance of Miss Evalois St. John completed the work on the Calendar and Directory for 1932, and 1,600 copies were printed; 928 are reported sold.

Support of the "Sabbath Observer" in England and of "De Boodschapper" in Holland was continued by the board throughout the year.

SABBATH PROMOTION

Special Sabbath promotion through extra-denominational contacts, young people's conferences, and summer camps, speaks well for itself and will be reported by Rev. Ahva J. C. Bond, leader in Sabbath Promotion.

THE SABBATH RECORDER

A strong plea should be made in behalf of the SABBATH RECORDER. It is the major task of the Tract Board. That it ought to be loyally supported by Seventh Day Baptists needs hardly more than the statement. It should be taken by every Seventh Day Baptist family and read by every member of the church. Were this done there would be a better and more comprehensive view of the work of our people, and doubtless a more sympathetic attitude toward all our activities. The Onward Movement would receive a more enthusiastic support, loyalty to our denomination would be deepened, and not only would our convictions be strengthened, but our love and loyalty to our Lord and Master would be greatly increased.

The corresponding secretary continued as acting editor of the SABBATH RECORDER until November 1, 1931, when he became the editor in connection with his other duties until March 1, 1932, when his relationship with the Piscataway Church as pastor was dissolved. Since then his entire time has been devoted to editing the SABBATH RECORDER and to such duties of the office of

corresponding secretary as he has been able to perform. It is a matter of gratification to the board as well as to him that the field program has been carried out as planned. Fourteen Sabbaths have been spent in this work.

It is hard for our people to realize how heavily the board has been compelled to contribute to the support of the SABBATH RECORDER. Approximately, on a basis of paid subscriptions, it cost last year, \$7.50 per copy per year. Of this the subscriber paid \$2.50, leaving for the board to pay the sum of \$5.00, or twice as much as the individual paid. This left, practically free of cost however, a sufficient number of copies for files, exchanges, and other distribution. Last year the RECORDER cost to produce in excess of income from subscriptions and advertising \$8,165. Received from the Onward Movement—General Fund—\$3,547, which left \$4,618 for the Tract Board to provide from invested funds. Eight thousand dollars is a tremendous amount of money to use for the deficit of a publication. But so important to our cause is the SABBATH RECORDER that the board has felt justified in so doing.

However, now, in the face of the situation, the board has been forced to make some drastic changes. The familiar cover has been removed and eight pages eliminated. The SABBATH RECORDER from July 4, 1932, to January 1, 1933, at least, will be coverless and of 24 pages. This affords a possible saving of about \$1,200 per year.

CORRESPONDING SECRETARY

Interesting correspondence and contacts have been made by the corresponding secretary. Considerable time has been spent in answering inquiries from ministers and others from other denominations concerning our doctrines and the opportunities of work among us. Letters have been received from Africa reporting 1,032 Sabbath-keeping baptized natives, grouped in several churches. A school, it seems, is maintained in the old Shiloh mission, the first property purchased by Joseph Booth, years ago, and is supervised and promoted by one of his old pupils, J. Whiskers Kamballey. These people still beg us to send them literature and teachers. Some tracts, books, and gospel messages have been sent. Of great interest, too, are letters from England, Germany, and

Denmark revealing fruitful fields with invitation to enter the open doors. I am sure many hearts burn to accept the opportunities offered for harvest if financial means only permitted.

Together with Doctor Bond a Sabbath Rally week in May was planned. The chief features of the rally suggested, consisted in Sabbath sermons preached in the home pulpits by the pastors, the first Sabbath of the Rally week, and an exchange of pulpits with the same sermons, the Sabbath following. This plan was carried out among our churches where it was feasible.

As to outside contacts, the corresponding secretary attended a meeting of the Committee on International Justice and Good Will, in New York City, November 17, 1931, and a meeting of the Executive Committee of the Federal Council of the Churches of Christ in America, in Philadelphia, December 1-4, 1931. One session was devoted to a meeting of the religious press editors.

In accord with the desire of the board to fulfill all the purposes of the American Sabbath Tract Society to "promote . . . the interests of vital godliness and sound morality," the corresponding secretary assisted Pastor Rolla J. Severance at Fouke, Ark., in a two weeks' evangelistic series of meetings last August, 1931. He preached every night and two and three times on Sabbath day. These meetings preceded the session of the Southwestern Association with this church, at which gathering the secretary represented the Missionary Board as well as the Tract Board, the two boards jointly bearing the expense. Three evangelistic sermons were delivered, on invitation, at the Western Association held at Independence, N. Y., June 2-5, 1932, besides two Sabbath messages and other interests presented.

The field work during the year has included visits to the following churches: Berlin, New York City, Shiloh, Marlboro, Plainfield, Verona, Brookfield (a union service of the three Brookfield Seventh Day Baptist churches), De Ruyter, Detroit, Battle Creek, Chicago, Jackson Center, Middle Island, Independence, and Ashaway. From one to five services were held in each of these places with the exception of White Cloud, where evangelistic meetings were in progress with Rev. Lewis C. Sheafe assisting Pastor Robert Wing. While the secretary was in West

Virginia, the communities of Lost Creek and Salem were also visited; at the latter place he delivered the sermon before the Christian associations of the college. Two or three days' rest were afforded here, with opportunity to attend the commencement exercises of the college.

As representative of the board, I attended Conference at Alfred, August, 1931, the Southwestern Association, already referred to, and the Western and Eastern associations in June, 1932. At these places addresses or sermons were given and the meetings reported for the SABBATH RECORDER. Following Conference, last year, two weeks' vacation was enjoyed and the opportunity for a bit of rest appreciated.

CONCLUSION

Members of the board, we—you and I—are engaged in a most noble cause. Its responsibilities and difficulties would stagger even the most optimistic were it not for the possibilities afforded and the encouragement offered us by the One who said, "Lo, I am with you always," and "Be of good cheer, I have overcome the world." Seventh Day Baptists must be cast in heroic mold. Walter Lippmann, recently, speaking of Oliver Wendell Holmes on his retirement from the Supreme Court, quoted from an address made by the judge years ago—"Your education begins when you . . . have begun yourselves to work upon the raw materials for results which you do not see, cannot predict, and which may be long in coming." We have had a long and honorable history, but it is conceivable that our education is but begun. Seventh Day Baptists have scarcely taken up the work upon "the raw materials," and certainly we are not in position to predict results which are long in coming. Doctor Holmes urged that one must "lay his course by a star which he has never seen . . . dig by the divining rod for springs which he may never reach." Such, he declared, makes life heroic. "Only when you have worked alone," he continued, "When you have felt around you a black gulf of solitude . . . and in despair have trusted . . . then only will you have achieved. Thus only can you gain the joy of the thinker, who knows that a hundred years after he is dead and forgotten, men who never heard of him will be moving to the measure of his

thought—experience the subtle rapture of a postponed power which the world knows not because it has no external trappings but which to his prophetic vision is more real than that which commands an army." My friends, it is for us to work at our appointed task alone, so far as the majorities are concerned. We have laid our course by a star, but it is the lode-star of hope. We are digging for springs not by the divining rod but by the sure Word of God, springs which possibly we may not ourselves reach, but from which those who come after us may drink and quench their thirst, and from which a regenerated world may find its highest satisfaction. There is much to encourage in us the belief that after we are gone and perhaps forgotten, multitudes "will be moving to the measure" of our faith in the triumph of God's Word and in the restoration of the Sabbath to the Christian Church.

Faithfully submitted,
 HERBERT C. VAN HORN,
Corresponding Secretary.
 (To be continued)

CORRESPONDENCE

It has been some time since any news from Milton Junction has appeared in the SABBATH RECORDER. We are doing something all the time, and recently a movement has been set in motion which is of such great importance, not only to us here locally but to the whole denomination, that we are constrained to write about it for the RECORDER.

On July 16, Dr. H. L. Hulett, who with his family attends our church, proposed that we head a movement for a camp for girls and boys from the Seventh Day Baptist churches of Milton Junction, Milton, Walworth, Albion, and Chicago, and that he would largely finance the movement. A committee was appointed to bring the matter before the quarterly meeting of these churches, which were having their regular meeting on Sabbath, July 23. This was done and met with the hearty co-operation of the churches. An appropriation was made, a committee appointed, which went into action at once under the able leadership of Rev. E. A. Witter.

A camp site at Indian Heights has been

obtained, cottages and tents procured, a supervisor and wife and two other instructors secured, and on Monday, August 1, a camp for girls from eleven to twenty years of age will open for one week, to be followed by a camp for boys of the same age for a like period of time. We feel as though the sincere thanks of the entire membership of these churches and also of the denomination is due Doctor Hulett and his wife for their initiative in the matter and for their generous financial backing.

A committee has also been appointed looking toward the establishment in the future of a permanent camp organization. A complete religious program along with a program of recreation will be carried out. A price of \$2.50 per person has been made for this year, hoping in this way to make it easy for many of our boys and girls to attend. Time alone will show the incalculable good that should result from this movement.

Milton Junction, Wis.,
 July 27, 1932.

CORRESPONDENT.

STATEMENT OF TREASURER OF THE HISTORICAL SOCIETY

Ethel T. Stillman, Treasurer,
 In account with the
 Seventh Day Baptist Historical Society
 For the year ending June 30, 1932

Dr.	
To balance on hand July 1, 1931.....	\$ 64.33
To cash received since as follows:	
Onward Movement	272.91
Interest from Endowment Fund....	2.12
One copy "Seventh Day Baptist Memorial"	1.00
	<u>\$340.36</u>
Cr.	
By repayment of loan	\$100.00
By balance on hand	240.36
	<u>\$340.36</u>

E. and O. E.
 Ethel T. Stillman,
 Treasurer.
 Plainfield, N. J.
 July 1, 1932.
 Examined, compared with books and vouchers, and found correct.
 J. W. Hiebeler,
 Auditor.
 Plainfield, N. J.,
 July 9, 1932.

CHILDREN'S PAGE

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

"DARE TO BE BRAVE"

DANIEL 6: 10
 (HYMN STUDY)

Junior Christian Endeavor Tople for Sabbath Day, September 3, 1932

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

"There is many a battle fought daily,
 The world knows nothing about;
 There's many a brave young soldier
 Whose strength puts a legion to rout;
 And he who fights sin single-handed
 Is more of a hero, I say,
 Than he who leads soldiers to battle
 And conquers by arms in the fray."

Probably there is no time when it is so hard for boys and girls to be brave as when they are laughed and sneered at by their companions.

Show me the boy who dares to do right,
 Though his comrades may laugh and sneer,
 I'll show you a boy who, with all his might,
 Will stand his ground without fear.

Show me a boy who dares to say "No,"
 When his honor is put to the test,
 I'll show you a boy who is going to row
 His boat far ahead of the rest.

Show me the boy who's good to the old,
 To his mother is tender and kind,
 I'll show you a boy with a heart of gold,
 And his equal hard to find.

Show me the boy who loves the truth,
 And cares for his books and school,
 I'll show you a boy—a boy, forsooth,
 Who may some day a nation rule.

Dare to do right, dare to say "No,"
 And against all wrong raise your hand—
 In manhood you'll reap what in youth you sow
 And be honored by all the land.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I will now tell you a little about us children here at Rockville.

Yesterday, the Sabbath school had a picnic on Lake Wiecheck. We all went in swimming and out rowing. Mama rowed some. She used to row with her daddy when she was at home. We were all tired but happy when we got home last night.

We have a dear little calf. Dan, Betty, Abby, and I have nice times visiting it in the

barn. We are so sorry daddy isn't going to keep it. It is a little boy, so daddy will sell it in a few more weeks. Its name is Jim.

I guess we will stop and give room for the rest of your children.

Our daddy's name is Daniel Alva Crandall and mama's name was Grace Dunn. Her daddy is a lighthouse keeper. We all love to have grandpa visit here for he loves us children dearly.

Yours truly,
 MADELINE AND ABBY CRANDALL.

Rockville, R. I.

DEAR MADELINE AND ABBY:

Good girls—I am always glad to hear about the children at Rockville, and especially this week as yours is the only letter I have received for this week.

I am afraid I have the name of the lake, where you had such an enjoyable picnic, spelled wrong, for, although all the rest of your letter was very plainly written, I was not at all sure about the name of the lake. If it is wrong you can correct it in your next letter.

I am sure you will miss the little calf when it is sold for it must be very cunning. But never mind, it will soon be grown up and then it will not be so cute.

I imagine you sometimes visit grandpa at the lighthouse. How I wish I could visit him with you for I have never been near a lighthouse. I am glad you told me so much about your father and mother. I wish all the children, who have not already done so, would do the same, for often I know the parents and so feel better acquainted with the children, don't you see?

Last Thursday, all our family with our two little fresh air children from Brooklyn, attended a farmers' picnic at Camp Shenawana, a Y. M. C. A. camp near Angelica, N. Y., and we all had a fine time, and such a dinner; a group of people from Andover went in together for that.

At twelve-thirty we went on to Silver Lake and the little girls had a fine time going in swimming; then we walked through the grounds, read the names on the many cottages, finally indulged ourselves with double-dip ice cream cones, and then started for home. In the meantime Mr. Greene had been attending a meeting of the directors of the Vacation Bible School. Our children,

too, were tired but happy when we reached home soon after eight o'clock that night.

Our little "fresh airs" have had a fine time here in the good country air. They start home again Wednesday morning. We have enjoyed them very much, too, for they are very nice little girls.

Please write again soon.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have been so disappointed not to see any letters on the Children's Page for the last two weeks that I thought I would write to you again.

We have a great many pretty flowers in our garden now. My daddy has over sixty kinds of gladioluses; one kind is named Muriel Blue and I call it mine because its name is the same as mine.

We are planning on going to Adams Center to Conference. Maybe I will see you there. I hope so. We also plan to go the Sabbath before Conference to attend the ordination of my uncle Leon Maltby.

I am going to start to school this fall and then I can write for myself instead of getting someone to write for me.

Your little friend,

MURIEL IRENE SHOLTZ.

Oncida, N. Y.

DEAR MURIEL:

Just as I had given up receiving any more letters this week, Mr. Greene came in from the post office with your letter just in time for me to send on to the RECORDER. Of course I am very much pleased.

I went out and counted my gladioluses as soon as I read your letter and I found that I have fifty-two kinds, so you see I'm not quite up to your daddy. I have over sixty plants but some are duplicates. I have two blue varieties but no Muriel Blue. I am very fond of gladioluses, are not you?

I, too, am looking forward to seeing you at Conference. If all my RECORDER children should be there we'd have quite a crowd, wouldn't we? I'll have to be satisfied with a part of them, and perhaps that will be quite a little family.

I enjoy your letters now but I'll like them better still when you can write them all yourself.

Sincerely your friend,

MIZPAH S. GREENE.

LABOR SUNDAY MESSAGE, 1932

(Prepared by the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America)

On Labor Sunday, as on Christmas, the churches of Christ repeat the promise of peace on earth, good will to men. They seek to interpret for themselves and the world what this gospel of good will implies for our industrial civilization. On Labor Sunday, as on Easter Sunday, the churches acclaim the living Christ and declare that his spirit should guide all human relations. On Labor Sunday, as on the Day of Pentecost, the churches of Christ desire to speak with new tongues so that their message shall be understood by all men. The churches want their young men to see visions and their old men to dream dreams of a better world in which industry shall be planned to meet human needs.

THE TEST OF AN ECONOMIC SYSTEM

The thing that really matters in any industrial system is what it actually does to human beings. For this reason no society that would call itself Christian or even civilized can tolerate such unemployment as we now see in our economic life. Unemployment terribly increases the strains which even in so-called prosperous times bring many to the breaking point. Homes are threatened and broken. There is more overcrowding as families double up in quarters which do not give adequate privacy. Resources are exhausted. Morale is undermined. Physical and moral resistance is impaired.

Those who depend upon income from savings suffer from reduced interest, rent, or dividends and, in many cases, this reduction has now gone to the vanishing point. But workers who lose their jobs are obviously more disastrously affected than the average investor since their margin of security is smaller.

Religious prophets have always denounced the gross inequality between the incomes on the one hand of those who toil in factory, mine, farm, and office, and of those, on the other hand, who by inheritance, or privilege of ownership, or speculative investment derive an income unearned by actual service. The simple and searching comment of Jesus, when the rich young

man whom Jesus loved at sight went away sorrowful because he had great possessions, needs to be remembered: "How hardly shall they that have riches enter the kingdom of God." The constant suggestion of the parables of Jesus is that great wealth in the midst of poverty is a hindrance to the good life. This is still the fact. Inequality is a peril to the rich because it tempts them to a narrowing of their sympathies and a false scale of values. It is a curse to the poor because it means misery for underpaid, irregularly employed workers, crowded in unsanitary tenements, shacks, or company houses, exposed to the constant fear of sickness unprovided for and of old age insecure. Our economic resources, our progress in invention and the arts, our social inheritance should now make possible a worthy standard of living for all if the organization of production and distribution were directed towards that end.

It is not denied that many persons of wealth are rendering great service to society. It is only suggested that the wealthy are overpaid in sharp contrast with underpaid masses of the people. The concentration of wealth carries with it a dangerous concentration of power. It leads to conflict and violence. To suppress the symptoms of this inherent conflict while leaving the fundamental causes of it untouched is neither sound statesmanship nor Christian good will.

SCIENCE AND RELIGION POINT THE WAY

It is becoming more and more clear that the principles of our religion and the findings of the social sciences point in the same direction. Economists now call attention to the fact that the present distribution of wealth and income which is so unbrotherly in the light of Christian ethics, is also unscientific in that it does not furnish sufficient purchasing power to the masses to balance consumption and production in our machine age. Economists further point out that control of the great economic forces which affect the welfare of all nations cannot be achieved by any one nation acting alone. World co-operation is becoming more and more a practical necessity. This also is in line with Jesus' teachings of universal brotherhood.

The method whereby a just, brotherly,

and scientific world social order shall be brought about is a question of major importance. The churches do not condone violence nor encourage resort to force, but look with sympathy on all peaceful and constructive efforts—by individuals, by labor, by employers, by social agencies, and by political movements—to accomplish the desired end. Among the measures which in our time may advance the cause of human welfare in the direction of that ideal social order which we call the kingdom of God, are intelligent planning and direction of industry, credit, and finance for the common good; an extension of minimum wage laws, and above the minimum wage the highest possible wage as distribution becomes fairer and the productivity of industry increases; collective bargaining; co-operative ownership; and social insurance against accidents, sickness, old age, and unemployment.

The Christian religion demands the dedication of power to the more abundant life of humanity. Such consecration of talent, especially in the fields of industry and statecraft, must become a test of the Christian life. It is the special responsibility of privileged classes to co-operate in movements toward economic justice, thus creating a spirit of fellowship instead of conflict in social progress. A similar obligation rests upon labor and its leaders.

With malice toward none and charity for all, the churches send their greetings on Labor Sunday to all who toil with hand or brain and look forward with them toward a better day.

OUR PULPIT

MAKING THE BEST OF THINGS

BY REV. WILLIAM L. DAVIS

Pastor of the church at Salemville, Pa.

Text—"I have learned, in whatever state I am, therewith to be content." Philippians 4: 11.

The man who wrote the words of our text had been many years a pupil in the school of Christian experience at the feet of Jesus Christ. He had learned many things from his Master, but in no class had Paul stood

with higher honors than in the class of Christian contentment. The one grace above all others he had learned in the school of experience was how to make the best of things, not merely for himself, but for others, and on that Christian grace Paul's faith and hope and love rested. Paul, in fact, was a Christian optimist and being so, he hoped all things, believed all things, suffered all things, endured all things, and was kind. He was a graduate in the Christian art of making the best of things that came to him in life.

For many of us, unfortunately, this grace of making the best of things is about the last lesson we ever learn in the school discipline. For one man who will magnify his blessings with thanksgiving, you will find a score of men ready to depreciate their blessings with grumbling. Some of us, in truth, are past masters in the art of making the worst of things. It requires neither grace nor brains to do that. It takes a genius to paint the sunlight, but any tyro can daub his canvass with inky storm-blotches. It needs the touch of a master to paint the rainbow, but almost any child can smudge clouds. In the atmosphere of the soul it takes grace to trace the sunlight of God's love through the rain, but any thankless creature can count the clouds and mutter curses on the storm.

Dr. Henry Ward Beecher once said that in all his life he had not seen more than a dozen faces "marked with the sweet spirit of contentment." Perhaps we are not so pessimistic as that, but it is true that care and worry and selfishness have a much larger constituency in the art of face sculpture than contentment has. For one thing, contentment uses finer tools and takes longer in tracing her lines of beauty on the human face. Worry will stamp a face with its lineaments of care in a week; debauchery in a month; selfishness in a year. But the marks of a contented spirit require a much longer period to be reproduced on the human countenance. To be able to make the best of things is a Christian virtue that no man learns in a day or a year, but once learned it gives him the keys to the chambers of Christlike peace and joy.

There are at least two ways of making the best of things, a lower and a higher method, or, rather, a false and a true method. Some people try to make the best of

life by simply shutting their eyes to the worst side of life. Like the young ostrich, they dig their heads in the sand of a delicate situation, and out of the sand heap they tell you there is no such thing as pain, nor any such things as disease, and no such thing as death. This ostrich type of religion, with its creed drawn from the sand, has a wonderful attraction for some people. It is easy to make the best of life by denying that there is any worse side to life. It relieves those who hold that view of a great deal of personal responsibility. It satisfies their conscience and puts a premium on their indifference; for, if there is no such thing as pain, why should they waste their energies in sympathizing with people who are so foolish as to think they are in pain? No, pain cannot be eliminated from the world by denying its existence, but the power to sympathize can be eliminated from the world as far as the unsympathizing person is concerned. And I should much prefer to have a world of pain, through which the sunlight of Christlike sympathy was breaking, than a world of rose color robbed of the power of divine compassion.

There is another way, and it is the only true way, of making the best of things. It is not to shut our eyes, but to face resolutely the worst side of life, to accept it at its worst, and then say, "Here in this condition, by the grace of God, I am willing to make the very best of my life. Hopeless though things are, I am going to find hope beneath hopelessness; dark though the sky may be, I am going to find a light behind the clouds; here and now, by the help of God, I am going to number my blessings, not by denying but by transforming my hardships, my trials, my handicaps, my afflictions, and my sufferings." That is the spirit of the Christian optimist. It may not be Christian science, so called, but it is Christian experience, and if you give me Christian experience you are welcome to keep your Christian science. In one word, the secret of Christian contentment lies not in denying the worst but in, by the help of God, transforming the worst. You make the best of life not by shutting your eyes to the actual evil, but by believing that through the evil and in spite of the evil the purpose of eternal love is at work. Not denial of the worst, but transformation of the worst is

the Christian method of making the best of things.

Notice, too, that Christian contentment is not acquiescence. There used to be a kind of gospel very popular in certain circles, the purpose of which was to keep the poor in a proper state of respect toward the rich, which preached acquiescence as the supreme virtue of a harassed life. To be contented, it was said, was simply to acquiesce in the condition in which God had placed you. The advantage of this kind of gospel was that it kept the poor in a proper state of humility; it checked foolish ambitions; it restrained young men from aspiring to be anything better than their fathers were, and the sop that was thrown to such people was the bone of compensation. Acquiesce in your lot here, however bad it may be, and God will compensate you hereafter; accept your poverty now, and God will make you rich in the next world. That, friends, is not contentment. To make the best of things is not to acquiesce in the worst but it is to seek, with divine discontent, in the worst, the best and the highest that God has for an immortal soul.

On the other hand there are melancholic souls who cannot help seeing the darker side of the clouds. Even if they tried they could not make the best of things. When sorrow comes, they have to be carried like babes, petted and soothed like spoiled children. And they are so sensitive—so sensitive that you must always be on the watch lest you wound their feelings and thus make life harder for them. And how such people trade on their sensitiveness! They may do all manner of selfish and ignoble things to you, but you on your part must be constantly studying the barometer of their feelings lest their sensitiveness should be wounded. I am frank to say that this is a type of man who exasperates me beyond measure. I am tired of hearing about his sensitiveness and his refined feelings and the rest of it, when I know that he is all the while making the very worst of life for himself and others by his own inertness and lack of Christian courage. If the grace of God cannot help such a man to make the very best of life for himself and others, no matter what his temperament is and no matter what his circumstances are, let him go back to the alphabet of the gospel in the school of Christian

experience, and there at the feet of Jesus let him begin to learn again the rudiments in the grace of Christian contentment.

No, my friends, Paul teaches that this grace of making the best of things is possible by attainment by every man who is willing to learn in the school of Christ. Paul was not born contented. No man who ever amounted to anything in life was born contented. But this spiritual contentment, the grace of making the best of things, is a duty in Christian culture to which each one of us is called.

What, then, are some of the steps toward the attainment of this grace? Shall we not say the first condition in all spiritual contentment is of necessity a thankful spirit? The man who is making the best of things, no matter how hopeless to other eyes he may seem, must be a thankful soul, a man who remembers his blessings from God with gratitude. A thankful spirit cannot be a grumbling spirit. Yet gratitude for blessings received is a rarer quality than one would think. People of a pious turn of mind will sometimes send a request to their minister for prayer because of some emergency in their circumstances. The prayer is duly offered; presumably the desire is granted; but the minister receives no further request to offer thanksgiving on their behalf. So ready are we to ask and to receive, so forgetful to acknowledge mercies; and that forgetfulness is the canker-worm in a contented spirit. Nor is the pulpit less remiss than the pew in this respect. Very rarely indeed do we hear a genuine prayer of thanksgiving in the ordinary service of public worship. Even on a national day of thanksgiving, when people are summoned by proclamation to offer their praise to God, nine ministers out of ten will devote their discourses to cataloguing the glaring sins of the moment, bewailing national degeneration, advertising political corruption, and, in fact, sending their people away back to their homes with a consciousness that they have very little to be thankful for, after all.

How different was the spirit of St. Paul. In a few verses before our text he reminds the Philippians how essential to his spiritual contentment was a thankful heart. "In everything," he says, "by prayer and supplication, with thanksgiving, let your requests be made known unto God." With thankgiv-

ing—the plus of gratitude, which in so many of our prayers is minus. And what is the result? “And the peace of God (which is the divine name for contentment) shall keep your hearts and minds.” What we need, then, if we would get the very best out of life, is to learn, first of all, how to inventory our blessings each night before we sleep. There is no softer pillow for a wearied brain than the remembrance of the good things that still are ours. The soul that slumbers on the memory of God’s unfailing goodness is ready for every contingency that a new day may bring. But along with a thankful spirit Paul learned that the conquering life must also be the giving life. To make the best of things you must be finding interests outside your own narrow groove. A contented spirit draws its inspiration not only by counting its own blessings, but by adding to the blessings of others. Nothing so sweetens our own lot as the effort to sweeten the lot of someone less fortunate than ourselves. Nothing so reconciles a man to his own burden as when he helps to carry the burden of another. As Byron puts it, in words whose truth he himself never fully mastered:

All who joy would win
Must share it; happiness was born a twin.

Or, as the little girl put it, when asked why every one loved her so much, “Why,” she said, “it is because I try to love every one else so much.” That, after all, is the true philosophy of Christian altruism. The highest mark of the Christian spirit is to make us love unlovely people. And the man who has learned that secret has taken the second step toward making the best of things. For to make the best of life you must be finding the best in other people; and love is the only key which gives you entrance into chambers of another man’s better qualities.

So much for the human side in this grace of contentment; but there is a divine side as well. To make the best of life implies an absolute and unquestioning faith in the sovereignty of God. The sovereignty of God is an old-fashioned phrase not often heard in our modern theology. But belief in it gives pith and marrow to a man’s religion. To recognize that all life’s changes and chances are the expression of the divine will, and to realize that behind that sovereign will beats the heart of eternal love, is to bring to

the tasks of life a reserve of force, which, like Blucher at Waterloo, turns the tide of battle toward victory. If we are persuaded that nothing happens, no matter how staggering to our endurance, without the overruling providence of God, and be persuaded further that everything happens in obedience to the love of the Father, who knows what is best, that inspires us with a courage to get the best out of every trial, which nothing can daunt. That was Paul’s faith.

How many of us have attained such a faith before the frowning battlements of life’s discouragement, and have swung into line with this divine purpose that works through all our days and out of weakness brings strength and in discouragement finds the inspiration for unconquerable courage and deathless victory?

There was one other factor in Paul’s secret of a contented spirit. “I can do all things,” he says, finally, “through Christ who strengtheneth me.” It was not only faith in the sovereignty of God’s purpose, it was fellowship with the living Christ that transformed every aspect of life for the aged apostle. For him religion was a creed of three words, *fellowship with Christ*. As he breathed the spirit of that divine life, he, day by day, entered into the joy of communion with his Savior; as he learned ever more and more that nothing but the infinite love was sufficient for infinite needs of the human soul, in that hour heaven had already begun—heaven, not as a compensation in the future, but heaven as a reality in the present. And for him the secret was already told when he made the best of life through the strengthening and abiding presence of his Lord and Master.

This is Christianity. Not a belief in a bundle of doctrines, but the *fellowship of a divine Helper*. That, in the last analysis of things, is our only support amid the unceasing warfare of care and sorrow, as they crowd around the citadel of our peace—we can do all things through Christ who strengtheneth us. To live in that strength is to make the best of life.

“I have learned, in whatever state I am, therewith to be content.”

My business is not to remake myself,
But make the absolute best of what God made.
—Robert Browning.

DENOMINATIONAL “HOOK-UP”

BOULDER, COLO.

Dr. Eugene Larkin and wife of Chicago, and Mr. and Mrs. Marlowe of Boswell, Wyo., attended church in Boulder, August 6, having driven one hundred forty miles for the service. Mr. and Mrs. Larkin are visiting at the Marlowe home. The ladies are sisters.

Mr. and Mrs. Charles Coon of Riverside, and Miss Jessie Hinsdale are spending a few days in Boulder with their son, Pastor Ralph Coon and family. August 9, they will continue their journey by auto to the meetings of the Commission and to Conference, taking with them Pastor Coon, who is a member of the Commission.

Mrs. Esther Babcock and daughter, Ruth, of North Loup, and Mrs. Gertrude Clarke and two daughters, Mildred and Marian, of Kearney, Neb., are spending a few weeks in Colorado visiting relatives and friends in Boulder and Denver.

Mrs. Mildred Jeffrey, of Denver, and her sister, Mrs. John Waterbury, of Pleasantville, N. Y., were welcome visitors at church service two weeks ago. The Jeffrey family with Mrs. Waterbury have been spending a delightful vacation in Estes Park and vicinity.

Under the leadership of Pastor Coon and Mrs. Orsen Davis of Denver, a conference of the Seventh Day Baptist young people of Colorado has just been held in Boulder. The meetings began Monday morning, August 1, at seven-thirty and closed Sabbath day after the morning service conducted by the members of the school.

Each day began with a devotional service on the hillside. Classes in Bible and related subjects were held in the church from ninety-two to eleven forty-five. Afternoons were given over to recreation. A vesper service was held at seven o’clock each evening, after which were presented programs of an inspirational nature.

Rev. and Mrs. Ralph Coon returned to Boulder July 4, after spending three weeks in Denver where Mr. Coon and Mrs. Wm. Jeffrey, with others of the Denver Church, conducted a Vacation Bible School. Mr. Coon is pastor of the Boulder Seventh Day Baptist Church (also pastor of the church at Denver) and together with Mrs. Orville

Rasmussen as supervisor opened a Bible school July 5, for a three weeks’ term at his own church at Ninth and Arapahoe.

—Boulder Camera.

FOUKE, ARK.

Rev. John F. Randolph and family of Milton Junction, Wis., enroute to Hammond, La., to attend the Southwestern Association, spent a few days here, visiting relatives and friends. Elder Randolph delivered an inspiring sermon at the Sabbath morning worship, August 6, which was greatly enjoyed by the congregation. The people of the church and society enjoyed a picnic on Day’s creek, August 7. The outing was planned and held in honor of the Randolph family.

R. J. SEVERANCE.

WELTON, IA.

We were greatly pleased to have Dr. George Thorngate and family with us one week ago and to have them talk of China and their work there. Mr. Thorngate spent a few weeks here during his vacation in 1917 in serving the church as pastor. It was a great pleasure to have him here again with his wife and boys. The interest in church work continues about as usual. Pastor James H. Hurley is still making regular trips to Marion. He is now planning to attend Conference at Adams Center, and we are eagerly looking forward to the many good things which we are sure he will bring back to us on his return. CORRESPONDENT.

ALFRED, N. Y.

Mr. and Mrs. Oris Stutler and Rev. and Mrs. George B. Shaw motored up from Salem, W. Va., last Monday. Mr. and Mrs. Shaw were guests of their daughter, Mrs. H. O. Burdick, and Mr. and Mrs. Stutler spent two days with her brother, Orson Bond and family. Mrs. Shaw left Tuesday for Battle Creek, Mich., where she will take treatment at the Kellogg Sanitarium. Mr. Shaw will remain with his daughter.

—The Sun.

LONDON, ENG.

“MILL YARD” CHURCH

During the last quarter Pastor McGeachy conducted the services of the church at Argyle Hall as usual. He continued the studies on the history of Israel in Exodus, especially the Passover, and the crossing of

the Red Sea. The subject of fellowship with God through faith in Jesus was expounded in a series of studies on the first epistle of John.

The outstanding event of the last quarter was the visit of Rev. Gerard Velthuysen from Amsterdam, and his son-in-law Brother Zylstra from Rotterdam, Holland. They were met by the pastor and Brother Spence at their hotel in Southampton Row on Tuesday morning, April 26. It was Brother Zylstra's first visit, so we spent the day under the generous guidance of Brother Spence in visiting Westminster Abbey, and the Houses of Parliament. We heard part of the debate on the tea duties which interested our Dutch brethren as it affects the trade with Java.

Our brethren after spending the following day in private business were conducted by Brother Spence on Thursday and Friday to see more of the sights of London. On Friday evening they attended our meeting for Bible study at King's Cross, and joined in the discussion on Revelation 17, giving us helpful thoughts.

Rev. G. Velthuysen took the Sabbath afternoon service conveying to us the greetings of the Dutch churches, and telling us something of the progress of the work in the Netherlands. Our brother has also taken a prominent part in the social purity work in Holland where he leads in the work of the Midnight Mission. The great value of his work, in which he is supported by the leaders of the Dutch Reformed Church, has been recognized by the Queen of Holland by conferring the honor of knighthood upon him.

He also told us how his father was the first Baptist in Holland, and the first in that country to see the truth concerning the Sabbath through the tracts sent by Nathan Wardner who was a Seventh Day Baptist Missionary in Scotland in 1876. Although he saw no fruit for his labors in Scotland, through sending out tracts to Baptist preachers in Europe he founded the work in Holland.

Brother Zylstra spoke a few words concerning the young people's work in the churches in Amsterdam, Haarlem, The Hague, and Rotterdam.

—*Sabbath Observer.*

ASHAWAY, R. I.
(MISQUAMICUT)

The girls from Lewis Camp, Tomaquag, arrived at The Snuggery, Atlantic Avenue, today for bathing and a hot dog roast on the beach.

They were accompanied by Rev. and Mrs. Herbert Polan of Brookfield, N. Y., who are supervisors at the camp; Miss Elizabeth Bond, director; Etta North, Helen Whitford and Wilna Bond, counselors.

The trip from the camp to the shore was made in the camp cars, "Tilly" and "Stilly," and Rev. Herbert Polan's car.

"Tilly" and "Stilly" have been a part of the camp for several years and perform an active part in the camp life. Not only are they a means of transportation, but they serve as friends to the camp members, with personalities all their own. They are widely discussed, included in many of the camp jokes, and receive an unusual amount of attention. Of course this is often due to their stubbornness.

Miss Betty Clark of Westerly was the hostess at the cottage which belongs to Herbert P. Clark.

The camp members include: Janet Whitford, Violet North, Nellie Bond, Uarda Squires, Plainfield, N. J.; Peggy Wingate of Alfred, N. Y., and Quonochontaug; Evelyn Harris, Salem, W. Va.; Muriel Polan, Frances Polan, Brookfield, N. Y.; Janet Potter, Elsie Brindle, Elizabeth Ferguson, Marguerite Beebe, Westerly; Charlotte Cook, Betty Crandall, Esther Crandall and Betty Brown, Ashaway. —*Westerly Sun.*

DE RUYTER, N. Y.

Quite frequently the elderly members of this church refer to the years long gone by when the seats were all taken and the galleries filled with worshipers on Sabbath morning. They rejoiced last Sabbath, August 6, to see the auditorium completely filled and some in the gallery. People from Leonardsville, Brookfield, Verona, West Edmeston, and other localities responded to the invitation of the De Ruyter Church to join with them in the service for that day. It occurred to us that since we had no association this year on account of the Conference at Adams Center, we could happily join in a Sabbath service in one of the other churches. It was an ideal day in every par-

ticular and every one entered into the joy of the occasion. It was sincerely regretted that illness in Pastor Davis' family kept them away from this meeting. Rev. A. L. Davis, recently installed pastor of the Verona Church, was expected to preach at this time, and this meeting was intended as a sort of welcome to this association. Pastor Paul S. Burdick very acceptably took this place and gave us a fine sermon. After the lunch that was eaten in the shade of Deacon George Burdick's trees on his lawn, the people returned to the church for a study of the Sabbath school lesson. The primaries were led by Miss Velma Lidell, the juniors by Mrs. Mary Church, the young people by Mrs. Van Horn, and the adults were kept interested under the skillful direction of L. P. Curtis of Brookfield. This meeting was a happy fellowship gathering of the Central Association churches with the exception of Adams Center. CORRESPONDENT.

NORTH LOUP, NEB.

Twenty-nine young people were presented certificates for their work in camp at the Sabbath morning worship by Marcia Rood, supervisor of the camp. There were thirty-three in attendance but four were there only part of the time, so did not receive certificates. —*Loyalist.*

HAMMOND, LA.

We are just starting the last day of a splendid spiritual association. Although only a few from away are in attendance, the meetings have been on a high spiritual plane, based upon the theme, "The Special Mission of Seventh Day Baptists." Deacon S. J. Davis of Fouke, Ark., will report the meetings for the RECORDER. . . . It is probable that the next session of the Southwestern Association will be held at Edinburg, Tex.

C. A. BEEBE.

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.)

AYARS.—Charles C., eldest son of John Wister and Mary Bowen Davis Ayars, was born at Shiloh, N. J., March 12, 1844, and died at his home, at Dodge Center, Minn., July 20, 1932, at the age of 88 years.

When twelve years of age he came with his parents to Freeborn County, Minn., where he spent sixty years on the farm. Here he was baptized by Rev. A. B. Burdick, and united with the Seventh Day Baptist Church of Trenton, Minn., in 1862. He remained a faithful member there until he united with the Dodge Center Church, 1916.

On June 7, 1866, he was married to Susan Maria Pierce, who survives him with their five children—Flora E. Ayars, Lewis U., Laura M. Bond, all of Dodge Center, Arthur W. of Matawan, Minn.; Florence E. Hollister of Medford, Minn. There are also two sisters—Anna M. Ayars of Dodge Center; Alma Larson of Albert Lea, Minn., and three grandchildren.

Mr. Ayars was one of the early pioneers of Minnesota. He helped build the first elevator in St. Paul, and the first livery barn in Minneapolis. He shared in the growth of Freeborn County from the very beginning, and held many responsible township offices; he was justice of the peace twenty-five years. Last June, Mr. and Mrs. Ayars celebrated their sixty-sixth wedding anniversary.

Farewell services were held in the Seventh Day Baptist Church by Rev. J. Thornell; interment was in Riverside Cemetery. L. M. B.

Sabbath School Lesson X.—September 3, 1932

EVILS OF INTEMPERANCE—Isaiah 5.
Golden Text: "Drink no wine nor strong drink."
Leviticus 10: 9.

DAILY READINGS

August 28—The Evils of Intemperance. Isaiah 5: 11-23.
August 29—A Political and Social Menace. Habakkuk 2: 12-17.
August 30—Wise Counsel Heeded. Jeremiah 35: 1-11.
August 31—Safeguarding Future Generations. Judges 13: 8-14.
September 1—A Total Abstainer. Luke 1: 8-16.
September 2—Abstinence for the Sake of Others. Romans 14: 13-23.
September 3—The Acceptable Worshiper. Psalm 24: 1-6.

(For Lesson Notes, see *Helping Hand*)

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Plainfield, New Jersey

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No. 9

BE STRONG!

Be strong!

We are not here to play—to dream, to drift.
We have hard work to do and loads to lift.
Shun not the struggle—face it; 'tis God's gift.

Be strong!

Say not the days are evil. Who's to blame?
And fold the hands and acquiesce.—O shame!
Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not—fight on! Tomorrow comes the song.

—Maltbie D. Babcock.

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