

ALFRED UNIVERSITY

ALFRED, N. Y.

A modern, well equipped, Class A, standard college, with technical schools.

Buildings, equipment and endowments valued at over a million dollars.

Courses offered in Liberal Arts, Sciences, Ceramic Engineering, Applied Art, Agriculture, Rural Teacher Training. Music and Summer Schools. These include Pre-medical, Pre-dental and Pre-law courses.

Faculty of highly trained specialists, representing the principal American Colleges.

Combines high class cultural with technical and vocational training. Social and moral influences good. Expenses moderate.

Tuition free in Ceramic Engineering, Applied Art, Agriculture and Rural Teacher Training.

For catalog and other information address The Registrar, Alfred, N. Y.

MILTON COLLEGE

MILTON, WIS.

Founded in 1844

A COLLEGE FOR MEN AND WOMEN

Courses leading to the degrees of Bachelor of Arts and Bachelor of Philosophy and to a certificate in music.

Milton College endeavors to maintain the quality and ideals of the American Christian college. Its volunteer Christian organizations are alert and largely influence the campus life. The faculty of twenty men and women are thoroughly trained teachers.

The School of Music provides excellent courses in theoretical music, and affords opportunities for individual study in organ, piano, violin, and voice. Glee Club and Chorus singing are special features.

For fuller information address

JAY W. CROFOOT

O. T. BABCOCK

President

Registrar

SALEM COLLEGE

SALEM, W. VA.

Good Character makes a difference. Salem College develops it.

High Scholarship wins in a world of competition. Salem College secures it.

Individual Responsibility makes the difference in your success. Salem College provides it.

Bachelor of Arts and Bachelor of Science Degree Courses.

Standard Normal & Music Diploma Courses. Expenses are moderate at Salem College.

For catalog, address

S. ORESTES BOND, President

SEMINARY

DEPARTMENT OF THEOLOGY AND RELIGIOUS EDUCATION, Alfred University, Alfred, N. Y. Catalog and further information sent upon request.

EDUCATION SOCIETY

SEVENTH DAY BAPTIST EDUCATION SOCIETY, ALFRED, NEW YORK

Gifts and bequests solicited for Salem and Milton Colleges, Alfred University, and the Department of Theology and Religious Education at Alfred University.

PUBLICATIONS

THE SABBATH AND SEVENTH DAY BAPTISTS—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form.

A COURSE IN CHURCH MEMBERSHIP FOR JUNIOR BOYS AND GIRLS. By Rev. Wm. M. Simpson. Including fifteen Perry pictures. Fifty cents each.

FIRST DAY OF THE WEEK IN THE NEW TESTAMENT—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression "First day of the week." Sixteen pages, fine paper, embossed cover.

THE SABBATH IN THE BIBLE—All Biblical references to the Sabbath, with titles and comments.

SEVENTH DAY BAPTIST CALENDAR AND DIRECTORY. Twenty-five cents each.

A SABBATH CATECHISM FOR BOYS AND GIRLS OF JUNIOR AGE.

MAKING THE ANNUAL CANVASS.

SABBATH LITERATURE — Sample copies of tracts on various phases of the Sabbath question will be sent on request with enclosure of five cents in stamps for postage, to any address.

HELPING HAND IN BIBLE SCHOOL WORK. A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 60 cents per year in advance.

S. D. B. GRADED LESSONS. Junior Four-Year Series, per quarter 15c. Intermediate Three-Year Series, per quarter 15c.

BIBLE STUDIES ON THE SABBATH QUESTION. By Dean Arthur E. Main, D. D., of Alfred University. Third edition, revised, cloth, \$1.00 postpaid.

COUNTRY LIFE LEADERSHIP. By Boothe Colwell Davis, S.T.D., LL.D. A series of Baccalaureate Sermons Delivered Before Students of Alfred University. Price, \$1.25 prepaid.

AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

The Sabbath Recorder

VOL. 113

AUGUST 29, 1932

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.

Contents

Editorial. —The Sabbath.—What is the Onward Movement?—A Timely Prayer.—The Local Chautauqua.—The Home Coming	194-197
Annual Statement American Sabbath Tract Society	197
Tract Society—Meeting of Board of Trustees	199
Woman's Work. —Minutes of the Woman's Board	200-202
Fifty-seven Years	202
Young People's Work. —Does God Care?—Young People's Hour at Southwestern Association.—Intermediate Topic.—Opportunities for Promoting the Sabbath Truth in School Activities	203
Several Ways	204
Children's Page. —A Junior Obeys Orders.—Our Letter Exchange	205
The Worship Service in the Graded Sabbath School	206
Resolutions of Respect	209
Notice of Annual Meeting	209
Our Pulpit. —The Other Half of the Fourth Commandment	209-212
Wanted	212
Denominational "Hook-Up"	213
Obituary.	215
Sabbath School Lesson for September 10, 1932	215

The Sabbath Recorder

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

VOL. 113, No. 9

WHOLE NO. 4,564

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

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

L. H. NORTH, Business Manager

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

Terms of Subscription

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

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

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

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

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

The Sabbath The words generally acknowledged to be the three greatest in the English language are mother, home, and heaven. A fourth should be added, and in many ways in its content it is greater than any one of the above three. That word is the Sabbath. Its greatness is not in its antiquity—antedating motherhood, if not the home—or in its eternal nature, but consists in its origin in the heart of God who knew the needs of men's hearts, and made it for man—and not man for the Sabbath.

It is a wonderful word and of vast influence and importance in enriching the heart and life of motherhood, and in shaping the character and destiny of the home.

There are those who sometimes wish they had not been born of Sabbath-keeping parents; those who wish sometimes they had not been brought to a knowledge of the Sabbath truth. This would be a sad commentary on man's selfishness and short sightedness. Outside of the knowledge of God's love and of the work of the redeeming grace of Jesus Christ there is no blessing so great and real as that of the Sabbath.

MAN'S NEED OF THE SABBATH

God understood the needs of men from the beginning and provided for them. He saw that "it was not good for man to live alone," and provided him an helpmeet. He foresaw man's physical and spiritual need at the very beginning and gave him the Sabbath. By his resting after six creative days—as he is pictured by the early Bible writer—he conveys in a psychological manner to mankind the need of a regular rest period after strenuous and productive toil.

But the physical necessities, great and elemental though they are, are not man's highest or only needs. "Man shall not live by bread alone," is so true as to be accepted by any reasoning being.

Provision for man's spiritual need is best symbolized by the establishment of the Sabbath at the creation period. "And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made." On the recognition of its bestowal upon the world as it was elevated to high place in the Decalogue, man is called upon to remember to recall it and honor it—"wherefore God blessed the sabbath day and hallowed it." To the holy purpose of meeting man's need, spiritual as well as physical, it was sanctified and hallowed. Jesus declares, "the sabbath was made for man."

The Sabbath of the Bible is, besides Jesus Christ, the greatest pointer to God—the greatest testimony to his existence and reality, of his nature and his goodness and love that the Word contains. Space here does not permit the argument to show this, but the reader is invited to think it through to see if it is not true.

Today there is no greater menace to the welfare of mankind than that seen in practical and theoretical tendencies to discredit the existence of God. The condition foreseen and set forth by one of America's leading preachers two years ago is already being experienced. Said he, in substance: The battle over the reality and existence of God will be so great that the former engagements on Biblical authority and interpretation, the virgin birth and kindred doctrines, will be but as outpost skirmishes. Atheistic schools

are now common even in our smaller towns, and many young people scarcely out of the grades are flouting any belief in God.

Now the Sabbath—God's holy day—sanctified and blest by him at the beginning, and defended and kept by the Master after every six days, closes the weekly cycle with a practical testimony and reminder that God is. "Wherefore God blessed the seventh day and hallowed it." One of our virile, younger writers puts it neatly when he says, "God blessed the seventh day by putting into it his presence, thus making it holy."

Our brethren of other denominations realize the vital relationship between the Sabbath and the welfare of God's people. "The prosperity of the Church depends upon the Sabbath," says one—while a whole great denominational group urges, "Save the Sabbath." That they have in mind Sunday makes no difference in this argument. They ascribe to Sunday, though so erroneously, the content and meaning of the seventh day.

In a recent discussion of a Sabbath school lesson, one of the writers in a religious paper says:

SANCTIFYING THE SABBATH

The fourth commandment provides for a day of rest and worship. Perhaps we should not talk less about what not to do on the Sabbath, but more about the great things to do, that it may be made a delight; namely, worship God; keep the day sacred to religious duties and inspiration; the culture of the soul of yourself and of the souls of others. "There is no existing institution which has so much to do with the highest interests of man, his morals, his character, his civilization, his comfort, his freedom, his onward march to the millennium, as has the Sabbath, rightly kept." Let us appreciate the day, use it wisely, guard it well. A civilization that has no Sabbath will presently have no concern for God. "No Sabbath, no worship; no worship, no religion; no religion, no morals; no morals, then—pandemonium."

Yes, the world needs the Sabbath, and no Sabbath other than that of the Bible, the Sabbath of God, will meet the need. It is our task to proclaim this day to the world and restore it to the Church. Let us be loyal to our trust.

What Is the Onward Movement? The Conference year, 1931-32, is past and more than one month of a new Conference year has now gone by. For the twelve months ending June 30, the Onward Movement treasurer reported \$24,258.98 received on a budget calling for \$43,100. Viewed

from certain points, this seemed very good. But considering the absolute needs of the promotion work as being carried on, it is most disheartening. What is the Onward Movement anyway? And why should so much stress be placed upon the raising of financial budgets? Why is the denomination always needing money? There are many questions being asked, sometimes sympathetically, sometimes critically and complainingly. In answer, one might say—"Well, when I buy my flour and vegetables, I am asked to pay—and pay is expected. I fill my gasoline tank, and I am expected to pay. My rent is due and I have to pay; coal must be paid for; interest and payment on notes must be met." If business is carried on bills must be paid.

The denominational work, the work of the Lord—we believe it is—no less demands funds to carry on. In answer to the question, "What is the Onward Movement?" we can do no better than reprint a brief article put out in 1930 by the Committee on Finance. It was printed as the second page of a bulletin entitled, "Your Onward Movement Dollar."

The Onward Movement is the denominational program of work which we, as Seventh Day Baptists, are engaging in for the advancement of the kingdom of God. It is the practical expression in faith and work of our oft' repeated prayer, "Thy kingdom come, thy will be done on earth."

It is not an "extra" call for money. The Onward Movement is the *regular* program of our denomination carried on through all our boards uniting under one budget and asking for the money needed under one united appeal instead of many competing appeals of the different boards, as in times past.

The Onward Movement is not a new and additional appeal for money. It is the one united effort of the denomination which replaces the many we used to have when each board had its own program of work and each raised its own budget through its own independent campaign.

The Onward Movement *does not include* any special projects, such as building programs. It includes only the *regular*, long established work of our boards and the work of the General Conference. It is the only regular denominational program of work for the kingdom of God which Seventh Day Baptists have, the only thing in which the churches unite year after year for larger work than the local church can do, working alone.

To have a part in the Onward Movement is to have a part in the work which we are doing as a denomination. To fail to contribute to this cause is to fail to have a part in the world-wide work which Seventh Day Baptists are engaging in for the kingdom. Giving toward the Onward Move-

ment is sharing in the task which is ours. To support it is to be workers together with God and sharers in his kingdom.

A Timely Prayer Perhaps it is not necessary to speak of prayer as timely. But if ever such a prayer was needed as that offered by Evangeline Boothe at the opening of the Democratic Convention last month in Chicago, it is at a time upon which we are now thrown. It might just as fittingly be prayed at the Republican or any other political convention. Such prayer should point out to us the fallacy of many a position, the weakness of many a support. Here are the words of her prayer:

O God of all good, has the dark mantle which has enwrapped us been of thy permitting? Has the great drive of commerce, the onrushing tide of unequalled progress, the ever-increasing resources of our country's wealth been broken in upon by the call of sacrifice, suffering, and want, lest we forget? Dear Lord, give to our mortal eyesight immortal vision. Grant that we may hear new sounds, feel new sympathies, thrill with new love. Lead us into a more vivid consciousness that thou art in thy world; that thy presence is round about us, as a healing breath; and at this grave moment in the annals of mankind, when the foundations of orderly commonwealths and assured faith are so deeply disturbed, oh, may our anchorage be in thee!

The Local Chautauqua The day of the summer Chautauqua, like that of the horse and buggy, is pretty much a thing of the past. The Chautauqua served a good purpose in furnishing a fine class of entertainment, instruction, and inspiration. Often in rural communities it furnished the only vacation of the year or recreation of the summer. It was educational and uplifting, especially in its earlier history.

In recent years, the competition of the moving picture and the radio has forced it more or less out of existence. For many years, high cost of talent and other expenses, together with competition, have made the summer Chautauqua prohibitive for the very communities most needing and appreciating it. Many readers, with the writer, have had the sad experience of digging down into the "guarantor's" pocketbook to make up heavy deficits.

Many of our communities may still have the benefit of a Chautauqua at small expense, render the community a real service, and at the same time realize other worth

while benefits. We have in mind what might be termed the home-made Chautauqua. North Loup (Nebraska) has very successfully carried out a summer program of this kind. It seems that primarily it grew out of the high school alumni association's indebtedness for stage curtains. Under efficient and enterprising home talent leadership the Chautauqua was produced and presented. Programs of home musical talent, theatricals, pageants, lectures, and other high class entertainment were rendered. The Thorngates — home from China — were pressed into service. A prominent state judge was invited to give a lecture on world conditions, which service he freely rendered, to the utmost satisfaction of all. The prices for admission were very small. It seems that on one of the evenings, early in the course, the chairman of the committee announced that the sale of season tickets and door receipts were sufficient to care for all expenses, the curtains, and a substantial residue for the treasury. Thereafter admission was free. Large crowds attended and a wonderfully good time was enjoyed by all. Other communities, no doubt, could do likewise and render themselves and others a real service. Anyone interested in such a line of practical endeavor will, we feel sure, find Mrs. Grace Rood, able editor of the North Loup *Loyalist*, willing to furnish information.

The Home Coming Promptly, at the last tap of the bell calling the people to worship, Professor Ray W. Wingate, of Alfred, N. Y., who is in charge of the Conference music, touched softly the keys of the sweet-toned organ in a voluntary that hushed the company filling the seats of the Adams Center church and induced silence and the reverent feeling of worship so necessary in God's house. This marked the home coming prelude to the one hundred twentieth session and the one hundred thirtieth anniversary of the Seventh Day Baptist General Conference.

In the pulpit, sitting with Pastor Loyal F. Hurley, was the president of the Conference, Dr. Corliss F. Randolph, together with the former pastors, Rev. E. Adelbert Witter, of Walworth, Wis., and Rev. A. Clyde Ehret, of Alfred, N. Y. The doxology and invocation with the Lord's Prayer

by Pastor Hurley, closing with the gloria, led the congregation, filling the house, still more deeply in this unusual introduction to the General Conference.

With a few appropriate words by President Randolph the service was introduced and placed in the hands of Mr. Hurley.

Not the least interesting and helpful parts of the home coming were the messages and greetings from those not able to attend, briefly reported by the leader. From Dean Arthur E. Main, many years a member of this church in his young manhood, was read a message of loving remembrance written on his eighty-sixth birthday. By a vote of the audience a response was wired Doctor Main, expressing appreciation and love.

In presenting the various items Pastor Hurley dwelt somewhat upon the influence on the community of the lives of former pastors—especially that of Rev. Asa B. Prentice, for more than a third of a century the undershepherd of this church. Expressions of appreciation were appropriately given by Rev. E. Adelbert Witter and by Rev. A. Clyde Ehret. The only other living pastor of the church is Rev. S. S. Powell, of Hammond, La., who was unable to attend.

One would be bound to conclude from the words of the pastors, if he had no other evidence, that the Adams Center Church is rightly entitled to the name, "The Friendly Church."

In speaking of red letter days, the pastor feelingly showed how the church's faith and loyalty still glow in practical co-operation and support of local and denominational interests.

The Christian and His Church was the theme of the sermon delivered by Rev. A. Clyde Ehret, pastor from 1915 to 1920. Mr. Ehret seemed, indeed, inspired in the great message presented at this time, and fortunate were they who heard this message. This sermon will not be reported, but will be found in full at an early date in the Pulpit Department of this paper.

Following this thoughtful, practical, and inspiring message the communion service was held with Brother Witter officiating, assisted by Brother Ehret. With three hundred present, the spirit filling our hearts, and nearly every one participating, it was a

beautiful service, and many felt, as one expressed it in the hearing of the writer, "We have met God here."

After the singing of two verses of "Blest Be the Tie That Binds," the session closed with people smilingly greeting each other, friends of years standing, and loving to meet again.

ANNUAL STATEMENT OF THE AMERICAN SABBATH TRACT SOCIETY

(Continued)

REPORT OF LEADER IN SABBATH PROMOTION

INTERDENOMINATIONAL RELATIONSHIPS

1. *The Federal Council.*

For twenty years I have been a member of the Federal Council of the Churches of Christ in America; for several years I have been a member of the executive committee, and for two years a member of the administrative committee. I attended the meeting of the executive committee in Philadelphia in December, and have attended with few exceptions the monthly meetings of the administrative committee which are held in New York City.

This rather intimate association with the work of the council has afforded certain opportunities as a representative of Seventh Day Baptists which I have appreciated. Not the least of these came within the year when the editor of the *Federal Council Bulletin* asked me to write an article for the *Bulletin* on "The Small Denomination and the Federal Council." This article appeared in the March number of the *Bulletin*, and was well received by the editor, and was favorably commented on by representatives of other denominations in the council.

2. *The Faith and Order Movement.*

As a member of the American section of the Continuation Committee of the World Conference on Faith and Order I attended a meeting of that committee in New York, and have kept in touch with the work of the committee through correspondence. Plans are being made to hold a second conference in 1937.

As a basis or background for a second conference all constituent denominations are asked to report on the findings of the Lausanne Conference. Such reports are then

mailed to all the delegates to the conference of 1927. This matter was brought to the attention of Dean Arthur E. Main, chairman of our Committee on Faith and Order, who asked me to prepare a tentative statement to be submitted to our General Conference. I prepared and placed in the hands of the president of Conference such a statement, which I trust may form a basis for a pronouncement by the General Conference. In the event such action is taken, the statement will be mailed by the secretary of the Faith and Order Movement to some five hundred Christian leaders throughout the world, representing eighty denominations.

A by-product of our membership in the Lausanne Conference was the opportunity extended to our delegate to prepare an article for *The Baptist*, organ of the Northern Baptist Convention. This article entitled "The Seventh Day Baptists" appeared in a March issue.

3. *National Conference of Christians and Jews.*

I attended the National Conference of Catholics, Jews, and Protestants in Washington, D. C., March 7-9. This was a most interesting conference, the first of its kind ever held on a national scale, when representatives of these religious groups met to consider methods of overcoming prejudices and of promoting a better understanding among all religious groups in America.

LITERATURE

Four lessons have been prepared for the *Helping Hand*, one for each quarter during the year. These have consisted of brief biographical sketches of early English Seventh Day Baptists.

There has been published also my Conference address of last year on "The Sabbath in a Changing World." This leaflet has been commended by several of our leading educators as being especially helpful to college young people.

SUMMER CAMPS

Camps for both boys and girls were held last year in four different sections of the country as follows:

	Boys	Girls
Lewis Camp, R. I.	10	18
Middle Island, W. Va.	21	14

White Cloud, Mich.	17	24
Cedar Cove, Colo.	18	20
Total	66	76

I had personal supervision of the Colorado camp, and of the girls' camp in Rhode Island. All camps were directed by capable leaders, who appreciate young people, and who are interested in cultivating Christian character and denominational loyalty. It was a privilege to have some small part in planning with those who are interested in this form of service, and who are willing to devote time and energy to it.

Camps were held again this summer, but they will be reported next year.

YOUNG PEOPLE'S CONFERENCES

Teen-Age Conferences.

Four Teen-Age Conferences were held during the year as follows: Boulder, Colo.; White Cloud, Mich.; Berea, W. Va.; Riverside, Calif. I had personal charge of three of these conferences, and gave what help I could in planning the Riverside conference, which was under the direction of Miss Bernice A. Brewer of Riverside, a former secretary of the Tract Board.

For seven years similar conferences have been held throughout the denomination for the teen-age young people. None have been better attended than those held during the last year, and certainly none have been more interesting or more profitable, judging by the response of the young people themselves.

College Conferences.

Four days were spent at Alfred, N. Y., where I spoke at the college assembly, conducted chapel, spoke at the church three times, and held conferences with Seventh Day Baptist young people.

Faithfully submitted,

A. J. C. BOND,
Leader in Sabbath Promotion.

ANNUAL REPORT OF THE PUBLISHING HOUSE

For the Year Ending June 30, 1932

To the Board of Trustees of the American Sabbath Tract Society:

The publishing house, like most other businesses, has been going through a period of adjustment, the past year. Prices for

TRACT SOCIETY—MEETING OF BOARD OF TRUSTEES

Plainfield, N. J., August 14, 1932, 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, Alexander W. Vars, Irving A. Hunting, Ahva J. C. Bond, Mrs. William M. Stillman, William M. Stillman, Frank A. Langworthy, Everett C. Hunting, Herbert C. Van Horn, Jesse G. Burdick, A. Burdet Crofoot, Neal D. Mills, and Business Manager L. Harrison North.

Visitors present were: Trevah Sutton and Mrs. Gertrude E. Richardson.

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

In the absence of the recording secretary, Courtland V. Davis, L. Harrison North acted as secretary of the meeting.

Prayer was offered by Rev. Ahva J. C. Bond.

The minutes of the last meeting were read.

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

Your corresponding secretary attended the meeting of the Missionary Board at Westerly, R. I., July 17. On Sabbath morning, July 16, he spoke in the Pawcatuck Seventh Day Baptist church, on the theme, "Seventh Day Baptists, Repairers of the Breach." In his brief presentation of the work of the Tract Society he emphasized the importance and place of the SABBATH RECORDER in our denominational program.

Only a few tracts, some three hundred, have been mailed out on request during the month.

There has been very little correspondence. A communication from the secretary of the Sabbath School Board is at hand and for the sake of the information which it contains is herewith submitted.

As a member of the Commission on International Justice and Good Will of the Federal Council of Churches of Christ in America, a report has been prepared for our General Conference on the request of the Conference president.

Sincerely yours,

HERBERT C. VAN HORN,
Corresponding Secretary.

The leader in Sabbath Promotion, Ahva J. C. Bond, reported verbally that he had visited the girls' and boys' camps at Berea, W. Va., his first visit to these camps.

The treasurer, Mrs. William M. Stillman,

the product we sell have dropped considerably, and no doubt will remain at a lower level. This calls for a reduction in the cost of doing business, if we are to get back to a profit paying basis.

We have met the situation in part by cutting the salaries of full time employees, and by putting the shop employees on a four and a half day week with every third week off. One apprentice and one linotype operator were allowed to go. In the office two of the young women left early in the year—one to take up nursing and the other to be married. By eliminating some of the clerical work and making other changes to simplify it, the bookkeeper is able to care for all the work of this department.

The gross business for the year was \$12,200 less than last year—part of this reduction accounted for by the lower prices obtained. The net loss, however, was reduced by about \$900 as compared with last year, and the closing eight months of the year produced a small profit as compared with a \$1,700 loss for the same period in 1930-31.

Those who are interested in the detailed figures of the cost of the SABBATH RECORDER and other publications, as well as in the balance sheet and loss and gain statement of the publishing house, will find the details of the year's business below.

Sabbath Recorder

Cost of printing, editor's salary, clerical assistance, etc.	\$10,693.30
Salary Dr. Theodore L. Gardiner— editor emeritus	750.00
	\$11,443.30
Received on subscriptions, advertising, etc.	2,861.03
	\$ 8,582.27
Cost in excess of income	1,159.01
Amount paid in advance	968.50
Amount in arrears	1,370
Circulation: Paying subscribers..	1,370
Free (exchanges, libraries, newly-wed, etc.)	135
	1,505

Helping Hand

Printing, stock, labels, postage, etc.	\$ 1,521.44
Received on subscriptions	1,358.21
Amount paid in advance	46.49
Amount in arrears	354.14
Circulation—3,092 per quarter.	

[The remainder of this report and the report of the treasurer of the Tract Society will be found in the *Year Book*.]

reported verbally on the status of the Denominational Building Fund at this date. There are unpaid pledges of \$8,245, and an outstanding loan of \$5,200.

Alexander W. Vars, chairman of the Supervisory Committee, reported that the business of the publishing house was slightly better in July than it was during the same month a year ago.

Jesse G. Burdick, chairman of the Distribution of Literature Committee, reported as follows:

There has been no meeting of the committee this month. Number of tracts sent out 578. SABBATH RECORDER subscriptions discontinued 49. (15 of these were complimentary copies to newly-weds.) New subscriptions 5.

Work on the preparation of the tract exhibit to be put on at Conference has been completed.

Respectfully submitted for and in behalf of the committee,

JESSE G. BURDICK,
Chairman.

Mrs. William M. Stillman, chairman of the Budget Committee, presented the budget revised in accordance with the action taken at the last regular meeting. After adding \$50 to the amount allotted to the item for the Distribution of Literature, making it \$270 instead of \$220 upon motion the budget was adopted.

A communication from the Sabbath School Board in regard to the distribution of the funds from the United Budget for the coming year, was read, and the trustees agreed informally to abide by the action of the Commission.

The report of the Program Committee, presented by Rev. Ahva J. C. Bond, was approved as follows:

TRACT SOCIETY PROGRAM FOR THE
GENERAL CONFERENCE

Morning Session

Reports:

- Corresponding secretary
- Treasurer
- Business manager
- Leader in Sabbath Promotion
- President's address

Afternoon Session

Discussion:

The World's Need of the Sabbath, and a Program for Restoring it to the Church.

President Corliss F. Randolph called attention to the fact that some time ago a

gavel and block, made from wood taken from the old Piscataway church building, had been presented to the society, and that a neat case, made from the same material, had recently been received from Mr. Jesse G. Burdick, a member of the board.

Upon motion, the thanks of the board were extended to Mr. Burdick for his interest in presenting these valuable articles to the society.

Mrs. Gertrude E. Richardson, wife of the late Thomas W. Richardson, for many years the pastor of the Mill Yard Church in London, Eng., expressed her pleasure at being present at a meeting of the board. Mrs. Richardson is a guest of friends in America until after the General Conference at Adams Center, N. Y.

At the close of the meeting the trustees learned of the death of Mrs. Henry N. Jordan, at Battle Creek, Mich., and the corresponding secretary was instructed to convey the sympathy of the society to the bereaved husband.

Minutes of the meeting were read and approved.

Adjournment.

L. HARRISON NORTH,
Secretary pro tem.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met Sunday, August 14, 1932, at the home of Mrs. G. H. Trainer, Salem, W. Va. Members present: Mrs. Okey W. Davis, Mrs. Eldred H. Batson, Miss Lotta M. Bond, Mrs. G. H. Trainer, and Mrs. Oris O. Stutler.

The meeting was called to order by the recording secretary. In the absence of the president it was voted that Mrs. Batson act as chairman.

After the reading of the 121st Psalm, prayers were offered by the members.

The treasurer gave the following report, which was accepted:

FRANCES E. DAVIS,
In account with the
WOMAN'S EXECUTIVE BOARD OF THE SEVENTH
DAY BAPTIST GENERAL CONFERENCE

Receipts

Balance July 10, 1932	\$184.90
A gift	5.00
Harold R. Crandall, Onward Movement	6.96
	<u>\$196.86</u>

Disbursements

Marcella Bond, associational secretary, expenses	\$ 1.96
Missionary Society	50.00
Tract Society	50.00
Federal tax	.04
	<u>\$102.00</u>
Balance	94.86
	<u>\$196.86</u>

Salem, W. Va.,
August 14, 1932.

The annual report of the treasurer was read and accepted as follows:

FRANCES E. DAVIS (MRS. OKEY W. DAVIS),
Treasurer.

In account with the
WOMAN'S EXECUTIVE BOARD OF THE SEVENTH
DAY BAPTIST GENERAL CONFERENCE

Yearly report from July, 1931, to July, 1932

Debit

Balance July, 1931	\$166.09
Onward Movement:	
July, 1931	\$26.66
Aug., 1931	31.32
Sept., 1931	16.24
Oct., 1931	10.44
Nov., 1931	13.92
Dec., 1931	25.52
Jan., 1932	25.52
Feb., 1932	17.40
March, 1932	20.88
April, 1932	15.08
May, 1932	19.72
June, 1932	49.40
	<u>272.10</u>

Contributions from:

Lucy Sweet	\$10.00
Doctor Palmberg	10.00
Returned by Mrs. Shaw	5.00
Evangelical Society, Alfred, N. Y.	8.00
Walworth Helping Hand Society	13.00
Richburg Ladies' Aid society	5.00
Albion Missionary and Benevolent Society	33.34
Mrs. G. H. Trainer	5.00
Hartsville Ladies' Aid	25.00
Verona	30.00
Albion Home Benefit Society	35.00
	<u>177.34</u>

\$615.53

Credit

Prizes:

Lost Creek Ladies' Aid	\$ 5.00
Adams Center Ladies' Aid	5.00
Fouke Ladies' Aid	5.00
	<u>\$ 15.00</u>

Current expenses:

President, Conference expenses	\$20.52
Printing	4.75
Federal tax	.02
Supplies for:	
Editor	2.00
Corresponding secretary	3.00
Treasurer	2.00
Traveling expenses of associational secretary, Mrs. Stillman	10.00
Federation dues	10.00
Registration fee of delegate to Council on Cause and Cure of War	5.00
Convention expenses of Mrs. Hubbard	15.00
	<u>72.29</u>

Contributed to:

Theodore L. Gardiner Memorial Fund	100.00
China famine relief	10.00
Transportation of Hargis automobile	100.00
Onward Movement	33.34
Missionary Society	100.00
Balance on hand	184.90
	<u>\$615.53</u>

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

M. WARDNER DAVIS.

August 14, 1932.

Correspondence was read from A. L. Burdick, secretary of the Sabbath School Board, Janesville, Wis., and from Mrs. Frank J. Hubbard, Plainfield, N. J.

A telegram was received by the board from Dr. George Thorngate for Mrs. George B. Shaw, who is ill at the Battle Creek Sanitarium, suggesting that Mrs. Okey W. Davis represent the Woman's Board for her at the General Conference.

Acting on the suggestion of Mrs. Shaw the board voted that Mrs. Okey W. Davis represent the Woman's Board at the General Conference.

Voted to ask Mrs. Frank J. Hubbard to speak to the women at the General Conference concerning the course of mission study as suggested by the Federation of Woman's Boards of Foreign Missions.

The corresponding secretary read her annual report, which was accepted and is as follows:

REPORT OF THE WOMAN'S BOARD TO THE GENERAL CONFERENCE

The Woman's Board has continued the past year to provide worship service programs and lists of questions for use in the women's societies. The questions were based on articles found in current issues of the SABBATH RECORDER.

Another essay contest was sponsored by the board this year, the subject being "Home Training for Teen-Age Young People in Sabbath Keeping." The following societies participated: Garwin, Iowa; Battle Creek, Mich.; Denver, Colo.; Alfred, N. Y.; Brookfield, N. Y.; Shiloh, N. J.; and Fouke, Ark. The society furnishing the best essay in each association received five dollars as a prize. Some of the essays will appear on the Woman's Page of the SABBATH RECORDER.

Many societies have sent to the board very interesting reports of the work they are doing. These reports have been published in the RECORDER with the hope that they would be helpful to the societies.

There are fifty-seven societies, thirty-six of which sent to the board annual reports as follows:

Associations	Societies	Number reporting
Eastern	12	9
Western	8	4
Central	6	5
Southeastern	4	2
Southwestern	4	2
Northwestern	21	14
Pacific Coast		
Washington Union		

The total amount of money raised by the societies reporting was \$7,922.17.

The board paid for the transportation of Rev. and Mrs. Hargis' automobile to Jamaica. Mrs. G. H. Trainer of Salem, W. Va., represented the board at the meeting of the Council on Cause and Cure of War, in Washington, D. C., and Mrs. Bessie T. Hubbard, of Plainfield, N. J., represented the board at the meeting of the Federation of Woman's Boards of Foreign Missions in New York City.

Trusting in God for guidance in the promotion of his kingdom, we respectfully submit this report.

In behalf of the Woman's Board,
 MRS. GEORGE B. SHAW,
President.
 MISS LOTTA M. BOND,
Corresponding Secretary.

Voted that the corresponding secretary's report and the treasurer's report be the annual report of the board to the General Conference, and that the recording secretary have two hundred fifty copies printed.

The corresponding secretary presented a bill of \$1.75 for the printing of cards for reports. This bill was ordered paid.

Voted that the treasurer pay the bill for the printing of the annual reports when the bill is presented.

Voted that the report of the contest committee be accepted and the treasurer send five dollars to the winning society of each association represented in the contest. The winning societies follow: Southwestern, Fouke, Ark.; Northwestern, Denver, Colo.; Central, Brookfield or Verona (authorship as yet uncertain); Western, Alfred, N. Y.; Eastern, Shiloh, N. J.

Voted that we send a message of love and greetings to the president of the board, Mrs. George B. Shaw.

Voted to adjourn to meet at the call of the president.

MRS. ELDRED H. BATSON,
Acting Chairman.
 MRS. ORIS O. STUTLER,
Secretary.

FIFTY-SEVEN YEARS

On July 28, 1932, Mr. and Mrs. Emmett Crandall, of Milton Junction, Wis., celebrated their fifty-seventh wedding anniversary. Owing to the ill health of Mr. Crandall, the day was passed quietly, and they received the congratulations of friends and relatives, both personally and in the form of letters, cards, gifts, and beautiful flowers. The day was a bright spot in the lives of this couple.

Mr. and Mrs. Crandall have lived in the community of Milton and Milton Junction for many years, and have always been active in church and community life. Mr. Crandall has held the office of deacon in both the Milton and Milton Junction churches, and Mrs. Crandall has been active in the Ladies' Aid societies. Mr. Crandall is now seventy-nine years old, and Mrs. Crandall has just passed her seventy-eighth birthday. He was active until a year ago, when poor health forced him to give up his work.

Mr. and Mrs. Crandall have four children, six grandchildren, and one great-grandchild. All of their children were with them for several days last summer, and held a very happy family reunion.

Mr. Crandall's only sister, Mrs. Ada Howard, of St. Paul, Minn., was present at the happy reunion, and is with Mr. and Mrs. Crandall now, assisting in caring for her brother.

—Contributed.

Young People's Work

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

DOES GOD CARE?

Christian Endeavor Topic for Sabbath Day,
 September 10, 1932

DAILY READINGS

Sunday—Care for his people (Deut. 29: 1-9)
 Monday—The faith of Jesus (Matt. 10: 28-31)
 Tuesday—Believe in God's care (1 Peter 5: 1-7)
 Wednesday—Discipline needed (Heb. 12: 4-13)
 Thursday—Argument from nature (Matt. 6: 24-34)
 Friday—A psalm on God's care (Ps. 91: 1-16)
 Sabbath Day—Topic: Does God really care? (Matt. 6: 25, 26)

Does God really care?

Why should we ever ask this question? Is it not because we have failed to put him fully to the test? We spend a good deal of time in anxious worry about what we shall eat, or what we shall drink, or wherewithal we shall be clothed. Often, like Achan, our minds are fixed on silver and gold and a goodly Babylonish garment. This is the experience of many in this time of depression; when these things are gone, their god is gone; is it any wonder that they give way to despair?

"Ye have taken away my gods which I have made—and what have I more? and what is this that ye say unto me, What aileth thee?" (Judges 18: 24).

Perhaps God sent this present time of depression in order that men might turn to the true God from the gods which they have made, for the First Commandment is violated probably more than any other.

If we will really put God to the test, he will show us that he cares. Let us not just follow until the way begins to get hard, for then we have never really tried out his love; but let us hold more closely when trials come, and then we shall have a chance really to test his love and care. C. A. B.

YOUNG PEOPLE'S HOUR AT SOUTHWESTERN ASSOCIATION

One of the best young people's association programs I ever had the privilege of attending was that at Hammond on Sabbath afternoon, August 13; not because of especial skill in planning or carrying out the pro-

gram, but simply because all of the papers and talks presented had such a loyal and true ring that they gave us a renewed confidence in the integrity of our southern Seventh Day Baptist young people.

The program, planned out with great foresight and understanding by Mrs. Alberta Godfrey, of Fouke, was in charge of Miss Juanita Crandall, of Hammond, and was as follows:

The praise service was conducted by Robert Randolph, of Milton Junction, and the devotions by Miss Katherine Stillman and Purcell Coalwell, of Hammond.

The following papers were presented:

Opportunities for Promoting the Sabbath Truth in School Activities, by Miss Persus Coalwell, of Hammond.

Opportunities for Promoting the Sabbath Truth in Social Activities, an extemporaneous talk, brief but based on personal experience, by Gerald Coalwell.

Opportunities for Promoting the Sabbath Truth in Business Activities, by Kenneth Davis, of Fouke, read by Miss Hazel Scouten.

Opportunities for Promoting the Sabbath Truth in Interdenominational Relationships, by Miss Ruth Joy Fitz Randolph, of Texarkana, read by Miss Caroline Randolph.

Pastor John Randolph, of Milton Junction, closed the hour with a good and practical talk on the subject: What Relation Has Sabbath Keeping to Christian Life and Growth?

We hope to have most of these addresses for the Young People's Department. They are worth reading. C. A. B.

INTERMEDIATE TOPIC

For Sabbath Day, September 10, 1932

MONEY PROBLEMS

How may we honestly earn money?
 What proportion of our money should we give to God's work?
 What is "tainted gold"?

DAILY READINGS

Sunday—Danger of avarice (1 Tim. 6: 10)
 Monday—"Tainted gold" (James 5: 1-6)
 Tuesday—Giving to the poor (Acts 11: 27-30)
 Wednesday—Shall we give tithes? (Mal. 3: 10)
 Thursday—Proportionate giving (1 Cor. 16: 2)
 Friday—Selfish use of money (1 John 2: 15-17)
 Sabbath Day—Topic: Money problems (Isa. 55: 2; Mark 12: 41-44)

OPPORTUNITIES FOR PROMOTING THE SABBATH TRUTH IN SCHOOL ACTIVITIES

BY PERSUS COALWELL

(Paper at Southwestern Association, Hammond, La., August 13, 1932)

This topic is one of great importance for us Seventh Day Baptist young people, as it seems there are so many snares and temptations in our pathway. So it behooves us to do our best to promote the Sabbath truth among our young people, as we are strengthening ourselves when we are busy at helping someone else. And what better way is there than through our school activities?

Every day, every hour, we can count for Jesus in our crowd, if we will, and he will help us to prove our Sabbath to our school chums by our words and actions. But they with whom we come so daily in contact will only believe us if we are truthful and sincere, living up to what we profess as our Sabbath, and they will admire an honest effort. They will look upon the pages of our life for pictures of our Sabbath faithfulness or of our yielding to temptations. What kind of pages have you and I?

In making a journey we find a signboard at the crossroads to direct us the right way, and we also have a road map. If we fold our map and put it in our pocket, the directions will do us and our friends who may be with us no good, and we may make the wrong choice, soon finding ourselves "bogged" in a muddy road. So, as we are traveling with our school associates, may we not keep our road map—the Bible—closed from their sight, but try to show them by our determination to keep our Sabbath the pleasure there is in the smoothed road.

Pardon a little personal experience. As I was a member of the junior class this past year, I was eager for the junior-senior banquet to be held upon some night other than Friday which seemed to be the wish of the majority. So some weeks previous I approached the professor with my request. No more was said until due time to set the date, and I was thinking he might have forgotten it, when I was asked my desire and whether "Saturday night" would do. I had refused to take part in many activities of the year which occurred on the Sabbath, trying with the Lord's help to show my Sabbath truth

to my young friends. And I felt He helped me reap my harvest.

"It pays to serve Jesus."

"A Christian is really a soldier in God's army. All soldiers have a uniform, and Christ's uniform is his character. Remember a soldier wears his uniform at all times, not just on dress parades." Let us young people wear our Sabbath uniforms in our school activities, keeping them bright and clean, and may they be recognized by our character.

SEVERAL WAYS

There are several ways or methods of procedure open to young men and young women who desire to make the best possible preparation for that most important calling, the Christian ministry.

1. The way of spiritual mindedness. This means the disposition and power to do the will of God. This mindedness is the gift of the Holy Spirit.

2. The way of education. This means such information as gives people an extended view as they look out upon the world of men and things. It means clearness, correctness, and thoroughness in thinking and the ability to speak and write persuasively. The Bible is by far the most important of all textbooks.

3. By way of the Seminary. This way has three parts: (1) A full three years' course at Alfred with the degree of B. D. at the end of the course. This does not mean no more study but no more actual school days. (2) A full three years' course at Alfred with the definite purpose of supplementing it by a year or so of elective work in some larger seminary. (3) A full two years' course at Alfred with a reasonable amount of study in denominational faith and practice; then one year in some larger school, this work to be reported to Alfred, thus completing the requirement for the B. D. degree.

Each of these three plans is practical and in itself practicable. It is not unlikely, however, all related conditions being taken into account, that as a rule plan three would be the best. Much depends upon the students themselves and upon the ideals of our churches with reference to the pastorate.

A. E. MAIN.

CHILDREN'S PAGE

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

A JUNIOR OBEYS ORDERS

COLOSSIANS 3: 20

Junior Christian Endeavor Topic for Sabbath Day, September 10, 1932

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

The seventh point of the Scout law says, "A scout is obedient. He obeys his parents, scoutmaster, patrol leader, and all other duly constituted authorities."

Should any less be expected of a junior? We juniors take the Bible as our law book. See how many places in the Bible you can find where we are told to obey. The name, "Junior Christian Endeavor," implies that we have taken Christ as our leader. Do you think that Christ would want us to disobey the laws of our country, or our city? What would Jesus do about obeying the traffic laws if he were in your city? How many people can you think of that you think Jesus would like to have you obey?

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

This class decided to write, too. It seemed as if the other class had started a movement to write letters to you.

We all hope to see you at Conference. Would you have time to speak to us while you are here?

We must close now as Sabbath school is over.

Your friends,

RUTH HORTON,
HELEN AUSTIN,
EMOGENE GREENE.

Adams Center, N. Y.

DEAR ADAMS CENTER GIRLS:

I am surely very much pleased to receive a letter from another class of Adams Center girls, and I can hardly wait to see all of you at Conference. It has been, I think, about thirty-two years since the first and only Conference I ever attended in your town, and I am looking forward to a very pleasant time. I am wondering whether the place will look at all natural to me. I hope

so, for I liked Adams Center very much the six days I spent there. I was told, I remember, when I first reached there that if I met people I did not know I could call them "Greene" and be pretty sure to strike it right. Little did I realize that a few years later my name, too, would be "Greene."

I'm sure I'll have time to speak to you while I'm at Conference, and if I'm asked to do so nothing will please me any better; and if I am not asked to make you a speech I can at least say, "How do you do. I am very much pleased to see you." Monday morning, at about eight o'clock, Mr. Greene, Eleanor, and I, with a dear friend of ours, Mrs. Addie Greene, expect to start for Adams Center by auto, and if all goes well we hope to get there in good season that night.

Until then, and after then, I am

Your sincere friend,

MIZPAH S. GREENE.

DEAR GIRLS AND BOYS:

Hurrah for Conference! I wonder how many RECORDER children I shall have the pleasure of seeing there. I do hope all of you who are there will come and introduce yourselves to me, for I do not want to miss meeting even one of you.

I did hope to have several children's letters in this week but have received only one. Perhaps I'll have better luck next week, and some will be forwarded on to me at Conference. Some of our Andover children have thought I was too near them and that they saw me too often for them to write to me, so I think they are planning to send a letter to me at Adams Center. I hope so, don't you?

Today, we have been having our Greene reunion at our home and church and have had a delightful time. The last car has just gone, and now I am beginning to think of the packing I must do before I am ready to start for Conference. It's fun to pack for a journey, isn't it? But I wonder how many of us enjoy unpacking our soiled clothes when we reach home again.

Now good-by until next week when my messages will be mailed from Adams Center.

Yours in Christian love,

MIZPAH S. GREENE.

TO LITTLE KITTY GRAY

Because you brought such cheer to us,
Such joy and pure delight,
You're worth more than your weight in gold,
You dainty, charming sprite;
For scampering wildly through the house,
From morn till close of day,
You banish irksome care and gloom,
And chase the blues away.

And as you gaily pirouette
Upon your velvet toes,
While watching all your antics wild,
Forgot are all our woes,
When snugly cuddled in our arms,
Your soft and dulcet purr
Acts like some soothing lullaby,
Wee music-box in fur!

So loving are your pretty ways,
So gentle your caress,
Of pure affection you seem framed,
And glad responsiveness;
And we shall ever reckon it
A truly lucky day
We welcomed you to heart and home,
Dear little Kitty Gray!

—Louella C. Poole.

THE WORSHIP SERVICE IN THE GRADED SABBATH SCHOOL

BY E. FRITJOF HILDEBRAND

(Paper given at County Bible School Convention, at Andover, N. Y., May 5)

INCREASED POWER COMES THROUGH TRUE WORSHIP

Worship has been defined as the act of paying reverence to God, a god or a sacred object: as the worship of an idol; reverence; courtesy; excessive admiration. For this paper it might be defined as the expression of religious feelings in relation to God.

Man is by nature a worshiping being, and no matter where one may travel he will find man worshiping, groping after God, searching for an answer to the eternal mysteries of life. True worship arises out of, and satisfies, a universal hunger for God. It is not until recently that educators have come to regard it as an educational task. In the church school worship should be central and made vital.

WHAT CONSTITUTES WORSHIP?

"Worship the Lord in beauty and holiness." It is true that one may worship in a barn, but the place has a great deal to do with the spirit of worship. When one sits in a beautiful church, with its wonderful

stained glass windows, its Gothic architecture, its comfortable pews, its magnificent organ, and all the appointments of awe and inspiration, one can worship the Lord in spirit and in truth much easier than in a dingy basement where the hymn books are strewn around, dust has accumulated for weeks, and everything is in disorder. It is true that some of our church schools cannot afford beautiful class rooms and an inspiring assembly room (for the latter the church auditorium can always be used). However we can see to it that our class rooms and assembly rooms are neat, clean, and in order. We can also have pretty draperies at the windows, and for little money we can tint the walls a pleasing and restful color. A few good pictures will add greatly to our spirit of worship. The environment, then, is an important part of our worship period.

THE LEADER

In talking about the graded school I will stress the intermediate department, as that is where my greatest interest lies, and, as I understand it, I am supposed to relate some of the experiences gained in this department. On account of not having a senior department we have some classes of that age in with the intermediates. It has been our policy ever since the department was established, some ten years ago, that the students themselves should do the work, and should run their Sabbath school; this has proved highly successful. The superintendent does not preside at any of the meetings except teachers' meetings. The president of the department has full charge of all services. All officers are boys and girls, and are elected twice a year by the students themselves. The chairman of the program committee has the duty of arranging and assigning programs. The boys and girls take active part in the entire worship service. There are many outside speakers. Recently the different classes have had charge of the exercises. There should be a leader for each department who is a sympathetic counselor, and a wise guide for the age of students under his supervision, and should be particularly able to deal with religious problems. He should have tact, he should know how to co-operate, and get co-operation from others, and he should be skillful in distributing responsibilities. Finally he should

live the religious principles that he teaches and stands for in the church school.

THE SCHOOL'S PART

The superintendent and teachers should always strive to enlist the co-operation of every boy and girl, and make each feel that it is his Sabbath school, and it will be just as successful as each individual member strives to do his part and to make it a living, functioning part of the teaching church. Therefore each member should be made to feel that it is a privilege to be asked to take part in the worship service and should feel it a duty to say, "Yes," when asked to help.

AN EXAMPLE OF POOR "OPENING EXERCISES"

This is taken from *Method in Teaching Religion*, by Betts and Hawthorne. All of us have seen this type of "opening exercises"—the "opening exercises" of a part of a certain Sunday school which assembled on Sunday morning in an unsightly, poorly ventilated and ill-equipped room in the basement of the church. The following constituted the "worship" of the morning:

1. Bell rung vigorously by the superintendent to secure attention. (Conversation dying down; general scramble for seats in respective classes.)
2. Two hymns, chosen at random from a well known evangelistic song book:
 - (1) "You May Have The Joybells Ringing In Your Heart."
 - (2) "Love Lifted Me."
(Both in the class of religious jazz)
3. Responsive reading, also chosen at random from the back of the song book—Psalm 51. (No co-ordination with central thought of a planned service.)
4. Announcements, given by representatives of various interests, the Ladies' Aid, official board, weekly prayer meeting, a social, an impending city election. (Constituting an interruption and distraction in what was supposed to be a time devoted to worship.)
5. Prayer of considerable length offered by the pastor, closing with the Lord's Prayer, recited in unison.
6. Hymn, "The Fight Is On," during which the juniors and intermediates withdrew to their classes—much in the spirit of the hymn—while the others remained in their places.

The singing was accompanied by an orchestra consisting of a piano, saxophone, Hawaiian guitar, and cornet. Considerable noise, many interruptions, and general disorder characterized the service. Through it all there was boundless enthusiasm and

keen enjoyment, but *training in the experience of worship was, we fear, quite lacking.* No fine attitudes, ideals, or motives were being developed, nor were standards of right living being set up. Genuine worship under such conditions was absolutely prohibitive. "Lifting of the heart to God," declared to be the central motive in worshiping, was seemingly quite absent.

ANOTHER EXAMPLE

This service was planned and conducted for a Junior department in an average church school. At the proper time the boys and girls quietly took their places in a room suitably equipped for their work, and physically comfortable, while the pianist played an appropriate selection. When she had finished, the children arose and *continued* their service of worship, based on the general theme of reverence, with the following:

1. Call to worship (sung)
"The Lord is in his holy temple,
Let all the earth keep silence before him."
2. Response (spoken in unison)
"Let the words of my mouth and the
Meditations of my heart
Be acceptable in thy sight,
O Lord my strength and my
Redeemer. Amen."
3. Hymn—"This Is My Father's World."
4. Unison reading—Philippians 4: 8, 9.
5. Offering—response—(sung)
"All things come of thee, O Lord,
And of thine own have we given thee."
6. Hymn—"O Jesus, Prince of Life and Truth."
7. Story—"The Great Stone Face" (adapted from Nathaniel Hawthorne).
8. Leader's prayer
9. Closing hymn—"I Would Be True."

Here we find worship planned and graded to meet the religious needs of a group, ranging in age from nine to eleven years, with materials so chosen and used as to make possible for the pupils a fruitful worship experience. In this service ample opportunity was given for individual and group participation. Confusion, interruptions, and other distractions were reduced to the minimum. The spirit of worship was everywhere felt and training in worship was not only possible but was actually achieved. It is true, however, that of the two types of worship services here described, the former is found in the vast majority of schools.

—*Method in Teaching Religion.*

A PLAN BY THE WRITER

(A copy will be found at the end of this paper. They were passed out at the convention.)

The worship hour will probably always contain hymns, Scripture, prayer, and sometimes an inspirational talk. These should always be related to the theme picked out for that worship period. Hymns should be selected very carefully and it should be remembered that religious jazz is not music. There are many so called hymns of this type. Prayers should be very carefully guided. At first the younger students should write out their prayers with the help of a teacher, and then be taught to read them with great meaning and expression, putting into each word the thought that it contains. Announcements should never break up the thought and continuity of a worship period. These should always be given at the very beginning, or after the study of the lesson. Large church schools would probably find it advantageous to mimeograph them and pass them out at the close of the Sabbath school hour. The superintendent should meet with the executive board of his department and outline certain themes for a period of weeks or possibly months. He should help these boys and girls make out programs for the following weeks. Help them to pick out the students that take part and very carefully guide them, and develop their own ideas. It has been our experience that the young people will run their own department and do a mighty good job of it, if they are only given the opportunity to do so. About two months ago the executive committee of our department met to discuss our worship programs and the following were their suggestions:

1. Eliminate prayers from the back of the hymn book. (They had grown tired of hearing them.)
2. Different parts of the opening exercises should be related.
3. Occasionally have all praise service.
4. Opening exercises put on by classes.
5. Change order of programs occasionally.
6. Have definite topics.
7. One topic should be "Responsibility."

It must be remembered that all these suggestions came from the students themselves. One teacher and the superintendent were present but they did not lead the meeting. The superintendent reminded them, as he has done a number of times, that it is their Sabbath school, and therefore it is up to

them to run it. When they were asked how the department could be improved the above seven points were gradually brought out by the students and a frank and free discussion ran along with them. Youth are very open; youth are very free to discuss if they are given the privilege. There will be another such meeting soon to discuss the results of the worship programs since the last meeting.

It has been our aim to help train these boys and girls in Christian character and church leadership. If the worship is improved in the church school the results, of course, will be noticed in the church. We keep the needs of the church before them, and we feel that they are getting a very good training in conducting the church and learning some of its problems. Last year and this year we have had a good representation at the New York State Youth Conference, and each year our department has taken over an entire church program. They handled the service from the Prelude to the Postlude, and certainly did it in a very dignified and creditable manner. For the sermon the delegates from the youths' convention made their reports.

CONCLUSION

Increased power comes through worship. Public worship, then, should be dignified, orderly, devotional, beautiful, reverent, sincere, quiet, and brief. It should stimulate both aspiration and consecration; and it should be thanksgiving. Everything in it should be related to some chosen theme, and all should be comprehensible to the group participating and listening.

THE HUMAN CHRIST

A PLAN BY THE WRITER

Prelude—"Minuet in G"

Leader—"Send down thy truth, O Lord! Too long the shadows frown. Too long the darkened way we've trod. Thy truth, O Lord, send down."

Short prayer by leader, ending with the Lord's Prayer in unison

Hymn 112—"Jesus the Very Thought of Thee"
Responsive reading—(No. 604 in hymnal, "The Good Shepherd")

John 10: 14-16

Luke 15: 4-6

Matthew 9: 36

Matthew 10: 1, first clause

Matthew 10: 6, 7

1 Peter 2: 25; 5: 4

Short talk on "The Human Christ"

OUR PULPIT

THE OTHER HALF OF THE FOURTH COMMANDMENT

BY REV. CLAUDE L. HILL

Pastor of the church at Farina, Ill.

"Six days shalt thou labor, and do all thy work." Ex. 20: 9.

Ever since I can remember I have heard it said in one way or another that there is in the fourth commandment as much injunction to work as there is to rest; and along with the thought, whether the thought was really believed or not, was the expression that the man who would not work was not only lazy but also worthless. Somehow, I have always rebelled at this interpretation of the fourth commandment, and still do because it is so hard for people to be able to say just what work is, and when laziness and idleness, so called, are laziness and idleness unto sin.

There is many a benefactor of our race that some time in his life has been accused of being lazy, even shiftless, who has brought untold blessings to humanity. We delight to quote Edison as an example of hard work, and delight in the often repeated statement that he would work for twenty hours at a stretch and even go without food when a given task was urgent or enticing.

But on the other side of the ledger of life we might recall an incident in the young manhood of one of America's greatest statesmen that at one time would seem to indicate anything but the background of the great American that he became. The story is this: In the early life of Daniel Webster his father often used to become exasperated over what he termed the laziness of his son so that, when young Webster complained about the difficulty of mowing grass, and that the scythe was not hung right, the father, so says tradition, thinking only of the worthlessness of his son, exclaimed impatiently, "Well then, hang it yourself." Whereupon young Daniel hung it in a tree.

So we might go on illustrating the difficulty of making a correct distinction between our judgment and what are often the real facts in the case, but enough has been

Poem—"The Nazareth Shop"

"I wish I had been his apprentice, to see him each morning at seven

As he tossed his gray tunic far from him, the Master of earth and of heaven.

When he lifted the lid of his work chest and opened his carpenter's kit

And looked at his chisels and augers, and took the bright tools out of it.

"To hear him say softly, 'My helper, now bring me the level and rule.'

To hear him bend over and teach me the use of the artisan's tool.

To hear him say, 'This is a sheep gate, to keep in the wandering flock,'

Or, 'This is stout oaken house sill. I hope it will rest on a rock.'

"And sometimes his mother might bring us our meal in the midsummer heat,

Outspread it so simple before us, and bid us sit down and eat.

Then with both of us silent before him, the blessed Messiah would stop

To say grace, and tremulous glory would fill the Nazareth shop."

Prayer

Hymn No. 12—"O Master Let Me Walk With Thee"

Pass to study of lesson

Postlude—"Jesus, Saviour, Pilot Me"

RESOLUTIONS OF RESPECT

WHEREAS the heavenly Father, in his infinite wisdom and wonderful love and care for the faithful, has seen fit to call to a better home our loved and respected sister, Mrs. F. J. Wells; therefore be it

Resolved, That as a token of our love and sympathy for our beloved brother, Deacon Frank J. Wells, we place these resolutions in our church records and also have them sent to the SABBATH RECORDER.

MRS. IDA R. DAVIS,

MISS ADELL SHUNK,

Committee.

Los Angeles Seventh Day Baptist Church.

NOTICE OF ANNUAL MEETING

The annual meeting of the Corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in "The Gothic" of Alfred University, Alfred, N. Y., on Wednesday, September 14, 1932, at 8 o'clock p. m.

A. LOVELLE BURDICK, Secretary,

The Sabbath School Board.

said to reveal my reaction. Work is part of God's plan and is a law of life, the life that now is and the life to come. The past two years have clearly indicated that work is one of the stabilizing influences of our national life and of the life, happiness, and wealth of the world.

One of the most heartening things that I have read recently in connection with the present economic situation was the announcement in our southern Illinois newspaper that the mine whistles were calling thousands of miners to the tasks that had been abandoned five months ago, and that the miners had the look of joy upon their faces.

We sometimes forget that work is a blessing. We do not realize this until we are deprived of the ability to labor. How often do people who are wont to complain about the necessity of labor say when accident or disease has deprived them of the ability to do so, "If I could only work." One of the regrets of old age is the fact that one can no longer work.

I stood by a machine one day and saw a man in the prime of life lose a hand in the mechanism. When I reached his side, he stood looking at the place where the hand used to be, saying over and over again, "What shall I do? I cannot work."

A man stood in a crowded street car holding to a strap, the while cursing the jam which made it necessary for him to stand. As he ranted, he felt a bit of pressure upon his arm, and looking down he saw a man without legs sitting in a seat looking at him, and heard him say, "I would be so thankful if I could stand."

To deprive man of the chance to work is to upset the whole scheme of life, to disrupt society, breed discontent, make criminals of youth, and effectually to destroy our present state of civilization. In this world of ours there must be a place for every man to earn his bread, to earn enough to establish a home, educate his children, provide for his old age, to be able to live above the realm of absolute need, and to enjoy the comfort of life and some of its luxuries; it is to this task, large as it seems to be, that the world must now turn itself, a place for every man and a man for every place.

There seem to be a few things of which

we are fairly certain, and have been certain all the time; these, however, have received tremendous reinforcement by the experiences of the past few years. They are, first, that an employer must see in those who labor for him more than pieces of machinery and must consider workers to be of more importance than cogs in a drivewheel. If God has put it into the hands of any man to be able to control the time of one or many employees, and if that man wishes to meet his responsibility and make of the combined efforts of his force a blessing to humanity, he must, as we say, have a heart. Brains were never so much needed in the history of the world as now, but they are not so important as having a heart.

I am told that one of the things that took the miners from the mines this spring was the grinding toil to which they were subjected. As I talked to one man whose task was to keep the mined coal away from one of the fast working machines, he said that he had absolutely no time to straighten up and that his work was so planned that to stop for even a moment meant "to gum the works." I am not condemning or approving. I am saying, however, that any system that sets up so fierce a competition for trade and profit that the happiness, comfort, and welfare of man are in danger is a system so damnable that, if followed, will lead to the complete overthrow of the people, nation, or world that tolerates it. There is nothing more clearly taught in the Bible than the brotherhood of all mankind. Cain tried to excuse his foul act by saying, "Am I my brother's keeper?" but he could not do so. The curse that he brought upon himself was transmitted to his immediate descendants and, for aught I know, to the world.

We are hearing much today about the great help that would accrue through the avenues of labor and a market for grain if we would repeal our liquor laws and again resort to the blood-letting business of the legalized liquor traffic. We are told that the revenues from the traffic would pay our taxes, pave our roads, and educate our children. I have not yet heard it claimed that it would finance our churches, but it is claimed that it would be the practical panacea for every ill the world now knows. This

is not a temperance address, but to this claim let me add this thought: this traffic cannot live and the nation live with it. It is built upon the very premise of the destruction of man's life, his health, his happiness, and his wealth. God gave to man a wonderful body; there is nothing in the world to compare with it. He gave him a beautiful world expecting him to be happy in it and to prosper in it. Any movement in the world from the beginning of time that has not taken these things into consideration, has been slowly but surely making a contribution to present unsettled conditions with their misery and woe, their feelings of uncertainty and fear, and the present widespread outbreak of shame and crime.

When Peter replied to the question of Jesus concerning the Master's identity, "Thou art the Christ, the Son of the living God," he gave the only keynote, the only foundation, the world's only solution for its ills. To begin with the teaching, "All things whatsoever ye would that men should do to you, do ye even so to them," is to begin where success is certain. It is to begin not only where men consider the work in hand, but where they consider the laborer who does the work. It is gratifying to note that in the past year more and more of our captains of industry have come to this conclusion.

I listened by radio some days ago to an address by the president of the Morgan Steel Corporation and was greatly moved when at the close of the address he said to the group of hard-headed business men who had come together to discuss economic conditions, "I see no way out. There is not a rift in the skies. The keenest minds cannot find a solution for our present ills. Our only hope lies along the lines taught by the Savior of men, by following the principles he laid down." There had been little applause throughout the address, but when he said these words which made up the close of his address there was for many moments the wildest cheering, a response which indicated that the listeners were in accord with his views.

"My Father worketh hitherto, and I work," said Jesus. Who could imagine the working Father and the working Son engaged in anything but work that would re-

sult in the welfare of mankind? He said in the parable, "Son, go work today in my vineyard." If I understand the principle here involved and later explained in another of Jesus' teachings, it is that the vineyard belongs to the Master; we are permitted to work in it and for our labor shall receive a reward; the gross returns must be administered for the good of all mankind, and not the few; all must enjoy the profits as we work together.

I can still recall very vividly, although it was many years ago, just the feeling I had when the year's crop had been gathered, and all the part I had in its income was the small sum of seventeen dollars per month. Here were the hogs that I had fed and watered from the time they were tiny pigs until as full-grown porkers they were to top the market; here were the wheat and the oats in the bin, and here the corn that I had planted, cultivated, and now husked; and all that I was to share in these things, which my labor had produced and which appeared to me as partly mine, was a paltry seventeen dollars a month. I did not think then that justice was done, and under the same circumstances I would be of the same opinion today. There is in man an inherent spirit of acquisitiveness. He can never reach that high ideal that God has set for him unless in a normal degree this spirit finds satisfaction and growth as it expands and develops into a power that builds homes, acquires farms and factories, assumes positions of usefulness and responsibility, and grows in the life more abundant than Jesus came to give to every man. It is the abuse of wealth and power that makes the world a place of misery. It is the wise administration of wealth that brings the blessings of God upon all mankind. Blessed is that servant (that is, house manager) whom his lord when he cometh shall find so doing.

But there is, I think, another lesson that we have learned, though perhaps not quite so well, and it is that a dollar's worth of work is due for every dollar received. The world is suffering today because of planned graft in practically every line of work. The thought has been tolerated so long that railroad companies, corporations, government positions, and many other places of occupation and employment are opportunities for

higher salaries and a chance to "feather one's nest" without regard for the real service rendered. During the war labor resorted to all manner of devices to impede traffic and in that time of national dismay to enforce their demands for shorter hours and higher wages. During the present widespread distress a certain city is distributing state funds to the amount of \$4,500 a month to the poor in its midst, while at the same time those who are receiving the aid refuse to work for the wage of five dollars a day. Here is a man who is working at a job but with not the least concern for the welfare of his employer; he watches the clock and longs for the hour to come when he can go away with the crowd and forget the accursed fact that he must labor.

So we might go on and bring illustration after illustration, but enough has been said to cover the point and to indicate that it is not so much the railroads, the corporations, or the government that are caused to suffer, but the public. A long-suffering public is today caught in the backwash of the sin which unfaithful labor has brought upon it, and that public is slowly but surely waking to the fact that it has been abused both by capital and by labor. Like a mighty giant aroused from a troubled sleep it is bending its strength in an attempted adjustment of the things that disturb the even tenor of its way and have kept it from the fruits of its own labor. If that adjustment can be made, and it can, then the world will be full of happy laborers singing as they toil, happy as the shades of night gather and the doorway of home appears, happy in the right and growth of possession and power, and, most of all, happy in the thought that they themselves are an important part in the work, wealth, and happiness of mankind.

The other morning the doorbell rang while I was eating breakfast, and when I responded to the ring I found a man who was seeking aid for his family. His final remark was that they were up against it and must have help. Keeping my promise to him, I went to the home suggested and found a badly discouraged father, an overworked mother, and three children all under four years of age. After a bit of conversation in which the man seemed very dejected, I asked, "How would you like a job?" In-

stantly the whole demeanor of the man changed; a new light shone in his eyes as he replied, "A job, a job, man alive, I would rather have a job than anything else in this world." Suffice it to say that that afternoon he was at work for the village, and the work was hard. In my duties that week I saw him in various places—with a scythe in a weed patch that towered far above his head, by the roadside digging the mud from a ditch, taking up a worn-out culvert and replacing it with a new one—and each time as I waved my hand in passing there was a hearty response with a happy smile. The work did him good; it provided for the needs of himself and his family, and most of all it sent me to bed each night happy in the thought that the man was happy, the hard-working mother cheered, and the children fed. Six days shalt thou work. Yes, WORK; but work in such a way that not only will you be happy in your work, but all the world will be blessed in your doing. It is this part of the commandment that we have overlooked or forgotten, or that we, knowing, have neglected. It is for this transgression, negligence, or ignorance on our part that God is today calling us to account, and it is this sin that the world must right before our present civilization can longer exist. It is the duty of every individual who can possibly give an idle man a job to do so. To be able to do so and not do so is not only to transgress God's law of brotherhood, but it is to add to the fire which today is burning at the very foundation of civilization, if not of Christianity.

We are all familiar with the evening prayer of childhood, "Now I lay me down to sleep." Do we know the morning prayer?

"Now I get me up to work,
I pray the Lord I may not shirk,
If I should die before the night,
I pray the Lord my work's all right."

WANTED

SABBATH RECORDERS and tracts for house to house distribution. Those desiring a reply please enclose a self-addressed postal card.

FRANK JEFFERS.

1322 N. Main Street,
Racine, Wis.

DENOMINATIONAL "HOOK-UP"

KINGSTON, JAMAICA

We have had a delightful six weeks here with the Hargis family, and have visited many churches. Just now we are back from a seven day camping trip, having visited three churches. Sixteen persons were baptized at one. This island is beautiful beyond description. Seventh Day Baptists could accomplish more here in five years with \$500 a year than anywhere else in the world. Hargis is doing good work, and the people respond well. We start home next week.—*From a personal post card from N. O. Moore.*

WALWORTH, WIS.

The Vacation Bible School closed the evening of July 19 with a program and a display of pupils' handwork. The previous Friday the children enjoyed a picnic on the lawn near the church. The enrollment of the school was twenty-seven. The following teachers had charge: Miss Ethel Butterfield, Chicago, music, with Mrs. L. Kimball, organist; Rev. E. A. Witter, worship period; Miss Virgie Nelson, recreation; Miss June Davis, primary class; Miss Minnie Godfrey, junior class.

Rev. and Mrs. E. A. Witter left Tuesday morning, August 16, for Adams Center. They are driving with Mr. and Mrs. Grant Davis and daughter Gertrude, of Milton.

The following from our Sabbath school attended the camp for Seventh Day Baptist young people at Indian Heights, Lake Koshkonong: Phyllis Crandall, June Davis, Thelma Pierce, Ruth Robbins, Elmore Hilbard, Frances Coon, Conway Chatfield, Duane Crandall, and Joe Davis.

CORRESPONDENT.

Rev. Mr. Witter is to preach an ordination sermon on August 20, when Leon Maltby, a boy in the church when Mr. Witter was pastor there, is to be ordained.

—*Walworth Times.*

ALBION, WIS.

Mr. and Mrs. Clyde Clapper and two sons, who have been visiting Mrs. Clapper's parents, Rev. and Mrs. Thorngate, have returned to their work in their Pine Ridge Reservation, S. D.

The Sabbath school enjoyed a picnic recently at Lake Ripley under the efficient management of Mr. George Walters.

Mr. and Mrs. M. J. Babcock and Mr. and Mrs. C. S. Sayre returned last week from a camping trip near Land o' Lakes, Wis. Morris Sayre returned with them. He has been assisting in a Y. M. C. A. camp at Manitowish.

Rev. D. Burdett Coon preached for the Albion people last Sabbath, August 13.

CORRESPONDENT.

VERONA, N. Y.

At the request of the DeRuyter Church the Brookfield, Leonardsville, and Verona churches joined with it in a union service August 6. Rev. Paul S. Burdick, of Leonardsville, delivered an interesting sermon. Dinner was served on the church lawn, after which Sabbath school was held in the church, conducted by Leslie Curtis, of Brookfield.

We are glad to report that Rev. and Mrs. A. L. Davis, who have been ill, are improving. Pastor Davis gave us a very good sermon last Sabbath, August 13.

The church voted to send Pastor Davis, the deacons, and deaconesses to Adams Center to attend the ordination of Leon M. Maltby to the gospel ministry on Sabbath, August 20.

The young people of the church put on an entertainment sponsored by the ladies' society on the evening of August 13. The entertainment consisted of two plays and several musical numbers. About twenty-five dollars was realized.

PRESS COMMITTEE.

MILTON, WIS.

At a special church meeting held August 7, and attended by about eighty persons, the Milton Seventh Day Baptist Church voted to "accept with extreme regret" the resignation of its pastor, Rev. James L. Skaggs. A committee, consisting of Dr. A. L. Burdick and Dr. Edwin Shaw, was appointed to draw up appropriate resolutions expressing the regret of the church in losing Pastor Skaggs and his family and the gratitude felt by all for the valuable service rendered by Doctor Skaggs for the past eight years in this community. The cordial good wishes of the entire congregation will go with the

pastor and his family as they travel east to take up their new work in New York City. The last Sabbath on which Doctor Skaggs is expected to be able to be in his pulpit as pastor of the Milton Church is September 10. The church also voted to call Rev. Eugene Davis of Shanghai, China, as its pastor, provided the Seventh Day Baptist Missionary Society is willing to release him from the China field.

Rev. and Mrs. D. Burdett Coon, missionaries recently returned from Jamaica, gave interesting talks at the meeting of the Ladies' Aid society, which was held in the basement of the Milton Junction Seventh Day Baptist church, August 10. Dinner was served at noon.

On Thursday morning, August 11, two autos filled to capacity with college boys and their baggage started for the East. Their itinerary will be about as follows: Chicago, Battle Creek for the week-end, Detroit, Niagara Falls, Verona, and Adams Center for the Seventh Day Baptist General Conference. The boys making the trip are: Kenneth Babcock, Steven and Louis Wang, Robert Rogers, Leland Skaggs, Kenneth Camenga, Charles Chow, Richard Davis, and Grant Coon. We hope they will have a safe journey and a grand and glorious time.—*News*.

ALFRED, N. Y.

The members of the Woman's Evangelical Society will have a reception for our returned missionary, Miss Susie M. Burdick, Sabbath evening, August 20, at the parish house. All the townspeople are invited. The members of the Commission and their wives are especially invited to be present and to enjoy the reception. Dr. George Thorngate and family, who have recently returned from China, and President and Mrs. J. W. Crofoot of Milton are in Alfred and will be present at this reception.

Mrs. George B. Shaw, who went to the Battle Creek Sanitarium last week, had quite a serious operation but is improving very nicely. Rev. Mr. Shaw, who remained in Alfred, left for Battle Creek, Sabbath night.—*Alfred Sun*.

NORTH LOUP, NEB.

Rev. Hurley S. Warren, Orville Babcock, Leona Sayre, and Nellie Parker left early

Monday morning for Adams Center, N. Y., where they will attend the annual Conference of the Seventh Day Baptist people. Orville will remain in Alfred to attend the Theological Seminary of Alfred University this year. Leona Sayre will stop off at Lenark, Ill., on the return trip, where she will again teach. Their places will be taken by Mrs. Warren and son, who will join the party from Salem, W. Va., for Conference, and by Mrs. George Hutchins and children, who are visiting relatives in Farina, Ill.

Alta Van Horn, instructor of normal training in Salem College, Salem, W. Va., and her brother, Delmer, a student in the same college, came home Thursday evening for a short visit with their parents, Mr. and Mrs. Robert Van Horn. They plan to return in about two weeks.—*Loyalist*.

WESTERLY, R. I.

Rev. and Mrs. Harold R. Crandall, daughter Elizabeth, and Marion Crandall, left yesterday afternoon for Adams Center, N. Y., where they will attend the Seventh Day Baptist Conference.

Mr. and Mrs. John H. Austin left yesterday for the Seventh Day Baptist Conference in Adams Center, N. Y.—*Sun*.

ASHAWAY, R. I.

Thursday evening Rev. Erlo E. Sutton, secretary of the Sabbath School Board, met the teachers and officers at the church and explained the work of the board, which includes publications, Vacation Religious Day schools, and field work. After Mr. Sutton's talk the teachers presented their problems, and they were answered by Secretary Sutton.

Rev. Carroll L. Hill left Monday for Adams Center, N. Y., where he will attend the General Conference of the Seventh Day Baptist denomination.—*Westerly Sun*.

ROCKVILLE, R. I.

Rev. and Mrs. W. D. Burdick and daughter, Miss Marjorie Burdick, are attending the Seventh Day Baptist Conference at Adams Center, N. Y., this week.

—*Westerly Sun*.

The word "discouragement" is not in the dictionary of the kingdom of heaven.—*Melinda Rankin*.

THE GOOD OLD DAYS

Oh, the good old days, the good old days before
the markets fell,
When all that you had to do was buy and the
next week 'phone to sell.
Do you remember, brother o' mine, how the chap
who cut your hair
Had only another year to go to be known as a
millionaire?
And the women folks at a rubber of bridge, as
the cards were being played,
Chattered of stocks they had bought and sold
and the thousands they had made?

In those good old days when the boom was on
the prices skyward soared,
Nobody muttered: "We can't buy that, it's a
thing we can't afford."
And the butcher's boy and the lady's maid were
doing what others did,
By dabbling in stocks on margins wide and
watching them pyramid.
Then a forty thousand loss or gain seemed nothing
at all to take,
For what was lost on Monday noon by Tuesday
night we'd make.

And do you recall, O brother o' mine, the arrogant
jeers we cast
At the fogies old who shook their heads and
said that it couldn't last?
How smart we were in those good old days
when even the fools seemed wise.
Now we've had our splurge and we've had our
fun and sadly we realize
We must set our hands to the plough once more
and our minds to the work of men,
And walk the saner and surer path which we
should have traveled then.

—*Edgar Guest*.

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.)

JORDAN.—Laura Amanda Greene was born December 17, 1859, and died July 25, 1932. She was the daughter of Oliver H. and Eliza M. Wiley Greene and was born in Stephentown, N. Y.

When she was a young girl her mother died and she took up the household duties, making a home for her father and brother until the second marriage of her father. When she was about fifteen years of age she joined the Methodist Episcopal Church at North Adams, Mass. At the age of nineteen she came to the town of Wirt, Allegany County, N. Y., to make her home with an uncle, Henry D. Greene.

On December 31, 1879, she was united in marriage to Milton J. Jordan who passed away on August 2, 1929. She is survived by one daughter, Mabel E. Jordan of Nile, and a brother Edson H. Greene of Rochester.

During the pastorate of M. B. Kelly she was baptized and united with the Seventh Day Baptist Church at Nile, where she remained a faithful member and regular attendant. She was also a member of the Ladies' Aid society and the Amanda Jordan W. C. T. U. Mrs. Jordan faithfully filled her place in her home, in her church, and in her community. Because of the place of high esteem in which she was held by her friends, she will be missed by them all, but her good life will be more than a beautiful memory, it will be an incentive for them to live better.

H. S.

Sabbath School Lesson XI.—September 10, 1932

ISRAEL JOURNEYING TOWARD CANAAN — Numbers 10: 11-36.

Golden Text: "Come thou with us, and we will do thee good." Numbers 10: 29.

September 4—Israel Journeying Toward Canaan. Numbers 10: 11-13, 29-36.

September 5—Israel Divinely Led. Nehemiah 9: 9-15.

September 6—Israel and God's Providence. Deuteronomy 11: 1-7.

September 7—Israel Warned. Deuteronomy 8: 11-20.

September 8—Israel's Saviour. Isaiah 63: 7-14.

September 9—God's Hand in History. Deuteronomy 32: 7-12.

September 10—God Our Protector. Psalm 34: 1-8.

(For Lesson Notes, see *Helping Hand*)

RECORDER WANT ADVERTISEMENTS

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

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

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

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

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

ALFRED UNIVERSITY ALFRED, N. Y.

A modern, well equipped, Class A, standard college, with technical schools.

Buildings, equipment and endowments valued at over a million dollars.

Courses offered in Liberal Arts, Sciences, Ceramic Engineering, Applied Art, Agriculture, Rural Teacher Training, Music and Summer Schools. These include Pre-medical, Pre-dental and Pre-law courses.

Faculty of highly trained specialists, representing the principal American Colleges.

Combines high class cultural with technical and vocational training. Social and moral influences good. Expenses moderate.

Tuition free in Ceramic Engineering, Applied Art, Agriculture and Rural Teacher Training.

For catalog and other information address The Registrar, Alfred, N. Y.

MILTON COLLEGE MILTON, WIS.

Founded in 1844

A COLLEGE FOR MEN AND WOMEN

Courses leading to the degrees of Bachelor of Arts and Bachelor of Philosophy and to a certificate in music.

Milton College endeavors to maintain the quality and ideals of the American Christian college. Its volunteer Christian organizations are alert and largely influence the campus life. The faculty of twenty men and women are thoroughly trained teachers.

The School of Music provides excellent courses in theoretical music, and affords opportunities for individual study in organ, piano, violin, and voice. Glee Club and Chorus singing are special features.

For fuller information address
JAY W. CROFOOT O. T. BABCOCK
President *Registrar*

SALEM COLLEGE SALEM, W. VA.

Good Character makes a difference. Salem College develops it.

High Scholarship wins in a world of competition. Salem College secures it.

Individual Responsibility makes the difference in your success. Salem College provides it.

Bachelor of Arts and Bachelor of Science Degree Courses.

Standard Normal & Music Diploma Courses. Business Administration, Commercial Teaching, and Secretarial Courses.

Expenses are moderate at Salem College.

For catalog, address
S. ORESTES BOND, *President*

SEMINARY

DEPARTMENT OF THEOLOGY AND RELIGIOUS EDUCATION, Alfred University, Alfred, N. Y. Catalog and further information sent upon request.

EDUCATION SOCIETY

SEVENTH DAY BAPTIST EDUCATION SOCIETY,
ALFRED, NEW YORK

Gifts and bequests solicited for Salem and Milton Colleges, Alfred University, and the Department of Theology and Religious Education at Alfred University.

PUBLICATIONS

THE SABBATH AND SEVENTH DAY BAPTISTS—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form.

A COURSE IN CHURCH MEMBERSHIP FOR JUNIOR BOYS AND GIRLS. By Rev. Wm. M. Simpson. Including fifteen Perry pictures. Fifty cents each.

FIRST DAY OF THE WEEK IN THE NEW TESTAMENT—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression "First day of the week." Sixteen pages, fine paper, embossed cover.

THE SABBATH IN THE BIBLE—All Biblical references to the Sabbath, with titles and comments.

SEVENTH DAY BAPTIST CALENDAR AND DIRECTORY. Twenty-five cents each.

A SABBATH CATECHISM FOR BOYS AND GIRLS OF JUNIOR AGE.

MAKING THE ANNUAL CANVASS.

SABBATH LITERATURE — Sample copies of tracts on various phases of the Sabbath question will be sent on request with enclosure of five cents in stamps for postage, to any address.

HELPING HAND IN BIBLE SCHOOL WORK. A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 60 cents per year in advance.

S. D. B. GRADED LESSONS. Junior Four-Year Series, per quarter 15c. Intermediate Three-Year Series, per quarter 15c.

BIBLE STUDIES ON THE SABBATH QUESTION. By Dean Arthur E. Main, D. D., of Alfred University. Third edition, revised, cloth, \$1.00 postpaid.

COUNTRY LIFE LEADERSHIP. By Boothe Colwell Davis, S.T.D., LL.D. A series of Baccalaureate Sermons Delivered Before Students of Alfred University. Price, \$1.25 prepaid.

AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

The Sabbath Recorder

VOL. 113

SEPTEMBER 5, 1932

No. 10



SEVENTH DAY BAPTIST COMMISSION, 1932

With Secretary William L. Burdick and Dean J. Nelson Norwood invited to counsel with the Commission on vital problems confronting the denomination)

Top Row—left to right—Willard D. Burdick, William L. Burdick, Ralph H. Coon, George B. Utter, Asa F. Randolph, J. Nelson Norwood
Bottom Row—Moses H. Van Horn, Courtland V. Davis, President Corliss F. Randolph, A. Lovelle Burdick, J. Fred Whitford