

OBITUARY

CRANDALL.—Irving A. Crandall was born in Leonardsville, N. Y., August 5, 1848, the son of Darwin S. and Alzina Babcock Crandall, and passed away August 25, 1933, in the same village.

On April 25, 1870, he was married to Algerose L. Higley, with whom on April 25, 1933, he celebrated the sixty-third anniversary of their marriage. To them were born four children: Mrs. E. F. Champlin and Mrs. O. B. Whitford of Plainfield, N. J.; Mrs. C. P. Cumberston of West Winfield, N. Y.; and Ralph E. Crandall of Los Angeles, Calif. His wife and children survive him, besides several grandchildren and great-grandchildren, and a sister, Mrs. Alice St. John of Pittsburgh, Pa.

He joined the Seventh Day Baptist Church at Leonardsville on April 28, 1877. Later, on February 24, 1887, he was ordained deacon, and also served a while as treasurer of the church. He was always a very devoted member, attending services often at a sacrifice, regularly at prayer meeting, and supporting the local and denominational work.

For fifty-nine years he conducted a general store of Leonardsville, establishing a reputation for good business judgment and strict honesty in his dealings. He was a member of the county board of supervisors and its president for several years, and served on the village board of education, showing himself a good public servant. On April 1, 1926, he retired from active business and with his wife spent several winters in Florida, enjoying the church privileges with our people there at Daytona.

Farewell services were held in the church August 28, conducted by the pastor, Rev. Paul S. Burdick. Interment took place in the local cemetery.

P. S. B.

POWELL.—In Salem, W. Va., August 29, 1933, Jennings E. Powell. He was the oldest of three sons born to Erwin and Clara Bonnell Powell. He was born at Luke, Maryland, October 8, 1918.

Almost all his life he had lived in Salem. Jennings was a fine, manly boy who was always loyal to the church and Sabbath school. On February 7, 1931, he was baptized and became a member of the Salem Seventh Day Baptist Church. He was faithful in his prayer life. Jennings was a good boy to work and was just getting where he could be of great help to his mother and grandmother.

Death came to him without an instant's notice in an accident at a railroad crossing. In the absence of his pastor, who was attending Conference, the funeral was conducted by Deacon M. H. Van Horn and Pastor Bixler of the Church of God.

This death is a crushing blow to this family, but it is a great comfort to know that he was a fine Christian boy. This is the silver lining to the dark cloud.

G. B. S.

Sabbath School Lesson IV.—October 21, 1933

PAUL IN ASIA MINOR—Acts 13, 14

Golden Text: "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation." Mark 16: 15.

DAILY HOME READINGS

October 15—The First Foreign Missionaries. Acts 13: 1-7.

October 16—Persecution for the Gospel's Sake. Acts 14: 19-28.

October 17—The World Need. Romans 1: 8-17.
October 18—The Great Commission. Matthew 28: 16-20.

October 19—The Universal Call. Isaiah 55: 1-7.

October 20—The Triumph of Missions. Psalm 22: 23-31.

October 21—United in Christ. Ephesians 2: 13-22.

(For Lesson Notes, see *Helping Hand*)

Sabbath School Lesson V.—October 28, 1933

THE WORLD'S TEMPERANCE LESSON—Romans 13: 12-15: 3

Golden Text: "Love worketh no ill to his neighbor: love therefore is the fulfillment of the law." Romans 13: 10.

DAILY HOME READINGS

October 22—Self-denial for the Sake of Others. Romans 14: 13-23.

October 23—Christian Liberty. 1 Corinthians 10: 23-11: 1.

October 24—Brotherly Love. 1 John 4: 4-13.

October 25—Watchfulness and Sobriety. 1 Thessalonians 5: 1-11.

October 26—Obedience in the Home. Ephesians 6: 1-9.

October 27—Drunkenness Punished. Luke 12: 41-48.

October 28—The Lord the Judge. Psalm 68: 1-6.

(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.

HELPS IN MASTERING PARLIAMENTARY PROCEDURE by W. F. Stewart, Ohio State University, Columbus, Ohio. Clear, easy, interesting, useful. Just the aid for F. F. A. members, high school students, and classes, organizations and officers to study. Adults also will find useful information. Ten or more copies, 10c each; in smaller lots, 15c each.

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The Sabbath Recorder

VOL. 115

OCTOBER 30, 1933

No. 11

SACRAMENT

BY AHVA J. C. BOND

I saw red leaves on the sour-gum tree,
As I walked afield today;
A flock of birds swooped low toward me,
Then circled and flew away.

Plainfield, N. J.

A homesick sigh died unexpressed;
A sorrow flashed and fled—
In Autumn Sacrament I find rest;
Find strength of wine and bread.

NOVEMBER

(Acrostic)

BY MRS. F. G. HALLADAY

Not forgetting
Other hearts are
Vexed at times and
Every one has
Many tasks
Before night brings
Each one peace and
Repose.

Stevens Point, Wis.

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

Published by the

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less expressly renewed.

Christian Homes Needed The home, the school, and the church are usually designated as the chief cornerstones of American civilization. Many influences have tended to weaken and tear them down. In spite of this, however, they have been the institutions that have upheld the nation in these trying days and have saved her from revolution, bloody and sordid. Tangible assets have shrunk and material things upon which faith has been pinned have failed in the time of need. Houses, lands, oil, grain, cattle, stocks and bonds, banks have failed us and have proved but broken reeds for support. Public investigations are showing how vulnerable man is in places of high responsibility in the handling of concentrated wealth. Some years ago a large bank was being shown to a visitor and the impossibility of its being looted emphasized. In safety deposit devices it was pointed out that even the owner of a box could not get at his own valuables without the aid of a second key, a key held only by one man. But what of that man? The safety of all depended upon his

integrity, upon his character. In these days of investigation we are being sadly disillusioned and sorrowfully impressed that we are not too sure of the man with the key.

Somewhere, it would seem, the church, the school, and the home have failed in character building. A man in a place of trust and influence had "sold out." He complained, when criticized, of the terrible pressure brought to bear upon one in such a position. The answer of his critic was, "For God's sake, man, where are your inside props?" The task, in no small degree, of church, school, and home is the building and strengthening the "inside props."

The home is fundamental. Upon its sanity, purity, integrity, and loyalty much depends. That the churches have carried on in these trying days has brought a certain amount of calmness and stability to the American people. More and more faithfully have our Christian leaders, teachers, and preachers been urging eternal values and influences. The organizations have been handicapped, service crippled, and many workers withdrawn from home and foreign fields—yet the Church of Christ still lives and functions. Schools have suffered likewise, but are still nobly doing their work. All of this has been possible because of the home.

If so much depends upon the home, then it is of utmost importance that the home shall be Christian, for in the really Christian home are to be found the elements that make most for character, stability, and uplift. In such a home the Christ must be exalted. He must be enthroned in the life and thought of the individual members. He must be manifest in word and deed. These are not easy days for institution or individual. However, the best is demanded of all. Let us be Christian. Jesus said, "Be of good cheer, I have overcome the world." Our homes must be more Christian. Nothing less than his spirit will make them such.

Attention! Important! A real appreciation of the circumstances under which the American Sabbath Tract Society has been compelled to operate has been manifested by many. Regret has been expressed at the curtailment in the SABBATH RECORDER. Many are sympathetically co-operating with the board in every way possible. As rapidly as possible back subscriptions are being paid up and new ones

secured. For all this the board, the business manager, and the editor of the SABBATH RECORDER are grateful. The editor appreciates also the patience manifested by contributors in the delay of publishing reports and papers. Delay is inevitable. It is also more necessary than ever to cull material heavily. Attention is respectfully called to writers of the need of condensing, rewriting, and "boiling down" again the material submitted for the RECORDER. This may not be easy but it is essential. It is imperative.

Especially must attention be called to the preparation of obituary material. Already we have many pages of death notices waiting space for publication. In normal times thirty lines of space have been allowed. We see no better way, at present, than to urge that but half of that space be used. Everything else has been reduced in the same proportion. This, of course, permits but little more than barest detail. We feel sure that our embarrassment will be appreciated and that we can count on the fullest possible co-operation by every one.

Items of Interest Here may be a suggestion of value to those who have made a practice of reading the SABBATH RECORDER on Sabbath days, and who have depended upon its weekly visits for Sabbath enrichment. A friend from Massachusetts writes:

DEAR "RECORDER":

As this restful Sabbath day draws to a close, and I have read half of your issue . . . I think the best investment for the future is for me to renew my subscription for two years. I thought it a deprivation indeed when your visits became biweekly, and finally decided to read to the middle, that is, the first half of the paper the first Sabbath after it comes, and finish it the second Sabbath. Thus I escape that lonesome feeling that would result otherwise on the vacant Sabbath. This procedure requires will power development, a reserve supply of which is an asset these days. I am pleased with the cheerful and courageous tone expressed week by week (rather issue by issue) and am sure we shall look back to these apparently trying days as productive of renewed vigor and inspiration.

A reader from New York accompanies a check for renewal with the following words of appreciation:

I am so thankful we still have it (RECORDER) even though it cannot come quite so often. And great credit is due those who have had the heavy responsibilities of carrying on the work under such trying circumstances. How true the thought picked up somewhere in my reading—"His laws

as we obey them guarantee our enterprises. Our little lives are only a breath in themselves but in the current of God's power and wisdom they share the strength of the eternal and we may see the gleam of hope beyond every shadow." The messages found in the RECORDER are a great blessing to me, bringing hope, courage, and inspiration when the days seem a bit hard and I am tempted to complain. They remind me of God's promises and his mercy; then confidence returns and my faith is strengthened. May the RECORDER continue to bring helpfulness to countless lives and those contributing to the blessing through it be greatly rewarded for their faithfulness. "If we rest in the certainty of God's power and way, we may be shaken but never overthrown."

From the Far West, one who has not long been a Seventh Day Baptist writes, as she sends some money on subscription, "but we can do our share of praying, for prayer changes things. The RECORDER is like a letter from 'back home,' to me, and just think what it must mean to those who have always been Seventh Day Baptists."

By an interested correspondent our attention is called to the possibility of our doing something to better the conditions of some of the laboring people of this country. Says this friend:

I am impelled to write the RECORDER that it may in some way bring notice to our people of the growing sweat-shop conditions so that they may make effective protest against such conditions. . . . As Seventh Day Baptists we have always been for righteous living, and here are brothers and sisters of ours working under horrifying circumstances for their very existence. How can they look upon life as decent and fair? By making sure that in buying "bargains" we do not push human beings farther down . . . and by talking and voting for fair living wages and hours, we can help the burdened and suffering of the country. It isn't much to ask, is it? "For as much as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Convictions Respected In a city where Seventh Day Baptists have been known for many years a "NRA" parade was put on. It was at first scheduled for Monday. Because of business objections it was later proposed to hold the parade on Sunday afternoon.

However, the ministers of the city raised objection to this proposal and submitted to the organizers a copy of their protest, signed by the local Ministers' Association of which the Seventh Day Baptist pastor was the president. The parade was held finally on Sabbath afternoon.

The ministers invited to march in the parade declined to do so out of respect for the convictions and loyalty to their Seventh Day Baptist president and his people. This pastor who vigorously opposed the Sunday demonstration just as staunchly stood in loyalty to his own convictions when Sabbath principles were involved.

Our neighbors and fellow workmen respect real convictions backed up by worthy life and consistent principles.

TEMPERANCE OF TODAY

BY MRS. TRELLA F. EWALD

(Paper read at the yearly meeting of the Iowa churches, at Welton)

When asked to write a temperance paper, I was taken back a little. In talking to a friend I said, "It seems to me that everything has been said over and over upon the temperance question." She replied, "That's very true, but perhaps not everyone has heard it all." That gave me a little encouragement, that perhaps I might be able to say something that not quite everyone had heard.

For over a century there has been an ever changing, ever growing group of earnest, God-fearing people, planning and working for world temperance. It cannot be denied that great strides have been taken in this fight against the curse of all civilization, but when we look about us we realize anew that there are many, many leagues left to travel on the way that leads to success.

When we drive down the streets of our local villages and see on the windows of nearly every grocery and restaurant, signs advertising for sale the now famous "3.2," we feel like the traditional bug at the bottom of the well, that climbed up two inches and fell back one at each attempt to reach the top.

In my opinion the temperance question that confronts us as a nation today has been simmered down to the more vital, more definite one of "How to keep our prohibition amendment." Prohibitive times have not been perfect, it is true, but it is not prohibition that has failed. It is the American public that has been weighed in the balance and found wanting. Can any one deny that if the enemies of prohibition had obeyed the laws of their country, as all good citizens of a republic should, even though they might have fought for the repeal of the law, the money that went

to swell the bank account of the bootlegger would have been expended on much less harmful and perfectly legitimate industries, or put into savings accounts which might have made these times of depression a mite easier for a great many who found them pretty hard going?

For two years I lived in a locality of bootleggers and I know whereof I speak, when I say that the dollars spent there in a year on bootleg "rye" would have gone a great way towards paying the keep of the county's dependents when winter came on.

When they try to tell us that by replacing prohibition with "controlled liquor traffic" we should do away with the obnoxious bootlegging, I wonder if any one of them can show us one country where this desired end has been accomplished? As long as there are any kinds of restrictions placed upon the sale of liquor, just so long will there be bootleggers of one kind or another.

No! Prohibition is the best tool we have at hand, and it is our sacred duty as Christians to leave no stone unturned in our efforts to keep it upon the statute books of our nation. The wets have gained a staggering victory in putting legalized beer upon the market. Do you realize that in so doing they have restored ninety per cent of the liquor traffic without the restraining rules of pre-prohibition times? At any rate this is true as is shown in a statement by E. B. Dunford, attorney for the Anti-Saloon League of America, that in pre-prohibition times beer represented ninety per cent of the entire liquor business. That beer, then, must surely have caused at least nearly ninety per cent of all the drunkenness, as it was considered by courts in general to be intoxicating, and still it was of a lesser alcoholic content than that offered for sale today.

A niece of mine, a student nurse in a prominent Iowa hospital, was recently telling while visiting at home, of interesting cases she had met with in her work. Among others she told of a certain "drunk" being brought in to rid him of absorbed poisons, and described the treatments she gave him. When asked the cause of his condition, she declared he had been drinking nothing more nor less than this same "harmless, non-intoxicating beer" of today. And his case was only one of many.

Then there is wine. Many people who profess to be dry have no aversion to wine as

a beverage, and even declare that there is little or no drunkenness from wine drinking. But these people, no matter how honest they may be in their opinions, are much mistaken. Statistics gathered in wine drinking countries prove the very opposite to be true. In the year 1910—9.2 per cent of those admitted to the lunatic asylum at Florence, Italy, were there due to alcoholism from wine drinking. In France "the excessive use of wines is gradually ruining the rural districts," says Professor Labbé in a report to the Academy of Medicine.

Doctor Bose, a distinguished physician of Tours, says alcoholism due to wine drinking is a most ravaging curse in the peasant districts, where the children drink wine almost before they leave their mothers' breasts. Because of its extensive use among the peasant women, they have there a terrible intellectual degeneration of the children, fewer robust old people, and more aggravated diseases. We hear little of these things because the wine growers of France and Italy do not wish us to hear it. The Academy of Medicine is the only body that is independent enough to speak its mind upon the subject, and its members say flatly that alcoholism through the use of wines is an important part of France's alcohol problem. And then we are asked, even begged, to sanction the importation and sale of this as a beverage for the youth of our land! "Be not among wine bibbers," says the proverb.

This question of drink indulgence at one time was a personal thing, but in this newer age in which we now live it is vitally social. Once a half-naked savage could drink himself to a nonentity and then lie down and sleep the drug out of his system while his family cared for themselves, which they were perfectly capable of doing. But today in this new, machine age which calls for quick, intelligent decisions, a small drink indulged in by some thoughtless boy, who, climbing into an automobile, starts down one of our crowded, winding highways, may mean the safety and happiness of dozens of people far, far removed from him in their everyday life. This lad with only one drink to dull the edge of his otherwise perfect judgment, is a hundred times greater menace to society than the drunkard who lies, unable to walk, in the back room of the local saloon. It is the "sober drinker," the man who takes a drink or two and says he is still sober, who, when he puts

his hands on the control levers, has the lives of his loved ones or friends hanging on a thread, that is weakened by the action of the alcohol he has imbibed. He is the true menace to the society that is dear to us.

The wets tell us that reviving the liquor industry will increase employment. True enough it will, temporarily. But the liquor industry hires fewer men and pays lower wages according to the money invested in it, than any other modern industry. Also for every man given a new job there would be three others, who, because of drink, would be unable to work in other places.

The zealous wets have never stopped telling us how unwise it was for us to rush through the prohibition amendment on the wave of war-time abnormalcy. We wonder now, why should there be such a rush about forcing the votes on the repeal just when depression psychology has rendered us all as abnormal in our reasoning and our judgments as we were in war times?

Would it not be far wiser to first try if they can control beer and wine before they tackle a greater job? No! No! Prohibition has proved itself our best and safest weapon and we must not let it be wrested from us.

This nation like the pig that Haiquar tells us about, "wallowed in the filthy hole" of liquor and its accompanying evils. Then we came forth and took a good hot bath of prohibition. Shall we now accept the invitation to return to the wallow of filth which is being pointed out to us, and described as a panacea for all our ills? These "people of quality" at Washington are making a great fuss because we contend that one dip into the wallow was enough for us. But we should not care, for, as Haiquar said, "If it were by a loud noise that a house was built, the ass would build many houses every day." And Haiquar, in his day, was very wise.

The wets, too, are very wise. They are preying upon the human love for money to gain their desires. "Vote for repeal and reduce your taxes!" they broadcast over and over. "Vote for repeal and balance the budget!" But how about the thousands of housewives whose budgets will refuse to balance when the man of the house is given the place and temptation to spend his money for booze? There are too many people, who, when a dollar is held before them can see nothing else. A man in my old-time home town, a father

of several boys, remarked, "Well, this budget has got to be balanced. The taxes have got to come down. If liquor will do it, it's all right with me." Poor, shortsighted man. I wonder if he will feel the same if one of these boys he loves is caught in the maelstrom of life in an age of booze? When they put up all this talk of "taxes reduced," "budgets balanced," "revenue earned," I wish they would sit down and read David V. Parker's poem called "Revenue," as follows:

When rumblings of a beer bill came floating through the air,
My poor heart 'most stopped beating and gave up in despair;
Until I heard a strange account of a brand-new magic brew:
It's not for making people drunk; "it's just for revenue."

Its advocates are temperance men, they loudly so acclaim;
They would not tempt the precious youth to lives of sin and shame;
Their object is to liberalize the law for me and you;
It's not to make us drunken sots; "it's just for revenue."

So do not fear, my anxious friend, lest that fond son—your pride—
Be wrested from his moorings and carried with the tide;
This beer will not intoxicate the way it used to do.
It's not for blighting youthful souls; "it's just for revenue."

"The budget must be balanced"—you've oft heard that refrain—
No matter what the cost in tears, in heartache, grief, and pain;
Just sacrifice your fondest hope, and see this system through;
It's not for breaking mothers' hearts; "it's just for revenue."

If just *one* bright-eyed lad should fall before this tragic plan,
And fail to reach that cherished goal of God's design for man,
Become a slave to appetite and baser evils too—
But pardon me! I 'most forgot; "it's just for revenue."

But just suppose that guileless lad, thus bartered for, were *mine*,
And I had set my heart on him as on a gift divine;
I'd lift some flaming torch aloft and pierce the heavens through,
And write in blazing tongues of flame, "*What Price For Revenue!*"

You too have a son, a grandson, a nephew, at least a friend that it would grieve you much to see carried away on the tide of riot-

ous living and booze guzzling. Think, then, what price are you willing to pay for revenue? How many souls are you willing to barter in order to have your taxes reduced?

Our Savior was sold for thirty pieces of silver. Are we, as a nation, to barter our peace of mind, our self respect, our very souls to balance a budget and reduce our taxes? It really looks that way. While I have been writing this, two more states have voted "wet" on the repeal question, thus giving half of the coveted thirty-six needed to ratify the amendment which will go far toward damning the souls of the coming generations, unless this rising tide of disaster is stemmed by those who love temperance.

Our prohibitive amendment is not merely threatened. It is in mighty grave danger. This is the time for temperance people to arise and do something. They have grown quite negligent since the passing of the Eighteenth Amendment, but now it is time for them to arise in their strength and prevent that which they accomplished being washed under by this reactionary flood of emotions created in the nation by this period of economic depression through which we have been passing.

Shall we let booze hold the "cup of hemlock" to our lips? I wonder.

Harlan, Iowa.

NEW PAGEANT-DRAMA ON THE BIBLE

"Let There Be Light!" is the title of a new pageant-drama consisting of skillfully arranged music, hymns, Scripture passages, episodes, and tableaux, prepared by Elliot Field and published by the American Bible Society for churches and religious groups desiring to present a message in dramatic form on the value and significance of the Bible. An attractive feature of this pageant-drama is its unusual flexibility, for by modification it can be adapted to the use of small churches having only a minimum of equipment while larger churches will be able to use it in its entirety.

This pageant-drama especially suitable for Universal Bible Sunday, to be observed on December 10, will be mailed post paid, for twenty-five cents in stamps or coin, to anyone addressing the American Bible Society, Dept. U. B. S., Bible House, Astor Place, New York City.

MISSIONS

AN URGENT NEED

The Missionary Board is in straits again regarding finances, and this statement is to let churches and individuals know the situation, that they may help out in this hour of need as God hath prospered them.

When the first week in October had passed and the funds expected for October were in, there was only enough in the treasury to finish paying the salaries for August. The situation means that the contributions from the churches are one month behind and that there is nothing to pay the workers for September. This of course is a serious situation and means a severe hardship for the thirty-five or forty workers who are depending in part or entirely upon the Missionary Society for their support.

If the Missionary Board could borrow, as in years gone by, the situation might be temporarily relieved by going to the banks; but with the heavy debt the board is carrying the banks are unwilling to loan more money. Therefore the only remedy now is for the people to send in their tithes and offerings.

The budget a year ago was cut about one-third. A failure to meet the obligations now will necessitate further reduction by the abandonment of more fields as soon as such arrangements can be made.

In this connection it should be kept in mind that some of the other societies are in about the same condition financially as is the Missionary Board and that there would be no lack of funds if the United Budget was raised month by month.

ANNUAL REPORT OF THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

(Concluded)

VI. CORRESPONDING SECRETARY'S REPORT

The quarterly reports have given more or less in detail the corresponding secretary's activities, and in this report it is necessary to give a bare outline only.

An effort has been made throughout the year to furnish material each week for the Missions Department of the SABBATH RECORDER. Since the SABBATH RECORDER has been reduced in size, the amount of space available for missions has been lamentably limited. Nevertheless there has been an endeavor,

by sifting, to get the essential principles and facts briefly before the denomination.

The field work, which should be one of the most valuable services of the corresponding secretary, has not been as extensive as in some years. This has been in part because of the pressure of other duties connected with the office, and in part because of the limitation of the appropriations for traveling expenses. Notwithstanding the fact, however, that other matters have crowded the field work, considerable field work has been done. About twenty-five per cent of the churches have been visited during the year, and the annual sessions of the General Conference and the Eastern, Central, and Southeastern Associations have been attended.

The correspondence has been carried on as usual. Owing to the readjustments growing out of the retrenchment, the correspondence has been heavier and more difficult than in former years. In connection with this phase of the work an effort has been made to explain the changes made, smooth out difficulties, adjust misunderstandings, encourage the workers, and inspire the churches.

The corresponding secretary, as representative of the Missionary Board, has served as a member of the Commission of the General Conference and has attended three sessions of this council since the last annual report.

The duties of a corresponding secretary of a mission board are many and varied, particularly when a board is carrying on both home and foreign work, as is the Board of Managers of the Seventh Day Baptist Missionary Society, and at the same time the office offers great opportunities for service. In performing his duties this year, the corresponding secretary, in addition to the work of his office, has endeavored to promote the cause of missions in every land, serve all denominational interests, help the churches wherever possible, counsel with pastors and denominational leaders, and unite with workers of other denominations in establishing Christ's kingdom on earth.

VII. CONCLUSION

The foregoing, together with the treasurer's report, is a brief outline of the work undertaken by the Board of Managers. It represents years of earnest, consecrated activities of many workers, on four continents—a work that has touched and blessed hundreds of lives—and is a part of a colossal endeavor by

five hundred million Christians to establish the kingdom of God and his righteousness on earth. In considering this work, one should keep in mind certain things:

1. Missions, in the broader and better sense of the term, are the primal undertaking of the ages. We may justly say the greatest task. This is seen when we call to mind that missions have as their purpose on earth the complete establishment of the kingdom of God, the transformation of all men into the likeness of Christ, the founding of a universal brotherhood perfectly good, and the producing of a human society where righteousness with its peace, joy, and plenty shall reign supreme.

2. Missions lie at the very foundation of the Christian religion, and include all peoples and nations. Throughout the Bible this is emphasized. Abraham, two thousand years before Christ, was told, "In thee shall all the nations of the earth be blessed." The psalmist, under the inspiration of the Holy Spirit, said, "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name." The prophets preached that it is God's purpose to stretch out his hand to all nations and declared that he will not be turned back. Jonah met his disaster because he refused to engage in missions. Christ said, "And other sheep I have which are not of this fold: them also I must bring . . . and there shall be one fold and one shepherd." He went further and gave as a parting message, "Go ye into all the world and preach the gospel unto every creature."

The New Testament is a missionary book. The epistles, unless we except Hebrews and James, were written to churches outside Judea. The gospels, with the exception of Matthew, were written for these same Gentile churches and for the purpose of promoting missions. The book of Acts is a history of some of the missionary operations of the early church. Missions were the chief activity of the apostolic church.

3. Not only do missions have the purpose and command of God back of them. They have the compulsion of man's heart when it is cleansed and redeemed. There is that within restored men which prompts them to carry the gospel with its transforming power and limitless blessings to others the world over. The hunger in the heart of the Christian to share the trophies of the cross with others can-

not be quenched. He would dedicate himself to others if there were no divine command. Individuals, churches, and denominations may measure their Christlikeness by their missionary passion. A true Christian is following the highest behest of his soul when promoting missions.

Thus we see that both the compulsion of God and the compulsion of man's higher nature are back of the missionary enterprise.

4. Today both home and foreign missions are faced with new conditions and problems.

Through the ages missions have seen bright days and dark days. Since the beginning of modern missions, one hundred fifty years ago, they have advanced rapidly. Considering the number employed, the money spent, and the fields occupied, the last thirty years have been the brightest days Christian missions ever witnessed. But changed conditions have brought problems which stagger church leaders. This is so with Seventh Day Baptists as well as with other denominations.

The situation which confronts us should not discourage us; at least it should not paralyze us. It should be a challenge, and all should accept the challenge and throw their best into it. Changed conditions necessarily demand a careful, prayerful restudy of methods. New methods must be adopted, but not because they are new. They should be chosen because they are adapted to present situations. Though the problems before us are beyond our mentality, the situation does not differ from other days. It has always been so with Christ's followers. It has not defeated them in the past and it need not defeat us. They sought and obtained divine enlightenment and went forward to victory. We can do the same, if we will. Not in our own wisdom, but in following the leadings of the Holy Spirit lies our hope.

5. From this report it will be seen that, though in the presence of some of the gravest problems ever faced by a missionary society, the Seventh Day Baptist Missionary Society and the churches which it represents have before them two imperative calls, or two classes of open doors. The first is the call to support the missionary enterprises already undertaken. Our fathers, in generations past, established the work, and often under far less favorable circumstances than those of today. Shall we let it languish on any of these fields? It is a sad thing to abandon or even to neglect

any field. It is the deserting of our spiritual children, and in most cases it leaves them without a church home. When we begin a work, we assume responsibilities which cannot be lightly set aside.

The second imperative call is the doors being thrown open to us in new fields. In recent years the Macedonian cries for help have been constantly coming, but never have they been more urgent than during the last twelve months. As we look out upon the future the fields are already white for the harvest.

To the church in Philadelphia the Master said, "Behold, I have set before thee an open door." To Seventh Day Baptists he is sending the same message, and the open doors before us include both the present work and the new calls. As we close the work for one year and plan for a new, the ever present question is, Shall we enter the doors the Master has opened to us?

In behalf of and approved by the Board of Managers,

WILLIAM L. BURDICK,
Corresponding Secretary.

Westerly, R. I.,
July 16, 1933.

OBSERVATIONS

BY THE CORRESPONDING SECRETARY
OF THE TRACT SOCIETY

Minnesota is a state of many charms. Approached from any direction, it at once engages the attention and interest of the traveler. Its ten thousand lakes and state and national parks, its noble rivers and heavy forests, its rich mines and rolling prairies make a combination not easy to surpass. Well kept fields, high testing herds, clean villages, and beautiful cities with diversified industries bear testimony to an intelligent and industrious people. It is always a stimulating experience to return to this great northwestern commonwealth.

The writer entered the state, on this trip, at Taylor Falls, crossing the beautiful St. Croix River at this point. This is the place of central interest of the great Interstate Park, the point where ages ago a great glacial lake broke through the natural barrier and carved its way out onto lower levels, leaving many interesting and striking rock formations behind. As one rapidly climbs by a splendid new highway to the summit above the valley,

the view of the river far below and stretching away through rocky gorges and forests rivals the scenery of the Mississippi and of the Hudson.

DOWN-STATE

People, however, brought the writer into this section rather than scenery. All the day, from New Auburn, Wis., to the "Twin Cities," people were being hunted up. Barron, Clear Lake, Amery, and St. Croix Falls, Wis., were visited in order to see folks — elderly people, discouraged people, successful people; people, some of them still with hopes for the future; people of many experiences and circumstances. People everywhere, in these times, need encouragement, a word of good cheer. They need to be pointed again to eternal values, to One who knows and cares for his followers as he sees them struggling against contrary winds and storms of life.

At White Bear Lake, an interesting little city fifteen minutes drive north of St. Paul, friends formerly of Dodge Center were found who made his few hours stay very pleasant for the secretary. From this home and accompanied by the hostess the writer spent a busy day driving about St. Paul and Minneapolis, calling upon people who keep the Sabbath or were brought up to keep it. A pleasant hour was spent with the head of the biological department of Hamline University, a graduate of Milton College. He and his wife, both of loyal Sabbath-keeping families, remain interested Seventh Day Baptists while working in a Methodist Church in connection with their professional duties.

DODGE CENTER

For many years Dodge Center has been one of our strong Seventh Day Baptist churches in the Northwest. Just now its pastor, Elder James H. Hurley, is on a vacation trip in California. He accompanied his nephew, Rev. Loyal F. Hurley, who is newly settling in the Riverside pastorate.

A large audience greeted the secretary on Sabbath evening at Dodge Center, and a still larger one again Sabbath morning. A well attended service was held Sabbath afternoon. A pleasant and happy pastorate was spent here some ten years ago. Seven years can hardly be spent in a place without the formation of ties hard to break.

Like some others of our churches, the people of Dodge Center feel somewhat discouraged. They should remember, however, how their fathers and grandfathers started on these prairies years ago, housed only in covered wagons and with but few and meager household necessities. There were no houses—log cabins only to begin with—no church, no schools, almost nothing. Today there are comfortable homes, with much modern and convenient equipment, a good church building and comfortable parsonage, and many more in the group than in the early pioneer days. It must not be forgotten, either, that there is the same God over all, the same loving Christ and Redeemer. Why be discouraged?

A pleasant social evening was spent the night after the Sabbath in the U. S. Langworthy home, when practically the whole society was assembled. This afforded the secretary further opportunity of meeting our folks and of presenting various items of interest pertaining to our work. It was not easy to say good-by to this fellowship of loyal and true people.

THE IOWA FIELD

Seventh Day Baptists have always been pioneers. People of this faith in Iowa were among the earliest settlers. In 1854, Leven Hurley and his family came from Jackson Center, Ohio, to Rock Island, Ill., by train, that point being the farthest west reached by rail at that time. The road was completed to this point on the Mississippi River in November, and Mr. Hurley's journey was made in the following March. The family was ferried across the river to Davenport, Ia. A team was secured to convey the family on some thirty miles to the vicinity of what is now Welton. About this same time came Thomas Babcock, Elder Lewis A. Davis, and others. In 1855, the church was organized, a church which has throughout the years been a force for righteousness and spiritual power. Many of our preachers and other religious workers are its products.

Much of the country was "homesteaded" outright or purchased from the government at \$1.25 per acre. A few years ago, land here sold for as high as \$400 per acre. Leven Hurley took up three quarter sections for himself and two friends, walking to Iowa City, sixty miles away, with the gold to pay

for it in his pockets. These days, the gold would have to be "turned in."

Traveling westward one hundred forty miles, some of our folks settled at Garwin—the Knights, the Furrows, and others. The Carlton Seventh Day Baptist Church was organized at Garwin in 1863. From both Welton and Garwin our people have expanded both in territory and influence. These churches have been fair-sized churches and have ministered well in their respective communities. Though they both at the present time feel a bit depressed, they should not be discouraged. Those pioneer days and conditions may well be recalled. From small beginnings splendid results have come. If out of meager materials our fathers built, why shall not we with good heart and courage build from the splendid materials which they have passed on to us? "Let us arise and build." Let us continue to teach and pray, loyally calling men and women and youth to paths that are tried and true. There is still a future for these churches and all others that will put their trust in the Lord and obediently follow his teachings.

MARION

Years ago Seventh Day Adventists aroused a Sabbath interest at Marion, Iowa. Later as a church was organized it was discovered, in spite of the leaders' assurances to the contrary, that Mrs. White must be accepted unconditionally. The group refused to yield to these demands, and became known as the Church of God. A little later Seventh Day Baptist families came thither also and have worshiped harmoniously with the Church of God people for many years. Our ministers have always been welcome. The church is one of the three maintaining the Iowa Yearly Meeting. Marion is one of the best farming and most prosperous sections of the state. Corn, this year, promises yields as high as sixty bushels per acre. It was a real pleasure as well as a privilege for the corresponding secretary to visit the friends here. Besides preaching at the church on Sabbath morning, he attended a service in the afternoon held by a small group of Sabbath keepers at Cedar Rapids. The services were held in a private home with about twenty present. About half of those present were from Marion. A respectful hearing was given to a presentation of Seventh Day Baptist doctrine and activi-

WOMAN'S WORK

Our ingratitude to thee, O God, sweeps over our consciousness convincingly. Forgive us that we are forever asking and receiving, and so seldom expressing our thanksgiving.
Amen.

WOMAN'S BOARD MEETING

The Woman's Board met in the home of Mrs. Kenneth V. Hulin, Sunday, October 15, 1933, at 2 p. m., the president, Mrs. Geo. B. Shaw, in the chair, with the following members present:

Mrs. E. F. Loofboro, Mrs. Okey W. Davis, Miss Lotta Bond, Mrs. Harley D. Bond, Mrs. Edward Davis, Mrs. Earl W. Davis, Mrs. Clark H. Seidhoff, Mrs. Kenneth V. Hulin, Mrs. G. H. Trainer, Mrs. Oris O. Stutler.

The first Psalm was repeated, followed by the Lord's Prayer.

The minutes of the previous meeting were read.

The treasurer made the following report:

Mrs. Frances E. Davis

In account with the
Woman's Executive Board of the
Seventh Day Baptist General Conference

Receipts

Balance September 10, 1933:	
Impounded in bank	\$24.56
Available funds	48.77
	<u>\$73.33</u>
Returned by Mrs. Shaw from Conference allowance	8.26
Harold R. Crandall, Onward Movement..	5.94
	<u>\$87.53</u>

Disbursements

Prize Essays:	
Evangelical Society of Alfred, N. Y.....	\$ 5.00
Ladies' Aid, Nortonville, Kan.	5.00
Ladies' Aid, Brookfield	5.00
Dorcas Society, Riverside, Calif.....	5.00
To balance: Impounded in bank ...	\$24.56
Available funds	42.97
	<u>\$67.53</u>
	<u>\$87.53</u>

The committee on the establishment of a circulating library for the study of world missions, reported progress as follows:

The committee after a study of the matter decided to purchase the following books:

ties, and interest was manifest in the sermon preached. Our literature including SABBATH RECORDERS was eagerly taken. Brother Charles Nelson of Marion is considerably interested in this group and arranged a hearing for the writer. Groups like this at two or three points in the state with the three established churches would seem to make Iowa an interesting and promising field for missionary endeavor.

GIRLS' CAMP OF THE SOUTHEASTERN ASSOCIATION

The fourth girls' camp in the Southeastern Association was held at Berea during the week of August 20-27. The camp supervisors were: Rev. A. T. Bottoms and Miss Edna Bottoms of Berea, Miss Mary Van Horn of Lost Creek, and Miss Mary Bond of Salem. Following is the camp schedule:

Six-thirty—dip; 7.30—breakfast; 9—meditation; 9.30—Bible class; 10.30—games; 12—dinner; 1.30—rest and read; 2.30—swim; 4—prepare for supper; 5—supper; 6—organized play; 7.30—vesper service; 9—lights out.

Throughout camp the girls tried to follow the motto, "Christ first, others second, and myself last." The camp adopted the merit system and was governed by the giving of demerits. The girls divided into two clans—Ruth's clan and Hannah's clan—and engaged in a contest for merits, which were given for winning games, being good sports, and making neat beds. Ruth's clan won.

The girls enrolled as listed under the clans are as follows: Ruth's clan—Juanita Stutler (captain), Freda Meathrell, Larie Crabb, Estelle Bottoms, Winifred Maxson, Pearl Maxson, Georgiana Brissey, Lois Brissey, Mary Elizabeth Flanagan, Grace Maxson, Leona Bunnell, and Edna Bottoms.

Hannah's clan—Katherine Bottoms (captain), Edith Davis, Helen Barnes, Lois Davis, Muriel Davis, Shirley Davis, Lenore Sutton, Alberta Brissey, Velma Hodge, Nina Barnes, Darinda Hodge, and Mary Van Horn.

VELMA IRENE HODGE.

Berea, W. Va.

"A man's religion that blazes brightly in public, but burns dimly in the home, is destined to share the hypocrite's reward."

"Eastern Women — Today and Tomorrow," Ruth Woodsmall, \$1.00.

"Today's Youth—Tomorrow's World," Stanley High, \$1.00.

"Follow the Leader," Winifred Hurlbert, .75.

"The Leadership of Adult Study Groups," T. H. P. Sailer, .25.

"So This is Missions," H. T. Stock, .35.

"Living Issues in China," Henry T. Hodgkin, \$1.00.

"Roads to the City of God," Basil Matthews.

"The Splendor of God," Honoro Mathews.

At the present time we have the following books on hand:

"Rethinking Missions," A Laymen's Inquiry

"Rethinking Missions Examined," Robert E. Speer

"Seven Thousand Emeralds," Chas. Lawback

"Going to Jerusalem," Margaret T. Applegarth

"Human Needs and World Christianity," Francis J. McConnell

"From Jerusalem to Jerusalem," Helen Barrett Montgomery

Twelve copies of "The Seeker," A pageant drama

The committee is selecting necessary equipment for the library, such as an accession book, card catalogue, pockets, labels, stickers, etc., for the use of the library, and is formulating a set of rules governing the care and use of said library.

MRS. OKEY W. DAVIS,

MRS. S. O. BOND,

MRS. HARLEY D. BOND,

Committee.

It was voted that the committee should purchase such supplies as necessary for the establishment of said library.

Voted that Mrs. Eli Loofboro arrange for the worship programs for the women's church organizations for the ensuing year.

Voted that the corresponding secretary be asked to send a letter of thanks to Miss Susie M. Burdick for the part she took on the program for the woman's hour at Conference, together with our love, good wishes, and a prayer for her quick recovery to health and happiness again.

Correspondence was read from the Layman's Missionary Movement.

The question of the RECORDER in every Seventh Day Baptist home was discussed.

The minutes were read and approved.

MRS. GEO. B. SHAW,

President.

MRS. ORIS O. STUTLER,

Recording Secretary.

WORSHIP PROGRAM FOR NOVEMBER

THANKSGIVING

I. Hymn, "Come ye thankful people, come."

II. Scripture, Psalms 9: 1-3, 7-14; 28: 6-9; 30: 4,5; 33: 1-4; 67: 1-7. (These quotations may be read by various members, if desired.)

III. Short discussion by leader or members of causes for thanksgiving in our times.

IV. Prayer by leader.

V. Doxology.

SALEM LADIES' AID REPORT

The Ladies' Aid society of Salem Seventh Day Baptist Church reports for the year, from October 1, 1932, to October 1, 1933, as follows:

Our membership consists of thirty-eight resident, eight non-resident — or forty-six members.

Twelve regular meetings and one call meeting have been held in the year.

The annual all-day meeting, with a covered dish dinner, was held at the parsonage, March 6. The meeting was well attended and much interest in the work of the society was manifest. October 9, 1932, a church social and an entertainment were given, with charge at the door, netting \$9.45. In March a bake sale was put on from which we realized \$6. Aside from these projects we have served Kiwanis dinners once a month, had church suppers, and paid monthly and yearly dues.

We have sent to Onward Movement	\$225.00
Paid on gas bill	15.00
To incidental expenses	19.26

Total\$259.26

The flower committee has been faithful in sending plants, flowers, and cards to the aged, sick, and shut-ins.

We pray for guidance and wisdom in the present year's work.

"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."

MRS. LAURA FORD DAVIS,

Secretary.

EMOTION IN DEVOTION

Did not our hearts burn within us? Luke 24-32. Head religion is good, but heart religion is better. A glowing heart is better evidence of Christianity than a brilliant brain.

Emotion is a large and vital part of devotion.

WELL, WHERE ARE WE?

(An address given in a report of Conference at Battle Creek, Mich., by Rev. Edward M. Holston)

This Conference was not the funeral of the denomination. The general tone and spirit of the sessions were the very opposite of that kind of an atmosphere. Well, then, where are we?

The denomination may be sick, but is far from being sick unto death. It has been having a little touch of rickets, and if we are so disposed we might say the Conference was a council of doctors—Doctors Bond (2), Doctors Van Horn (2), Doctors Burdick (5), Doctor Titsworth, Doctor Norwood, Doctor Crofoot, Doctor Greene, Doctor Lewis, Doctor Johanson, etc.

The doctors were serious, but they wore no long faces. It was not difficult for them, nor for any of the rest of us, to diagnose the case. It is clearly a case of undernourishment from the lack of vitamin D—dollars, the codliver oil, if you please, and the sunshine that we still must have to keep any organism and organization of any consequence going, be it social, commercial, religious, or what not, in the present economic order under which God is allowing man to run the world.

Perhaps there will come a great day when no one will need a medium of exchange to procure his necessities, but that day has not yet arrived. Individuals, families, states, nations, preachers, missionaries, churches, denominations, still must have a certain amount of that medium of exchange which I am calling vitamin D to be able to function and fulfill their mission in the world.

Seventh Day Baptists are not lacking in the other essential vitamins—A, aim; B, boldness; C, consecration; E, efficiency; F, faith; G, grace. But it takes D, the dollar as a medium to get this otherwise healthy body into a field of usefulness and effectiveness.

I am aware that the word "dollar" sounds worldly, mercenary. But that is a wrong conception. The dollar in itself is not a wicked thing at all. It can be the sweetest and most beneficent angel of mercy, as well as the medium for getting great good done in the world.

When our spiritual attributes, love, mercy, faith, consecration, are so perfected that we can administer our dollars as God would have us, those dollars under God's divine touch, will become a great blessing, and we too, will be

blessed in our stewardship. I wish our denomination had a lot more dollars to administer.

Well, how much are Seventh Day Baptists to blame for the financial plight they are in? Perhaps slightly because of unfaithful stewardship, but in general the cause lies outside. It is a world-wide, at least a nation-wide, condition the end of which no one can foresee, for we are in the midst of an economic and social revolution which may succeed and which may not. Let us hope and pray that it will, and give it every ounce of our support, for it is founded on the Golden Rule, a basic law of our religion.

What have the financial conditions of the last four years done to us as a people spiritually? I believe the damage has been nil. I did not hear in Conference one note to the effect that we are more worldly and less spiritual than in 1929. True, some activities which take actual dollars to put across, have been curtailed, such as publication and distribution of tracts and literature, and the denominational paper, travel of missionaries, secretaries, and delegates. Many people in the denomination have stayed at home from Sabbath service from the lack of decent clothing and gasoline for the car. If these have been the real reasons for their absence, I doubt if they are less spiritual. The pastor's worry begins when they stay away and use their gasoline for other purposes.

Then where are we spiritually as a people, in the light of the great changes which have taken place? I felt that the spiritual tone at Conference was just as deep and real as ever, and I believe the same condition prevails in the churches. In fact, I believe spiritual values have been enhanced and appreciated by our experiences. We are setting a higher value on true friendship and brotherly love, and a higher value on the dollar — yes, I meant to say it that way—a higher value on the dollar—in other words, a better conception of what the dollar is for in God's scheme of things.

Dean Norwood in his closing address of the Conference, from which I have borrowed my theme for this morning, suggested by a parable that there is danger that we shall spend too much time and money on overhead.

A faithful toiler was to get a vacation from the daily grind, and he set much store upon it, and planned a great camping and fishing

trip. On the first day of his release from work he began getting his outfit together—fishing tackle galore, rods and reels, lines and sinkers and bobbers and patent baits; a tent with all the sleeping and cooking paraphernalia; and it took much time to select and collect.

And a bright idea came to this fellow—he would take his own boat. He found none to his liking, and built one himself, with oars, and a sail and an out-board motor, and he became intensely interested in the job. He painted it and caulked it and then painted it again. But boats should have a third coat of paint and this time he put a nice red stripe around the gunwale, and painted a name on the prow, "The Water Witch" or something or other; and as he was finishing the last coat of paint it came to him that his preparations were about completed. He would start early tomorrow morning. He consulted the calendar, and—oh, oh—the time of his vacation had expired, and tomorrow was the day to get back to the grind.

"We are so much absorbed with our organization that we forget our objective.

I will quote a few more of Dean Norwood's points.

"We have been disillusioned in respect to our ideals. We thought the question of war was settled, but war goes on. We thought the liquor question was settled but in this we have been set back a generation."

"We must restore faith. This is a God-governed world. God is on our side. We can stand a long time."

Well, where are we?—the Battle Creek Church, I mean. Thirty-four of our church members were in attendance at one or more sessions of the Conference. Have we a clearer idea of where we are as a church, and as a unit of the denomination? I wish it were possible to have a personal testimony from each one of you who attended Conference in answer to that question.

I am quite sure you see no reason for any radical changes of policy or program, although to hold and maintain this church property and carry on the program that this beautiful plant, this location, and this church membership of two hundred seventy warrant, and to keep up the dignity of our present position among the churches of this city, involve a financial budget that means real sacrifice both to pastor and people. Our present

contributions to the Denominational Budget are shamefully insignificant, but I am not the one to say they are unjustifiably so. Perhaps they could be better.

I am quite sure you are all aware of the cause of our present handicap, though there is not much complaining about it. Greatly shrunken incomes and deflated purses, with a big debt and high interest to face each quarter, must and will have a dispiriting effect.

But we shall not lose our faith or our interest in the good work we are doing. We will keep on praying and preaching and teaching—and trusting, trusting that God shall give us the wisdom to work out our problems according to his will, and to the glory and honor of his Son, our Lord and Master Jesus Christ.

YOUNG PEOPLE'S WORK

IT IS TO THINK

"The Master did not wait until his disciples were perfect before sending them out. He always has some work that imperfect men can do."

—Roy L. Smith.

VALUE OF EDUCATION

WHAT DOES THE EDUCATED PERSON HAVE THAT THE UNEDUCATED HAS NOT?

BY LILLIAN BOTTOMS

What is education?

It is adjusting ourselves to know what we are and what we can do and how we should manage ourselves in relation to God, nature, and our fellow men. It develops in us the power to enjoy life more fully. In other words, it is the power to adjust ourselves to the things about us.

The best educated person is not always the one who has the most school training. Experience is the best teacher, or school, in the world. It has been said that experience is a dear teacher, but fools will not learn any other way. But every one learns through experience of his own or those of someone else. A great part of our education comes before we enter the schoolroom and more than we can estimate comes after we leave the school.

Man is always master, even in his weakest state, but in his weakness he is the foolish master who misgoverns his household. When

ASSOCIATION PROGRAM

PROGRAM AT SUNRISE BREAKFAST, SOUTHEASTERN ASSOCIATION, MAY 9, 1933.

Call to worship (cornet).....Kay Bee
"God's World" (poem).....Anbery Crabb
Nineteenth Psalm.....Velma Hodge
Solo—"Sunrise".....Edna Bottoms
Scripture references and comments

Janette Loofboro
Address to young people.....Rev. C. A. Beebe
Song—"In the Garden".....Congregation
Benediction.....Kay Bee

The Berea Christian Endeavor society had planned to have a river-side breakfast, but Sunday morning when we awoke it was raining. Our program was given in the church and breakfast was served in the basement. There were forty-three young people present.

After breakfast Rev. H. C. Van Horn and Secretary W. L. Burdick gave very inspiring addresses to the group. Rev. W. L. Davis gave the benediction.

CHILDREN'S PAGE

THE MISERIES OF WAR AND THE BLESSINGS OF PEACE

(Armistice Day)

ISAIAH 11: 6-9

Junior Christian Endeavor Topic for Sabbath Day, November 11, 1933

Several years ago, one hundred fifty Australian boys visited our country that they might become better acquainted with the United States and its people. They were welcomed in New York City at Saint Thomas' Church by Rev. William Brooks, who said to them: "You have seen much of our country on your tour—farms, mountains, factories, colleges; but do not think these things make the United States. The true nation is to be found in the hearts and characters of its citizens. The troubles and wars of the world come largely through misunderstandings. Your visit will help us to know each other better and to live in peace."

SOME WAYS TO BRING ABOUT PEACE

(1) By learning to understand the people of other nations who live in our own neighborhood. (2) By trying in our daily conversation and conduct to break down prejudice against children of other races. (3) By entering into the "Friendship Projects" for children of other countries as carried on by the Committee on World Friendship Among Children. (4) By giving money to help send missionaries to teach even savages to love God with all their hearts, and their neighbors as themselves.

he begins to search diligently, it is then he becomes a wise master.

I shall consider the advantages of education under four heads—finance, social, service and personal benefits.

1. Finance.

Almost the only idea some people have of the value of an education is that it will help them to make a living—and get rich. Many go to college with the main thought in mind of getting larger wages. The business world today demands college graduates, but this should be a minor reason for getting an education.

2. Social.

Education is a tool, like the chisel in the sculptor's hand, a tool that is not used on wood or stone but on flesh, mind, and soul. What that tool should accomplish is to shape the social order of the coming age. An educated person has far higher standing socially than the uneducated one.

3. Service.

The educated person may be of more service to his community because he is better fitted to fill his place in the world. He has studied his work and knows for what he is best fitted. He can better adapt himself to the changes and responsibilities that daily come to him.

4. Personal Benefits.

The educated man can enjoy the beauties of the world more fully than can the uneducated. If he knows something about botany, astronomy, chemistry, and physics, he can enjoy and better understand the full meaning of God's wonderful world. The laws of everyday life are revealed more fully and the understanding of them is clearer.

Man is the maker of his character and the molder of his life. Only by patience, practice, and ceaseless work can a man open the door of knowledge. Man's mind is likened to a garden which may be intelligently cultivated or allowed to run wild. And so we must cultivate our minds or the weeds will grow there and produce their kind. We must strive to keep it free from weeds, but every man must tend to the garden of his own mind.

The greatest of all advantages of education is use in God's work, as has been stated.

"Happy is the man that findeth wisdom, and the man that getteth understanding."

Berea, W. Va.

LET US COUNT OUR BLESSINGS

ROMANS 8: 28

Junior Christian Endeavor Topic for Sabbath Day, November 18, 1933

All junior societies will be busy this week planning to take Thanksgiving baskets.

Others first in my life.
Thinking of others.
Helping others.
Every deed for others.
Ready to serve others.
Seeking to help others.

Friend to others.
Influencing others.
Relieving others.
Sincere to others.
Trusting others.

OUR LETTER EXCHANGE

DEAR RECORDER CHILDREN:

As the radio news reporter for the Rochester remarks twice a day, over WHAM, "Let me just remind you," that I am eagerly scanning the mail each day for letters and stories from my big RECORDER family of boys and girls. It has been several weeks since I have received any and I am getting rather anxious. Who will be the first to cheer me with a message?

This week I am sending you a poem, written by our good friend Mr. D. E. Livermore of Independence, which I think you will all find very helpful. And here is a short story for you!

THE CHILDREN'S FRIEND

Once upon a time, in the city of New Orleans, there lived a dear little woman named Margaret Haughery who was very fond of children. Her big heart was full of sympathy for the children of the poor and she was always seeking ways in which she could help them. She was a poor widow and earned her living working in a laundry.

Next door to the laundry was an orphan asylum. Day by day, as Margaret stood by the window ironing great baskets full of clothes, she watched the little motherless children at their play and her heart was full of love and pity for them.

There had been a terrible plague in the city and many fathers and mothers had died, so the orphanage was overcrowded and there was not food enough for so many children.

"Oh, what can I do to help the poor little

things?" thought Margaret. Her salary was very small, but by careful economy she saved enough money to buy two cows. Then in her spare time she went around selling milk to earn money for the orphans. Soon she was able to start a little bakery and as she sold her bread and cakes she shared generously with the orphan children. As she earned more and more money, the more she gave to these little friends of hers. All her life she freely gave and gave to the poor and still she had more to give, for God blessed her with her heart's desire, just as he gave plenty of food to the poor widow who shared her all with Elijah whom we read about in our Bibles.

Margaret was so loved and honored by the people of New Orleans that they erected a beautiful monument to her memory, which stands to this day in that beautiful southern city. "Blessed are they that share."

MIZPAH S. GREENE.

THE LITTLE THINGS OF LIFE

Oh, the little things of every life,
They count for what we're worth—
The little acts of tenderness
Bring heaven nearer earth;

The little deeds of kindness
When you helped one on his way,
As you made his burden lighter
On the weary trip that day.

'Twas the pleasant smile you gave me
When my heart was lone and sad,
Then you spoke the word of tenderness
That made my spirit glad.

We need the little things of life
To make our record right,
As the little gleams of sunshine
Fall, to make our pathway bright.

'Tis little flowers that deck the vale,
When summer skies are light;
By these the woodland blooms again
When springtime days are bright.

Oh, the little sins, they mar the soul,
For they lead to greater wrong,
As little discords here and there
May spoil the sweetest song.

Every task however simple,
If performed with love and care,
Paves the way a little clearer
To a record grand and fair.

So our little deed of kindness,
Wrought by hands so kind and true,
Will make the garden of our hearts
With freshness bloom anew.

DEVILLO E. LIVERMORE.

SEVENTH DAY BAPTIST EDUCATION SOCIETY — ANNUAL CORPORATE MEETING

Held at Alfred, N. Y., September 13, 1933, at 7.30 p. m.

Members present: Edgar D. Van Horn, Walter L. Greene, Alfred E. Whitford, A. Clyde Ehret, Harold O. Burdick, Earl P. Saunders, Burton B. Crandall, Alfred A. Titsworth, L. Ray Polan.

President Edgar D. Van Horn presided. Prayer was offered by Walter L. Greene.

The annual report of the Executive Board was presented by title and was adopted.

The names of the officers and directors nominated by the General Conference were read. The following officers and directors were duly elected:

President—Edgar D. Van Horn, Alfred Station, N. Y.

Recording Secretary and Treasurer—L. Ray Polan, Alfred, N. Y.

Corresponding Secretary—Walter L. Greene, Andover, N. Y.

Vice-Presidents—A. Clyde Ehret, Alfred, N. Y.; J. Fred Whitford, Bolivar, N. Y.; S. Orestes Bond, Salem, W. Va.; Jay W. Crofoot, Milton, Wis.; Boothe C. Davis, Alfred, N. Y.; Esle F. Randolph, Great Kills P. O., Staten Island, N. Y.; Cortez R. Clawson, Alfred, N. Y.; Louis C. Sheafe, Washington, D. C.; Moses H. Van Horn, Salem, W. Va.; George M. Ellis, Madison, Wis.; Samuel B. Bond, Alfred, N. Y.; Alfred A. Titsworth, Alfred, N. Y.; Corliss F. Randolph, Maplewood, N. J.; Loyal F. Hurley, Riverside, Calif.; John N. Daland, Milton, Wis.; Rolla J. Severance, Fouke, Ark.; Benjamin R. Crandall, Wasco, Calif.; Burton B. Crandall, Alfred, N. Y.; Earl P. Saunders, Alfred, N. Y.

Directors—Alfred E. Whitford, J. Nelson Norwood, Paul E. Titsworth, Curtis F. Randolph, Mrs. L. Ray Polan, Waldo A. Titsworth, Mrs. Alfred E. Whitford, Clifford M. Potter, Mrs. Dora K. Degen, Harold O. Burdick, all of Alfred, N. Y.

The time and place of the next annual meeting were fixed for Wednesday, September 12, 1934, at 2 p. m., at Alfred, N. Y.

The minutes were read and approved.
Adjournment.

L. RAY POLAN,
Recording Secretary.

THE HOME OF MY CHILDHOOD

BY MRS. FLORA WILLIAMS DAVIS

(Given at a recent church night program at Verona, N. Y.)

As I think of the home of my childhood I feel that a blessed heritage has been mine. I cannot remember the time when God's Word

was not read every night before the family retired and we all knelt as father prayed. As he grew older, and many times weary from the toil of the day, he still waited until each one was present before he had the family devotions. When the Sabbath came the question was never asked, "Who is going to church today?" as we all expected to go as sure as the day came. Sometimes we children would speak of being tired or having a headache and thought we had a good reason for staying home, but father, like Grandfather Senn, believed that no one felt any the worse for attending church. This church attending habit, I am glad to say, is practiced by father's and mother's twenty-three descendants—children, grandchildren, great-grandchildren, and a great-great grandchild—all of whom are to be found in the church and Sabbath school every Sabbath.

At one time father felt that he could not take but one paper and that was the SABBATH RECORDER. Some one remarked that the RECORDER was a high priced paper and he should think he would prefer the Rome Citizen, as it was much cheaper and he could thus keep informed on what was going on around home. Father replied, "I cannot afford to get along without the RECORDER and know what the denomination is doing, and I need it for my children's sake, for how can we expect them to be interested in what they know nothing about?" All of their children and the six grandchildren who have homes of their own have the RECORDER in their homes. When quite young I began to attend the associations, and after that I was anxious for the paper to come and would look for articles written by the ministers and others, that I had seen and heard at these meetings.

I think of the home of my childhood as one of hospitality. I can still see the door open as people drove up and see the smiles of welcome and the hearty handshake each received. This, too, I believe has been handed down to their descendants.

In this home high ideals were held up to the children. We were taught to reverence and speak the truth. Slang and by-words were considered unnecessary and if such a word did escape our lips we were asked if we could not express ourselves without using such words. Sometimes when a story was somewhat exaggerated we were asked, "Isn't that putting it a little strong?"

My parents were conscientious Sabbath keepers. They believed that the Sabbath began at the setting of the sun Friday night and lasted till it set Seventh Day night and that "in it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, thy cattle, nor thy stranger that is within thy gates." Father would not let a horse, machine, or tool of his work on the Sabbath any sooner than work himself. Neither did they think it a day for pleasure riding or seeking one's own pleasure in other ways. It was said of father that he would go to the stake and be burned before he would say or do what he believed to be wrong.

Ours was a happy home, as each parent tried to have it so. Mother "looked well after the ways of the household and ate not the bread of idleness; she opened her mouth with wisdom and on her tongue was the law of kindness." "Her children rise up and call her blessed." We children never heard loud talk, faultfinding, and quarreling between our parents. I do not suppose that we children always agreed. After father died my brothers and I said that we had never heard him say a cross or unkind word to mother, and my sisters-in-law, who lived with them several years, will bear us out in this. For over fifty years he picked the first June rose that opened and gave it to her.

When I think of our childhood home and the parents who by prayer, precept, and example tried to have their children live right and do right, my one wish is that we may uphold these high standards of living.

"The lightest bark on life's tumultuous ocean
Will leave a track behind forevermore;
The lightest wave of influence set in motion
Extends and widens to the eternal shore."

OUR PULPIT

ACHIEVEMENTS AND OPPORTUNITIES

(Sermon preached by Pastor Elizabeth F. Randolph, Daytona Beach, Fla., March 25, 1933, condensed for use here)

Scripture—Genesis 1: 31; Luke 10: 1-3; Philippians 3: 1, 7-21.

In the creation narrative we are told, near the end of the account, about the sixth day's work, "And God saw everything that he had made and behold it was very good."

It is worth while for us to pause each Friday evening to look over our work and see if

it can be pronounced good. Progress can be made only by facing facts. If our work does not measure up to a standard that can be called good we must ask the question, "Why?"

1. Did we start out with a definite purpose, with some specific goal in view?

A young man was going to visit a friend who lived on the opposite side of a large tract of woods. On the way he became interested in the wild life, both animals and plants. He gathered many of the rare flowers and followed the animals to their homes or hiding places. Without paying much attention to where he was going he soon discovered that instead of coming out of the woods near his friend's home, he was back where he started. The next time he planned to visit his friend he watched the sun, kept it on his right all the way, and reached his friend's home by the most direct route.

We, too, should start out on each week's work with a definite aim, keep that goal constantly in mind, and watch the signs along the way, if we hope to complete a work that may be called good.

2. Yet even though our aim may have been a worthy one, as the week draws to a close we may find that our work does not deserve to be called good, because our mode of procedure was wrong. If so, we must make our failure a stepping stone to greater success, follow new methods, new tactics, and keep constantly studying, that we may increase our knowledge. Our day is an age of specialists and we must thoroughly understand our task and keep growing constantly or be content as a mere cog in the machinery, while some other person acts as operator.

3. Perhaps our goal has been set, our methods correct, but still the week's work has not measured up to a standard that may be called good. Then we must examine the spirit in which the work has been done. Courage, perseverance, hope, good cheer, faith will win where fear, spasmodic effort, hesitancy, pessimism, doubt will fail. Sometimes we must wait till the iron is hot before we strike the effective blow. But the man who waits, believing all good things will come to him who waits, will find, as John D. Rockefeller has said, that he will get only the second best which someone else has cast off. Good things may come to us if we wait, but the best things will come to us if, with the Holy Spirit leading, we energetically press forward to cooperate with

God, spurred on with faith, hope, love to attain the one great aim.

When we pause on Friday evening to consider if our work can be called good, and we find that it can be, we are ready and eager for a Sabbath day's rest, and for companionship with God. Then, refreshed, with new goals set for the coming week, we are ready to go forth with renewed strength, inspired by the Holy Spirit.

But I am asking you, of Daytona Beach, to pause a moment, today, and behold our work for this past season. Many of us feel that we have come far short of the goals we would like to have attained. . . . But we will not dwell on those features. There has been such splendid progress made that our hearts are filled with joy and gratitude. . . .

You are to be congratulated on having accomplished so much. It could not have been done except by the grace of God. We thank him for his presence and guidance. Furthermore we would ask God to help us see the tasks that lie before us.

Much as we will rejoice in the construction of this house of worship, there is an even greater task in which we are still more deeply interested—a task to be accomplished by each one of us, individually and collectively. Remember Paul said, "Ye are the temple of the living God." "Other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man would build on this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward." The purpose of our house of worship is to help us carry on this greater work of building noble character with Christ as the foundation.

We are thinking not only of the sixty people present here this morning, but of many others we wish were here. There are at least fifteen other local Seventh Day Baptists who have been with us only a very few times this winter, also there are thirty-five more of Seventh Day Baptist connection here in Daytona Beach, to say nothing of those in other places in Florida who have not been with us at all. Then we may take as our portion of

the unfortunate children of the community who are not getting to church anywhere, about twenty more that we should bring in each Sabbath day. Just think what the total of that number would mean—seventy people in addition to those who are coming regularly. Also there is a large number of other people in this community who believe as we do but they have never been affiliated in any way with Seventh Day Baptists. Your pastor has made contact with some of them but other interests prevent their taking a definite stand and uniting with us.

Of our own number there are five young people who have committed their lives to God and have said they want to be baptized sometime. We rejoice in their consecration, their noble character, as shown in their daily lives and their faithful participation in our services. . . . We trust that before another year has rolled around this step will have been taken. The present is the only time that is ours to use. . . . We remember how Jesus said to John when John hesitated about baptizing him, "Suffer it now; for thus it becometh us to fulfill all righteousness." We hope that every one who worships with us may realize that it becometh us today to follow Jesus in baptism if we would fulfill all righteousness and have the divine approval. It was a great turning point in the life of this young carpenter when he was baptized and then heard the voice from heaven declare, "This is my beloved Son, in whom I am well pleased." . . .

Yes, we have much to do. Let us press forward in the spirit of Paul who was taken hold of by Jesus Christ for a definite purpose. As Paul himself said, "Not as though I had already attained, either were already perfect; but I follow after, if I may apprehend (lay hold of, seize) that for which also I am apprehended of Christ Jesus. Brethren I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." . . .

We are living in a fast age, but if we keep our eye on the goal, we will win. If we hesitate or doubt, or swerve to the right or left when we are traveling at high speed, we may expect disaster. We cannot dwell on the achievements of the past, or stop to mourn over mistakes or failures, but with faith,

courage, strong resolution we must keep our eye on the goal and press forward.

Let us with steadfast aim "press toward the mark for the prize of the high calling of God in Christ Jesus," trusting God to do in and for us what we could not do for ourselves.

"The future of the world,

Whatever it may be
Lies not in wealth, in might, in guns,
Or ships to sail the sea;
But rather in the lives of men,
The things for which they live."

M. R. S.

DENOMINATIONAL "HOOK-UP"

WESTERLY, R. I.

The yearly meeting of the Seventh Day Baptist churches of New England was held with the Pawcatuck Church here on Sabbath, October 14. Sabbath morning Rev. Everett T. Harris, pastor of the First Hopkinton Church at Ashaway, preached on "Victorious Living," using as text a part of Revelation 7: 14. A large congregation listened attentively to this excellent sermon. Following the custom, many brought their lunches and the ladies of the entertaining church served hot food and drinks in the church parlors. This opportunity for social intercourse was enjoyed by more than one hundred. These and many local people who went home to lunch were present to hear two fine addresses in the afternoon. Pastor Albert N. Rogers of Waterford spoke on "Telling the Good News." Rev. Willard D. Burdick of Rockville and Second Hopkinton churches spoke on "Caring for Others." Both of these addresses were practical in their application to present-day conditions. The choir at the morning service was assisted by several members of the Ashaway choir and by the violin played by Mr. Downey.—CORRESPONDENT.

ALFRED, N. Y.

Dr. Paul E. Titsworth was inducted into office October 20 as Alfred University's sixth president. The official inauguration was the first in the annals of the institution and was viewed by one of the largest audiences ever to fill the large auditorium of Alumni Hall.

Doctor Titsworth, former president of Washington College, Chestertown, Md., an alumnus and one time instructor, professor, and dean of Alfred University, succeeded President Emeritus Boothe C. Davis, who for

thirty-eight years served as the institution's executive. Doctor Davis retired July 31.

Representatives of more than sixty-one colleges, universities, and national and international educational societies were among the hundreds present for the ceremony.

John Nelson of Montreal, Can., delivered the address. He is president of Rotary International for 1933-34. His topic was "A University's Responsibility to International Relationships." Mr. Nelson, world traveler, journalist, and newspaper publisher, was invested with an honorary doctor's degree.

Orra S. Rogers, Plainfield, N. J., president of the board of trustees of the university, presided. Present at the ceremonies with him was Mrs. Rogers.

President Titsworth's inaugural address was entitled, "Creative Education." He discussed the value of education to the individual and education relative to the material and spiritual values it creates. Mr. Nelson's topic dealt with education and how it could serve in the world of international problems.

Doctor Titsworth is a graduate of Alfred University in the class of 1904, when he received a Bachelor of Philosophy degree. Previously he had studied in Berlin and Dresden. He pursued graduate studies in Ohio State and Wisconsin Universities, receiving a Doctor of Philosophy degree from University of Wisconsin.

After graduation, Doctor Titsworth taught for a number of years in Alfred University, first as instructor and then as professor of modern languages. Later he was professor of English. On retirement of Dean Alpheus B. Kenyon at seventy years of age, in 1920, President Titsworth was appointed dean of the College of Liberal Arts.

In 1923, after holding the deanship of Alfred University for three years, he was elected president of Washington College.

During the ten years as executive at Washington College, Doctor Titsworth greatly strengthened that college in courses of instruction and equipment of the institution. Under him the college was brought to an approved standard rating in the Association of Colleges and Preparatory Schools of the Middle States and Maryland.

Doctor Titsworth also is an author. "A Biography for High School Teachers of Modern Languages," published in 1908, is still in use, while as co-translator from the French,

"Emancipation of Medieval Towns," in 1906, is another of his works. He long has been a contributor of literary topics.

—Plainfield, N. J., *Courier-News*.

FIRST HEBRON, PA., CHURCH

In connection with the centennial celebration of the First Hebron Church, evangelistic meetings were held, continuing for ten days. Much good was accomplished, as shown in the following excerpts from letters received.

"I know you will rejoice with us all over the outcome of the meetings with the First Hebron Church. On Sabbath afternoon we baptized thirteen people and that night received all of these into membership of the church. One family—husband, wife, and two children—were to have been baptized and received into the church, but due to illness in the family this will have to be put off until they are well. They are converts to the Sabbath. Five of the young people joining this church came from a Sunday family. Two others were baptized who have not yet joined the church. Twenty or more decisions were made during the meetings. What they need now is some wise leader on the ground. They must have it if this harvest is to be preserved. The people are greatly concerned, and greatly encouraged. The work needed now is to gather up the unanchored decisions, or rather carefully cultivate the seed sown. I am sure there are large possibilities just ahead. I wish a wise leader could be found for the field at once."

Brother Beebe reports on Sabbath, October 21, he baptized three Sabbath converts—a mother and two children—who united with the Hebron Center Church. The father, a member of another church, will unite at Hebron Center soon. "Our Sabbath school attendance has doubled at the First Hebron Church, and interest increased in proportion. A Sabbath school orchestra has been organized. Conditions are ripe for a great work in this field." Ed.

VERONA, N. Y.

Doctor and Mrs. Alva L. Davis have returned from Hebron, Pa., where he has been assisting in evangelistic meetings. On the afternoon of October 21, Pastor Davis preached at Syracuse. He has been invited by the church to continue the monthly Sabbath service there.

The "Doers" and "Worth While" Sabbath school classes sponsored a roast pork supper

held in the church parlors Thursday evening, October 19. The net proceeds were \$90. At the same time the Ladies' Benevolent Society held their sale of aprons and fancy articles from which they realized over \$23. The "Doers" and "Truth Bearers" classes held their monthly meeting at the home of Mr. and Mrs. T. S. Smith the evening of October 21. After the picnic supper a short program was given by the "Truth Bearers" followed by a business meeting conducted by the respective classes. CORRESPONDENT.

WATERFORD, CONN.

The new pastor of the Waterford Church, Albert N. Rogers, has taken up his duties here. He has begun his studies also at Yale Divinity School and spends five days a week there. He is the occupant of the parsonage over the week-ends. He has been made a member of the Missionary Society and attended his first meeting as a member, Sunday, October 22. —Information.

NORTH LOUP, NEB.

Rev. and Mrs. Erlo Sutton of Milton, Wis., who spent a week in North Loup, left on Wednesday morning for the western part of the state. During their stay, Mr. Sutton conducted a class in Standard Leadership Training, the course being on church school administration. Twelve members were enrolled in the class, five of whom will receive certificates for having completed the course. During their stay, the Suttons were house guests of Rev. and Mrs. H. S. Warren and were entertained for meals at various homes. From here they expected to drive to Tryon to spend the night with Doctor McGraw, going from there to Calora for the week-end. Mr. Sutton will conduct a series of meetings in the Denver and Boulder churches before driving on to Riverside, Calif., to spend the winter.—Loyalist.

PLAINFIELD, N. J.

On the evening of September 24, a supper was held in the church. It was well attended and all enjoyed this first getting together after the vacation season. While we were still around the tables a very interesting program was enjoyed. It consisted of plans for the coming year's work presented by a representative of each department of the church. Live music and much fun were interspersed. Butterflies which had been given out early in the summer, containing a dime to increase,

were collected. More than \$40 has been realized from this project.

A fine Rally Day program was enjoyed in the Sabbath school on September 30.

The Woman's Society held its first luncheon and all-day meeting on October 18. Miss Mabel Pierson, who represents the Plainfield Community Chest, was the speaker.

Charles North has been made editor of the *Milton College Review*, we see by the October sixteenth issue of that paper.

After our much wishing, planning, and working we have a more inviting Sabbath school room. The old carpet has been removed and the floor sanded, stained, and waxed. The Woman's Society has sponsored the work, assisted by all members of the church society.—*Contributed.*

MARRIAGES

RANDOLPH-SUTTON.—At the home of the bride's parents, Milton Junction, Wis., September 7, 1933, Mr. Robert William Fitz Randolph and Miss Gladys Marilyn Sutton, both of Milton Junction, Wis., the marriage service being performed by the bride's father, Rev. Erlo E. Sutton.

OBITUARY

BARBER—August 29, 1933, at Rhode Island Hospital, Providence, Wilfred E. Barber, in his thirty-eighth year.

Wilfred Earl Barber was born in Rockville, R. I., October 1, 1895, the son of Erlo N. G. and May (Crandall) Barber. On May 14, 1917, he enlisted in Company 5, Battery E, of the army, and saw much active service in the World War.

At an early age he was baptized and united with the Rockville Seventh Day Baptist Church. For a number of years he was assistant superintendent of the Sabbath school. He was a member of various organizations. For several years he has been camp warden at Yawgoog, near Rockville, being in charge of hikes and camps during the winter and quartermaster during the summer. He had a host of friends because he was friendly.

He leaves to mourn their loss, his father and mother, and a sister, Mrs. Harry D. Lewis of Exeter.

The great number of people in attendance at the funeral at the Avery Funeral Home attested to his popularity. The line of Boy Scouts on each side of the lane from the highway to the grave, standing at attention, was most impressive. In the absence of his pastor, Rev. Wilford D. Burdick, Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church and a life-long friend, officiated. Interment was in Rockville Cemetery.

H. R. C.

COLLINS.—At his home in Wood River Junction, R. I., August 4, 1933, Nathan Alfred Collins, aged seventy-eight years.

He was the son of George Tyler and Avia (Wilbur) Collins, and was born in the town of Hopkinton, R. I., June 26, 1855. Early in life he was baptized and united with the Woodville Seventh Day Baptist Church. He was the last clerk of that church, which is now extinct. Mr. Collins was also a life member of the Seventh Day Baptist Missionary Society, having become a member more than forty-five years ago.

Mr. Collins was twice married; his first wife was Emma Allen Davis, the mother of his children. His second wife was Artimese Beaulieu. Besides Mrs. Collins he is survived by three daughters; Mrs. Charles D. Maxson of Westerly, Mrs. Amos L. Kenyon of Alton, and Mrs. Ralph E. Taylor of Carlton City, Mass.; a son Nathan A. Collins, Jr., of Wood River Junction; nine grandchildren and five great-grandchildren.

Mr. Collins was a public spirited man and interested in the welfare of his fellow men. He loved his Bible and loved to read not only for himself, but to his family.

Farewell services were held at the Gavitt Funeral Home Monday afternoon, Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church officiating. Interment was in First Hopkinton Cemetery.

H. R. C.

COON.—Deacon Harlow Irving Coon, son of Harlow M. and Harriet Coon, was born in Walworth, April 19, 1855, and departed this life August 26, 1933.

His whole life was spent in Walworth. He was baptized and united with the Walworth Seventh Day Baptist Church December 31, 1870. He was educated in Bigfoot Academy and in Milton College. He was made deacon of the Walworth Church in the spring of 1916, and has served the church in that capacity since. He has borne his part in the work of the church cheerfully and willingly, feeling it a privilege as well as a duty to help bear its burdens. For thirty-five years he was chorister and for sixty years a member of the choir. He felt it a sacred privilege to sing the Lord's songs. He has occupied places of trust in the business of the town. He with his sister was cut off in an auto accident in a moment of time. "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." The church will miss greatly these who have borne the burden and heat of the day.

Burial services were had in the church the afternoon of August 28, conducted by the pastor, E. Adelbert Witter.

E. A. W.

COON.—Phoebe S. Coon, daughter of Harlow M. and Harriet Coon, was born in Walworth, Wis., March 29, 1850, and departed this life August 26, 1933.

Her whole life was spent in Walworth. She was baptized and united with the Walworth Seventh Day Baptist Church April 25, 1863. She was a faithful member of the church and Bible school all her life, bearing a real part in all their activities. She was educated in Bigfoot Acade-

my and Milton College and for some time was a teacher in Bigfoot Academy. She was for forty-six years connected with the W.C.T.U. in county and local unions, was president of both for several years, was president of the local union for twenty-six years. For a number of years she served as associational secretary for the Woman's Board of the Seventh Day Baptist denomination. She was interested in every good work connected with state and nation, as well as local affairs. She sought to live a life molded after the example of Christ, her Savior. Her life was snuffed out in a moment, and she went home in keeping with the Scripture which saith, "We shall all be changed in a moment, in the twinkling of an eye."

Burial services were held in the church the afternoon of August 28, 1933, in charge of her pastor.

E. A. W.

HILL.—Castello Welcome, youngest son of Var-num and Lavinia Cheesborough Hill, was born in Albion, Wis., May 16, 1852, and passed away at Ingleside, Neb., August 5, 1933.

While he was a boy his parents moved to a place near Dakota, Waushara County, Wis. They became a part of the Seventh Day Baptist group there.

About 1874 Mr. Hill came to Nebraska and soon homesteaded. On January 1, 1876, he was united in marriage with Eva Davis by Elder Oscar Babcock. To this union were born three sons: Claude, Otto, and Jud. Mr. and Mrs. Hill experienced the rigors and privations of pioneer life. They shared willingly and joyously these hardships as they built their home in a new land.

Brother Hill was highly respected by his neighbors and friends. Honesty was one of his cardinal virtues. He was good-natured and kind. Early in life he became a Christian, was baptized, and joined the church. At the time of his passing he was a member of the North Loup Seventh Day Baptist Church.

Mr. Hill is the last of his immediate family of three brothers and one sister. There survive, besides his widow and his three sons, a half-brother living in Burnam, Wis., eight grandchildren, and seven great-grandchildren.

Farewell services were conducted by Pastor Hurley S. Warren from the A. H. Babcock home. Interment was in the North Loup cemetery.

H. S. W.

WHIPPLE.—At her home on Elm Street, Westerly, R. I., August 19, 1933, Ella Hammett Whipple, widow of Joseph H. Whipple.

Mrs. Whipple was born in Chillicothe, Ill., March 3, 1857. She was the daughter of Anthony Wayne and Margaret (Brown) Hammett. She was united in marriage with Joseph H. Whipple of Westerly, R. I., May 17, 1884, at Peoria, Ill. Her home had been in Westerly for forty-seven years. Mrs. Whipple is survived by two daughters, the Misses Bernice and Mary Whipple, both of Westerly; and a brother, J. Finley Hammett of Chillicothe.

Mrs. Whipple was of a cheerful disposition and bore her suffering with marked fortitude. Hers was a practical faith. For many years she had been a faithful member of the Pawcatuck

Seventh Day Baptist Church and active in the woman's society.

Farewell services were held at the Gavitt Funeral Home on Tuesday afternoon, her pastor, Rev. Harold R. Crandall, officiating. Interment was in River Bend Cemetery.

H. R. C.

Sabbath School Lesson VI—November 4, 1933

PAUL IN JERUSALEM—Acts 15: 1-35

Golden Text: "Where the Spirit of the Lord is, there is liberty." 2 Corinthians 3: 17.

DAILY HOME READINGS

October 29—The Council at Jerusalem. Acts 15: 1-6.

October 30—The Decision of the Council. Acts 15: 22-29.

October 31—Spiritual Aspirations. Philippians 3: 13-21.

November 1—The Lord's Supper. 1 Corinthians 11: 23-34.

November 2—Paul's Charge to Timothy. 2 Timothy 4: 1-8.

November 3—Church Officials. 1 Timothy 3: 1-13.

November 4—The Law of the Spirit. Romans 8: 1-11.

Sabbath School Lesson VII—Nov. 11, 1933

PAUL IN MACEDONIA—Acts 15: 36—17: 15

Golden Text: "Believe on the Lord Jesus, and thou shalt be saved." Acts 16: 31.

DAILY HOME READINGS

November 5—Paul Begins His Macedonian Ministry. Acts 16: 9-15.

November 6—The Philippian Jailer Converted. Acts 16: 25-31.

November 7—The Macedonians. 2 Corinthians 8: 1-8.

November 8—Paul's Prayer for the Philippians. Philippians 1: 1-11.

November 9—The Philippians' Care for Paul. Philippians 4: 10-20.

November 10—The Gospel and World Peace. Isaiah 55: 6-13.

November 11—Blessings for the Persecuted. Matthew 5: 10-16.

(For Lesson Notes, see *Helping Hand*)

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10-2-31

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IS THY CRUSE FAILING?

Long ago a prophet of God came, footsore and weary, to a humble home where lived a poor widow and her only son. Famine had reduced her resources to a handful of flour and a few drops of oil, which she was about to prepare for their final meal.

"First make a little cake of it for me here, and then make something for yourself and your son," said the stranger. Was it a selfish request? Was the "man of God" unsympathetic of the widow and her needs? She heeded the appeal and, perhaps to her surprise, the meal was not exhausted and the oil kept on flowing. The minister was refreshed and she and her son were maintained. "She shared her bread with one of God's servants and God gave her her daily bread."

"Is thy cruse of comfort failing?
 Rise and share it with another;
 And through all the years of famine,
 It shall serve thee and thy brother."

The Committee to Promote Denominational finances calls attention in this issue to important matters. See back cover and an article following editorials. Treasurer Crandall's report shows the Denominational Budget October 31 is over \$5,000 short in receipts. Our missionaries and workers are getting along, God knows how, without salaries for weeks and months. Some are borrowing to carry on. Is your church one with a blank after it, showing nothing paid so far this year? Are you saying our "cruse" has but enough left for our own final needs? Shall we turn away empty those who are promoting the Lord's work for us? The stranger at our back door is not turned away empty. Is thy cruse failing? Have we put off doing our part?

Let us share our meal and oil—NOW.

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