

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

President—Jay W. Crofoot, Milton, Wis.
 Vice-President—D. Nelson Inglis, Milton, Wis.
 Recording Secretary—Paul C. Saunders, Alfred, N. Y.
 Corresponding Secretary—Courtland V. Davis, Plainfield, N. J.
 Treasurer of General Conference—James H. Coon, Milton, Wis.
 Treasurer of the Denominational Budget—Harold R. Crandall, Westerly, R. I.

COMMISSION OF THE GENERAL CONFERENCE

Term expiring in 1934—George B. Shaw, Salem, W. Va.
 Term expiring in 1935—Claude L. Hill, Farina, Ill.
 Term expiring in 1936—Jay W. Crofoot, Milton, Wis.
 Term expiring in 1937—Loyal F. Hurley, Riverside, Calif.

Term expiring in 1938—Harold O. Burdick, Alfred, N. Y.

Representative of the Missionary Society—William L. Burdick, Ashaway, R. I.

Representative of the Tract Society—Corliss F. Randolph, Maplewood, N. J.

Representative of the Sabbath School Board—A. Lovelle Burdick, Milton, Wis.

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Alva L. Davis, Verona, N. Y., Chairman; Herbert L. Polan, Brookfield, N. Y.; Theodore J. Van Horn, DeRuyter, N. Y.; Paul S. Burdick, Leonardsville, N. Y.; pastor of the Adams Center Church.

COMMITTEE TO PROMOTE THE FINANCIAL PROGRAM OF THE GENERAL CONFERENCE

N. Olney Moore, Chairman; W. Ray Rood, Loyal F. Hurley, Miss Bernice A. Brewer, Perley B. Hurley, all of Riverside, Calif., and Ben R. Crandall, Wasco, Calif.

NEW VOCATIONAL COMMITTEE

J. Nelson Norwood, Alfred, N. Y.; Walter L. Greene, Andover, N. Y.; Harold O. Burdick, Alfred, N. Y.

AMERICAN SABBATH TRACT SOCIETY

President—Corliss F. Randolph, Maplewood, N. J.
 Recording Secretary—Courtland V. Davis, Plainfield, N. J.

Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Corresponding Secretaries—Herbert C. Van Horn, Plainfield, N. J.; Neal D. Mills, Dunellen, N. J.

Treasurer—Mrs. William M. Stillman, Seventh Day Baptist Building, Plainfield, N. J.

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

MISSIONARY SOCIETY

President—Willard D. Burdick, Rockville, R. I.
 President Emeritus—Clayton A. Burdick, Westerly, R. I.
 Recording Secretary—George B. Utter, Westerly, R. I.
 Corresponding Secretary—William L. Burdick, Ashaway, R. I.

Treasurer—Karl G. Stillman, Westerly, R. I.

The regular meetings of the Board of Managers are held the third Sunday in January, April, July, and October, at 2 p. m., at Westerly, R. I.

WOMAN'S EXECUTIVE BOARD

President—Mrs. George B. Shaw, Salem, W. Va.
 Vice-President—Mrs. Eli F. Looftoro, Lost Creek, W. Va.

Recording Secretary—Mrs. Oris O. Stutler, Salem, W. Va.
 Corresponding Secretary—Miss Lotta M. Bond, Lost Creek, W. Va.

Treasurer—Mrs. Okey W. Davis, Salem, W. Va.

Editor Woman's Page SABBATH RECORDER—Mrs. George H. Trainer, Salem, W. Va.

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Eastern—Mrs. John H. Austin, Westerly, R. I.
 Central—Mrs. Theodore J. Van Horn, DeRuyter, N. Y.
 Western—Mrs. Alfred E. Whitford, Alfred, N. Y.

Southeastern—Miss Conza Meathrell, Beres, W. Va.
 Northwestern—Mrs. Jay W. Crofoot, Milton, Wis.

Southwestern—Mrs. Rolla J. Severance, Fouke, Ark.
 Pacific Coast—Mrs. Perley B. Hurley, Riverside, Calif.

Washington Union—Mrs. Lillian W. Crichlow, Washington, D. C.

Jamaica—Mrs. Gerald D. Hargis, Jamaica, B. W. I.
 European Field—Mrs. Gertrude E. Richardson, London, Eng.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—William M. Stillman, Plainfield, N. J.
 Secretary—L. Harrison North, Plainfield, N. J.
 Treasurer—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.

Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.

Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
 Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Treasurer—Mrs. William M. Stillman, Plainfield, N. J.
 Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

EDUCATION SOCIETY

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.

The regular meetings of the Board are held on the second Sunday of January, April, July and October, at Alfred, N. Y.

SABBATH SCHOOL BOARD

President—D. Nelson Inglis, Milton, Wis.
 Secretary—A. Lovelle Burdick, Janesville, Wis.

Treasurer—Louis A. Babcock, Milton, Wis.
 Director of Religious Education—Erlo E. Sutton, Milton Junction, Wis.

Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

YOUNG PEOPLE'S BOARD

President—Miss Marjorie J. Burdick, 1122 Seymour Ave., Lansing, Mich.

Vice-President—Benjamin F. Johanson, 82 Howland Ave., Battle Creek, Mich.

Recording Secretary—Emile Babcock, R. 5, Box 165A, Battle Creek, Mich.

Corresponding Secretary—Miss Marjorie J. Burdick, Battle Creek, Mich.

Treasurer—Ronald Crandall, 291 N. Washington Ave., Battle Creek, Mich.

Editor of the Young People's Department, SABBATH RECORDER—Miss Marjorie J. Burdick.

Trustee of the International Society of Christian Endeavor—Carroll L. Hill, Milton, Wis.

Junior Superintendent—Mrs. Nettie Crandall, 291 N. Washington Ave., Battle Creek, Mich.

OTHER BOARD MEMBERS

Mrs. Ruby C. Babcock, Mrs. Beas Boehm, Mrs. W. B. Lewis, Miss Virginia Willis, Richard Burdick, Miss Dorothy Davis, Miss Esther Rogers, all of Battle Creek, Mich.

ASSOCIATIONAL SECRETARIES

Eastern—New England—Miss Elizabeth Crandall, Ashaway, R. I. New Jersey, New York—Miss Harriet Cottrell, R.F.D., Bridgeton, N. J.

Central—Miss Agnes Smith, Verona, N. Y.
 Western—Elizabeth Ormaby, Alfred Station, N. Y.

Northwestern—Kan., Neb., Colo.—Mrs. Elsie V. H. Sweetland, Hemingford, Neb. Farina and Stonefort—Mrs. Ralph Green, Farina, Ill. Michigan and Ohio—Miss Alberta Simpson, Battle Creek, Mich. Southern Wisconsin and Chicago—Miss Dorothy Maxson, Milton, Wis. Northern Wisconsin and Minnesota—Miss Leona Bond, Dodge Center, Minn. Iowa—George Michel, Marion, Iowa.

Southeastern—Miss Velma Davis, Jane Lew, W. Va.
 Southwestern—Mrs. Alberta Godfrey, Fouke, Ark.
 Pacific Coast—Alice Baker, Corona, Calif.

Washington Union—Lillian Gilca, Boyd, Md.

The Sabbath Recorder

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No. 12

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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(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

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less expressly renewed.

God not Mocked Some years ago a visitor from the United States sat with a high dignitary of a great South American republic. Why, asked the latter, is North America so prosperous and the countries of her sister continent so much less so? We have greater prairies, greater forests, rivers, mineral and other resources than you, yet we are far outstripped. Then before the rather embarrassed visitor could reply the southern gentleman answered his own question — "The men who settled South America came seeking gold. The early settlers of North America came seeking God."

This naturally is pleasing to the complacent northern citizen. But what can be said now of conditions as they have existed here for the last four years? We may be impressed by the lofty buildings marking our sky lines; but beneath their shadows are squalor, poverty, and starvation. Our broad prairies with bumper crops, full silos, and elevators; dotted with herds of fattened "white faces" or registered "milkers"—all these are ours, but our far-

mers are oppressed, with high prices on what they buy and low prices for what they have to sell. They would gladly live a more primitive life if taxes would permit. One can scarcely drive in any direction without coming into touch with some strike, because of injustice and poverty in the midst of plenty. What has happened in this pleasant and prosperous country, made so by a people who "came seeking God"? Our trouble is we have forgotten God. The "shorter catechism" declares, "Man's chief end is to glorify God and enjoy him forever." God seems to be eliminated entirely and his worshipers have put self in his place. It seems to read now, "Man's chief end is to glorify himself and enjoy himself forever." God is dropped out of man's thought and life. As a whole we have left off seeking God and set gold in his place. This nation no longer is a God-fearing people, a people to whom is adapted a government to "insure domestic tranquillity, etc." Our irreligion, our godlessness, was bound to throw things out of joint—"for whatsoever a man soweth that shall he also reap."

Codes may help this country—perhaps—but all the codes that may be formulated are futile to remedy spiritual defection. "Righteousness exalteth a nation but sin is a reproach to any people." The moral law yet operates. "Plowing under wheat and cotton and sacrificing pigs are a poor substitute for getting right with God."

We quite agree with a writer in the *Presbyterian Advance* who says, "In common with other nations we have flouted the law of life, the eleventh commandment, the substance of the ten. When applied to the bank, the farm and the shop it means social justice and brotherhood. For that love of God and man we have substituted love of gold." And gold has failed to bring what its searchers ever hoped for.

We need again to recall the words of Israel's great leader, Moses, spoken in his farewell address in Moab—words ringing down through the centuries: "Beware that thou forget not the Lord thy God. Lest when thou hast eaten and art full, when thy flocks and herds multiply and thy silver and thy gold are multiplied and all thou hast is multiplied, then thy heart be lifted up and thou forget the Lord thy God." In her bitter experiences of forgetting God Israel partly learned what we have yet more to realize, that man does

not live by bread alone. Loyalty to truth and righteousness, loyalty to God, is as necessary as bread. The tribes that remained on the east of Jordan where bread seemed plentiful; that is, as they said, "this is a land for cattle, and thy servants have cattle"—those tribes were the first to be overrun and absorbed by the wilderness. "The only trustworthy guard of the frontier is God." It is a reasonable question, "Is there any other explanation of the trouble we are in today?" Are not avarice, greed, oppression, bribery, strikes, riots, kidnaping, and racketeering from the "wilderness"? They are. We cannot succeed without God—without taking him into account. Obedience to his moral and spiritual laws is as essential as obedience to natural laws is imperative. "God is not mocked. Whatsoever a man soweth that shall he also reap."

Conference Officers Most Seventh Day Baptists are interested in the General Conference. This is especially true of those who have attended one or more Conference sessions. More than are should be concerned about the organization of Conference — its officers, boards, committees, program, and objectives. It is the aim of the SABBATH RECORDER to keep these interests before our people. On the last page of the RECORDER of its last issue, October 30, will be found a list of the officers for the present Conference year, with Dr. Jay W. Crofoot of Milton as president.

It will be well for all interested to preserve this number for future reference and information until the *Year Book* is ready for distribution. This is all the more desirable since, for lack of space, the list may not be printed again, and also because, this year, the Calendar and Directory is not being published. So save the RECORDER of October 30, 1933.

Seventh Day Baptists would do well to familiarize themselves with the names of our leading Conference officials; that is, the president, secretaries, members of the Commission, the Committee on Religious Life, and the Committee to Promote the Financial Budget, also the presidents and secretaries of the societies and boards. It may be someone has a valuable bit of information or a practical suggestion—for the good of all, let him offer it. A skit at the movies—of humorous nature—demanded to know, "How do you pronounce NRA?" We must all realize it is pronounced

co-operation. Let us write that into our Conference code. "We are laborers together with God."

Russian Recognition? Is America about to "recognize" Russia? A speaking acquaintance at least appears possible between these two peoples. Recently President Roosevelt extended an invitation to the Soviet government for a representative to come to Washington. Maxim Litvinoff has been appointed and satisfactory adjustment of differences and early recognition seem promising.

The change of governmental opinion and attitude has been developing for several years. International difficulties—especially concerning Russia and Japan—have apparently eased up. Some of the changes attributed are possibility of profitable commerce; "the good behavior of Russia . . . in respect to the fomenting of world revolution; her peace attitude, notably the signing of the Kellogg Pact; and her willingness at world conferences to disarm to the limit, if other nations would join in doing the same; the practical default of the respectable European nations on their debts to the United States, thus washing out the peculiar stigma attaching to Soviet Russia's repudiation of pre-revolution obligations"; a growing feeling that the Soviet is one of the strongest governments in Europe; and the fact now accepted that the "recognition of a government does not imply approval of that system of government or of its internal policies."

For a long time many thoughtful Americans have wondered why Russia should be banned while recognition is given Fascist Italy, Nazi Germany, and militarist Japan, governments embodying policies just as repugnant to our sensibilities as Russia's. There seems, for example, little to choose between Russia's ruthless extirpation of a decadent church and the equally ruthless Nazi denial of religious freedom and its brutal treatment of the Jews. Moreover, in our own country the depression has driven us to some changes in our own system and policies, as radical, or more so, than those which have so long prejudiced the American mind against Russia. Recognition of this great nation does not seem far in the offing.

Items of Interest A "Short Bible" is reported as recently off the University of Chicago Press. It contains what the compilers believe

are the great essential parts, with the omission of such books as Chronicles and Song of Songs. A rearrangement of the books, we understand, is made, Genesis yielding its place to Amos and becoming seventeenth. Arrangement is made in the order of the supposed dates of writing. Titus closes the volume. The book may have value for some as a help for study or to stimulate interest and study. The danger, feared by some, may not inhere so much in "Short Bible" forms as in shortened Bible living and practice.

From our Young People's Board comes a fine number, October, of "News-Bits." Ten good suggestions for Christian Endeavor work are noted. Number 9 especially brings cheer to the workers at the Seventh Day Baptist Building. We give it here: "Each society take at least one copy of the SABBATH RECORDER. . . ." A snappy department carries a list of some of the things societies did last year—such as, for this year "You can do." Under notes on a weekly topic for discussion, "What should a present day church be doing?" we read, "A dentist said he thought one was justified in not keeping up his church pledges during the hard times. Are pledges as binding as bills? In one church the man receiving the highest salary of any church member did not give anything for church work. Nor did he do anything. Everywhere are the signs 'NRA. We Do Our Part.' Does it apply to your church?" Accompanying the "News-Bits" came a copy of a certificate furnished societies to award to those taking out one or more shares in the Denominational Budget, of \$10 each. Yes, our young people can be depended upon to do their part.

Doctor Charles G. Abbott, in an annual report to the Smithsonian Institution, according to the Associated Press, holds that the world is within one eighth of an inch of ruin by the sun's "death rays." An ozone "wall," we read, "lies forty miles above the earth, in the upper reaches of the stratosphere. It is spread through considerable space, but if concentrated would be less than one eighth of an inch thick." The short-wave ultra violet rays, known as beneficial to health, if not absorbed by this nebulous ozone layer, "would blind, blister, and eventually destroy all earthly life." "It is astonishing and even terrifying,"

we read; "to contemplate the narrow margin of safety on which our lives depend. Were this trifling quantity of atmospheric ozone removed we should all perish." However, such is our faith in the God who created and holds things in balance we refuse to be excited by the declaration even of such terrifying phenomena.

Sleeping sickness is declared to be the outgrowth of other diseases, by two physicians, Dr. Ray English of Newark, N. J., and Dr. Otterbein Dressler, who have been making observations and carrying on experimentations in the Pathology Laboratory of the Osteopathic Hospital in Philadelphia, according to a news release of November 4. Explaining their theory that the malady is a manifestation of several diseases, they point out that "the ultimate outcome of a case of sleeping sickness depends largely upon the location and the extent of damage done to the brain substance." This damage "is caused by a new growth of cells about the blood vessels in the brain. This new growth interferes with the nutrition to the brain cells and they undergo degenerative processes. If the part of the brain affected controls the heart or respiration, death is sudden. If the part affected supplies certain muscles of the body, these muscles are paralyzed. . . . Because there are so many different parts to the brain, each supplying a different part of the body, there can be so many different forms and manifestations of this disease."

JESUS' ADDITION

"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6: 8.

In this brief question Micah summed up the religion of the prophets of Israel. And a marvelously comprehensive summary it was. Whether anyone had ever seen the truth before or not, it was Amos who first proclaimed with crystal clearness that Jehovah God was wholly just, and that if men were to be God's children they too must be just; it was Hosea, whose love led him to forgive and take back again a prodigal wife, who taught in startling figure that God loves and forgives, and that if men are to be God's children they too must love; and it was probably Isaiah who first made forever plain that true worship is not

MISSIONS

MISSIONARY BOARD MEETING

(A shortened form of the report furnished by George B. Utter, recording secretary)

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held October 22, 1933, at the Pawcatuck church.

The monthly and quarterly reports and a statement of condition as of September 30, 1933, of Karl G. Stillman, the treasurer, were accepted and the quarterly report and the statement of condition were ordered recorded.

SEVENTH DAY BAPTIST MISSIONARY SOCIETY Statement of condition as of September 30, 1933

The society owns:		
Cash	.....	\$ 2,806.74
Investments: stocks, bonds and notes	.....	84,441.81
Real estate	.....	65,329.86
		\$152,578.41
The society owes:		
Notes payable	.....	\$27,500.00
Permanent Fund savings account loan	.....	4,628.53
		32,128.53

Excess of assets owned over amount owed \$120,449.88
The above excess is applicable as follows:

Funds: Principal amounts:		
Boys' School Fund	.....	\$ 1,393.22
Girls' School Fund	.....	1,748.55
Permanent Funds	.....	88,200.47
Alice Fisher Relief Fund	.....	3,480.00
H. C. Woodmansee Ministerial Relief Fund	.....	425.00
Ministerial Education Fund	.....	134.36
Franklin F. Randolph Memorial Fund	.....	38.24
A. J. Potter Ministerial Relief Fund	.....	1,000.00
Securities Profit and Loss Fund	.....	166.10
		96,585.94
Funds: Unexpended income:		
Permanent Funds	.....	\$ 41.75
Ministerial Relief Funds	.....	419.40
Ministerial Education Fund	.....	9.85
		471.00

Funds: Other:
Gifts for special purposes 75.61

Real estate equities \$ 97,132.55
58,329.86

Less: General Fund deficit \$155,462.41
Net total of above fund and equity balances equal to excess of assets owned over 35,012.53

amount owed \$120,449.88

SEVENTH DAY BAPTIST MISSIONARY SOCIETY QUARTERLY STATEMENT July 1, 1933, to October 1, 1933

Karl G. Stillman, Treasurer,
In account with
The Seventh Day Baptist Missionary Society
GENERAL FUND

Dr.		
Memorial Board income	.....	\$ 102.81
Permanent Fund income	.....	797.57
Onward Movement	.....	1,334.50
Other trust funds income	.....	8.46
For debt	.....	15.50
For foreign missions	.....	6.00
For specifically designated purposes	.....	27.48
For Jamaica	.....	4.00

ceremony and form, but sincerity and faith, not outer activity so much as inner attitude. And it was the sum of all these which Micah said was true religion. "To do justly"—that is, to be honest; "to love mercy"—that is, to be kind; "and to walk humbly with God"—that is, to worship in sincerity; this to Micah was true religion. To recognize a moral universe by ethical conduct; to recognize the brotherhood of man by loving kindness; to recognize the Fatherhood of God by reverent adoration; this summed up what "the Lord requires of thee."

Did Jesus add anything to this conception of true religion? He, too, believed in a moral universe where "not one jot or one tittle should pass from the law." He, too, believed in a brotherhood so exacting that "if ye forgive not men their trespasses neither will your Father forgive your trespasses." He, too, believed in spiritual worship, "God is a Spirit: and they that worship him must worship him in spirit and in truth." Did Jesus add anything to all that? Honesty, kindness, fellowship with God—what more did Jesus require?

Whether one calls it a new element or a new emphasis, Jesus added *sacrifice* to the requirements. Both by word and by example our Lord taught that we must be moral even if we suffer for it; we must carry brotherhood to the point of sacrifice; and we must be so devoted to God that we offer our lives in complete surrender to him. The cross is more than a symbol. It is the very heart of the Christian gospel. "And whosoever doth not bear his cross, and come after me, cannot be my disciple." Voluntary sacrifice is Jesus' addition to Micah's definition of religion.

These days will show whether we are followers of Jesus or only disciples of Micah. The needs are so great and the resources of many are so small that it is only by great sacrifice on the part of us all that the work of the kingdom can be carried on. The only hope of our denominational life, of our missions in China and Jamaica, in Holland and Germany, and all our other avenues of Christian service, depend upon a new acceptance of sacrifice. If we are only followers of Micah, the work will fail; but if we are true disciples of the sacrificing Savior, the work will prosper. Micah, or Jesus, which?

By the Committee to Promote the Financial Program of Conference.

For General Fund	211.45
Cash on hand July 1, 1933	231.24
Overdraft October 1, 1933	1,059.84
	<u>\$3,798.85</u>
Cr.	
Corresponding secretary and expenses	\$ 613.01
General missionaries and expenses	397.50
Churches and pastors	392.35
Holland	250.00
Jamaica	506.00
Treasurer's expenses	60.00
Audit of treasurer's accounts	204.41
Interest on loans	275.72
China	917.00
Payments for specifically designated purposes	45.30
Printing	98.34
Taxes and service charges	2.12
Franklin F. Randolph Memorial Fund (To separate this from the General Fund)	37.10
	<u>\$3,798.85</u>
Net indebtedness July 1, 1933	\$26,860.90
Net indebtedness October 1, 1933	35,012.53
Increase	\$ 8,151.63

The quarterly report of the corresponding secretary, Rev. W. L. Burdick, was presented, approved, and ordered recorded.

Morton R. Swinney, for the Evangelistic Committee, reported the following recommendations:

1. That a sum not to exceed \$100 be used to carry on work already well under way on the Hebron field; the details to be left with the corresponding secretary and chairman of the Evangelistic Committee.
2. The committee has under consideration plans for readjusting the work on the home field, in order to meet new demands, but does not wish to offer anything definite, until the return of Secretary Burdick from his trip to the Middle West and Southwestern fields. We, therefore, recommend that the making of all appropriations for 1934, under the heading of "Home Field" be postponed until the next meeting of the board.

The report was adopted.

Karl G. Stillman, the treasurer, reported that no interest payments for more than six months are in arrears. There is about \$300 due the society and it is believed these payments will be made before the next report.

Karl G. Stillman, the chairman for the Investments Committee, reported that about \$7,000 had been received from the estate of Amelia Potter of Westerly, and that there were further funds to be received.

Voted that the treasurer be authorized to settle the case brought by the Fidelity and Casualty Company growing out of the distribution of the estate of the late Miss Hannah Crandall.

Voted that the treasurer be authorized to

transfer the three savings account balances amounting to \$116.16, opened by S. H. Davis, the former treasurer, to the General Fund, and to set it aside as part of the funds for the China Girls' School.

Voted that the treasurer be instructed to take such action as may be necessary to recover the money left by the estate of Mary Grace Stillman, and never turned over to the society by S. H. Davis, the former treasurer.

Voted that the treasurer be authorized to care for the insurance on the Weeden Barber property, Granite Street, Westerly.

Rev. W. L. Burdick made a verbal report on the need of selling property in Georgetown. He said the building was badly in need of repairs and that the property should be sold soon.

K. G. Stillman, chairman of the committee on the sale of property in Shanghai, reported that at the present time there was no one apparently interested in the purchase of the property at the price which it was said to be worth.

The tentative budget for 1934, as recommended by Conference, was presented for adoption.

Voted that, with the exception of the group entitled "Home Field," as previously voted, the budget be accepted.

Miss Susie Burdick was remembered in the prayers of the board, the prayer being offered by Rev. Herbert C. Van Horn.

Voted that the furlough of Miss Susie Burdick from the China field be extended, the details to be arranged by the corresponding secretary.

The corresponding secretary was asked to extend to Miss Burdick the well wishes of the Board of Managers.

The appointment of standing committees was made by the president.

FINANCIAL CONDITION OF MISSIONARY TREASURY, NOVEMBER 1

Doubtless many people are looking for another statement regarding the condition of the missionary treasury. The treasurer informs us today (November 6) that when the receipts were in the first of November, he had enough funds to pay the salaries for September. This leaves the October salaries, usually paid November first, unpaid and means that

WORK IN WESTERN COLORADO

BY MISSIONARY PASTOR RALPH H. COON

The first purpose of my yearly trip to western Colorado is to keep in touch with Sabbath keepers and nonresident members of our churches. Then too there are some this year who have been newly interested in the Christian life and in the Sabbath by the work of Brother Charles B. Clark. Brother Clark joined the Boulder Church when he was here last November. Since then he has been doing self-supporting work in some of the cities and towns of western Colorado. My special concern and prayer has been for the young people in all of these homes. In most cases they have very little opportunity to associate with other Christian young people or to receive Bible instruction or Sabbath teaching. The purpose of evangelism was combined with these purposes when I was able to work with our own people to hold evangelistic meetings. Western Colorado is made up of the high mountains west of Denver, which run north and south forming the continental divide, and the mountainous country extending from there to Utah. The cities and towns in this district are almost entirely in four east and west river valleys which cut through this mountainous half of the state. I traveled along the Yampa river which parallels the Wyoming line, and the Colorado and Gunnison rivers which join at Grand Junction near the middle of the western boundary of Colorado. The sources of all three are west of the divide. I crossed the divide west of Denver, going over Berthoud Pass at an elevation of about eleven thousand feet. Most of the other passes were still blocked with snow on the twenty-third of May, when I went.

I had been undecided as to whether to stop at Fraser, just over the pass, or to go on to Craig, one hundred fifty miles farther up on the Yampa River. I did not know a soul at Fraser, but I knew that Brother Clark had held a series of meetings there. Several errands had delayed me in Denver and the afternoon was half gone, so I stopped and inquired for any friends of Mr. Clark. I was directed to the home of Mr. and Mrs. Baughmann. They insisted that I stay with them and speak in the church in the evening, for that was the very night they were to meet for the customary weekly Bible study. Then I was sure it was the Lord's will for me to stop there. We had a splendid meeting in the

they must go over until the first of December unless other contributions are sent in.

The amount received from the Denominational Budget by the Missionary Board the first of November was over \$700. The treasurer tells us that we need over \$1,600 a month to meet the pay roll. This looks a little discouraging, but our people met the situation last year when they were informed regarding the imperative need and it will be met this year if all do what they can.

A GOOD BEGINNING

It may not be generally known that the First Hebron Church, as well as the one at Hebron Center, Pa., has been pastorless for more than ten years. Though pastorless, it has maintained public worship and a Bible school, and much of the time a flourishing Christian Endeavor society. When it came time to make arrangements for the one hundredth anniversary, it was planned to have a week-end evangelistic campaign in connection with the centennial celebration. Rev. Alva L. Davis of Verona, N. Y., was engaged by the church to conduct the campaign and was given the leadership. Rev. W. L. Davis, a former pastor, was engaged to lead the singing. The meetings began Friday night, October 27, and three sessions daily were held till Sunday night. Pastor Alva L. Davis preached at each session except Sunday forenoon, when Secretary William L. Burdick presented the history of the church, and Sunday afternoon, when President Boothe C. Davis delivered the anniversary sermon. The attendance was large from the beginning, all the sermons were exceptionally thoughtful and appealing, and there was a profound interest. So great was the interest that it was decided to continue through the following week and Pastor A. L. Davis, assisted by Pastor W. L. Davis and others, threw himself into the work with the result that there were twenty decisions, twelve additions to the First Hebron Church and five or six to the church at Hebron Center.

This is especially encouraging at the beginning of the Conference year and it should inspire all churches and pastors to enter heartily into the work of winning men to Christ's way of life, during the year. This is what the Master wants and he will bless the efforts, whatever the method may be, if they are put forth in the right spirit.

evening at the community church with an attendance of around forty. Stereopticon slides were used to help present the gospel message. I called also at the home of Mr. Harrison, who is a Christian man and a believer in the seventh day Sabbath. There are splendid Christian young people in each of the two homes I visited. I was very much interested to hear of the souls that have been saved during Mr. Clark's meetings and also of the increased interest in the church and decreased interest in the dance hall, which had necessitated the closing of the latter.

The next day I drove for a few hours down the Colorado river and went north over the mountains to the Yampa River and then down that valley to Craig. The mud over Gore Pass on this route was axle deep for several miles, but persistence finally conquered. At Craig I had a splendid visit with Mr. Eugene Dresser and family. They operate the best cottage camp in Craig. Mrs. Dresser is a member of the Boulder Church. I also spent some time in the home of Mr. and Mrs. Lancaster. She is also a member of the Boulder Church. There are two children in each of these families. The evening of the next day we had a meeting of the two families and some friends in my camp cottage, again presenting the gospel in pictures and using a chemical illustration. The next morning I drove out to Mr. Lawton's ranch. He has two married children living in and near Craig, both of whom I was glad to meet. Mr. Lawton is a relative of the Denver Davises and formerly from North Loup.

On the same day I drove nearly one hundred miles over the hills and mountains and through the valleys back to the Colorado River at Rifle. Here I found Mrs. Worrell, a sister of Mrs. Erferd Sweet. Then I went fourteen miles farther, climbing up on a mesa high above the Colorado river, where Mr. Ralph Van Horn and family live. On the next day, which was the Sabbath, we had regular Sabbath school and church services in the home. Mr. Leon Van Horn, Ralph's brother, and Doris Van Horn, his daughter, and his grandson, Donald Van Horn, were with us in the services. Sunday we went to Rifle and then to New Castle, where we had a splendid visit with Brother Charles B. Clark and with a family of folks who had been reached for the Lord in his New Castle meetings. When we returned we took Mrs. Worrell upon the

mesa so she could attend our meetings there. Her daughter, Mrs. Corley, lives in that vicinity. We had meetings four evenings in succession at a schoolhouse about five miles from Mr. Van Horn's place. At one of these meetings one fine lad took Christ as his Savior, making his first public confession. With Hazel Van Horn for a guide, I spent one day going over mesas, down through valleys, and even up into the mountains calling on the people, telling of our meetings, talking of Christ, and leaving Sabbath tracts as we felt led. Francis and Hazel have since had the opportunity to visit Boulder and Denver at which time they were baptized and joined the Boulder Church.

On Thursday, June 1, I packed up and went on down the Colorado river. I called on Mr. and Mrs. York who had been interested in gospel and Sabbath messages at the schoolhouse meetings last year. Since then they have moved to Clifton. They will hear from Boulder each week, now, through Paul Hummel's extension Sabbath school class. I request your prayers for these fine folks who are so near a decision for Christ and the Sabbath, and for the little ones in the home.

That night I made the acquaintance of Mr. M. Mackintosh, who has spent most of his long life as an evangelist working with the Adventists, but is more in sympathy with our position than theirs. He lives on a farm west of Mack, almost to the Utah line. His knowledge and love of the Bible were an inspiration to me.

The next afternoon I reached Montrose on my way back up the Gunnison River, headed toward the high mountains again. Here I spent three nights with Mr. Irving Webb and called on his brother Ellis, and on Mrs. Oscar Richards. This year I really came to know these folks and their families of nine, five, and three children respectively. Evening meetings were held in each of the Webb homes. Mrs. Nora Webb, mother of Irving and Ellis, and another son, Claud, were also there. Some of these folks attend the Baptist church, and I was glad to go with them on Sunday and meet their fine young pastor.

The next stop was at Gunnison, where I had a fine visit with Mr. Ray Clark and his family. Then I went on up the Gunnison River, crossed the divide, and dropped down to Salida right in the midst of the highest

mountains of the state. Here I visited Mr. and Mrs. Steel who have since moved to Boulder. One hundred thirty more miles through the mountains brought me to the plain near Denver, and I reached Boulder that afternoon.

In the two weeks I was gone I drove 1,225 miles, made forty calls and visits, distributed eight hundred pages of literature, held nine services, and presented Christ to five hitch hikers.

DENOMINATIONAL BUDGET

STATEMENT OF TREASURER OCTOBER, 1933

Receipts		July 1, to October, 1933	October, 1933
Adams Center	\$ 80.00	\$ 193.00	
Albion	10.00	10.00	
Alfred, First	58.03	330.93	
Alfred, Second	29.55	29.55	
Andover			
Attalla			
Battle Creek	23.50	32.25	
Berlin		48.00	
Boulder		7.50	
Brookfield, First	5.00	28.10	
Brookfield, Second	5.00	5.00	
Carlton Sabbath School	5.00	5.00	
Chicago			
Daytona Beach		5.00	
Denver		2.50	
De Ruyter	100.00	160.00	
Detroit			
Dodge Center	\$.75		
Sabbath school, special	7.76		
	\$ 8.51	28.51	
Edinburg	2.75	15.25	
Farina	100.00	100.00	
Fouke			
Friendship	10.00	55.00	
Genesee, First		21.55	
Gentry	\$ 1.80		
Special	2.00		
	\$ 3.80	3.80	
Hammond			
Hartsville			
Hebron, First	4.00	31.50	
Hebron, Second			
Hopkinton, First	\$ 31.00		
Special	10.00		
Christian Endeavor society, special	3.00		
	\$ 44.00	50.00	
Hopkinton, Second	6.50	9.50	
Independence	17.00	17.00	
Jackson Center			
Little Prairie	5.12	5.12	
Los Angeles		10.00	
Lost Creek	10.13	10.13	

Marlboro		18.79
Middle Island		
Milton	\$ 75.98	
Special	5.00	
	\$ 80.98	290.24
Milton Junction	78.03	78.03
New Auburn		2.00
New York City	\$ 29.24	
Special	49.00	
	\$ 78.24	160.33
North Loup		13.00
Nortonville		10.00
Pawcatuck	\$ 250.00	
Christian Endeavor society, special	1.00	
	\$ 254.00	1,012.00
Piscataway	34.25	69.75
Plainfield	167.50	457.75
Portville		
Richburg		
Ritchie		
Riverside	\$ 40.00	
Special	10.00	
	\$ 50.00	50.00
Roanoke		10.00
Rockville	\$ 1.50	
Christian Endeavor society, special	1.25	
Junior Christian Endeavor society, special	.25	
	\$ 3.00	36.40
Salem	28.25	228.25
Salemville		11.25
Scio		
Scott		
Shiloh	\$ 42.60	
Sabbath school	39.00	
Christian Endeavor society	3.00	
Junior Christian Endeavor society	5.00	
	\$ 89.60	102.60
Stonefort		1.00
Syracuse		
Verona	30.00	30.00
Walworth		
Washington		
Waterford Junior Christian Endeavor society	1.50	18.50
Wellsville		
Welton		36.93
West Edmeston		25.00
White Cloud		14.75
Individuals		80.50
Western Association	18.79	18.79
Southeastern Association		26.86
Conference collection		188.51
		\$4,205.42
Disbursements		
Missionary Society	\$ 700.44	
Special	59.76	
	\$ 760.20	

Tract Society	\$ 144.04	
Special	8.00	152.04
Sabbath School Board		112.19
Young People's Board		28.08
Woman's Board		7.02
Ministerial Relief	\$ 42.12	
Special	10.00	52.12
Education Society	\$ 50.96	
Special	16.00	66.96
Historical Society		11.70
Scholarships and Fellowships..		21.06
General Conference		182.39
		\$1,393.76
Required amount for four months	\$9,266.66	
Amount received in four months	4,205.42	
Amount in arrears	\$5,061.24	

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,
November 1, 1933.

WOMAN'S WORK

Our Father, we pray for a more simple faith, and for a more childlike trust in thee. Help us to be happy and holy, even though in adversity. Amen.

Oh, say, did you read the RECORDER for October thirtieth? You do not take it? Well this is a beautiful day, just walk over to the parsonage and ask Mrs. Pastor to see her RECORDER.

Turn to page 251. Read report of the Woman's Executive Board. You will notice they are establishing a circulating library for the women's organizations. Read carefully the names of the books. Select the one you would like most to read and hand it to your secretary and she will order it for you. Then look at the worship program, worked out for the use of your Aid, Dorcas, or Missionary Society. Use it unless you have something better, which would be fine of course. Then glance at the report of the Salem Ladies' Aid, for the year. Tell your Aid society, the editor of the Woman's Page wants and needs a report from you for the Woman's Page. Now do you not wish this little magazine were coming into your home? Yes, but we do not have the money.

Well, go home and out to see the hens; tell them how much you wish for the RECORDER, that you will give them a nice little place to sleep, along with good eats if they will help make a penny a day until you can buy the SABBATH RECORDER.

Then invite your neighbor in to see it; tell her how pleased you are and how the chickens helped you get it.

All of you read the "Challenge" in the current issue. Watch for the names of new books and what is said about them.

A CHALLENGE

SABBATH KEEPING IN THE NEW HOME AND THE NEW BUSINESS
BY ALENA M. BOND

There is something in the spirit of youth which rises with a joyous thrill to meet a challenge. How many boys have performed disagreeable, difficult, or dangerous feats, merely because someone "dared" them to do so. There is an exhilaration in overcoming obstacles, an immense satisfaction and sense of power, for the one who is neither a weakling nor a coward, in breasting the tide and proving to one's self that it can be done.

The old command, "Remember the sabbath day to keep it holy," when considered in the light of modern conditions in home and business, presents a distinct challenge to us to prove our mettle. When the writer was a child, church going on the Sabbath was an event; and when detained at home, the quiet family circle was fine for reading together, for memorizing Scripture, and the like. But now there are so many counter attractions to church going, so much reading matter besides the Bible, the SABBATH RECORDER, or the *Christian Herald*. Shall we yield to the current and seek our own pleasure and follow our own ways? No! Let us set our faces uncompromisingly toward God, and remember that the Sabbath is his holy day. We need not spend long hours in debating whether it is permissible to do this or to go there on the Sabbath; with full-hearted love and gratitude toward our God and Savior, just steep our souls and minds in the thought that this is his holy day, his holy day! Then we will rejoice and be glad in it. And we will do the things which will be beneficial to ourselves, helpful to others, and that will honor the name of the God of the Sabbath.

TRACT BOARD MEETING (Shortened Report)

The Board of Trustees of the American Sabbath Tract Society met in regular session, at 2 p. m., October 8, 1933, in the Seventh Day Baptist Building, Plainfield, N. J., fifteen members present, with Alexander W. Vars, vice-president, presiding in the absence of the president, Corliss F. Randolph, who has not yet returned from Europe.

The report of the corresponding secretary, Herbert C. Van Horn (who is absent visiting our churches and interests in the Northwest, also in Ohio, Pennsylvania, and West Virginia on his return trip) was read by the secretary, and accepted.

The treasurer, Mrs. Ethel T. Stillman, presented and read her report.

SUMMARY OF TREASURER'S REPORT For the quarter ending September 30, 1933

Ethel T. Stillman, Treasurer,
In account with the
American Sabbath Tract Society
Dr.

To balance on hand July 1, 1933:	
General Fund	\$1,873.49
Reserved for debt	77.50
Denominational Building Fund	272.02
Maintenance Fund	645.21
	\$ 2,868.22

To cash received since as follows:

GENERAL FUND	
Contributions - Onward Movement ..	\$ 293.03
Contributions - Individuals	17.00
Income from invested funds	91.98
Receipts from publications:	
Sabbath Recorder	702.21
"Helping Hand"	359.58
Other publications	65.31
Special contribution through Onward Movement toward debt	3.46
Toward "stove at Nady, Ark."	5.00
Refund of amount advanced toward expenses of young people's camp at Denver	30.00
	1,567.57

DENOMINATIONAL BUILDING FUND

Income from investment	21.00
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MAINTENANCE FUND

Rent from publishing house	150.00
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PERMANENT FUND

Bequest of Amelia Potter, Westerly, R. I., one-half of net proceeds of sale of real estate	6,307.44
	\$10,914.23

Cr.

By cash paid out as follows:

GENERAL FUND	
Sabbath Promotion work, including young people's work	\$ 116.63
Expenses of publications:	
Sabbath Recorder	\$1,963.32
"Helping Hand"	339.65
Other publications	105.10
	2,408.07
Corresponding secretary - salary and expenses	\$ 357.90
Treasurer's expenses	114.05
Expenses of representatives to Conference, associations, etc.	50.00

It is not the easiest thing in the world for one to carry on a business and be loyal to the Sabbath. "Saturday" is perhaps the busiest day of the business world; and by closing up then one will forgo many a chance of worldly profit. Or, in the case of the one seeking employment under another, it may be exceedingly difficult to get a job with privilege of Sabbath keeping. The more faithful and loyal one is to the employer, and the more capable and diligent in the performance of tasks, in short, the more indispensable one makes himself, the more privileges will be granted him. Don't say, "I would rather not work on the Sabbath, but I must live; my family must have food and clothes." Say instead, "I must be loyal to God and my conscience; I must seek first the kingdom of God and his righteousness, and he has promised that all these needful things shall be added unto me. I will not rob God by confiscating his day, but I will prove him, who said, 'Trust in the Lord and do good, so shalt thou dwell in the land and verily thou shalt be fed.'"

You have heard of people's being persecuted, tortured, killed for their faith and loyalty to God, and rejoicing that they were counted worthy to suffer with him. But I do not recall a single instance of any one starving or freezing because of loyalty to the Sabbath. Yet, even if it were so, did not our Master suffer cold and hunger, and have not a place to lay his head? We are heirs of God, and joint heirs with Christ, if so be we suffer with him. Glorious inheritance!

Sabbath keeping may cost considerable, but it is worth all it costs. Are we game? Shall we accept the challenge?

Nortonville, Kan.

"UNCLE OLIVER" GONE HOME

As the SABBATH RECORDER goes to press, the sad news of the passing of Brother Hosea W. Rood, of Milton, Wis., comes to hand. Mr. Rood, prominent as an educator, religious leader, and citizen, is familiarly known to Seventh Day Baptists and others as "Uncle Oliver." His cheerful presence, helpful letters, and sympathetic co-operation will be missed by many.

Bigotry says, "See things as I see them"; but Wisdom says, "Let every one be fully persuaded in his own mind."—Selected.

Life Annuity payments	430.00	
Account principal of notes - Trust Company	500.00	
Interest on notes - Trust Company	103.66	
Check tax	1.10	
Mrs. Newton Mitchel, Nady, Ark., contribution toward church stove	5.00	
	<u>1,561.71</u>	
		\$4,086.41
MAINTENANCE FUND		
Janitor service, repairs, etc.	41.49	
PERMANENT FUND		
Transfer to Plainfield Savings Bank amount of Amelia Potter Bequest	6,307.44	
	<u>\$10,435.34</u>	
By balance on hand:		
Denominational Building Fund	\$ 293.02	
Maintenance Fund	753.72	
	<u>\$1,046.74</u>	
Less overdraft of General Fund ..	567.85	
	<u>478.89</u>	
		<u>\$10,914.23</u>
Indebtedness, General Fund \$9,000.00		

E. & O. E.

ETHEL T. STILLMAN,
Treasurer.Plainfield, N. J.,
October 1, 1933.

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

J. W. HIEBELER,
Auditor.Plainfield, N. J.,
October 7, 1933.

The treasurer's report was received and adopted.

The report of the Committee on Distribution of Literature was presented and read by Jesse G. Burdick, chairman.

REPORT OF COMMITTEE ON DISTRIBUTION OF
LITERATURE FOR SEPTEMBER

A meeting of the committee was held in the office of the corresponding secretary, Sunday, October 1, at which time plans were formulated concerning the work of the committee the balance of the Conference year. Mr. North, by invitation, met with us. The matters discussed were: the recommendation from the Conference regarding the RECORDER: (a) restoring the RECORDER to a weekly issue; (b) appointment of agents in the churches to sell the RECORDER weekly at ten cents per week to those who do not feel they can spare the full subscription price at one time, this work to be done by the young people's societies; a commission of five cents per copy will be given those who do the work.

Another line of work has been launched and will be done by the Christian Endeavor societies under the direction of the president, Miss Marjorie Burdick. This work will be an actual survey of all our Sabbath tracts as to their value to the young people of the present time. The Christian Endeavor societies have pledged their hearty support to the plan. The committee feels this would be of great value to the Tract Society.

We recommend that the board approve this line of work.

The matter of printing and distribution of tracts was pretty thoroughly discussed and we shall keep within the budget for this work.

Number tracts sent out	957
Number RECORDERS	65
Number Calendars 1933	15
	<u>1,037</u>

(About six hundred of these were distributed by the editor during his trip west.)

RECORDERS discontinued August and September	15
RECORDER new subscriptions	5

Net loss

The foregoing report including the recommendation contained therein was adopted.

Mr. Alexander W. Vars, chairman of the Supervisory Committee, made verbal report, that the business at the publishing house shows a net loss of \$523.65 for September, and of \$987 for the past three months. For the like three months of last year the loss was \$2,700. He also reported that \$125 will need now to be expended to make necessary repairs to the roof of the publishing house building.

The minutes were read and approved.
The meeting adjourned.

ALEXANDER W. VARS,
Vice-President,ASA F. RANDOLPH,
Assistant Recording Secretary.

YOUNG PEOPLE'S WORK

IT IS TO THINK

IDEALISM: THE NEED OF THE HOUR

In times of darkness and confusion the supreme need is light. The light of great ideals has been the saving force through all the centuries — richer in vitality than any race, more abiding than empires, more enduring than monuments of stone. Ideals are practical. Like the beacons that guide men through the seas and the air, they are most needed in times of storm and difficulty.

Some nineteen hundred years ago Jesus Christ gave to mankind the greatest body of idealism the world has known. With none of the trappings of classroom, curriculum, grades, or degrees; in an age crushed with ignorance, superstition, brutality, and corruption—by the mere force of living and teaching—Christ started a new epoch, an epoch so significant that the calendar dates from his birth, so powerful that it has changed the whole course of human events, so beneficent that untold millions of men have been lifted higher in the scale of life.

Is it not plain that what the world needs just now is a new devotion to great ideals? In statecraft, in business, in industry, in law, in the church, in science, or in teaching can anything be more intensely fruitful and practical than a renewed faith in the higher and finer things? Hour after hour, day after day, we are all facing situations where there is choice between the higher and the lower. It takes but a little common sense and a will to choose the higher path—to change the whole course of a life, a school, a nation, or an age. A little more faith, a little more idealism, and the confusion of today may give way to the fairest dawn the world has seen. —From the *Journal of the National Education Association*, By Joy Elmer Morgan, Editor.

YOUNG PEOPLE'S PRE-CONFERENCE
MEETING

Setting—A beautiful day, the sun, sky and trees, grass and the Lake (Koshkonong) all radiated the love of God to man. Youth, nearly one hundred strong, active, alert, gathered on the green for fun, fellowship, and foresight, eager to look ahead in plans for the year to consider how best to render love to God.

Time—9.30, Tuesday, August 22, 1933.

Opening Quiet Talks—The Spirit of the Milwaukee International Christian Endeavor Convention was brought to the group by Rev. J. F. Randolph and Rev. Carroll L. Hill. These talks introduced the theme of the new two-year program for Christian Endeavor in an inspirational way and led up to the discussion groups.

REPORT OF THE CONFERENCE PERIOD FOR THE
AGE GROUP TWELVE TO SEVENTEEN YEARS,

REPORTED BY BETTY DALAND AND VICTOR
SKAGGS

I Will Be Christian.

Witnessing for Christ in My Individual Life.

This first part of our discussion was brought to us by Pastor Sutton in a clear manner. We went down the list of ways to do this (as listed on the pamphlet sent out by the International Society of Christian Endeavor) and discussed each one to quite an extent. These were some of the things we talked about:

A personal decision to accept Christ as Savior and to follow him.

Growth in Christian living through a prayer life, through loyalty to the church, and through studying, perhaps in leadership groups and in the Bible school.

Witnessing through sharing our faith with others and in our individual efforts to lead others to Christ.

Witnessing for Christ Through My Church.

We discussed how we could witness for Christ:

By becoming a member in our church and by making it and our Christian Endeavor societies interesting and instructive. Other ways are the Christian use of our time, talents, and money, the churches in their support of missions and church co-operation.

Second Period—Professor Leland Shaw, leader of the discussion.

We talked about the theme, *I Will Be Christian*. The theme which we have taken represents much. It is a high ideal and when taken seriously involves everything done conscientiously. *I Will Be Christian*—taking the four words the meaning is as follows: *I*—not others, but I myself. *Will*—determine to be not just to listen. *Be*—to act and talk as a Christian. *Christian*—follower of Christ and his ideals and teachings.

Witnessing for Christ in Social Justice—

There is a lot of unfairness in the world today. One example of it is in the court. Rich people get out of their crimes which they have committed because of their wealth; whereas the poor, whether innocent or guilty, often have to serve "stiff" sentences. Christ's ideals were and still are strongly against injustice of any sort.

Witnessing for Christ in International Goodwill and Peace.

No one should look down upon other races from his own. We are on an equal footing; one is no better than the other. Christ looked upon Negroes, Chinese, etc., with the same kind of love he did upon us.

I Will Be Christian. Not a single one of us can be a good Christian without following Christ's example as closely as possible.

In his delightful and instructive way Professor Leland Shaw led us in these ideas.

Signed by the two secretaries of the group,
BETTY DALAND AND VICTOR SKAGGS.

"The denomination which employs the carnal sword is denominated 'the synagogue of Satan' in the Apocalypse."

CHILDREN'S PAGE

GRATITUDE AND PRAISE

PSALM 100: 1-5

Junior Christian Endeavor Topic for Sabbath Day, November 25, 1933

GIVING THANKS

I lift my face to the sun
And thank God for the light.
When a happy day is done
I thank him for the night.
I thank him for my home,
And friends and happy days;
I want him for my guide
And to be my friend always!

—By Hazel Harker.

THE SPIRIT OF CHRISTMAS

LUKE 2: 8-14, 25-32

Junior Christian Endeavor Topic for Sabbath Day, December 2, 1933

THE HEART OF THE GIVER

BY DORIS GARST

Lorna Harkness unwrapped the bandage from her wrist and wriggled her hand experimentally. Her brown eyes held a half-hopeful, half-fearful look as she did so.

She gave a sigh of relief and her lips quirked up in a rueful smile as she said, "Well, old wrist, you're back in working order, but you would wait until two days before Christmas before you got well enough for me to use you. Now what am I going to do about Christmas presents?"

She shook her wavy brown hair away from her eyes and buried her round chin in the palm of one hand as she curled up in the big rocker to study over her problem.

"I've got to think of something," she told herself. "Christmas won't seem like Christmas if I can't give presents to those I love."

Lorna was one of those people who get more joy from giving than from receiving, so when she had sprained her wrist badly during a basket-ball game, it was more than a small tragedy to her. It was bad enough not to be able to play, but to miss out on the joyful preparations for Christmas was almost more than she could bear. To buy gifts was out of the question, for there was never any money to spare in the "hard-up but happy Harkness family," as Lorna called themselves.

But the lack of money had never bothered Lorna before, for she possessed ingenuity and clever fingers, and it was much more fun anyway to make gifts than to buy them.

"Made gifts contain so much more love than bought ones," she always said, and she liked to repeat the quotation: "The heart of the giver makes the gift dear and precious."

But here Christmas was only one day away, and it was too late to make gifts for those she wanted to remember. She checked off on her fingers the ones to whom she simply must give something if Christmas was not to lose all its joy for her.

Mother and daddy came first, of course, then Sister Evalyn and little Brother Jimmy, and Miss Morris, her teacher.

Everyone had been very nice and said, "We don't expect anything from you this year, Lorna. So you just sit back and watch the rest of us fuss and stew."

But it was the "fuss and stew" that Lorna liked about Christmas. It was no fun to sit back and watch the others bustle around with sparkley faces and aprons full of secrets.

"I've got to do something," she repeated to herself. "I've got to figure some way to make Christmas happier for someone. But what can I do in this short time?"

Then like a flash she had her idea. It came like an inspiration from the sky.

She jumped up and ran to her room. Then she gathered up drawing paper and scissors and paints and sat down and worked until dinner time.

On Christmas morning the Harkness family all gathered around the Christmas tree before the open log fire to receive their presents.

"Here, Lorna, you sit in this chair like a queen and receive your presents, since this is a getty rather than a givey Christmas for you," said Evalyn.

"No, let mother be the queen," said Lorna, her brown eyes twinkling.

As she had intended, her presents were not given out until the last. That made the surprise so much better. Because her presents were in long white envelopes, it had been easy for her to slip them under the packages stacked under the tree.

Mother got hers first, and she gasped with pleasure. "What a nice present!" she cried. "What a lovely idea. How did you happen to think of it?"

All the others had by this time drawn their presents from the envelopes and were exclaiming over them—all but Jimmy who had to have his read to him.

"How did you ever get such a cute idea?" cried Evalyn.

"Well," said Lorna, "I had to wrack my brain, I can tell you. It began to look as though I couldn't do much for Christmas, and that wouldn't be a bit of fun. Then I remembered how much mother liked that merchandise certificate Uncle John gave her last year, and that gave me the idea for giving work certificates."

Mother's certificate was worded thus: "I, Lorna Harkness, do promise to give my darling mother one afternoon every week to do just as she pleases. I promise to hurry home from school and take care of Jimmy, and plan and prepare supper."

Daddy's certificate was a promise to post his books once a week.

Evalyn's was the promise to do the dishes "without grumbling" every Sunday night, so that Evalyn, who was a high school girl, could go out.

Buddy's present was a certificate to read all the "funnies" without having to be coaxed to do it.

Miss Morris' certificate, which had been mailed, was an agreement to stay after school one night a week and clean blackboards or correct papers or do whatever needed to be done.

"You couldn't have given me anything I'd have liked better," cried Evalyn.

"I've never known of any gifts to contain more of the heart of the giver," said Mr. Harkness huskily. "You have certainly caught the true Christmas spirit, daughter."

And Lorna was so happy that her heart seemed to swell and swell until it nearly choked her.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

In Sabbath school we say memory verses. Our teacher gave me a Gospel of St. John. I have read it all the way through.

I have a baby sister. Her name is Barbara Sarah Bivins. She is six weeks old. Sarah is named for my grandmother.

I have a sister Virginia who is five years old. She is in first grade. I am in fifth grade. I am nine years old. We go to Quinton School. Virginia's teacher's name is Miss

Morris and my teacher's name is Miss Weaver.

I must stop and help mother now.

Sincerely yours,

BETTY BIVINS.

Bridgeton, N. J.,

October 28, 1933.

DEAR BETTY:

Your letter was a very welcome one for it is the first one I have received from one of my RECORDER children in a long time.

I think it is a fine thing to learn memory verses, especially from the Bible, for in that way we can learn many valuable truths to keep with us all our lives. The Bible is full of them. And surely there is no better place to find them than in the Gospel of St. John.

I know you must be very happy to have a nice little baby sister. I'm sure you like to take care of her, for that is one of the very best ways in which you can help mother. There is a dear little baby girl next door to us, just twelve days old today. Her name is Grace Joan Pero. I love babies, don't you?

I was glad to hear about your little sister Virginia. Before long she will be able to write to me, too, will she not? You must write to me again soon and tell me about some of your school experiences.

Your sincere friend,

MIZPAH S. GREENE.

DEAR RECORDER BOYS AND GIRLS:

The young people in the Brookfield Sabbath school, in reviewing last quarter's lessons, have written some very interesting character sketches which I am sure you will enjoy reading, so I will send them on, one at a time. We all like heroes and heroines and where can we find braver ones than in the Bible?

Sincerely yours,

MIZPAH S. GREENE.

THE LIFE OF JOSHUA

Joshua, "the servant of Jehovah," had been closer to Moses than any other man excepting Aaron, Moses' brother, now dead. In the first battle fought by the redeemed people of Israel, he led them to victory over the Amalekites. While Aaron had been making the golden calf Joshua had gone up on Mount Sinai with Moses. He was one of the twelve spies that were sent to explore the promised land, and the only one excepting Caleb to

give a favorable report. Because of all these reasons he seemed like the only man who was able to succeed Moses, although Joshua himself had not even considered this.

When Moses died he left a gap equaled only by Paul's death, fourteen centuries later; but Joshua very ably took over Moses's work and led the people into the promised land against the inhabitants of Jericho. With God's help he captured and divided the land among the tribes. Joshua's work was nearly done as far as anything important is concerned when he divided the promised land to his followers.

The struggle had been long and wearisome, but what worth while reward do we gain without hard work? And after we have fought a good fight and won, are we not completely rested and glad we went ahead with the labor?

DIGHTON POLAN.

SOUTHERN WISCONSIN

QUARTERLY MEETING AT ALBION

The quarterly meeting of the southern Wisconsin and Chicago churches met with the Albion Church on October 13 and 14. Friday evening the Albion choir furnished the vesper program of solos, duets, and congregational singing. Rev. Carroll Hill then preached a sermon on the "Abundant Life," which was followed by a conference meeting led by Rev. John F. Randolph. Sabbath morning, Rev. E. A. Witter preached a sermon, on the subject of loyalty. Miss Elizabeth Randolph led in prayer. At noon, dinner was served in the church basement. We also enjoyed a beautiful autumn day and the beauties displayed in the fall colors on the old academy campus.

The two o'clock session was in charge of Dr. H. L. Hulett, the chairman of the camp committee. The instructors in the camp assisted in the program. G. H. Crandall read a statement made to Mrs. Crandall concerning the serving of the meals, the menus, and the kitchen duties of the campers. He also spoke concerning the regular, daily program of the camp, the merit system, and the physical and recreational side of camp life. L. C. Shaw spoke about the educational life of camp—telling of the classes in biology and friendship and the education the boys received in general. Mrs. M. D. Davis told about the hand work of the girls' camp and displayed several baskets and silhouettes which had been made in

camp. Rev. Carroll Hill spoke of the class in fundamental principles of Seventh Day Baptists which he conducted each day of camp. Doctor Hulett then gave a financial report of the camp.

At three o'clock (the young people's hour) Dorothy Babcock Sayre conducted a service of worship and song. The program consisted of instrumental music as piano solos by Gladys Sutton Randolph and Edward Rood; a 'cello solo by Sara Davis; a saw solo by Robert Randolph; two selections by a male quartet, consisting of Maurice Sayre, Robert Randolph, Kenneth Babcock, and Loyal Todd; vocal solos by Leta Crandall and Kenneth Babcock. Selections of Scripture were interspersed throughout the program.

At the business session in the evening, the quarterly meeting adopted a resolution presented and thereby "looks with favor upon a movement to set up suitable markers to indicate the locations of the church buildings once owned and used by the Utica and the Rock River Seventh Day Baptist churches, now extinct, but, once members of this quarterly meeting." Greetings and best wishes were sent to Miss Susie Burdick in the hospital.

The evening sermon was given by Miss Elizabeth Randolph of Chicago on the theme, "That We May Grow."

VERA SHAW, Secretary.

OUR PULPIT

INESCAPABLE IMPERATIVES

BY REV. ALVA L. DAVIS

VII. THE SANCTITY OF PERSONALITY— MARRIAGE—HOME

The seventh commandment: "Thou shalt not commit adultery."—Exodus 20: 14.

God, the Father, having finished his creation began his work with a marriage. Jesus Christ, beginning his work, made his first public appearance at a wedding. This commandment forbids murder aimed at the collective life of the family. Following the commandment which safeguards personal, individual life, it suggests that next to human life itself, the marriage relation is the most important.

The Old Testament, at times, holds up an exceedingly high standard in the lives of men and women. Yet the same record contains stories of great saints who were guilty of gross immorality. Only six generations

after Adam, we find Lamech seeking happiness in a plural marriage. Gideon had many wives. David had seven wives. Solomon holds an all-time world's record with seven hundred wives and three hundred mistresses. But nowhere is it said that God approved of the sin. Upon David and all who violated this commandment there came the punishment that eloquently told that this sin was the cause of the deepest misery and shame. If one would understand Solomon—his weakness, his adultery, his conduct with women—he needs only to go back and read how Solomon came into the world, born of a father called David and a woman known as Bath-Sheba.

A brief history of womanhood down through the ages is necessary to understand the prevalence of the ancient evil which this commandment forbids. As long as woman was regarded as property instead of personality, adultery was widespread. The very essence of adultery is *treating personality as a thing*. But adultery is more than a sin against a personality; it is a sin against the finest things in life. It is a corruption of two individuals, a sin that murders two souls at once.

But this commandment is more than the adultery commandment; it is the marriage commandment. Yet who is not appalled when he reads the morning papers? Nearly two hundred thousand divorces granted yearly in the United States. Out of every six couples that face each other at the altar, one couple will face each other in the divorce court. What is even more appalling is the fact that there is no longer any common ground for divorce. Our forty-eight states recognize forty-four different grounds of divorce. Any couple wishing divorce, no matter what the cause, may get it somewhere in the United States, if he has money enough to travel there. But what is more alarming than the number of divorces, is the lost sense of what true marriage is. Companionate marriages, free love and free sex relations, without even separation—these are striking at the very foundation of our nation. Rome rose with the sanctity of her married life, and fell with its decline.

All this modern tendency toward marriage is retrogression to the old paganism. It is the old individualism of the eighteenth century—the doctrine that society is made up of grains of sand that have no cohesive quality; everything is a matter of contract.

1. Labor is a commodity. Let labor sell it in the highest market; let capital buy it in the cheapest market. Out of this doctrine has grown the organization of capitalistic trusts and labor unions.

2. Government is founded on the consent of the governed—an imaginary contract between members which make up a state. When a state which has consented to this government withdraws her consent, there is no longer just government over it. Out of this doctrine grew our Civil War.

3. Individualism applied to the Church produces the doctrine that there is no great Church of Christ. Individuals get together, make their own creeds, each separate church forming a sort of a social club.

4. Individualism applied in the same spirit to the subject of marriage is this: Man and woman are two individuals; they form a partnership; when they get tired they dissolve that partnership—that is marriage. At the base of this is the idea that man and woman are two individuals who duplicate each other.

But notice, first, that man and woman do not duplicate each other. The old Genesis said: God made woman bone of his bone, and flesh of his flesh, that she might be his companion, guide, counsellor, inspiration, life-giver. The new genesis says: God made woman bone of his bone and flesh of his flesh, that she may enter into competition with man—hustle with him at the polls, struggle with him at the market place, run with him on the race track, underbid him in his wages, and beat him if she can.

Dr. Lyman Abbott said, "I stand, first of all for this: that man and woman together make true humanity. 'God made man in his own image.' Do not stop there. 'Male and female created he them.' And the woman is in God, as the man is in God; and God is in the woman, as God is in the man. And the child of God is not the man, the child of God is not the woman; but the child of God is the man and the woman—one perfect being."

The Importance of the Home

With the Greeks and Romans the family was in the background, and the state was first. With the Hebrews the family was first, and the clan, tribe, nation were but its extension. Man's influence depended upon the respect his family inspired. Marriage was for the purpose of a family, and childlessness

was a calamity. This emphasis upon the importance of the family had its high and far-reaching consequences. It placed responsibility and authority where it could be controlled. To keep a nation pure and strong is a task to stagger the stoutest heart. To keep a family pure and strong is a possible task. Yet, according to the Bible conception a nation is but the aggregation of homes. In the safety of the home lies the safety of the nation. Whenever social customs attacked the home, it was felt the nation was in danger. This is the high significance of the Hebrew prophets' warfare against idolatry. For idolatry was practically nothing else but licentious, promiscuous, immoral social intercourse under the sanction of religion. It struck the nation at its roots.

The Hebrew family was a social group bound together with a common worship. Religious worship was primarily a family affair. In Hebrew, father and priest are interchangeable terms. The father presided at the family altar. The great sacrificial feasts, like the Passover, were family feasts. The Passover lamb was eaten within the family circle.

Out of this religious bond grew mutual obligations of members of the family. Thus religious instruction became central. Religion was grounded upon the fidelity of husband and wife, for marriage was a covenant entered into under the sanction of God himself.

Malachi had to face the divorce evil in his day. The men found younger, more attractive women than their wives. The divorced women went to the altar of the temple and covered it with tears, weeping and sighing. His sympathy and indignation were aroused (See 2: 10-16). The vital point of this arraignment is that divorce is a sin against God as well as against the wife of his youth. Exactly this is the import of what Jesus says, "What God hath joined together, let no man put asunder." Faithfulness to God and faithfulness in family relations are indissolubly bound up together.

The welfare of the home is the welfare of society. The home is the fountain to which may be traced the major issues, for good or evil, in the nation, as well as the individual. The modern revolt of youth, with its attendant demoralization, constitutes one of the most difficult of all problems that face the Ameri-

can family. No other institution in America is face to face with more serious problems than the home. No doubt, parental delinquencies account for much of the youthful rebellion, their loose ideals of church, home, and marriage.

To imagine, however, that we can maintain the sacredness of marriage simply by avoiding divorce is like believing cancer can be cured by preventing its visible appearance on the surface of the body. Divorce is not the disease itself. It is the eruption upon the social body. The holiness of marriage lies more deeply than the prevention of divorce.

Marriage, a Holy Institution

It is holy in its inception. God meant it to be such. It is the culmination of true and fervent love. The period before marriage should be honorable in the sight of men and in the sight of God. Every young man and every young woman should have an honest, open, unashamed courtship. These hours of courtship will reveal to the young man, or young woman, a view of the character of the other as only time and mutual confidence can reveal. Courtship days are needful; they are testing days; romantic, ecstatic days; but they are revealing days.

Possibly greater dangers surround courtship days than any previous days. So many barriers have been let down. The flood of indecent literature, the nude in art, suggestive vaudeville, rotten plays, voluptuous motion pictures, immodesty in dress, lurid sex appeal are all but swamping the young people. On the human side the flood sweeps most vigorously against the home and marriage relation. Blessed is he who can keep his feet in the swift current of life today.

Marriage is a civil contract, but it is more than that. It is a *Christian ceremony*. The place for the solemnization of a Christian marriage is not the judge's chamber, or the office of the justice of the peace. It is not in such surroundings that the spiritual life is nurtured. When the marriage took place in Cana of Galilee Christ and his disciples were present. By his presence Christ sanctifies any place. A row boat was once his pulpit; the seaside his hospital. The most lowly home, if it invite him to be present, may become his church, where, as of old, a marriage may take place.

Marriage Is Holy in Its Purpose

Love, binding man and woman together, in essential, vital, fundamental unity in diversity, creates the home. Marriage is not made by contract; it is not a bargain. It really has no relation to a partnership. It is the one fundamental law of life. Deeper even than humanity, this combination of the sexes runs down into the animal race, yes, even into the vegetable kingdom. It is the universal law of all God's creation. The family is the foundation upon which rests, not merely the commonwealth, not merely the church, but the whole of life.

The object of the family is not the happiness of the man and the woman. That is not the end, primarily, to be sought. It may fail to accomplish that and yet not fail of its purpose. It is true, gloriously true, there is immeasurable joy in the married life. But that is not the end; it is *the by-product*. The husband and the wife do not come, if they be true man and woman, seeking for joy. The man comes seeking new burdens, new tasks, and a larger duty. The woman comes—I wonder at her courage every time she does—seeking for new pains and anguish—it may be death itself. These two come to the altar that they may join with their Creator in building a home and giving new life to the world.

My friends, the escape from the unhappiness that sometimes comes in marriage is not *divorce*. Fleeing from trouble is the first escape of the coward; it is the last escape of the hero. I do not say there are not times when a wife may leave her husband, or the husband his wife. But I do say, they do not occur three hundred times per day. The shame of it! The cowardice of it! Probably no greater cause of divorce exists than the using of a momentary disillusion for the basis of a cowardly retreat from the vows and obligations subscribed to in the sight of the living God. Did Lincoln lay down the presidency because it meant carrying the burden of a nation upon his shoulders for four years? Did Washington lay down his task because it meant cavils and the corruption of a Congress plotting against him? Did Jesus Christ lay down his work because he would escape the mental anguish of Gethsemane and the crucifixion?

We shall not get rid of this sin that breaks up our families by mere change in laws—by

new marriage laws, or new divorce laws, whether federal or state laws.

The Divine Cure

1. The Divine intent of the commandment proves that God sanctions monogamy. We need first of all to emphasize the fact that *marriage is a Divine institution*. It was founded on the nature of man as created by God and was instituted before civil society. It is only as people are in touch with the Divine that marriage becomes all that it should be. When the man and the woman realize that God made them both, first for himself and then for each other, and that it is God who is joining them together, then is a Christian marriage realized.

2. The Church has a duty in this matter. She can help greatly in counteracting the unholy influence against the family life by upholding without hesitation these three God-given principles: (a) Marriage is a holy estate, ordained of God, to be held in reverence by all. (b) All relations between men and women must be holy and righteous altogether. (c) Happiness is not the end, primarily, of marriage, and no life is worth living that has not in it service and self-sacrifice.

3. The schools have a duty in this matter. In the eighteenth century girls were prepared for marriage. Now it is scarcely proper to suggest to a girl that perhaps she is going to be married. She just tumbles into it by accident. We need to bring to bear a new public sentiment upon our schools, colleges, and churches in regard to the whole structure of society and the harmony of life. For above the name of president, or king, or bishop, or pope, is the name, *home-builder*.

To summarize this commandment we might say: It demands purity—purity in social relations, in words, in thoughts, in companionship. And there is no greater incentive to personal purity than a high ideal of marriage. The Greek maiden when asked what fortune she could bring her husband replied, "I bring him what is more valuable than any treasure: a heart unspotted, a virtue without stain, which is all that descended to me from my parents."

What of the Future?

It is a great work the future generation has before it; to drive out from America this paganism that is rooted in individual selfishness, and to bring in its stead the Christian

ideal of marriage—a permanent social organism, the foundation of society, built on the law of God, revealing the love of God, carrying out the life of God, and doing the creative work of God.

To give inspiration to the family, or to realize the aspirations of the family, is not the task of either the husband or the wife alone. The dove that would fly to heaven with one wing crippled and useless would have bad going. It needs both wings. The family realizes its ends when both father and mother lend their services to the hallowing of their own. Patience is required; love is required. There are trials and galling burdens. "But be thou faithful unto death and I will give thee a crown of life."

"Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart
And hands that are swift and willing,
Than to snap the delicate, slender threads
Of our curious lives asunder,
And then blame heaven for the tangled ends,
And sit and grieve and wonder."

—Mrs. Bertha Davidson.

DENOMINATIONAL "HOOK-UP"

WHITE CLOUD, MICH.

On the evening of October 10, the Young People's Auxiliary of the church served a waffle supper, and are planning a Thanksgiving supper for some of the lone and needy ones of the town. Twenty-one of this church attended the semi-annual meeting of the Michigan and Ohio churches at Battle Creek, October 20-22. Much good was received and the hospitality of the Battle Creek people was greatly appreciated. CORRESPONDENT.

RIVERSIDE, CALIF.

The Riverside Church is rejoicing in the long awaited arrival of Rev. Loyal F. Hurley and family. The week-end of October 7 was their second in our midst, but at that time the formal welcome was extended in a number of ways. Other events made the week-end a memorable one.

Friday evening the Christian Endeavor had charge of the prayer meeting conducted as a vesper service. The group was seated in a circle in the church parlor, the leaders taking their places on the other side of a curtain in the auditorium. A variety of music followed, furnished by the girls' chorus, the boys' quartet, and others. Then came Scripture read-

ings, poems, selected and read by Margaret Davis, and prayers. Miriam Hurley, convinced them of her willingness to take a place in the group—for she helped both in the girls' chorus and with her violin.

During the Sabbath morning service, the retiring pastor, Rev. E. S. Ballenger, accepted Mr. and Mrs. Hurley and the two girls into church membership, then formally transferred the pastorate of the church to Mr. Hurley. The new pastor spoke earnestly of the work before the church, and then conducted a most impressive communion service, assisted by Rev. E. S. Ballenger, Rev. James H. Hurley, and Rev. John T. Davis.

The two Christian Endeavor societies have each gained a member from the Hurley family, Miriam joining the Senior group, Juanita the Junior. The society is glad to feel again the leadership of a pastor.

At eight o'clock in the evening the entire congregation and many other friends gathered in the basement of the church to honor the pastor and his family. Formal words of welcome were spoken by N. O. Moore, president of the church; C. D. Coon, senior deacon; G. E. Osborn, Sabbath school superintendent; and Mrs. W. R. Rood, representing the Dorcas society. Christian Endeavor presented its welcome in the form of a "skit." Mr. and Mrs. Hurley were presented with a basket of flowers, after which both responded to the words of welcome. Mr. Ballenger, on behalf of the church, greeted Rev. James H. Hurley, who accompanied his nephew, Pastor Hurley, and who will be with us until November, when he will return to his pastorate at Dodge Center, Minn.

We feel greatly blessed in having a leader again, after twenty months without a pastor. With enthusiasm we enter upon our year's work. CORRESPONDENT.

WASCO, CALIF.

A reception in honor of Dr. Ben Crandall, incoming head of the Wasco Union High School, and Mrs. Crandall, and to welcome the faculty in connection with the inauguration of another school year, will take place in the high school gymnasium at eight o'clock Friday evening, September 29. A brief program of music and addresses will be featured.

Dr. Ben Crandall and Rev. Mr. Brewster were guests of honor at the luncheon of the Exchange Club yesterday. President Arch

Beckes introduced Doctor Crandall as the newly elected head of the Wasco High School and Mr. Brewster, pastor of the Methodist Church, extended on behalf of the club and the citizens of Wasco a most hearty welcome.

Dr. and Mrs. Ben Crandall were guests last Saturday evening of the executive board of the Tri-County Y. M. C. A. at beautiful Montecito, Santa Barbara, home of Mr. and Mrs. William Conklin, for years active in Y. M. C. A. work and in the welfare work of young men. Doctor Crandall has always taken a leading part in promoting the best interests of young men and devoted much time to Y. M. C. A. activities.

The session of the executive board at the Conklin home was particularly in honor of Doctor Crandall, upon his removal to Wasco, and was in the nature of an elaborate banquet at which a beautiful silver coffee set, appropriately engraved, was presented to Doctor Crandall in token of the esteem in which he was held by his colleagues and appreciation for his outstanding service in the cause of young manhood and good citizenship.

—Wasco News (September 15).

ALFRED STATION, N. Y.

Mrs. Nettie Brague, Mrs. Artheda Langworthy, Miss Ruby Clarke, and Miss Elizabeth Van Horn are taking Leadership Training in a community school at Canisteo. Three new classes have been organized in our Sabbath school. All the classes are beginning the school year with enthusiasm. The Union Industrial Society made a substantial gift toward the church deficit. The debt is decreasing very noticeably. CORRESPONDENT.

BROOKFIELD, N. Y.

Rev. H. L. Polan and son Dighton attended a meeting of denominational leaders at DeRuyter, Sunday afternoon, and in the evening assisted members of the DeRuyter Church in the music in connection with a Bible drama entitled, "The Witnesses," written by Mrs. T. J. Van Horn and presented at New Woodstock.—Courier.

SYRACUSE, N. Y.

Dr. Edwin S. Maxson, seventy-three, native of Adams Center and a practicing physician in Syracuse since 1888, died in Crouse-Irving Hospital, October 13, less than an hour after he had been struck by a car while crossing Irving Avenue, near East Genesee Street.

Doctor Maxson was well known in this section, being a prominent lay member of the Seventh Day Baptist denomination.

—Brookfield Courier.

DE RUYTER, N. Y.

The Benevolent Society of the Seventh Day Baptist Church held its annual bazaar October 19, making a specialty of work and fancy aprons. It was a successful affair. The Y. P. S. C. E. presented a religious drama, "The Witnesses," October 29, at the Baptist church at New Woodstock. The drama grew out of a study in the Gospel of John conducted some time ago by Pastor T. J. Van Horn. About twenty-five took part including a number outside the society. They have been asked to repeat the program November 12 at the Cuyler M. E. church.

CORRESPONDENT.

RELIGIOUS EDUCATION

MEETING OF SABBATH SCHOOL BOARD

(Taken from the minutes)

The regular meeting of the Sabbath School Board was held at the home of the president, D. N. Inglis, Sunday night, September 17, 1933, at seven-thirty o'clock.

Reports from the committees on Publications and Field Work were presented and adopted. Chairman J. F. Randolph reported that Director Erlo E. Sutton has plans for the next six months which include a trip through the West, and that he has already started on the trip.

The quarterly report of the treasurer, L. A. Babcock, was presented and adopted as follows:

L. A. Babcock, Treasurer,
In account with the
Sabbath School Board
Dr.

June 30, To balance	\$343.81
August 8, Onward Movement treasurer	37.00
September 8, Onward Movement treasurer	94.93
	<hr/>
	\$475.74

Cr.

August 1, E. E. Sutton, salary July	\$125.00
D. N. Inglis, premium on surety bond for treasurer	5.00
August 8, Dr. A. L. Burdick, postage, etc.	5.00
September 1, E. E. Sutton, salary for August	125.00
September 5, U. S. check tax	.04

September 13, Insurance on Lincoln 42nd certificate for shipment for exchange for Reorganized Income Bond	15
E. E. Sutton, expense	85.48
Balance on hand this date	130.07
	<hr/>
	\$475.74

It was voted that an appropriation of \$5 be made to cover the cost of mimeographing the annual report of the board.

The following committees were appointed: Committee on Publications, L. C. Shaw, chairman, J. F. Randolph, C. L. Hill, A. L. Burdick. Committee on Field Work, R. W. Burdick, chairman, Edwin Shaw, Mrs. Lettie Babcock, J. N. Daland. Committee on Finance, R. E. Greene, chairman, L. A. Babcock, G. M. Ellis. Auditing Committee, G. H. Crandall, chairman, and J. W. Crofoot.

RUSSELL W. BURDICK,
Secretary pro tem.

MARRIAGES

BARTEL-LANGWORTHY.—Chester A. Bartel and Ethel L. Langworthy, both of Dodge Center, Minn., were united in marriage December 6, 1932, at Sargent, Minn., by Rev. C. A. Nauman, uncle of the groom.

COOMBS-FINN.—Mr. Isaac Edward Coombs and Miss Orella Cristibal Finn were united in marriage at Bath, on September 24, 1933, by Pastor Hargis.

McDOWELL-WALKER.—Mr. Cornelius Theophilus McDowell and Miss Hilda Dressella Walker were united in marriage at Bath, on August 30, 1933, by Pastor Hargis.

STOLTE-BURDICK.—At the home of the bride's parents, Mr. and Mrs. Lester G. Burdick, White Bear Lake, Minn., June 10, 1933, Elmer W. Stolte and Miss Beatrice Elizabeth Burdick, Rev. Fred A. Stever officiating.

OBITUARY

PLEASE NOTICE

Until the "Sabbath Recorder" returns to a weekly basis, fifteen lines, or 120 words, will be all the space available for a death notice. This will admit barest outline only. In case of prominent leaders and workers, more extended obituary, as in the past, will be given space in the main body of the "Recorder."

(Quite a number of notices are on hand. These will be adjusted as far as possible to the above regulation.)

CLARKE.—Herbert M. Clarke was born in Independence, N. Y., January 29, 1847, and died at his late home in Independence, October 10, 1933.

December 21, 1869, he was united in marriage to Miss Elveratta M. Austin, who died Septem-

ber 3, 1909. Of this union were born eight children, six of whom survive: Mrs. Mary Crittenden; William D.; Winfield W.; Robert A.; Howard M.; and Mrs. Hester J. Greene. He is also survived by Frank S. Clarke of Andover, a half brother.

He has been a life long resident of Independence and long identified with the church and community life.

Funeral services were conducted from his late home, by Pastor Walter L. Greene. Interment at Independence.—W. L. G.

CRANDALL.—Coralyn, daughter of Jared B. and Lodeska Covey Crandall, was born at Brookfield, N. Y., June 25, 1850, and died at the Old Ladies' Home, Oneida, N. Y., October 2, 1933.

She was baptized and joined the Second Brookfield Seventh Day Baptist Church May 12, 1877. She was half sister of one of our earlier ministers, Rev. Geo. J. Crandall, and aunt of Dr. Grace Crandall, missionary in China.

Funeral services were conducted by her pastor, Rev. Herbert L. Polan, October 4.—H. L. P.

CRANDALL.—John Benton, the oldest son of Roswell and Juliette Crandall, was born in Walworth, Wis., May 19, 1862, and died July 29, 1933, at his home in Milton Junction, Wis.

Mr. Crandall had a large circle of friends. At Utica, Wis., he was married to Addie Whitford in April, 1884. At the age of sixteen Mr. Crandall was baptized by Elder Livermore and joined the Walworth, Wis., Seventh Day Baptist Church. After coming to Milton Junction, 1891, he transferred his membership to the Milton Junction Seventh Day Baptist Church, where he continued faithfully his membership till death.

He is survived by his widow; three daughters, Bernice, at home, Mrs. Winifred Bradford, Pontiac, Mich., and Mrs. Flora DeLong, Reedsburg, Wis.; one brother, Sherman L. Crandall of Broadhead, Wis.; and three sisters, Mrs. E. O. Crandall and Mrs. Geo. E. Coon, both of Milton Junction, and Mrs. F. O. Burdick, Boulder, Colo.

Farewell services were conducted at the home July 31 by Pastor John F. Randolph, assisted by Dr. Edwin Shaw of Milton. Burial was in Milton Junction cemetery.—J. F. R.

DAVIS.—Mrs. Lydia Anne Davis, daughter of Rev. Jeremiah W. and Lydia Floyd Marsh, was born at Canton, N. J., July 15, 1850, and died September 25, 1933, at the home of her son, J. Will Davis, of Plainfield, N. J.

Mrs. Davis, brought up in the wholesome influence of a minister's family, made an early confession of Christ as her Savior, joining the Baptist church of which her father was pastor. In 1867, she was married to H. Wells Davis, of Shiloh, N. J., uniting with the Seventh Day Baptist Church of Shiloh, where she remained a faithful member until death. To this union two sons and a daughter were born. The husband died in 1926. Mrs. Davis is survived by her two sons: J. Will and Roland M. Davis, both of Plainfield; three grandchildren, four great-grandchildren, and many other relatives.

PLEASE NOTE

Owing to the necessity of preparing and printing in advance, the supplement in this issue of the RECORDER gives the budget receipts only up to October 1. Since printing this supplement the figures for total receipts up to November 1 are at hand. The receipts during October were \$1,442.03, making the total receipts up to November 1, \$4,205.42. Thus the total receipts amount to approximately one-seventh of the budget, while one-third of the year has passed. It is obvious that increased effort is necessary to bring budget receipts up to par, so we can report at Conference "Budget raised in Full."

COMMITTEE TO PROMOTE THE FINANCIAL PROGRAM OF CONFERENCE

Sabbath School Lesson VIII—Nov. 18, 1933
PAUL IN ATHENS—Acts 17: 16-34

Golden Text: "In him we live, and move, and have our being." Acts 17: 28.

DAILY HOME READINGS

November 12—Paul in Athens. Acts 17: 22-34.
November 13—The Invisible God. Job 23: 1-10.

November 14—God's Greatness. Isaiah 40: 25-31.

November 15—God Pre-eminent. Jeremiah 10: 6-11.

November 16—Acceptable Worship. John 4: 19-26.

November 17—Seeking and Finding God. Psalm 34: 1-8.

November 18—God Incarnate. John 1: 1-14.
(For Lesson Notes, see *Helping Hand*)

Sabbath School Lesson IX—Nov. 25, 1933
PAUL IN CORINTH—Acts 18: 1-17; 1 Corinthians 1: 1-2: 8

Golden Text: "For I determined not to know anything among you, save Jesus Christ, and him crucified." 1 Corinthians 2: 2.

DAILY HOME READINGS

November 19—Paul in Corinth. Acts 18: 1-11.
November 20—Factions in Corinth. 1 Corinthians 10-18.

November 21—Service in Weakness. 1 Corinthians 2: 1-9.

November 22—Foundations and Buildings. 1 Corinthians 3: 1-9.

November 23—Apostolic Liberty. 1 Corinthians 9: 16-27.

November 24—Unity in Christ. 1 Corinthians 12: 12-20.

November 25—The Supremacy of Love. 1 Corinthians 13: 1-13.

(For Lesson Notes, see *Helping Hand*)

Farewell services were conducted from her late home by her pastor and interment was made in the Shiloh cemetery.—L. M. M.

FOX.—Marilyn May Fox, three-months old daughter of D. Stanley and Belva Severance Fox, was born June 8, 1933, and passed away Thursday evening, September 28.

Surviving her are her parents; two sisters, Laverna and Barbara; and a brother, Dean. Funeral services were held in the home in Milton Sabbath afternoon, September 30, conducted by Rev. Carroll L. Hill. Burial was in Milton Cemetery.—C. L. H.

HUMMEL.—Wilburt Lincoln Hummel was born at Shiloh, N. J., January 4, 1861, and departed this life June 27, 1933, being 72 years, 5 months, and 23 days old. His home was in Battle Creek, Mich.

He leaves to mourn his passing, his beloved wife, Alice V., and two sons, Harmon D. of Chicago and Ray K. of Buffalo, N. Y., besides a host of relatives and friends.

At the age of thirteen he was baptized and joined the Seventh Day Baptist Church at Shiloh, where he filled several offices in the Sabbath school and church.

On April 23, 1885, he was married to Alice V. Davis in Lost Creek, W. Va. After a number of years of residence in Salem, W. Va., where he and his family joined and attended the Seventh Day Baptist Church, he moved to Battle Creek, Mich., in the spring of 1901, where he was employed as a clerk in the Battle Creek Sanitarium for twenty-two years.

He walked with and loved the Lord and espoused his cause with delight. He was active in Christian work, serving wherever he could.

Funeral services were conducted by Rev. Theo. J. Flo of Chicago and A. E. Schuster, pastor of Bethel Assembly where the departed made his church home. He was laid to rest in Memorial Park cemetery in Battle Creek, Mich. H. D. H.

LAWTON.—Mary Ann Wood Lawton, oldest daughter of Joseph and Eliza Wood, was born September 6, 1852, at Albion, Wis., and died August 27, 1933, at the home of her daughter Mrs. George Palmer in Milton Junction, Wis.

She was married February 1, 1873, to Charles D. Lawton of Albion. Mrs. Lawton was baptized in March, 1877, by Elder John Hoffman, and united with the Albion Seventh Day Baptist Church, remaining a faithful member until her death.

She is survived by her husband and three daughters: Mrs. Bertha Burdick of Milton; Mrs. Jessie Freeborn and Mrs. George Palmer of Milton Junction; seven grandchildren and two sisters.

The funeral services were held August 29, Rev. Chas. W. Thorngate of Albion officiating, assisted by Rev. J. F. Randolph of Milton Junction, Wis. Interment was made in the Evergreen Cemetery at Albion.—C. W. T.

A WORD OF EXPLANATION TO THE DENOMINATION

Conference has seen fit to appoint the Committee to Promote the Financial Program of Conference, on the Pacific Coast, at Riverside, Calif. One member is at Wasco, three hundred miles away.

Conference officers did not notify the committee in any way of their appointment.

Hence the slowness of this committee in getting into action.

Owing to distance from denominational headquarters, sources of information, necessity for preliminary correspondence, etc., action has been delayed even more.

Now that the committee has begun to function, it will do its best to keep you informed as to the needs and how they are being met.

We are told by the president of Conference that our duty is to "raise the budget." That duty we will do our best to accomplish.

But it is you, the individual members of the denomination, that will have to contribute the necessary funds to raise the budget. All the committee can do is to keep you informed and try to inspire you to action.

The need is great; to meet the need requires, not action by a committee, but *action by the denomination.*

Let's make this year a *one hundred per cent year.*

N. O. MOORE, *Chairman,*
L. F. HURLEY,
W. R. ROOD,
P. B. HURLEY,
BERNICE BREWER,
B. F. CRANDALL,
Committee.

The Sabbath Recorder

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THANKSGIVING FOR THANKSGIVING

I thank thee, Father, once again
For many blessings gladly known,
And many more beyond my ken
That thou dost see and thou alone;
But most of all my heart I raise
To praise thee for the power to praise.

Thy bounty, it is wondrous kind;
But oh, the smiling of thy face!
My life is all in love designed,
But thou thyself art grace of grace—
Thyself, oh, infinitely more
Than all thy bounty's golden store.

That I can feel thy fatherhood,
That I can press my hand in thine,
That I can know that thou art good,
And all thy power is love divine—
This knowledge every bliss outranks;
I thank thee for the gift of thanks.

—By Amos R. Wells,
From Christian Endeavor World.

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