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AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

The Sabbath Recorder Vol. 113 DECEMBER 5, 1932 No. 23

ANCHORED TO THE INFINITE
The builder who first bridged Niagara's gorge, before he swung his cable, shore to shore, sent out across the gulf his venturing kite, Bearing a slender cord for unseen hands. To grasp upon a further cliff and draw A greater cord, and then a greater yet. TILL at last across the chasm swung The cable—then the mighty bridge in air!
So we may send our little timid thought Across the void, out to God's reaching hands Send out our love and faith to thread the deep Thought after thought until the little cord Has gathered to a chain no chance can break, And—we are anchored to the Infinite!—Edwin Markham.

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It occurred to the writer of Sabbath Schools as he was on his way to the church on Sabbath morning that he had not said much about the Sabbath schools on this trip into the great Southwest. Much of the best work being done throughout our churches is in the Sabbath schools and certainly the work everywhere could be more effective, but on the whole our schools are improvements over some years ago. But it is not by way of comparisons that this is being written.

At Athens, Ala., the Sabbath school is a family school, for the most part. The superintendent is the father of the family, Brother T. J. Botts. The devoted hearts of the dear ones were read and prayer offered, and then the visitor was invited to teach the lesson. It was an interesting session, and the younger folks were interested and anxious to take part as called upon. In many homes, such classes on Sabbath morning are being conducted and quickly this will be the work of the church in such occasions. Often, invited neighbors attended. Evidence of Bible knowledge and appreciation of Scriptural interpretation are not alone found in the larger schools.

At Fouke, there is a good, live school under the superintendency of Mrs. Alberta Godfrey. Here are five classes with good attendance and able teachers. The Work done in the community through past years by consecrated teachers in the "Fouke School" is bearing fine fruit and the church and community are growing in this section of the Southwest. There is a good high school here now. Many testimonies are borne in this neighborhood to the power of the Word and to the work of the superintendent.

In Out of the Overflow, a noted preacher, who writes much for religious magazines, has something to say on "Out of the Overflow." He has many good things to say and, we understand, his church is always well filled. One judge from his articles that he is a voluminous reader. No finer example of the full life—the blessing from the overflow—is to be found than in that of Jesus. He builds up the advantages of home training in the synagogue, of the history and traditions of his people, and of the books of his times.

But his contacts with people and his love for them are a service similar to the encouragement of preachers and an ideal example for them to strive for and follow. We read, "He knew what was in man."

He associated freely with sinners, many of whom were looked down upon by religiousists as the pariah. He knew what people were thinking. He understood their sorrows and perplexities. There was no evidence of bookishness in the teaching of our Lord. Of course, he had the advantages of home training, but he used them and the synagogue, of the history and traditions of his people, and of the books of his times.

But his contacts with people and his love for them are a service similar to the encouragement of preachers and an ideal example for them to strive for and follow. We read, "He knew what was in man."

He did not think this was alone because of some omniscience connected with his divinity, but because of his personal interest in and mingling with the community.

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thou shalt live in Christ's work of men who are 'witnesses' of him—men who can witness among men by a life of conscious daily fellowship with God in Christ, and who so testify as to convince and win men to that fellowship. From a week's witnessing in sympathy with men will come a fitness unto an "overflow" for the Sabbath's preaching.

In looking back into a volume of old Recorders, the writer remembers the words of an earnest minister in extending a welcome to a new pastor—"Our pulpit needs you; our homes need you; our business men need you. . . . We give you the keys of our church, our homes, and our hearts. Come in and love us, not because we are most lovable, but because we live that we shall all enter the golden gates of the New Jerusalem, bearing our sheaves with God among the rest.

The point of this writing is simply this: Important as books are in the preacher's life, his spiritual power depends not on them but on the real presence of Christ, as he endures to influence lives to receive him. "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day."  

Churchless Pastors  

Not a little has been said about pastorless churches. Much more might be said. With doubtful pulpit and sermon, the efforts of these churchless churches to attract the attention of God are unfruitful. It is true that the absence of corresponding secretary of the Seventh Day Baptist church in England, now extensive and continuous to do without pastors. They did not "get on." They went out. This process of extinction was helped along by using men of other faiths and without Sabbath conviction, as supplies and "acting" pastors. Some of our churches, today, are tempted to economize in this same way, and the sooner we are sure that we are not in a way of decline and the path of suicide. The editor does not know of a single Seventh Day Baptist Church that ever died supporting a pastor.

But this writing is concerned with another phase of the problem—that of the churchless pastor. What about him? What of that earnest, devoted man who has spent time and effort in preparing himself for special work, who finds himself in a church and without a "call" without opportunity to spend himself in the service? It is a matter of deep regret that churches are so often without vision, selfishly seeking to pay debts at the expense of the pastor, or are seeking to economize at the expense of the man who was called to be the pastor. "We must pay our debts," they say, "therefore we must reduce the pastor's salary." In such a case the pastor, really, is the one who pays the church's indebtedness. Too often, also, the pastor is forced by his limited income to spend much of his time apart from his ministry in order to earn his family's living. When a church decides to let a pastor go, it is bad for the church. It is even worse for the pastor. Where shall he go? What shall he do? He can hardly ask for another church to call him as a friend wrote some months ago, When a mechanic is 'fired' he can go to every garage in his county and ask for a job. But when a minister is 'fired' he has to sit down and wait until some church decides to quit economizing, and sends him a call. We should think on these things.

FROM THE CONFERENCE PRESIDENT

The following excerpts from letters recently received at the Seventh Day Baptist Building will be of interest to Sabbath Recorder readers as indicating a widespread and lively interest in the Sabbath. Three of these letters were from missionaries to the Indian reservations in the States. The others were received at the office, and were referred to him in the absence of the corresponding secretary of the Tract Society, who, as all Recorder readers know, is on an extended trip through the southern states. These letters have been answered, of course, and the literature sent as requested.

A. J. C. B., GERMANY

"Here I had a number of meetings with the officers of one of the churches, which is about a mile away, and am sure I am thankful for your prayers, for we need them."

OHIO

"We are very much desiring to know of the workings of the Seventh Day Baptist Church. Will you please send us some of your literature, a copy of your church paper, and a Sabbath school quarterly, and one explaining the doctrines of your church? We have come to believe in the seventh day Sabbath that the Bible commands us to observe. Thanking you in advance, we are your brother and sister in Christ."

WEST VIRGINIA

"A friend who used to stay much with us was taught to keep the Sabbath and to have his family all come to believe in the true Sabbath and could see nothing in Sunday. They are all good people. They have three daughters who have been teaching for some years, and two of them are married. There is a dear woman living here who believes and is keeping the Sabbath, though the love of money is a little too strong with her three daughters (converts to the Sabbath) still cling to it. But we need some one to work and live near enough to start up a church from the scattered ones who believe as we do, where they can have a church home." [This is a community removed from any of our churches in West Virginia.]

FLORIDA

"I want to thank you for literature sent me. It has helped me so much. I understand the Bible better. . . . Have you any missionaries in the United States? I am sure I would be glad to hear and talk with some one. I am sure a Sabbath keeper and a Baptist too, having joined the Missionary Baptists when I was fifteen years of age. I am now sixty-one years old. Then the light had not come to us so plain. Now we have the light and should walk therein. But there is no Seventh Day Baptist anywhere near. There are Seventh Day Adventists but I can't go all the way with them."

Another letter from Florida tells of a man and his twelve-year-old daughter who are keeping the Sabbath. The girl has a letter in a recent number of the Sabbath Recorder on the Children's Page.

MISSOURI

"I was raised in the First Day Baptist Church and have been in number for many years of that church. There is no other kind of Baptist here. But I have always believed in the Sabbath of the Bible and for eighteen years have been a Sabbath keeper. They are a fine people, I mean the First Day Baptists, and I have many friends among them. But I find I cannot help but have a church home where I could worship with those of my own faith, but there is none near me. I never in my whole life met but one person of that faith, and never saw a minister of that denomination.

"I certainly enjoy reading the Sabbath Recorder. The editorials are so good, and so are those of the Feature Department. I hope you will keep the fine. . . . I greatly enjoy the Helping Hand also."

The above is taken from a letter to the chairman of the Finance Committee in which the writer thanked him for his letter asking for contributions to the denominational work and assured him that a check for fifty-five dollars had been sent to the treasurer of the budget.

NEBRASKA

"For some time I have been planning to write to you, since I have become somewhat acquainted with Seventh Day Baptists and their work through the Sabbath Recorder. The more I read it the more I am becoming convinced that you are the people I would enjoy to belong to. I was so glad to see that L. R. Gerould has come out and taken his stand with you and truth, especially so because I am personally acquainted with him.

"For nearly ten years I tried every way I knew to find out something about the Seventh Day Baptists. All I could find out was that there was such a people, until one day a printer at the office called at my office and gave me a list of periodicals published in the U. S. A., with union and non-union shops. . . . Several days later as I was looking through the pamphlet I came across the name "Seab-
THE SABBATH RECORDER

BATH RECORDER, Plainfield, N. J. — I decided to write at once and find out, and sure enough, its sacred pages evince since. I have found everything it contains to be in perfect harmony with God's pure word.

"I was raised in the Seventh Day Adventist Church, but have never felt that their methods and church polity were right. About ten years ago I left them, and set out to find another Sabbath home. I went from place to place, but never did I find a people I could associate with in a spiritual way."

MISSIONS

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

WEEK OF PRAYER FOR THE CHURCHES

For many years the first week in January has been observed by Protestant churches throughout the world as a Week of Prayer for the Churches. Not every church has always observed it, nor is it more than a week in length; but, each year large numbers join with other churches in special prayer for the churches in their work of establishing Christ's kingdom.

The week beginning Sunday, January 1, and ending Sabbath day, January 7, is the time set this year. As has been the case for several years, the Commission on Evangelism of the Federal Council of Churches has published a Week of Prayer folder form an outline for each day's observance. These folders have been sent to all our pastors. The topics for the seven days are as follows:

Sunday—First Things First
Monday—The Church's Treasure
Tuesday—The Unity of the Faith
Wednesday—Walking on Thin Ice
Thursday—Marshallng Our Resources
Friday—A Witnessing Church
Saturday—A Challenge of Prevailing Power With God and Men

It would seem that a larger number of congregations than ever before would observe the appointed Week of Prayer this year. Prayer is the source of unlimited power and uplift and churches have come to a time when they especially need prayer and guidance. Many of them are failing to meet the needs of the communities in which they are located and are gradually losing ground. The Week of Prayer may well be made a time when a church, in confession and humility, seeks to know where it is failing and to secure word and grace to serve its community and the world as a true body of Christ. Churches as well as individuals have the assurance that this help is theirs if they humbly and sincerely ask it in its folder entitled "Week of Prayer for the Churches," states this matter in the following paragraph.

The resources of the Holy Spirit are as available, abundant, and sufficient today as ever they were. They await only the obedient exercise of willing followers of the Lord Jesus Christ. A praying and witnessing Church genuinely united in spirit and program the first week of the New Year might readily unlock the unsearchable riches of Christ, not alone for itself, but for our nation and the world.

EVANGELISTIC CAMPAIGN AT BEREAL, W. VA.

Under the auspices of the Missionary Board, Pastor Loyal F. Hurley of Adams Center has recently assisted in an evangelistic campaign at Berea, W. Va.

It is hoped that others will give the Sabbath Recorder readers a full account of these meetings later, and it is sufficient in this connection to state that the campaign lasted seventeen days, that religious life of the entire community was revived, that there were fifteen conversions, and that a considerable interest in the Sabbath was awakened.

The church work for the week and the Missionary Board expects to help in the matter, but Pastor Hurley has personally contributed a goodly sum and the Adams Center Church has paid his salary as though he were at home.

The pastor of the Berea Church is Brother A. T. Buns, and though this is his first pastorate, he has been leading the work diligently and well and is loved as well as respected by the entire community. The church occupies and is a large community and all rejoice with it in the good work.

This campaign should inspire other churches to put forth unusual effort for the winning of professors of religion and winning new followers for the Master. Evangelism should characterize every phase of church work, and it is well that we study this to see what we consider the signal achievements of the Bower Wood talent and willingness to cooperate. Following this program a sermon was announced, but owing to the heavy downpour of rain it was best to call the meeting after a short talk and the singing of some new choruses led by my wife. Mr. and Mrs. Moore had been given a chance to speak to us during the service.

Very late in the afternoon we left these five people and began our downward descent, again accompanied by a woman and also by a donkey carrying a much heavier burden than before, for he was laden with gifts of fruit and vegetables and flowers for us to carry back to the main road. We reached the main road at Bog Walk in safety, having been safely guided by the Lord down the dark, steep hillside.

Our last visit to Font Hill was on the ninth of October, and that was the day the cornerstones were laid for the new church there. The program was under the direction of Brother Finn, and he had worked faithfully to prepare it. The weather seemed to keep many away from the afternoon meeting, as the storm clouds covered the sky and we had some doubts as to what we would see. We felt the presence of the Lord was there, and were accordingly blessed. A number of stones were laid, and hymns were sung while this part of the service took place. Pastor Mignott, who has shepherded this flock many years, was present and acted as chairman of the afternoon meeting.

We were treated to a little concert as the church is being built near the old booth, in a lovely spot near a clear, running stream, and the music of birds and the water bubbling over the rocky stream-bed was a thing that chanted the words of Zion rising from the congregation, in praise to the Father.

In the evening another program was given, showing pictures and in the evening a sermon was taken to increase the building fund. We could not remain for this program, for we felt that our help was especially needed in the Sunday night meeting in Kingston, as a num-
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of our Kingston members had gone to Fort Hill, and three of our ministers were there busy speaking. Reports of the work in progress came to us from several friends, and from all accounts it was a success, not only in the pleasure afforded, but financially as well. We are pleased that this Fort Hill lot was reviewed and is now an enthusiastic band of workers, and builders! Though their number is not large compared with others, and there is another baptismal class there, yet, brother and sister are working, baptising and membership in the church.

The new church building will be a frame structure, thirty by forty, on a cement foundation, seating capacity of forty. There is no other church in the village, so we are hoping that this church will be a lighthouse to many.

We spent a very profitable week with the Wakefield church, early in October, and left there with a feeling of great encouragement, for that little church has doubled its membership in the past six months, actively promoting the Lord's work in that community. We had the privilege of uniting three couples in marriage, and the people, three of whom I baptized in August, were there to sing praises to the Lord. Brother Edwards said, "We all knelt with her and after singing "The Great Physician Now Is Near," we opened our hearts to the Father of us all, and asked that he, in his great mercy, might heal her, if he so willed, and that this family might be used in a great work for him, because their loyalty had been proved. The wife was much encouraged, and we felt that the bond might have been too late, but we shall visit them again before long. We, personally, received a great blessing from this visit and added another link to our prayer chain.

On the return trip from Wakefield, we stopped at Lower Buxton and had a profitable visit with Rev. G. D. Hargis, and saw the progress made on the new church building erected there. Brother and Sister Edwards had both been sick, but were again "up and working," and their little son, who had been critically ill, had been restored, "through prayer," Brother Edwards said.

The last trip we made to the country, which was of special importance, was that to Bowensville on the twelfth of this month. A notable feature of this visit was the cornerstone service held for the new Bowensville Seventh Day Baptist church. The King of Kings was represented by three others, as we took Brother Connolly, Brother Finn, and Sister Senior with us. We gave them a beautiful day for this trip, and the country through which we pass to go to Bowensville is lovely, over the Stony Hill Road, the Devil's Race Course, and through fresh green valleys. The cornerstone laying was included in an appropriate program of song and sermon. The cornerstone were all made by hand from a white limestone that is found in that locality. When it is smoothed up and polished it has the appearance of fine marble. All the stones with a hand and a knife and then the indentation is colored black. There were fifteen stones laid, following out a custom of the people to have some tangible memorial in every corner of the church. About two hundred people were present and many words of encouragement were spoken about the church and its future. The masonry in the foundation of this church is quite an accomplishment because of the steep hillside. The lower pillars, five in number, are nine and one-half feet high. They are planning to excavate for Sabbath school rooms under the building. We remained for an evening program planned for the public with purpose to raise money and the meeting was greatly enjoyed. This group is wide awake and doing good work.

We are moving along as rapidly as our limited finances will allow. The people have a mind to work and are willing to do their best. Every opportunity for service is utilized and every dollar is doing double duty. Continue to pray for the work.

Your humble servants,
Ms. and Mrs. G. D. Hargis.

October 28, 1932.

THIRD ANNUAL COUNCIL MEETING

ORDINATION OF EVERETT T. HARRIS

MINISTER OF THE EXAMINATION AND ORDINATION OF EVERETT T. HARRIS

Pursuant to the call of the Seventh Day Baptist Church of Waterford, Conn., a goodly number of delegates from the churches of the Seventh Day Baptist denomination met with the Waterford Church, Sunday morning, November 13, 1932, to consider the advisability of ordaining the pastor of the Waterford Church, Brother Everett T. Harris.

The meeting was called to order at ten o'clock by Deacon Charles E. Gardner, clerk of the Waterford Church, and Pastor Alfred J. C. Bond of Plainfield, N. J., offered prayer. The action of the church calling the council was read by Deacon Gardner, and Secretary William L. Burkard of the Seventh Day Baptist Missionary Society was chosen moderator of the council. Mrs. John H. Austin of Westerly, R. I., was elected clerk.

The organization of the council was completed, and the roll-call of the churches invited to send delegates. The following delegates were found duly elected and present:

First Hopkinton—Deacon Robert L. Coon, Sherrill and Deaconton D. Mathylv, Deacon Auley C. Davis, Mrs. Aulten, H. and W.

Waterford—The officers and members of the church.

Second Hopkinton—Deacon John S. C. Kenyon, Pastors S. Anderson, B. D. Bond, Deacon L. F. Lyman, Brother and Sister Lyons, with us also, and they were waiting on the Lord. Perhaps we had introduced ourselves. She looked at us, and said, "Are you sure you are Seventh Day Baptists, and that you are not deceiving us?"

Upon our assurance that we were, she said, "After thirteen years of praying, God has answered our prayers and sent you here! She and Brother and Sister Lyons with us also, and they were waiting on the Lord. Perhaps we had introduced ourselves."

The action of the church calling the council, the candidate, Pastor Everett T. Harris, was invited forward and read a paper outlining his Christian experience, call to the ministry, and religious beliefs. The conclusion of this well prepared and comprehensive statement, the candidate gave clear answers to a few questions suggested by different ones, and with the countenance of the council that it might be entirely free to deliberate.

Upon the withdrawal of the candidate and after the expression of most sincere satisfaction by several members of the council, it was voted that "We, as a council, are satisfied with the examination of Brother Harris as to his Christian experience, call to the ministry, and religious beliefs, and that he be ordained as a Christian minister."

This ended the work of the council, and after announcements by the clerk of the Waterford Church, a request was made by the moderator of the council to have the council present on behalf of the church at the ordination services in the afternoon, the council adjourned and a closing prayer was offered by Deacon Ira B. Crandall.

At 2 p.m., the church and congregation assembled for the formal ordination service, Missionary Secretary William L. Burkard presiding, and an impressive service, including the following items, was held:

Hymn—Proprietor of the council. Mrs. John H. Austin of Westerly, R. I., was elected clerk.

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Hymn—Pastor Ahva J. C. Bond

Prayer—Pastor Ahva J. C. Bond

Anthem—Rejoice, the Lord Is King

Scripture lesson—Isaiah 6: 1-8

Hymn—Pastor Ahva J. C. Bond

Ordination Sermon—Text, 2 Timothy 1: 9

Charger of Candidates—Pastor Willard D. Burkard
MRS. OKEY

The minutes of the October meeting were read and approved. The president reported that Mrs. Severyance, of Fouke, had accepted the responsibility of preparing worship programs for three months.

The committee appointed to formulate plans for the 1932 essay contest reported, giving rules and suggestions for topics. Following the discussion of the topics the report was accepted as a report of progress.

The committee to consider the feasibility of a circulating library for mission study reported as follows:

Your committee to consider the feasibility of the board's collecting a circulating library would make the following report:

1. Since General Conference has laid upon the Woman's Board the responsibility of furthering interest in mission work by its recommendation to our women, the committee recommend that the board consider further the question of a circulating library.

2. We recommend a series of book reviews for the Woman's Page of the Sabbath Recorder. It is necessary that the board ask Mrs. George Thorngate to prepare an article for the Woman's Page.

3. We recommend that the board appoint a committee to consider the feasibility of Mrs. George Thorngate preparing an article for the Woman's Page.

Respectfully submitted,

Frances Edwards Davis, (Mrs. Okey W.)
Venice Haggerty (Mrs. O.)
Marcella Randolph Bond (Mrs. Harley).
Nellie B. Shaw (Mrs. George B.)
Mrs. Loyal Davis,
Mrs. G. H. Ramsey
Mrs. T. Davis
Mrs. R. E. Loofboro
Mrs. E. F. Loofboro
Mrs. E. F. Loofboro.

November 13, 1932.

There followed a free discussion of this report.

Voted that the report be accepted and the committee continued to carry out the plans.

Correspondence was read from Miss Susan Burbick, Mrs. Mark Sanford, Mrs. Loyd Hurley, Mrs. E. W. Scowell Ramsey, Edward Ross of the committee for Better Life, Florence G. Taylor, secretary of Woman's Boards of Foreign Missions.

Voted that Mrs. A. E. Whitford, Alfred, N. Y., be appointed assoecial secretary in the Western Association to succeed Mrs. Mark Sanford who has resigned.

Voted that Mrs. T. J. Van Horn, DeRuyter, N. Y., be appointed assoecial secretary in the Central Association to succeed Mrs. Loyd Hurley who resigned.

Voted that the chair appoint a committee to secure new stationery. Mrs. Stutler and Mrs. Roswell were appointed.

Voted that the board send $50 to the Missionary Board.

The minutes were read and approved. Adjourned to meet with Mrs. O. T. Davis in Clarksburg the second Sunday in December.

MRS. GEORGE B. SHAW,
President,
MRS. E. F. LOOFBORO,
Secretary pro tem.

RELIGIOUS ASPECTS OF CALENDAR REFORM

BY GEORGE A. MAIN

The Gregorian calendar, now in general use, is becoming increasingly unadapted to the needs of systematized modern business, because of its unnecessary irregularity as to length of months, quarters, and half years, and should be revised. Systematized business, however, before affecting revision, should thoughtfully consider the religious aspects of calendar reform since the fundamental principles of religion are fully as essential to successful business as are uniformly measured time periods and the seven-day calendar which would tend to stifle religion might do much more harm to modern business than could possibly result from present calendar defects. Business men, therefore, wisely join with religion in seeing that the rights of religion are respected in new calendars.

Two religious factors enter the problem of calendar reform: the stabilizing of Easter, and the continuity of the true weekly. The Easter feature is a secondary matter, however, since stabilization can be attained without calendar change. The perpetuation of the seven-day week in unbroken continuity, on the other hand, is of such importance as to cause justifiable alarm to the multitude of believers in the sacredness of each recurring Saturday to Saturday, and even to threaten the very existence of several, if not many, religious sects. Yet at least two proposed new calendars seek to destroy the continuity of the true week by inserting an eighth or "blank" day in one or more weeks each year—denying, thereby, both the existence of holy time and the rights of those who believe in it.

While the defense of sacred time is not without a matter of logic—but to some extent a matter of faith—yet it behooves us to investigate the evidence supporting sacred time, to ascertain if possible whether, in the great mass of human knowledge, the seven-day week of Scriptures, from the very beginnings of human history, was a mere transitory expedient required for but one people and one age, or an essential part of perfect and enduring truth, inseparably related to other phases of creation, which should not, and indeed cannot if established by Jehovah, be changed by the acts of mankind.

The Scriptures, we may definitely teach that certain periods of time were sacred—not a mere one-seventh of the time, but the specific days extending from Friday night at sunset to Saturday night sunset. If true, this principle means that sacred time begins when the Sabbath commences on the west side of an imaginary line extending north and south from the fictitious equator of the earth to Ross Sea—the only natural location anywhere on the earth for a "date line"—and that the holy period terminates forty-eight hours later when the sun sets on the east side of the line, marking a period of two whole days during which there is holy time sometime during the entire seven days. The blank-day calendar, on the other hand, flatly deny the possibility of sacred time on an earth which rotates daily on its axis, the circumnavigation of which necessitates the employment of a date line, and the crossing of which date line by travelers is necessarily accompanied by the adding or dropping of a day in their time reckonings. On this grave question of sacred time there hinges not only the faith of innumerable Christians, but to no small degree the destiny of Christianity itself—so inseparable is the belief in holy time from all true religion. It is, then, worthy of our best thought.

Since the obvious aim of the promoters of the blank-day calendars is a sort of calendar symmetry, clearly not intended nor provided for at all in creation, we will first examine the time units which Nature has provided, and note the complete absence of mathematical relations between them.
NEITHER does the thought of days weeks in each year, especially if an effort would seem inevitable with one or two counts; yet there are many respects in which months.

and with solar years of 365 minutes, and 45.51... seconds—which is about 365 minutes, and 2.7... seconds, which is no any rate the utter impossibility of accurately fallon different days, as is now the case. At the week even if it were not the most ample, would always fallon the same day of have.

the movement of time not of purpose, design, throughout creation, that several time periods provided by Nature make on Sunday. The inexact relations between the each year and quarter, or even each month as the week. The only acceptable is found, not in the existing physical universe does the fact that at a certain time in the dim third or the half of the lunar month. Neither be said that a time period was have given us the seven day week from the approximately seven and three-eighths days interval between the moon's quarters, as sometime, any more than that should be said that a time period was fixed by the third or the half of the lunar month. Neither does the fact that at a certain time in the dim past theroth, the earth in making one complete revolution around the sun. Nature cannot be said to have given us the seven-day week from the approximately seven and three-eighths days.

It is for the purpose of securing this assumed advantage of commencing the several time periods on the first day of the week that the eight-day or "blank-day" weeks are proposed, and complications would seem inevitable with one or two eight-day weeks in each year, especially if an effort were made to ignore them in certain respects. Neither does the fact that fifty-five of the seven-weeks in a year plus one or two eight-day weeks particularly suggest either system or symmetry. However, it is this pro-

posed interruption of the sequence of the seven-day week—this effort to improve both upon Nature's law—has that aroused religious organization advocates for its uninterrupted perpetuation, on which many of us are but meagerly informed.

ANALYSIS OF THE BIBLICAL COMMANDMENT ESTABLISHING THE SEVEN-DAY WEEK

The other nine commandments of the Decalogue are almost universally recognized as part of the inspired human code both in embodied principles and in language used—even though it is quite generally taught that these commandments are no longer "binding" upon Christians. Ordinary consistency, therefore, demands that the Fourth Commandment, also, be accepted as perfect both in principle and literally—until the contrary is proved. It is our purpose here to present some of the elements of perfection appearing in this Fourth Commandment.

In our interpretation of this commandment, which affixes the divine attribute upon the seven-day week, we should remember that this commandment is not a part of the temporary Jewish laws which were to pass away with the advent of the New Dispensation, but that its seven-day week was recognized and its seventh day observed prior to the beginnings of Judaism, and, therefore, that neither the week nor its rest day was Jewish in any sense.

We should ever bear in mind, too, that this was a religious and moral law which were--by the Psalms exalted in the highest degree as a perfect guide to man's steps, unchangeable, eternal; which Christ obeyed, taught others to obey, and declared should never be altered...and so we are to obey prior to the founding of all utility requirements.

The other nine commandments of the Decalogue, and to attain a more complete obedience to its many teachings.

(To be continued next week.)

DENOMINATIONAL CALENDARS READY

The Seventh Day Baptist Calendar and Directory for 1933 is somewhat unique in its dedication to Seventh Day Baptist presidents and there are terms rightly ap-

The calendar, showing dates of important events, occupies the first twelve pages. Then follow the directory which contains informa-

The calendar is covered with a bright, dark orange, leather-glo cover, and tied with gold silk cord. It is worthy of a place in any parlor.

The Committee on Distribution is allowing a commission to individuals for twenty-five cents.

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ORNOR

POSSIBLE
All through the Old Testament we read of friends and a little of what the term meant to them, but it was not until Jesus came into the world that the true ideals were founded and lived accordingly. The Master is presented as one who must have felt toward his disciples the most tender and constant love. There are many qualities of friendship as expressed by the Master. Some are sympathy, self-sacrifice, tenderness, honesty, fidelity, long suffering, gentleness, and the greatest of all love. Recall the thirteenth chapter of Corinthians and see how clearly a portrait of Jesus is painted by Paul. We gain a little of the suffering they may have known, of the service they rendered, of the multitude of other men who left the sea to become fishers of men, friends of Jesus.

After Jesus’ death, I imagine the disciples did not know what to do. They were lone- some and in great need of leadership, like sheep without a shepherd.” But Jesus came again to give them further strength. As is written, “The seven lifted up their voice and said, ‘Lord, glory to thy name evermore.”’ They were simply to share with other men what they had heard from Jesus. Jesus taught that no relationship is ever complete until it has grown to friendship. There are many qualities of friendship as expressed by the Master. Some are sympathy, self-sacrifice, tenderness, honesty, fidelity, long suffering, gentleness, and the greatest of all love. We know little of the suffering they may have known, of the service they rendered, of the multitude of other men who left the sea to become fishers of men, friends of Jesus.

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terest was apparent. The secretary also spoke of the coming to us of Elder Louis R. Conradi and of his inspiring messages at Plainfield. Pictures of the Seventh Day Baptist Building that were on display at Conference were passed around on this occasion and helped in the telling of the story about our work. Some questions were asked and some SABBATH RECORDER subscriptions were paid. The secretary and every other one present was much entertained. Besides the informal address of the secretary, a program of music was carried out by the young people. Just as regularly as people in the Southeastern Association sing the "West Virginia Hills," this group sang "Arkansas," and it sounded equally as well. The first verse and chorus read:

I am thinking tonight of the Southland;
Of the home of my childhood days,
When I roamed through the woods and meadows,
By the mill and the brook that plays.
Where the roses are in bloom, and the sweet magnolia, too,
Where the jasmine white and the fields are violet blue.
There's a welcome awaits, too, her children
Who have wandered afar from home.
Arkansas, Arkansas, 'tis thy name, dear,
Tis a place I long to see.
Arkansas, Arkansas, I salute thee,
From thy shelter no more I'll rove.

After the singing of many blessed gospel songs, popcorn and peanuts were disposed of in some quantities and the people took their departure just as reluctantly as they do in New Jersey, Rhode Island, or Minnesota.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:
I wrote this story and thought perhaps some of the children who read the SABBATH RECORDER would enjoy it.

Very truly yours,
MAXZINE CRANDALL.

Dear Mrs. Greene:

I enjoyed your story very much and I'm pretty sure all the Recorder children will, too. It contains a very wonderful truth. The only way to find real happiness is to do everything we can to make others happy. If everyone remembered that, what a glorious world this would be. I hope all our Recorder children will use this for a motto, "I'll strive to make others happy."

Sincerely your friend,
MIZPAH S. GREENE.

Dear Mrs. Greene:

It is raining here very hard and mother had a headache, so we could not go to church today. We go to the New York Church. It takes about half an hour to drive to the new subway, and one hour from there to church.

We like the new subway because it is clean and not as crowded as the old one. How the trains do scoot under the ground.

We are glad to have Mr. Skaggs for our new pastor.

I was on the home roll in school this term. This is the poem I wrote for Thanksgiving:

Summer days are past;
Jack Frost is here at last.
Thanksgiving's on the way.
When we thank you, say,
For fruit and nuts and grain;
For sunshine and the rain.

How are Eleanor and Skeezie?
Your friend,
WILMA H. WHITE.

15 Herbert Avenue,
White Plains, N. Y.
November 19, 1932.

P.S. I am seven years old and am in the 3-B class.

Dear Wilma:

How delighted I was to receive a letter from you at last. I have been looking for one ever since Conference. I am always so grateful for a wonderful time we had then at your dear grandfather's home, did we not? I often think of you and all the family.

Eleanor is as fine as she can be. She is spending Thanksgiving vacation with a girl cousin in Whiteside. I expect her home any time now. As for Skeezie, he seems to be in the best of health. He is so glad to get on my lap to warm his feet just now, but he'll have to wait for I surely cannot hold him and run the typewriter at the same time. He sits and looks at me reproachfully, crying out from time to time, poor fellow.

Your poem is very good indeed. I hope you'll send me another some day, and that you'll write often. I am looking for Ernest's letter, too.

Your true friend,
MIZPAH S. GREENE.

I wish, I can, I will—these are the three trumpet notes to victory.—Selected.
It is also pointed out that many of the needs lie outside community or denominational borders and it is suggested that at least a portion of Golden Rule be made available through the Golden Rule Foundation for these non-denominational or interdenominational activities that are typified by the "Unseen Guesta" introduced by the foregoing page booklet issued free of charge by the Foundation.

In this era of self centered individualism the moral effect of a week of simple living in the interests of those who have not enough food to sustain their bodies will be of inestimable value. Children are invariably eager to sacrifice when the object is explained to them, and it is they as well as the beneficiaries who will gain by the sacrifice of luxuries to which they are accustomed but are not, in any degree, necessary to health or well being. The pleasure and satisfaction of having the benefits actually to have lives is one that should not be denied them.

[The booklet of "Economy Menus," suggested for use during Golden Rule Week, may be obtained free of charge from the Golden Rule Foundation, 60 East 42nd Street, New York City.]

◆ OUR PULPIT ◆

WHY I AM A SEVENTH DAY BAPTIST

BY R. S. WILSON, ATTALLA, ALA.

First because the seventh day of the week was the day on which the Lord blessed for this purpose—"He blessed the seventh day, and hallowed it" (Exodus 20: 11). And God made it so (Exodus 16: 29). The seventh day of the week, therefore, is the day which God blessed for this purpose—and not the first day of the week.

The Lord's day is the seventh day of the week, and not the first day of the week.

"When they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down; and the word concerning his death, neither do we have anything to read for to read" (Luke 4: 16). "And when the sabbath day was come, he began to teach in the synagogue" (Mark 6: 2). "And it passed by the sabbath, he sat down, and was waited on, and spake unto the woman, which was diseased of an evil spirit" (Acts 16: 13). "And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures," (Acts 17: 17). "And it came to pass also on another sabbath, that he began to teach in the synagogue, and stood up and reasoned boldly with the men of the city, being a scribe, and open to receive knowledge" (Acts 17: 2). It is his day (Luke 1: 6).

The Bible says, "And he had been brought up; and, as his custom was, he went into the synagogue on the sabbath day, and stood up to read" (Luke 4: 16). "And when the sabbath day was come, he began to teach in the synagogue" (Mark 6: 2). "And it passed by the sabbath, he sat down, and was waited on, and spake unto the woman, which was diseased of an evil spirit" (Acts 16: 13). "And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures," (Acts 17: 17). "And it came to pass also on another sabbath, that he began to teach in the synagogue, and stood up and reasoned boldly with the men of the city, being a scribe, and open to receive knowledge" (Acts 17: 2). It is his day (Luke 1: 6).
days and two nights; and late Saturday evening would be three days and three nights; and in the end of the Sabbath he rose (Matthew 28: 1). This is another positive statement. Now there are two positive statements connected with this question that we cannot get away from. One is Christ's own statement that he should be in the heart of the earth three days and three nights (Matthew 12: 40), and the other is that he rose from the grave in the end of the Sabbath (Matthew 28: 1). And the reporters of the week's visitors found the Lord's grave without any positive statement as to when he did rise, for he left the grave Saturday evening near sundown (Matthew 28: 1-5).

We now come to Pentecost, fifty days from the resurrection. We are told sometimes by first day preachers that Pentecost came on Sunday. Our negative direction was on Sunday then Pentecost came on Saturday, but there is no proof of the Sunday resurrection. The resurrection was on the Sabbath (Matthew 28: 1-6). These women were awed by earthquake and it seems that they saw everything but the Lord. The angel told the women all about it, and it was late on the Sabbath.

Now we come to the question that I heard two men talking about, but I did not hear how it ended. This is the question: "Would example without precept be sufficient grounds for the change of the Sabbath?" Then I began to hunt for the example, but I failed to find where Christ or his Apostles ever set such an example. Rev. J. M. Flood, several years ago, said in a sermon preached in Grove church, in St. Clair County, that it was the custom of the early church to meet and break bread on the first day of the week. Also, about two years ago, I heard Rev. Carl G. Smith, Christian minister of Gadsden, in a sermon in Asheville, say that it was the custom of the New Testament church to meet together on the first day of the week to break bread, and he referred us to Acts 20: 7, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow. Was that a custom? No. Where had this ever occurred before that night and when did it ever happen again?" Webster says custom means habitual practice. Compare this with the manner and customs of Christ and Paul as shown. When Christ established feet washing he did it by precept and example. In the ordinance of the Lord's Supper, also baptism, precept and example go together in the church. But I have the still alive, but yet on the cross, "knowing that all things were now accomplished, that the scriptures might be fulfilled, saith, I thirst" (John 19: 28).

"Nothing to be added to and nothing to be taken from the last will and testament of Christ." When the Lord was now finished. When Jesus had received the vinegar he said, "It is finished"—no changes of his will after his death (John 19: 30). For Jesus is the mediator of the New Testament (Hebrews 9: 13). Now I would call your attention to an old and common law that has been for ages, that where a testament is there must also of necessity be a death of the testator (Hebrews 9: 16). "For a testament is of force after men are dead: otherwise it is of no strength at all" (Hebrews 9: 17). This goes to show that if the Sabbath was not changed nor written in the New Testament the death of Christ on the cross, it could not, according to common law, be changed after his death. Do not try to add anything to or take anything from God's Word (Revelation 22: 18, 19).

DENOMINATIONAL "HLOOK-UP" MILTON, WIS. Word has just been received through denominational correspondence that the Seventh Day Baptist church at Milton has been destroyed by fire; only the rear addition remains. No particulars were given, but the Milton people will have the sympathy of all Seventh Day Baptists.

DOIDGE CENTER, MINN. The church work is going on very well. The interest is good. We have a nice choir now of about eighteen boys and girls, and an orchestra of seven pieces with the piano. Last Sabbath night our choir put on a concert, with the church filled and some standing. A free will offering amounted to about $9, that will be used in securing a new carpet for the platform at the church.

From personal correspondence.

NORTH LOUP, NEB. Shocked and saddened by the sudden deaths of Mrs. Vera Van Horn and little Joan Sayre, North Loup was in mourning last Sabbath when two funeral rites were observed at the Seventh Day Baptist Church. The church was filled with sympathizing friends for both sexes and all ages, and tears in the eyes of men and women alike, showed how deeply touched were all those who sensed the sorrow of the bereaved family.

The funeral of Mrs. Van Horn was held at two o'clock p.m. and that of little Joan at three-thirty p.m. Pastor Hurley S. Warren conducted both services.—Loyalist.

NEW MARKET, N. J. Pastor Neal D. Mills did not occupy his pulpit for several weeks, owing to an affection of the throat. Some of the church members helped out by giving talks at the Sabbath morning service.

G. M. Updegrave, representing the Milton people, of the First Baptist Church preached on Sabbath, November 19.

A chicken pie supper was served by the Seventh Day Baptist Ladies' Aid society in the church dining room, November 22. About seventy persons were present; a number were from Plainfield. Mrs. H. C. Van Horn was chairman. Mrs. Anna May Ryno had charge of dining room arrangements.

A union Thanksgiving Day service was held in the Seventh Day Baptist church by the First Baptist and Seventh Day Baptist people. Pastor Neal Mills preached the sermon.

The Bible school had charge of the Sabbath morning service, November 26, as the pastor was attending the yearly meeting of the New York and New Jersey churches at Shiloh, N. J. Others who attended the yearly meeting were: Mrs. Wm. Ryno and daughter Anna May, Mr. and Mrs. Alfred Wilson and sister, Mrs. Peddie.—Contributed.

HAMBURG, GERMANY The broad Atlantic separates us again, but ties of friendship bind us together, which no distance can break. Thus it is surely with heaven. Our blessed Lord has come to this earth and has lived a life of temptation and sufferings for us, and has returned to his father, but his love knits us closer to his heart than ever, sealing it with his own blood. Soon there will be no more parting. The Atlantic was quite smooth only, as we were nearing Europe, the waves especially in the Channel seemed to demonstrate what there is in the air in every sense of the word. I shall never forget the kindness shown to me, and the touching report you have given in the SABBATH RECORDER of my last meetings in Plainfield. "For a testament is of force after men are dead: otherwise it is of no strength at all."—Hebrews 9: 13. The things are all astir; some $70 worth of publications have been sent out during my absence; many demands come also from Holland and Belgium. Soon you will hear more. How matters here in Hamburg and other places develop. My courage is good, and I thank you for all your prayers. Give my greetings to your family and all inquiring friends; my special love to you.

Yours very sincerely,

L. R. CONRADE.
and the method with which it approaches experience. There have been, and are, various interpretations of the relationship between the body and the soul, between religion and health. The Christian tradition and historical practice contain various extremes. Jesus was inessantly concerned with health and healing. The present emphasis upon mental hygiene, upon the close identity of body and mind, makes essential in the curriculum of Christian education a large provision for dealing with health situations. Experiences along the lines of health activities may be classified under two categories: the activities concerned with the general well-being of the physical body, such as sanitation, recreation, hygiene, fitness, etc.; and activities concerned with building up wholesome attitudes toward oneself as a member of society, and understanding of prejures, fears, secrets in oneself and in others.

(To be continued.)

(Note—Some excellent books to read along the line of this article are, G. H. Betts, "The Curriculum of Religious Education"; W. C. Bower, "A Manual of Religious Education"; and P. H. Vieth, "Teaching for Christian Living.

OBITUARY

Obituary Notices of 30 lives will be published in this issue. Additional life notices will be charged at the rate of 60c per line. (average 2 words to the line.)

Brown.—Miss Mary Ethel Brown, the daughter of Harvey S. and Rosaline Potter Brown, was born in Wint Hallock, Ill., October 1, 1880, and died in Kalamazoo, Mich., October 12, 1932.

When she was a child her parents moved to Milton, Wis., where she received her early education for a time; then went to Whitewater, and was graduated from the normal school in that place. She taught in Rhinelander and Madison, Wis., and later in Waukegan, Ill., where she began her real career of supervisor of elementary grades. She was a teacher at the Northwestern University and Western Normal School, Croswell, Wash., State Normal School, and at the Chicago Board of Education in Chicago, Ill., was the principal of girls' school for a number of years. For a number of years she was an instructor in the School of Education of the University of Chicago, Ill., received both her bachelor's and master's degrees. For Jesus she had been supervisor of the elementary grades of the public schools of Schenectady, where she held for a number of years the position of principal of the school which she held for a number of years the position of principal of the school. When she went to Kalamazoo to be with a dear friend, there she died suddenly. When she went to Kalamazoo, Miss Brown is survived by her mother, Mrs. Rosaline A. Brown, a sister, Mrs. Alfed S. Buck, both of whom live in Ravina, Ill., and by a brother, Riley P. Brown, of Boy River, Mich.

Contributed.

Greene.—Mary L. Greene was born April 28, 1847, and died October 28, 1932. She was the daughter of Philip and Olivia Clark Greene.

She earned her education from the public schools and Alfred University. Following her graduation she taught school in various communities. For fifteen years she taught in Alfred City. At an early age she united with the Seventh Day Baptists, of which church she was a faithful member the rest of her days. The church meant much to her, as did the community affairs. She was very well watched with a motherly care over the children of the home, both in those of her nieces and nephews and those of her pupils. She was known for her sense of humor. Her cheery nature and optimistic disposition often changed what might have been a gloomy situation into a joy. In her going Alfred lost one of its most beloved citizens. Miss Greene was conducted by her pastor in the church she loved. Fitting organ music was played by Professor Wingate, and she was laid to rest in the Alfred Rural Cemetery.

Hood.—Sarah Frances Blake, the daughter of Edes W. and and J. H. Blake, was born in Hopkinton, R. I., May 2, 1849, and died at the home of Mr. and Mrs. Lewis F. Potter, Hopkinton, R. I., December 6, 1932, in her eighty-fourth year.

She was married on June 7, 1882, to George H. Hood, who died 20 years ago. She was a member of the Seventh Day Baptist Church. Her husband, Charles L. Hood, died two years ago.

On March 21, 1874, Sarah Blake was appointed postmistress in Ashaway, R. I., and she held that position she held until 1912, when she retired for ill health to reside in the home of her daughter. She was a member of the Day Baptist Church of Hopkinton and prominent in its work. She took an active interest in village improvement. For the past year Mrs. Hood has been confined to her bed, and her death brought blessed relief from great suffering. Funeral services were held at her late home in Ashaway, Tuesday, December 8, 1932, conducted by Pastor Carroll L. Hill. Interment was in Oak Grove Cemetery.

C. L. H.

Sabbath School Lessons—Dec. 17, 1932

December 11—The Christian Standard in Personal Life. 2 Peter 3: 14-18


December 16—The Christian Standard in Ownership. Ephesians 5: 21

December 17—The Christian Standard in Attitude. Philippians 3: 8-14

(For Lesson Notes, see Helping Hand)

RECOVER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, 10 cents per word or fraction thereof.

Cash must accompany each advertisement.

JUNIOR GRADED HELPS, four year course, four parts each year, 15 cents each part for Intermediate, 10 cents each part for Primary. For the past year, Mrs. Hood has been confined to her bed, and her death brought blessed relief from great suffering. Funeral services were held at her late home in Ashaway, Tuesday, December 8, 1932, conducted by Pastor Carroll L. Hill. Interment was in Oak Grove Cemetery.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church in Plainfield, N. J., in the year 1933. President will be Mr. W. H. Conklin, Plainfield, N. J. Vice-President will be Mr. W. H. Conklin, Plainfield, N. J. Secretary will be Mr. W. H. Conklin, Plainfield, N. J. Treasurer will be Mr. W. H. Conklin, Plainfield, N. J.

COMMISSION OF THE GENERAL CONFERENCE

From the first to the last person in the list below, the names are in alphabetical order. The list is extremely long and contains names of people who have been members of the church for many years. The list includes people from various denominations and jurisdictions. The list is not complete, but it provides a glimpse into the diversity of the church.

HISTORICAL SOCIETY

President—Mr. W. H. Conklin, Plainfield, N. J. Secretary—Mr. W. H. Conklin, Plainfield, N. J. Treasurer—Mr. W. H. Conklin, Plainfield, N. J.

SABBATH SCHOOL BOARD

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In conclusion, the Seventh Day Baptist Church is a vibrant community with a rich history and a diverse membership. The directory includes information on various committees and organizations within the church, reflecting its commitment to education, mission, and fellowship.