SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church, 728 E. Adams Ave., Chicago, Ill.:
President—Corliss F. Randolph, Maplewood, N. J.
Vice-President—James E. R. Proctor, Annapolis, Md.;
Recording Secretary—Paul C. Saunders, Alfred, N. Y.
Corresponding Secretary—Courtland V. Davis, Plainfield,
Chairman of General Conference—James H. Coon, Trenton, N. J.
Treasurer of General Conference—Harold R. Crandall, 115 Main St., Plainsfield, N. J.
Treasurer of the General Conference for Three Years—Asa F. Randolph, Plainfield, N. J.
October.
Second.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Clayton A. Burdick, Westerly, R. I.
Vice-President—George H. Upper, Westerly, R. I.
Corresponding Secretary—William L. Burdick, Ashaway, R. I.
Treasurer—Karl O. Stillman, New York, N. Y.

AMERICAN SABBATH TRACT SOCIETY

SABBATH SCHOOL BOARD

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Recording Secretary—Ass F. Randolph, 240 West Front Street, Plainsfield, N. J.
Corresponding Secretary—Courtland V. Davis, Plainfield, N. J.
Treasurer—Mrs. William M. Stillman, Plainfield, N. J.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

President—William M. Stillman, Plainfield, N. J.
Recording Secretary—Winfred R. Harris, Battle Creek, Mich.
Corresponding Secretary—Mrs. Ruby C. Babcock, Battle Creek, Mich.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Miss Marjorie Burdick, 24 Franklin Ave., Chagrin Falls, Ohio.
Recording Secretary—Miss Virginia Willia, Battle Creek, Mich.
Corresponding Secretary—Mrs. Ruby C. Babcock, Battle Creek, Mich.

SABBATH SCHOOL BOARD

President—Miss Marjorie Burdick, 24 Franklin Ave., Chagrin Falls, Ohio.
Recording Secretary—Miss Virginia Willia, Battle Creek, Mich.
Corresponding Secretary—Mrs. Ruby C. Babcock, Battle Creek, Mich.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Edgar D. Van Horn, Alfred Station, N. Y.
Recording Secretary and Treasurer—Karl F. Saunders, Alfred, N. Y.

WOMEN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. Oris O. Stroud, Salem, W. Va.
Vice-President—Miss Minnie Bond, Lost Creek, N. Y.
Corresponding Secretary—Mrs. Alva L. David, Vernon, N. Y.
Treasurer—Mrs. Mathew C. Van Horn, Plainsfield, N. J.

ASSOCIATIONAL SECRETARIES

Eastern—New England: Miss Elizabeth Crandall, Ashaway, R. I.
Central—New York: Miss Wilma Bond, Plainsfield, N. J.
Western—Miss Elizabeth O'Byrne, Alfred, N. Y.
Northwestern—Miss Lotta M. Bond, Lost Creek, N. Y.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

President—Gael V. Simpson, Battle Creek, Mich.
Secretary—Alfred H. Adams, N. J.
Treasurer—Alfred H. Adams, N. J.

The Sabbath Recorder

Vol. 113
AUGUST 22, 1932
No. 8

"I TRUST MY GUIDE" (Continued)

God holds the key of all unknown,
And I am glad that he holds the key,
If other hands should hold the key,
Or if he trusted it to me,
I might be sad.
I feel his hand; he hears my plea,
"My help is sure." I cannot read his future plan,
But this I know;
I have the smiling of his face,
And all the refuge of his grace,
While here below,
Enough. This covers all my want, and I rest content.

For what I cannot see he sees,
And in his care I sure shall be
Forever blest.

From Watchman-Examiner.

Contents

Editorial...Open Discussions—Labor Day—A Good Handle—Machines and People—Items of Interest..........................176-178
Mission.—VII. Conclusion.—H. American Tropics........178
Letter From a Lone Sabbath Keeper in the South to One in the North........177
Reply From the Novac—Consider the Topic..............177
Brief Report Southeastern Association...........177
Young People's World—Our Attitude Toward Work and the Worker—Salvage News—Intermediate Topic........178
Annual Statement of the American Sabbath Tract Society...........178
Statement of Treasurer of the Historical Society........178
Children's Page.—'To Be Brave.'—Our Letter Exchange........183
Labor Sunday Message, 1932........184
Our Puipit.—Making the Past of Things—Our Puipit—185-188
Denominational "Hook-Up"........189
Obituary..................191
Sabbath School Lesson for September 3, 1932........191
The Sabbath Recorder

A SEVENTH DAY BAPTIST WEEKLY
Published by the
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Vol. 113, No. 8

Whole No. 4,563

THEODORE L. GARDNER, D. D., Editor

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

L. H. NORTH, Business Manager

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Open Discussions

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

Sometimes an address or a report elicits questions in the minds of the hearers that would well be answered by discussion if opportunity were given. Some Conference addresses are scheduled with “Discussion” following. Often enough it happens, however, that because of the lateness of the hour or the fullness of the program, the discussion period seems untimely or an imposition upon the patience of the audience.

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

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

Let all people give this and other discussions at the Conference program their clearest thought and the expression of their best judgment.

Labor Day

On another page will be found the message for “Labor Sunday,” 1932, issued by the Commission on the Church and Social Service of the Federal Council. It is worthy of a careful reading by all. Our ministers are requested to read the message in their congregations the Sunday preceding Labor Day which falls this year on September 5. It would be well to have a copy of the message posted for a time on the bulletin board. Some of our ministers have prepared special sermons on the relation of Christianity to industrial problems, and the ideal of a Christian social order. This year the ministerial message of the Conference is scheduled for such messages. Our Pulpit department next week, August 29, will carry a "Labor" sermon, prepared, on the invitation of the editor, by Rev. Claude L. Hill of Falls Church, Va.

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

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

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

A Good Handle

A late shopper with an awkward bundle was wearily making his way home. The strings cut his fingers; his arms proved unusually tired, due to a strained position in holding the parcel. In the last grocery store visited the bright-eyed clerk took in the situation and offered to help. Making the offending bundle heavier with the new purchases, he dexterously wrapped the whole to carry. Now the shopper walked off with less worry and a good handle to its purchase.

The editor returned to his desk, musing. The matters seem a bit reversed. We usually find illustrations in machines. But this observant workman had applied the illustration the other way. But it is very true. People and organizations get out of balance, or alignment, or in some kind of a wrong relationship. Machine and people cannot move on smoothly. The editor returned to his desk, musing. The affairs in the world. The man telling of the incident spoke of the difference in his outlook. Afterward he went his way. No longer with worry upon his face and with shuffling step, but with vigorous stride he went his way. No longer with worry upon his face and with shuffling step, but with vigorous stride he went his way. The difference spoke of the difference in his outlook. Afterward he went his way. No longer with worry upon his face and with shuffling step, but with vigorous stride he went his way. No longer with worry upon his face and with shuffling step, but with vigorous stride he went his way. No longer with worry upon his face and with shuffling step, but with vigorous stride he went his way.
China Famine Relief. U. S. A., some 35,000,000 were affected and the work of the organization has been such as to build up in China a respect and love for the people of America. Instead of limiting its efforts to dealing out food or opening soup kitchens, constructive work was engaged in, such as road building, repairing, irrigation and, and, well drilling. Farm laborers were employed and paid in food. Col. Charles Lindbergh rendered valuable aid at the time of the flood conditions while on their tour in the Orient. The Flood Relief in China assisted the American government in the sale of $15,000,000 bushels of wheat to the Chinese government on terms whereby it could be easily distributed, the need. Doctor Brown, the chairman, in a recent interview with President Hoover that the American government sell to China an additional 2.6 million bushels of wheat.

The dyke system in China, Doctor Brown stated, will be even more visible in what is now Chicago. An opportunity to sit beneath an artificial sky and see the heavens revealed in all the glory of a million stars will be available to visitors to Chicago's 1933 World's Fair—A celebration to represent the mechanical sky and solar system than many months' lecturing and blackboard demonstration in a classroom. The experience is one that visitors will remember for many years to come.

TRACT SOCIETY—MEETING OF BOARD OF TRUSTEES

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

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

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

In the absence of Recording Secretary C. F. Randolph, the minutes of the meeting were read by Assistant Recording Secretary Asa F. Randolph acted as secretary of the meeting.

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

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

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

My last report to the Tract Board, under date of the project, was written and mailed from Independence, N. Y., where the secretary was attending the meetings of the Western Association.

This association is attempting to get away from the old idea of region and delegate, though willing to send a representative to other associations upon request. Its own plan is to invite a representative from one of our boards or societies and to use him largely in its program, visible in what it plans. This was the idea behind. This year, the Sabbath and evangelism were stressed. Your correspondence department to represent the Tract Board, to speak in two addresses on Sabbath interests, and to preach three evangelical sermons. These things be was glad to do. The association helped to pay his expenses with a check for twenty dollars. Receipt of this will be shown in our treasurer's accounts.

On return to the office, June 6, three busy days were spent in the attempt to work with the program accumulated during the absence of nearly six weeks. June 9-12 was spent at Apostle Theological Institution, where, program, Sabbath afternoon, was carried out. Addresses were given at this hour by Doctor Alfred A. Baker, Neal D. Mills, and the secretary. In an open discussion, our president, Doctor Corliss F. Randolph, and others took part. This association, as well as the Western, was written up for the SABBATH VIEWPOINT.

But few special requests for tracts have been made this month. One such request, however, was made by a Mr. A. S. Whiting of England. A Mr. A. Israel-Whiting conducts a great many in London. Mr. Whiting wrote for tracts to be used on a contemplated tour in the market town. His work claims to be non-sectarian. He included a couple of small, nearly perfect, English tracts in his writing. He says "The English are very hard to bring to me, but they are not so less easily moulded as Americans." Reply was made and tracts mailed. Some of the literature called for is out of stock.

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

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

Work on the Sabbath Recorder has been done, as weekly issues in the last month. Recent action of the Tract Board, Volume 113 has started off without special color cover and reduced in size from thirty-two pages to twenty-four. While too early to know what the general reaction of our readers will be, so far it has been favorable.

Sincerely, 
HERBERT C. VAN HORN, 
Corresponding Secretary.

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

REPORT OF THE LEADER IN SABBATH PROMOTION

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

We received a number of the following responses from some of our leading educators which indicate the fruit of the labor, at least a least we have succeeded in our purpose in publishing and distributing this leaflet.

I was greatly pleased with your Conference address, "The Sabbath and a Changing World." When I delivered in Alfred at Conference, I have read the proof sheets with great interest and have told those who had them glad that you are going to have it published.

—President Booth C. Davis.

My sincere thanks for a copy of "The Sabbath and a Changing World," which I have just reread with keen satisfaction. If the Sabbath is to prevail, your ideas and this book is essential. Thank you once more for your great work.

—President Paul E. Tittsworth.

A most instructive and inspiring development of the subject of the Sabbath appears before us in a historical, logical, and common sense way. To the mind, and the spiritual as these indispensable factors must be woven together in everyday life of every individual.

—President Ben R. Caldwell.

I am impressed with the broad-minded, tolerant attitude which you take and, like the same time, with the air of deep conviction which you exhibit while dealing with both sides. It is a scientifically minded reader by your willingness to present both sides. You have pointed out a relationship between several great social movements and the Sabbath that are new to me.

—Professor Alfred E. Whiford.

Please accept my thanks for the pamphlet on "The Sabbath and a Changing World." I read it with much interest last evening, and want to tell you that I agree with your thesis. It is a timely message. I have taken the moments between classes to read it through, and I com-
mend you for the admirable character, the content, the spirit, and the style of the article.  
—Professor Edwin Shaw.

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

Mrs. William M. Stillman presented her quarterly report as treasurer, duly audited, with the recommendation of the Auditing Committee.

Business Manager L. Harrison North presented his annual report of the publishing house for the year ending June 30, 1932. After complimentary remarks and expression of appreciation for the efficient management of the publishing house by Mr. North, made by Alex. W. Vars, the report was adopted.

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

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

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

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

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

Your Auditing Committee would report that, in accord with the suggestion of Conference and the annual report of the Committee on Distribution of Literature for the year ending June 30, 1932, no need for retrenchment.

Number of tracts and other publications sent out during the year was 71,263,384, of which 1,363,384 were sent to the home mission field. This is approximately 2,000,000 more than last year, an increase of 30.

The net loss for the year was approximately 30,000.

Respectfully submitted,

JESSE G. BURDICK.

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

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

The number of tracts and other publications sent out during the year was approximately 2,000,000, nearly 1,750,000 of which were "The Sabbath Recorder." These have been sent to home churches and also to Germany, England, China, Africa, South America, and Japan. Respectfully submitted for and in behalf of the committee.

JESSE G. BURDICK, Chairman.

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

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

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

Your Auditing Committee would report that, in accord with the suggestion of Conference and the vote of the board, Hiebeler has audited the four quarterly reports and the annual report of the treasurer, all of which were in the Permanent Fund, at a total expense of $30.

I. A. HUNTING, Chairman.

The foregoing report was received and ordered recorded.

Leader in the Tract Promotion Alva J. C. Bond presented in outline his annual report to be made to the General Conference, including his plans for the coming year, upon which the same was approved.

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

Minutes were taken and approved.

Meeting adjourned.

CORLISS F. RANDOLPH, President.

ASA F. RANDOLPH, Assistant Recording Secretary.

MISSIONS

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

Contributing Editor.

VI. CONCLUSION

(From the annual report of the Board of Missions)

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

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

2. In the presence of a discouraging deficit, the year has brought us face to face with most urgent calls for work and unprecedented opportunities to promulgate the gospel message from sin with its woe, sorrow, and shame. These new opportunities and urgent appeals stir all att.ention and yeering hearts to their depths. The needs of the world are very great, and so far as we know they never were greater. The population of the world has doubled during the last century and it appears that more people are suffering today than in any age before. But that which people need most of all is the gospel message which missions endeavor to bring to all—delivered, not in the transformation of uplift, and cheer of the Christian religion, conditions can never be permanently improved. After all is said and done, that work for Christ which most is not food or clothing or shelter, but the approving fellowship and comfort of the loving Father to all, wretched man that I am, who shall deliver me from the body of this death? Only one way of deliverance has ever been found and that is through living the Christlike life. It is the same for the rich and the poor, the high and the low, the wise and the unwise, the white and the colored, the respectable and the criminal, the civilized and the uncivilized.

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

3. Not only is the need greater than ever before, but the resources of this generation outmeasure those of any other age. Christians are not helpless. The resources of the world are in their hands. They have no right to let the work for Christ's kingdom slow down. This can only be construed as unfaithfulness. But with skill and industry, with most urgent calls for work and unprecedented opportunities and urgent appeals stir all at­ten.tion and yeering hearts to their depths. The needs of the world are very great, and so far as we know they never were greater. The population of the world has doubled during the last century and it appears that more people are suffering today than in any age before. But that which people need most of all is the gospel message which missions endeavor to bring to all—delivered, not in the transformation of uplift, and cheer of the Christian religion, conditions can never be permanently improved. After all is said and done, that work for Christ which most is not food or clothing or shelter, but the approving fellowship and comfort of the loving Father to all, wretched man that I am, who shall deliver me from the body of this death? Only one way of deliverance has ever been found and that is through living the Christlike life. It is the same for the rich and the poor, the high and the low, the wise and the unwise, the white and the colored, the respectable and the criminal, the civilized and the uncivilized.

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

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

II. AMERICAN TROPICS

(From the annual report of the Board of Managers)

BRITISH GUIANA, SOUTH AMERICA

The most of the time for nearly two decades, the Missionary Board has supported one or more workers in British Guiana, South America, and has invested many thousand dollars endeavoring to build up the interests in that colony. When Rev. Royal L. Thorngate, two years ago, was forced on account of his health to resign as general missionary in British Guiana, it was difficult to find a suitable successor. After a time some argued that on account of the growing deficit no foreign workers should be sent to that field, and later year no appropriation was made for that purpose. The board has continued to aid the work in Jamaica, British West Indies, during the year to the extent of nearly $3,000.

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

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

Dear Friend:

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

For eight weeks I have been sick and in bed nearly all the time. I am planning and preparing now to go by my Model T Ford, about thirty-five miles distant, hoping the change will bring gain to my health.

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

I am looking for my daughter from Pennsylvania to visit us this week, on her way to the city of Worcester. Before we reached the city we went into some beautiful country.

I am glad you and Mrs. Cook were able to visit Mr. and Mrs. Eaton, another Sabbath School teacher. Mr. and Mrs. Eaton have long been prominent Sabbath School workers in the city. Now we are looking forward to the coming convention of the deaf and dumb.

I am hoping that there will be a suitable selection of Missions to form the convention of the deaf and dumb.

Some months ago the board decided it was best to sell the church property in Georgetown, and negotiations have been going on to that end. This property is well located for business purposes; but a church building on it does not add much to its value except for a few square feet at the corner.

I am at home in Georgetown, as elsewhere, is not in great demand at present. Under these circumstances prospects for a desirable disposal are not bright.

JAMAICA, BRITISH WEST INDIES

The board has continued to aid the work in Jamaica, British West Indies, during the year to the extent of nearly $3,000. When we do so we cease to be Christians. When we cease to do so we become the peculiaristic, narrow-minded, narrow-seeing, infallible bunch of people we are doing our best to raise the world to.

May your days be bright and your nights full of rest.

Faith, hope, and love your companions blest;
Good health, good friends to cheer you on.

To the realm of bliss and unending day.

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

M.

REPLY FROM THE NORTH

Dear Friend:

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

Mrs. Cook has reached her home in Vermont, and after a time was fortunate to have been able to enjoy this vacation in these so-called "hard times." In line with part of your letter you said that the opportunity seemed to come in answer to prayer. I was gone from home June 9-13 inclusive. On former trips to Florida to attend the convention of the deaf and dumb, I drove my Model T Ford, which always runs very freely from the higher ground of central Massachusetts; but when faced about to go to a low point, it has a tendency to bog down to less "hard times." In line with part of your letter you said, "My writing was not good before, and now it must be difficult to read; but with my love for writing I shall continue till failing eyesight or some other disability compels me to stop."

So on this trip, before we reached the city of Worcester, my Model T Ford began to skip, as we say. At my brother's home near Worcester, we transferred to his car for the last fifteen mile clints, while the repair man did his best to restore power to my Ford. On the twenty-first we transported Mrs. Cook to Greenfield for a visit with Mrs. Eaton, another long-time Sabbath School teacher. It is a trifle to drive to Florida to put sixty miles and back through beautiful country.

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

We had Rev. Herbert L. Polan with us from Florida. He has a splendid voice and also a splendid association. We are very busy, except on the Sabbath, which is our week to rest, and we have probably read some of the reports and sermons in this Recorder, but that is the only major party. . . . There was a misunderstanding about reports to the Sabbath Recorder, so this is a correction.

Now we are looking forward to the coming convention of the deaf and dumb.

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THE SABBATH RECORDER

Young People’s Work

REV. CLIFFORD A. BEEBE

Editorial and Contributing Editor

OUR ATTITUDE TOWARD WORK AND THE WORKER

Christian Endeavor Topic for Sabbath Day, September 3, 1932

DAILY READINGS

Sunday—Prize in one’s skill (2 Chron. 2: 11-14)
Monday—Prize in honest work (Eph. 4: 28)
Tuesday—The hard worker (Prov. 10: 5)
Wednesday—My lazyman (Prov. 12: 11)
Thursday—Unemployment (Matt. 20: 1-12)
Friday—Kindness to the worker (Ruth 2: 4-9)
Saturday—The trouble of the workingman (Prov. 6: 6-11)

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

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

And yet a Christian carpenter whom I know does not attend the church to which he belongs because he is not welcome. He doesn’t have a fine broadcloth suit and a horse.

TO START YOU THINKING

How should we treat those who “earn their bread by the sweat of their brow”? How can we help unemployment? Can we better the living conditions of the local working class?

SONGS TO SING

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

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

C. L. B.

SALEMVILLE NEWS

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

At our last Christian Endeavor meeting in May both the Senior and Junior societies took lunches and went to the woods near the church. Here these helpful and attractive contributions to our Sabbath

with the topic, “God’s Work in Nature.” Several nature stories and different talks were given on birds, flowers, and trees to be found in our own locality.

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

INTERMEDIATE TOPIC

Topic for Sunday, September 3, 1932

Sunday—Loyalty to country (1 Sam. 12: 1-5)
Monday—Loyalty to people (Exod. 23: 7-14)
Tuesday—Loyalty to friends (1 Sam. 18: 1-4)
Wednesday—Loyalty to God (1 Kings 18: 21)
Thursday—Loyalty to parents (John 19: 25, 26)
Friday—Loyalty to the church (Acts 20: 17-20)
Saturday—Loyalty to God is loyal (Ruth 1: 16-18; Consecration meeting)

To what should we be loyal?

What is false loyalty?

How may we be loyal to truth?

ANNUAL STATEMENT OF THE AMERICAN SABBATH TRACT SOCIETY

STATEMENT OF THE BOARD OF TRUSTEES FOR 1932

REPORT OF THE CORRESPONDING SECRETARY

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

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

PUBLICATION AND DISTRIBUTION OF LITERATURE

One of the purposes clearly stated in the constitution of the American Sabbath Tract Society is to print and distribute the religious literature of the Seventh Day Baptist Denomination of Christians. This the board has continued to do throughout the year.

Three new tracts have been published: —“The Sabbath and a Changing World,” by Rev. Alva J. C. Bond, 2,000 copies of 16 pages; “Spiritual Sabbathism,” 12 pages, 2,000 copies, by Rev. Lester G. Osborn; and “My Holy Day,” a 4-page leaflet, 1,000 copies by the reverence, which we would give thanks to Almighty God for his blessing and mercy upon us during the past year. May our lives, enriched by his love and grace, show forth his praise, and witness constantly to his presence among us.

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plied for by the denominational secretaries
by postage. These have gone to our younger
ministers, and young men studying for the
ministry or contemplating it. Two were sent
for the Tract Board to provide from
subscriptions, the only subscription service offered for harvest if financial means only permitted.

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

The "Sabbath Observer," in England, stopped publication in Holland was continued by the board throughout the year.

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Special Sabbath promotion through extra­
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thought—experience the subtle rapture of a post-augustine world knows not because it has no external trappings but which to his prophetic vision is more real than that which commands an army." My friends, it is our task alone, so far as the majorities are concerned. We have laid our course by a star, but it is the noble-star of hope. We are digging for springs not by the divining rod but by the sure Word of God, springs which possibly may not ourselves reach, but from which those who come after us may drink and quench their thirst. and frown not concerned.

For the establishment of the Sabbath to the Christian gone and perhaps forgotten. Multitudes are dying for springs not by the divining rod but by the sure Word of God, springs which possibly may not ourselves reach, but from which those who come after us may drink and quench their thirst. and frown not concerned.

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

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

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

Correspondent.


'THE SABBATH RECORDER 182

STATEMENT OF TREASURER OF THE HISTORICAL SOCIETY

E C. THILLMAN, Treasurer.

To balance on hand July 1, 1931 $ 64.33

To cash received since as follows:

Onward Movement
Interest from Endowment Fund
One copy, "Seventh Day Baptist Memorial"

$ 12.79
212

1.00

$340.36

By repayment of loan $100.00

By balance on hand $140.36

Cr.

$340.36

E. and O. E.

E C. THILLMAN, Treasurer.

Plainfield, N. J.

July 1, 1932.

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

J. W. Hiebelen, Auditor.

Plainfield, N. J.

July 9, 1932.

CHILDREN'S PAGE

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

Contribution Editor

'DARE TO BE BRAVE'

DANIEL 6: 10

Youth Christian Endeavor Teacher for Sabbath School

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

'WILL there be a battle fought daily,
The world knows nothing about.
There's many a brave young soldier
Who may some day a nation rule.

When his honor is put to the test,
And his comrades may laugh and sneer,
There's many a battle fought daily,
For hoys and girls to be brave as when
They are laughed at and sneered at by their companions.

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

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

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

Show me the boy who tells the truth,
And cares for his books and school,
I'll show you a boy who's good to the old,
And, may some day a nation rule.

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I will now tell you a little about us children.

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

We have a dear little calf, Dora, Betty, Abby, and I have nice times visiting it in the barn. We are so sorry daddy isn't going to stay. He is a little busy, so daddy will sell it in a few more weeks. Its name is Jim.

I guess we will stop and give room for the rest of this long letter. Our name is Dr. [Redacted].

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

Yours truly,

MADELINE AND ABBY CRANDALL.

Rockville, R. I.

Dear Madeleine and Abby:

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

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

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

I imagine you sometimes visit grandpa at the lighthouse. How I wish I could visit him with you. I have never been near a lighthouse. I am afraid your grandpa and Mother.

I wish all the children, who have not already done so, would tell me the same, for then I know the parents and so feel better acquainted with the children, don't you see?

I hope all our family with our two little fresh air children from Brooklyn, attended a farmers' picnic at Camp Shenawana, in Y. M. C. A. camp near Angelica, N. Y., and we went and had a good time and such a dinner; a group of people from Andover went in together for that. Our little children went on to Silver Lake and the little girls had a fine time going in swimming; then we walked through the grounds, and they were in many cottages, finally indulged ourselves with double-dip ice cream cones, and then started for home.

In the meantime Mr. Greene had been attending some of the meetings of the directors of the Vacation Bible School. Our children,
too, were tired but happy when we reached home soon after eight o'clock that night. Our little party have had a fine time here in the good country air. They start home again Wednesday morning. We have enjoyed them very much, too, for they are very nice little girls.

Please write again soon.

Sincerely your friend.

Mizpah S. Greene.

Dear Mrs. Greene:

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

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

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

I am going to start to school this fall and there are so many things I can't think of instead of getting someone to write for me.

Your little friend,

Muriel Irene Sholtz.

Oncida, N. Y.

Dear Muriel:

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

I went out and counted my gladioluses as soon as I read your letter and I found that I have fifty-two kinds, so you see I am not quite up to your daddy. I have over sixty plants but some are duplicates. I have two blue varieties but no Muriel Blue. I am very fond of flowers, aren't you? I, too, am looking forward to seeing you at Conference. If all my Recorder children should be there we'd have quite a crowd, wouldn't we? I'll have to be satisfied with a part of them, and perhaps that will be quite a little family.

I enjoy your letters now but I'll like them better still if you write them all yourself. Sincerely your friend,

Mizpah S. Greene.

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

The Test of an Economic System

The thing that really matters in any industrial system is what it actually does to human beings. For this reason no society that would call itself Christian or even civilized can tolerate such unemployment as we now see in so-called free enterprise. The concentration of wealth carries with it a dangerous concentration of power. It leads to conflict and violence. To suppress the symptoms of this conflict while leaving the fundamental causes of it untouched is neither sound statecraft nor Christian good will.

Science and Religion Point the Way

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

The method whereby a just, brotherly, and scientific world social order shall be brought about is a question of major importance. The churches do not condone violence nor encourage resort to force, but look with sympathy on all peaceful and constructive efforts—by individuals, by labor, by employers, by social agencies, and by political leaders alike. This is the design of the world.

Among the measures which in our time may advance the cause of human welfare in the direction of that ideal social order which we call the kingdom of God, are intelligent planning and direction of industry, credit, and finance for the common good; an extension of minimum wage laws, and above the minimum wage the highest possible wage as distribution becomes fairer and the productivity of industry increases; collective bargaining; co-operative ownership; and social insurance against accidents, sickness, old age, and unemployment.

The Christian religion demands the dedication of power to the more abundant life for humanity. Such consecration of talent, especially in the fields of industry and statecraft, must become a test of the Christian life. It is the special responsibility of privilege to come forward with moral courage to work for an economic order that is under­paid masses of the people. The concentration of wealth is underpaid masses, and above the minimum wage the highest possible wages are rendering great service to society.

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

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It is only suggested that the wealthy can tolerate such unemployment as we now see in so-called free enterprise. The concentration of wealth carries with it a dangerous concentration of power. It leads to conflict and violence. To suppress the symptoms of this conflict while leaving the fundamental causes of it untouched is neither sound statecraft nor Christian good will.

Science and Religion Point the Way

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

The method whereby a just, brotherly,
with higher honors than in the class of Christian contentment. The one grace above all others he had learned in the school of experience was how to make the best of things, for himself, for others, and on that Christian grace Paul’s faith and hope and love rested. Paul, in short, was a Christian optimist. He supposed, as next best to the best, that there was much good in even the worst, and he hoped all things, believed all things, suffered all things, endured all things, and was kind. He was a graduate in the Christian science of making the best of things that came to him in life.

For many of us, unfortunately, this grace of making the best of things is about the last lesson we ever learn in the school discipline. For one man who will magnify his blessings with thanksgiving, you will find a score of men ready to depreciate their blessings with grumbling. Some of us, in truth, are past masters in the art of making the worst of things. It requires neither grace nor brains to do that. It takes a genius to paint the sunlight, but any tyro can daub his worst of things.

There is another way, and it is the only true way, of making the best of things. It is not to shut our eyes, but to face resolutely the worst side of life, to accept it at its worst, and then say, with this exception of distraction, by the grace of God, I am willing to make the very best of my life. Hopeless though things are, I am going to find hope beneath hopelessness; dark though the sky may be, I am going to find a light behind the clouds; here and now, by the grace of God, I am going to number my blessings. And I should much prefer to have a world of pain, through which the sunlight of Christlike sympathy was breaking, than a world of rose colored robbing of life put in the sunlight of God’s love.

There are at least two ways of making the best of things, a lower and a higher method, or, rather, a false and a true method. Some people try to make the best of life by simply shutting their eyes to the worst side of life. Like the young ostrich, they dig their heads in the sand of a delusive situation, and out of the sand heap they tell you they are going to make things, for anything, but they never see any such things as disease, and no such thing as death. This ostrich type of religion, of not penning up one’s thoughts from the fatal fact, has a wonderful attraction for some people. It is easy to make the best of life by denying that there is any worse side to life. It relieves us of the real work of living, or any thought about the worst, and it is the only work of living, or any thought about the good. It is the only work of living, or any thought about the evil.

Notice, too, that Christian contentment is not the same kind of grace and of Gospel very popular in certain circles, the purpose of which was to keep the poor in a proper state of respect toward the rich, which respect was to be patient endurance of a virtuous, but not very virtuous, or even a harshly virtuous life. To be contented, it was said, was simply to acquiesce in the condition in which God had placed you. The advantage of this kind of grace was that it kept the poor in a proper state of humility; it checked foolish ambitions; it restrained young men from aspiring to what is better than their fathers were, and the spirit that was thrown to such people was the bond of compensation. Acquiesce in your lot and never mind; you are going to find anything better than their fathers were, and the best than what is not. It is the only work of living, or any thought about the evil.

There is another, and a much longer period, to be reproduced on the human face. Worry will stamp a countenance. To be able to make the best of things is not acquiescence. There used to be a kind of eternal love is at work. Not denial of the existence, there is no such thing as that, but it is true that care and worry and selfishness have a much longer constituency in the art of face sculpture than the philanthropists have. It must be confessed, I am sure to my own conscience, that Christian contentment uses finer tools and takes longer in tracing her lines of beauty on the human face. Worry will stamp a face with its lineaments; vanity in a month; selfishness in a year. But the marks of a contented spirit require a much longer period to be reproduced on the human countenance.

To be able to make the best of things is a Christian virtue that no man learns in a day or a year, but once learned it gives him the keys to the chambers of Christlike peace and joy.

There are at least two ways of making the best of things, a lower and a higher method, or, rather, a false and a true method. Some people try to make the best of life by simply shutting their eyes to the worst side of life. Like the young ostrich, they dig their heads in the sand of a delusive situation, and out of the sand heap they tell you they are going to make things, for anything, but they never see any such things as disease, and no such thing as death. This ostrich type of religion, of not penning up one’s thoughts from the fatal fact, has a wonderful attraction for some people. It is easy to make the best of life by denying that there is any worse side to life. It relieves us of the real work of living, or any thought about the worst, and it is the only work of living, or any thought about the good. It is the only work of living, or any thought about the evil.

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In Christian experience, and if you give me Christian experience you are welcome to keep your Christian science. In one word, the secret of Christian contentment lies not in denying the worst but in, by the help of God, transforming the worst. You make the best of life by making it eternal, not to the actual evil, but by believing that through the evil and in spite of the evil the purpose of eternal love is at work. Not denial of the worst, but transformation of the worst is the Christian method of making the best of things.

For many of us, unfortunately, this grace of making the best of things is about the last lesson we ever learn in the school discipline. For one man who will magnify his blessings with thanksgiving, you will find a score of men ready to depreciate their blessings with grumbling. Some of us, in truth, are past masters in the art of making the worst of things. It requires neither grace nor brains to do that. It takes a genius to paint the sunlight, but any tyro can daub his worst of things.

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ing—the plus of gratitude, which in so many of our prayers is minus. And what is the result? "And the peace of God (which is the divine name for pardoned and forgiven), that nothing shall grieve our hearts and minds." What we need, then, if we would get the very best out of life, is to learn, first of all, how to inventory our sleep and each night before we sleep.

There is no softer pillow for a wearied brain than the remembrance of the good things that still are ours. The proverbial slumber of God's unfailing goodness is ready for every contingency that a new day may bring. But along with that grateful spirit Paul learned that the conquering life must also be the giving life. To make the best of things you must be finding interests outside your own narrow groove. A contented spirit is not only by counting its own blessings, but by adding to the blessings of others. Nothing so sweetens our lot as the effort to sweeten the lot of someone less fortunate than ourselves. Nothing so reconciles a man to his own burden as when he helps to carry the burden of another. As Byron puts it, "the best of life implies an expression of a new self through the strengthening and abiding presence of his Lord and Master." And for him the secret was all this divine purpose that works through all our days and out of weakness brings strength and in discouragement finds the inspiration for unconquerable courage and deathless victory. That was Paul's faith.

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

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

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

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

My business is not to remake myself, but make the absolute best of what God made.

—Robert Brown.
the Red Sea. The subject of fellowship with God through faith in Jesus was ex-
pounded in a series of studies on the first
epistle of John.

The outstanding event of the last quarter
was the visit of Rev. Gerard Velthuysen
from Amsterdam. His son-in-law, Brother Zylstra from Rotterdam, Holland.

They were met by the pastor and Brother
Spence at their hotel in Southampton Row
on August 6. It was Brother Zylstra’s first
visit, so we spent the day under the generous guidance of Brother
Spence in visiting Westminster Abbey, and
the Houses of Parliament. We heard part
of the debate on the tea duties which inter-
ested our Dutch brethren as it affects the trade
with Java.

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

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

He also told us how his father was the
first Baptist in Holland, and the first in that
country to see the truth concerning the
Bath through the tracts sent by Nathan
Spence in visiting Westminster Abbey, and
the House Churches in Scotland in 1876.

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

Pastor Spence served in the Seventh Day
Baptist Church by Dr. Thornell stewardship
was in Riverside Cemetery.

Shaway, R. I.

The girls and boys, consisting of Tonuagaq
arrived at The Snuggery, Atlantic Avenue,
today for bathing and a hot dog roast on the
beach.

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

The trip from the camp to the shore was
made in the camp cars, “Tiny” and “Stilly,”
and Rev. Herbert Polan’s car.

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

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

The camp members include: Janet Whit-
ford, Violet North, Nellie Bond, Corda
Squier, Plainfield, N. J.; Peggy Wmgeate
and her family from Schenectady; Evelyn Harris, Salem, V. A.; Muriel Pol-
lan, Frances Polan, Brookfield, N. Y.; Janet
Potter, Elise Brindle, Elizabeth Ferguson,
George Burdick’s tree on his lawn, the people
returned to the church for a study of the
Sabbath school lesson. The primaries were
led by Miss Velma Lidell, the juniors by
Mrs. Mary Church, the young people by
Mrs. Van Horn, and the adults were kept
interested through the instruction of L. P.
Curtis of Brookfield. This meeting was
a happy fellowship gathering of the Central
Association churches with the excep-
tion of Adams Center.

North Loup, Neb.

Twenty-nine young people were pre-
sent at the Barnett under their work in camp
at the Sabbath morning worship by Marcia
Rood, supervisor of the camp. There were
thirty-three in attendance but four were
there only part of the time, and did not re-
ceive certificates.

Hammond, la.

We are just starting the last day of a
splendid spiritual association. Although
only a few from away are in attendance, the
meeting has been on a high spiritual plane
based upon the theme, “The Special Mission
of Seventh Day Baptists.” Deacon S. J.
Davis of Fouke, Ark., will report the meet-
ings for the Barnett Recorder.

It is probable that the next session of the Southwestern
Association will be held at Edinburg, Tex.
C. A. Beebe.

OBITUARY

Obituary Notices of 20 Lines will be published in this column without charge. Additional lines will be charged for at the rate of 5o per line.
(Average 8 words to the line.)

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

When twelve years of age he came with his parents to Freeborn County, where he spent sixty years on the farm. Here he bap-
tized Francis S. R. Burdick, and united with the Seventh Day Baptist Church, De Ruyter, Minn., in 1862. He remained a faithful member there
until his death at the Dodge Center Church, 1916.

On June 7, 1866, he was married to Susan
Maria Pierce, who survives him with their
five children—Flora E. Ayars, Lewis U., Laura M. Bond, Lee R., and
Maggie W. Ayars. Mr. Ayars was a
Missionary in Scotland in 1876.

Rev. W. J. Davis, recently installed pastor of the Ve-
rona Church, was expected to preach at this
time, and this meeting was intended as a
sort of welcome to this association. Pastor
Paul S. Burdick very acceptably took this
place and gave us a fine sermon. After the
lunch that followed, Mr. Davis went to the
gathering of the De Ruyter Church to
Amanda Church, the young people by
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DEPARTMENT OF THEOLOGY AND RELIGIOUS EDUCATION, Alfred University, Alfred, N. Y.

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AMERICAN SABBATH TRACT SOCIETY

Plainfield, New Jersey

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BE STRONG!

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

Be strong!

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

Be strong!

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

—Malthe D. Babcock.