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The Sabbath Recorder

A SEVENTH DAY BAPTIST WEEKLY

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THEODORE L. GARDNER, D. D.,
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Father's World—This is my Father's world, and I love it, and it contains a most inspiring thought.

We have entered the doorway of a new year and now face many of its problems and perplexities. No doubt as time advances these, roughness will subside and their places be taken by others. But while concern may grip us and the uncharted way may look forbidding, let us remember "This is my Father's world," and he knows the end of the road.

Years ago the writer's parents with their young children drove in the old "prairie schooner" across the great plains of Nebraska and across the great American desert, farther West. The way was often troubled and long, and dangers seen and unseen were real. But happily, too, they had faith in their Father, and they placed their trust in his hands. These conditions—men will not now recognize them for what they are worth, what they really tell—may prove the best tonic the world has ever known. The gods of materialism have been invoked and have not answered. Give the God of Elijah a chance—your God and mine—whose world is about us. Now is our opportunity. Give us the Bible, we have the Church—1933 should go down in history as the year when the world turned back to God and sought for spiritual values and found its soul.

"America, the Beautiful" We all love that song. There came to the editor's desk an exquisite letter from one of our most loved and respected busy pastors. The lettering is beautifully done and the selection of the words was most discriminatingly made. The editor wishes he could reproduce it, colors and all, in the Recorder pages—a wish, like many, impossible. The booklet is of sufficient value to be tied with a blue cord into neat bound folders of white. The front, beside the title, carries a soft tone of a cathedral-like church with a spacious wide, and the vast window. People are coming from service.

"O beautiful for spacious skies" holds an airplane high in fleecy clouds above snow-capped mountain peaks. "For amber waves of grain" shows a broad expansion of a golden wheat field in process of being harvested; while "For purple mountain majesties above the fruited plain" castellated rocks tower above a vista of groves and orchards.

"America, America! God shed his grace on thee, And crown thy good with brotherhood From sea to shining sea!" is illustrated by two pictures: the upper is a group of men, two of whom, with smiles, are "shaking hands," while the lower is a broad expanse of water with a lowering sun making a bright path to the horizon.

A horsemanship of the "Pony Express" pursued by a band of mounted Indians illustrates "O beautiful for pilgrim feet, Whose stern, impressoned streets," while a modern locomotive suggests "Thee, O Thee, the locomotive's voice," and at the critical hour it answers. Give the "A thoroughfare for freedom beat Across the wilderness.

"America! America! God mend thine every flaw, Thy God, and the God control, thy liberty in law," shows a modern congested highway and narrow, poorly constructed bridge leading upward toward the national capital.

A line of calvary infantry represents the thought in "O beautiful for heroes proved In liberating strife, Who more than self their country loved, more than life its law." A towering mountain scene with prospectors by a rushing stream "pandering" for gold, and a modest church building and "man of God," illuminate "America! May God thy gold refine, Till all success be nobleness, and every gain divine.

A radiant scene of Indians and pioneers near a rugged mountain and a lake, and an evening view of a great city's striking skyline, go with the poet's heart cry of, "O beautiful for patriot dream That sees beyond the years Thine alabaster cities gleam, Undimmed by human tears."

A series of pictures of towering skyscraper, a magnificent wheat field, and mountain crag, with schoolhouse and fellowship groups, closing with mighty breakers and peaceful waves of ocean close the theme in the prayer, "America! God shed his grace on thee, And crown thy good with brotherhood, From sea to shining sea!"

The illumination is poetically conceived and carried out with delicate and masterful feeling. Like other real works of art it is at best, only inadequately described. The editor has the feeling that it is a part of the expressive work of a Sabbath school class project suggested and carried out by an able and inspired teacher leader. May her tribe increase.

"A New Age of Faith" We are living in an age full of disappointment and disillusionment, but one vibrant with possibilities. New agencies and foundations are busy with material problems. The Church is not at a standstill in seeking for solutions involving moral good and spiritual values.

The American Council of the Churches of Christ in America meets this month, attacked situations that require courage and faith. That they did not accomplish all they hoped, need not discount their achievements. Problems of the home with all its relationships of social justice, economic adjustments, prohibition, racial attitudes, war and world peace, with many other interests, were discussed.

The pronouncements are being challenged by many who hold that the province of the Church and its ministry should be confined strictly to so-called "spiritual" matters. But most thoughtful people will appreciate the distinction and practical ideals of the council. The following comments will be appreciated by Recorder readers:

No one can contemplate the profound social changes involved in any successful carrying out of these social ideals without realizing that, while they would mean great advances in human welfare and happiness, the unprecedented demands upon the intellectual and moral capacity possessing our forefathers. A striking share of this line go with the poet's heart cry of, "O beautiful for patriot dream That sees beyond the years Thine alabaster cities gleam, Undimmed by human tears."
FROM THE CONFERENCE PRESIDENT

What is the most important advance move-ment which should be undertaken by Seventh Day Baptists at the present time? Some such question as this was asked during the opening session of the American Commission held in connection with the quarterly meeting of the southern Wisconsin and Chicago churches early in December.

Obviously no one can be answered off-hand to the satisfaction of even a questioner of the fact that there is some need even in the most dedicated and spiritual of bodies. And one who has not been accused of not having time to explore all the questions and demands of church life.

One of the most important of these is the question of what is the new and different spiritual need of our churches. And it is not sure that the letter and at the same time be so clearly defined as to be easily comprehended and intelligently purified.

Immediately the question was asked, a thought came to my mind which I endeavored to express in words as follows: What we need is a fresh sense of the presence of God. Of course there is nothing new about that; whereas we seem to require something novel to challenge our immediate endeavor. But I am inclined to stay by my first reaction to that question, now that I have had time for more deliberate reflection.

To be always and everywhere near to God is the great need of all mankind always. But there are times when this idea requires new emphasis because God has been crowded out of our lives. The tasks beyond us and their accomplishment will demand time, or frugality, unless there can be a nation-wide spiritual awakening which has social goals. Our supreme social need is spiritual awakening.

But a new age of Faith, expressing its devotion in a social passion great enough to inspire the people to undertake these stupendous tasks, cannot center upon the fortunes of the Church itself, nor upon any form of ecclesiastical control over society. It must be a manifestation of spiritual force, a spiritual life of the God of the Spirit of God, called, let us hope, by the prophetic teaching of a consecrated Church, having as its objective the more abundant economic, cultural, and spiritual life of humanity.

In our extremity, as a consequence of narrowing social conditions throughout the world, we therefore turn anew to Christ for the faith of great endeavor, for an overwhelming disclosure of God in the life of humanity, for the declaration of innumerable individuals to the creation of a more Christian social order, and for the assurance that what needs to be done, with God's help can be done.

What the one who asked the question wanted to know was what to do about such a situation which is not new pasturage by which, in the light of the fact that they ought to be able to find somehow, is evidence that what we need is a sense of God's presence in the world and in our lives.

But the question cannot be answered satisfactorily by advancing a philosophical formula, however pious. What the one who asked the question wanted to know was what to do about such a situation which is not new pasturage by which, in the light of the fact that they ought to be able to find somehow, is evidence that what we need is a sense of God's presence in the world and in our lives.

I am inclined to think that the Commission was more or less conscious of this primary need when it gave attention to the worship of our churches. The need for worship of our churches. If our Sabbath morning worship can be so conducted as to bring the congregation into a more intimate fellowship with the Holy Spirit, then that is a matter which should be given serious consideration. In this important matter the pulpit has its responsibility, especially in the education of the people to the manifest spirit in which all is done. The pulpit has its part to perform, perhaps in helping to work out an order of service appropriate to the spirit of the occasion.

But my question has to do with a more comprehensive subject, one in which however the Sabbath worship is included. In the attempt to revive a consciousness of God and to restore the fellowship of the Spirit, which is the need of all Christians as I see it, Seventh Day Baptists have a possession which has not been lost.

To be always and everywhere near to God is the great need of all mankind always. But there are times when this idea requires new emphasis because God has been crowded out of our lives. The tasks beyond us and their accomplishment will demand time, or frugality, unless there can be a nation-wide spiritual awakening which has social goals. Our supreme social need is spiritual awakening.

What then is the next important movement for Seventh Day Baptists? In a world in which we find it more difficult perhaps than ever before, and in an atmosphere more unfriendly, but in the presence of the world's greatest debauch and the most crying need of human souls persisting in the mire of materialism and in the mire of false philosophies, I give my answer. The next move on the part of Seventh Day Baptists is toward a better, more intelligent, stricter, freer, more spiritual observance of the Sabbath.

A. J. BOND.

A DECLARATION AND CALL TO ACTION
BY THE NATIONAL CONFERENCE OF ORGANIZATIONS SUPPORTING THE EIGHTEENTH AMENDMENT

WASHINGTON, D. C., DECEMBER 15, 1932

In this hour when the industrial systems of the world are searching for a solution to the problem of outlawry of the liquor traffic, when the social order is being shaken to its foundations, when our country is at the height of the struggle to make effective its program of the New Deal, and when the tragic conditions surrounding all countries, are moving...
not only for the early repeal of the Eighteenth Amendment but even prior to action on any new legislation in the matter of the liquor traffic despite the known evils always accompanying it.

In the name, and for the sake of, the Amendment we address you as by whom the Eighteenth Amendment was adopted, and who are now the Congress of the United States, we, the members of the National Conference of Organizations for the Abolition of the Eighteenth Amendment, make this declaration:

We are for the maintenance of the Eighteenth Amendment.

We are unalterably opposed to all proposals for its repeal. We are likewise opposed to any proposal for modification or change which will give any legal standing, permission, aid, or comfort to the liquor traffic. Should we be called upon to fight against the liquor traffic we will battle without compromise or evasion.

We will fight to hold every state in line for the Eighteenth Amendment regardless of what may happen in any of the other states.

We offer the liquor traffic no olive branch. We hang out no white flag. In supreme confidence in the justice of our cause and in faith in that Higher Power which has never failed our country, we gird ourselves for the conflict.

We call the people to witness the sight of their own agent's sitting in conference with the House Committee on Ways and Means planning the re-establishment of their forbidden business, the only excuse for their action being the expressed willingness to share their profits with the government. Knowing that all such gains must be coined from the misery and degradation induced by the greed and appetite which inheres in the liquor traffic.

We point to the shameful spectacle of the House of Representatives was rushed to a vote on a bill to limit a part of the Eighteenth Amendment with less than an hour for discussion—a haste not less censurable because of a sufficient number of members, moved by a sense of obligation to the country, rallied to the proposition's defeat.

We invite the attention of the people to the speed with which the opponents of prohibition in this hour of crisis are neglecting the measure of relief by demanding prior consideration of their proposals for the restora-

We deny that the recent election was a mandate for repeal or modification of the Eighteenth Amendment. The major political parties and parties which have held or will hold the state conventions of the eight States which elected constitutional conventions have so held. The amendment is their Constitution, and the voters of the nation no opportunity for the expression of their will. The Eighteenth Amendment and supported by the laws for its enforcement. No mandate can exist where such choice is possible.

We warn political leaders that in committing the dominant parties to the liquor traffic they do not accept the traffic's restoration or perpetuation. They place the existence of the political organizations which lead from an unsafe foundation. As in the past, so in the future, they will have to show how to call into existence such political organizations as will effectuate their will. The maintenance and enforcement of the Eighteenth Amendment must not fail as a result of betrayal by the conventions of both dominant parties. Great constitutional struggles for vital principles of government have produced whatever political alignments were necessary. They can do so again.

The battle is on. It cannot be won by leaders alone. Soldiers must be enlisted, equipped, and armed.

We urge the people, out to the remotest precincts, to enroll and organize the largest possible number of supporters of the Eighteenth Amendment. We also urge their cooperation and co-ordination by counties, districts, and states and in the nation to the end that a united army for prohibition may successfully repulse the attack upon the Eighteenth Amendment.

To this high purpose we dedicate the organizations we represent and ourselves, believing that, with the help of Divine Providence, the cause of prohibition will withstand the attack made upon it and win that final support of a public opinion which will assure its permanency.

—Dr. James A. Crain, President.

WHY WAIT UNTIL THE MORNING?

The United States government had been negotiating with Russia for Alaska. One month after the Russian minister from Moscow arrived at Washington went to the home of Secretary Seward and informed him that the Russian government was ready to sell the territory and that they would sign the treaty the next morning. Secretary Seward promptly replied, "Why wait until the morning?" Whereupon they proceeded to the State Department, where the Secretary, already prepared the treaty, and signed and sealed it.

Secretary Seward feared that by morrow something would happen which would change the mind of the Russian government and that a few hours' delay would result in the collapse of the entire proposition. His question, "Why wait until the morning?" is pertinent in many things. Untold tears and ruin are constantly coming to the cause of procrastination. People expect to do things sometime, but they put it off.

Innumerable people expect sometime to accept Christ's way of life as theirs, but they are not quite ready. Time passes and they are never ready. They settle down into lives of neglect, alienation from God, and the morbid state which follows such conditions. They are like Felix when he heard Paul "concerning faith in Christ." "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." The work of the church and denominational work. If the year is what it ought to be, we will not do as did Felix, put off till a more convenient season. If we come to the close of 1933 without regret, our motto must be Secretary Seward's question, "Why wait until the morning?"
The Sabbath Recorder

The work is the Lord's, and he is able to carry on in spite of all opposition.

The local church while reduced in numbers of resident members shows genuine growth in the grace and knowledge of our Lord, Jesus Christ.

Lone Sabbath keepers have been visited and encouraged in as much as possible, and in spite of financial stringency—perhaps because of its mingled circumstances may be noted on the field. Pray for us that we may prove more worthy, and that the work of which this is a small part be altogether strengthened and built up.

Respectfully submitted for your consideration,

E. R. Lewis.

Gentry, Ark.
December 22, 1932.

**NEW YEAR'S GREETINGS FROM THE MILL YARD CHURCH**

(While this letter was not written for publication, it is given here because Mrs. Richard-
son's greetings were too fine.)

Mr. Karl G. Stillman,

Westerly, R. I.

DEAR MR. STILLMAN:
The enclosed cheques are for the Missionary Society, and will offering from the "Mill Yard" Church.

I have been very busy since I returned home and have not had time to write to all the friends as I would like to have done. Please give my kind regards to all. I look back with great pleasure to my visit with you. With every good wish, yours sincerely,

GEORGE E. RICHARDSON.

Hygeia House Hotel,
57 Warrington Crescent,
December 18, 1932.

**LATIN AMERICA — A CONTINENT WITHOUT RELIGION?**

(Navajo Monk: World's Youth (Geneva).
October 1932, pp. 281-2.)

Count Keyserling recently spoke of South America as "the most irreligious and anti-
metaphysical continent." This is perfectly true; religious knowledge in religion are largely lacking in the Latin American countries. This is due in great part to the character of the indigenous population which

**CALL TO THE MINISTRY**

CHRISTIAN EXPERIENCE, CALL TO THE MINISTRY, AND RELIGIOUS BELIEFS

BY EVERETT T. HARRIS

(Concluded)


I believe man to be a spirit created in the image of God who is Spirit. Man's physical earthly body is only a dwelling place for his true self—the spirit. It is not man but his soul that is the self.

I believe all men are brothers, being created by one Father, thus all peoples everywhere are children of God. We become sons of God in a particular sense when we realize that sonship and enter into that fellowship with the Father which exists in some degree between ourselves and our Father and son.

I believe the human soul is of infinite value to God as Jesus so clearly taught. God is no respecter of persons and one soul is of as much value to him as another. A man should value his own soul higher than any or all earthly things. What is it the man if he gain the whole world and lose his own soul?

I believe man is a free moral agent achieving his character by his freedom to choose between right and wrong, good and better. It would seem that circumstances and hereditary tendencies play a larger part in determining evil's choice than many suppose. Yet the fact that men feel an awareness to responsibility shows there must be freedom to choose. The fact that we ought to take a certain course of action shows that we can. Psychologists tell us that man can direct his attention to a certain extent and thus can influence his immediate conduct, ideals and character. Through misuse of this God-given freedom to choose, man has sinned and fallen short of the glory of God. The truth in the beliefs of election and damnation are contained in the influence upon choice of environment and heredity. No man is so far sunk in sin but that the power of God in his heart and the right choice for himself can bring him back. Punishment for sin is not sent upon the sinner; he brings it upon himself. The Father is unwilling that any should perish.

5. Salvation Through Christ.

I believe Jesus Christ sets free from the bondage of sin all who call upon him in sincerity. He suffered and died that death on the cross for all sin. He revealed himself to men as Jesus so clearly taught. God to men.

He gave himself as a propitiation for our sins, not to change God but to change sinful men's Christ's revelation of the attitude of God toward man shows that God is not angry and able to be appeased by a sacrifice. Rather it shows him to be ready to forgive, even to providing a way for forgiveness, "For God so loved the world that he gave his only begotten Son . . ." The propitiation was from God to men to break down the bars set up by sin and to bring men back into fellowship with God.

For salvation there must be complete faith and trust in God followed by repentance and turning from sin to right living. Christ calls forth in us both of these attitudes, and thus mediates to us salvation. By his death on the cross Christ suffered the inevitable consequences and to the love and forgiveness of God manifested. By the loving Christ within giving out our hearts toward us are won to him and thus to God. We are not only saved from death but saved to life. Salvation is not complete until we have brought forth the fruit of repentance.

I believe the most fitting symbol of this change in one's spiritual life to be baptism by immersion, thus following the example of Jesus. I conceive this to be an outward sign of an inward spiritual experience. It symbolizes at once the cleansing from sin and the burial of the old life and rising to the new life in Christ.

6. The Bible.

I believe the Bible is the record of God's progressive revelation of his righteousness and his righteous will toward man. That is, he revealed himself to men as fully as there was disposition and capacity to receive him into human experience. In its conceptions the Bible goes from lower to higher levels of spirituality, reaching its heights in Jesus of Nazareth.

The Book contains the highest ideals and religious conceptions known to men. It should be interpreted in the light of its background and according to its kind of literature. Its teachings are often given in metaphor and the central truth is to be grasped, not the decorations. When the spirit of the word is used with the spirit within, the Bible should be taken literally. A great scholar has said, "The spirit without the letter is mystic, and the letter without the spirit is dead." Upon this fact I base my belief in the Sabbath of the Bible, the seventh day of the week. The spirit of the Sabbath can best be continued and retained by the keeping of the Bible Sabbath.

The Bible should be read thoughtfully, thoroughly, and reverently with the help of the Holy Spirit guiding into truth. Read that I believe it to be the supreme guide to faith and practice of the individual and of the group.

7. The Church.

I believe in the Church as the visible body of Christ Spirit-guiding in the world today. Also that the true Church is made up of those who follow Peter in confessing Christ
as the Son of the living God, for Jesus said, "Upon this rock (faith in Christ) will I found my Church.

I believe the mission of the Church to be to evangelize the world, that is, to present the gospel as given in and through Christ to all men in such a clear and winning way that they must accept it.

One of the chief functions of the Church is to unite those of common belief in such a way as to strengthen their faith, keep them constant, and to increase their effectiveness in spreading the gospel.

I believe the kingdom of God is a spiritual kingdom made up of those who acknowledge the Lord Jesus Christ as their personal Lord and Saviour. This same concept was taught by Jesus Christ whom we believe to be a faith trainer.

With this belief we find the highest value in ourselves in spreading the gospel. We who believe in God and name justice to this belief we find a philosophy of life that leads to content, eat, drink, and be merry for tomorrow we die. I believe in the existence of a just God who will care for the growth of the body as the growth of the body is in a manner equal to the damage done? Does a just God allow fidelity to truth and duty, a just God allow righteousness to go unpunished. Like Job of old, we see the sun shining on the good and the bad alike. In all fairness we ask, "Does a just God allow vice and virtue, which bringning the third and fourth generation to go unpunished in a manner equal to the damage done? Does a just God allow truth and duty, which has been burned at the stake, to go unrewarded?" Our own God-given sense of justice calls for a time and place of final reckoning. This same concept was taught to us by Jesus Christ whom we believe to be a faithful guide.

Another quality in the nature of God which leads us to a belief in life after death is his love, forgiveness, and mercy towards men as revealed by Christ. Granted that God created us, does a creator of children play with them for a while and then utterly destroy them? Even earthly parents are not so heartless. Jesus Christ revealed and showed his love, a Creator who cares for that which he has created, even the smallest detail. If God cares for the birds of the air, noting every sparrow that falls, why then should we doubt God will care for them, meeting their every need?

(b) The Reassurance From Christ.

I believe in life after death because Christ taught that those who believe on him shall never die. I believe on the third day after his crucifixion and showed himself alive to his disciples that he might strengthen their faith and prove beyond a question of doubt his power over death.

(c) Reasonableness of the Universe.

I believe in life after death because it gives purpose and meaning to life. With this belief we find ordinary men and women living sacrificial lives of men doubt that he will find this kind suffering for truth and duty, facing bravely today's tasks and sorrows. Again we find an exalted view of a hundred sheets of paper and those hundreds of envelopes that have been purchased.

The bill for stationery was voted when presented.

Voted that the board send seventy-five dollars to the Missionary Board.

Voted that the board send five dollars to the Women's Board in the Centennial Association for the essay contest.

Correspondence was read from Mrs. N. O. Moore, Riverside, Calif.; Mrs. E. E. Whitford, New York City; Rev. W. L. Burdick, Ashaway, R. I.

Mrs. Studer and Mrs. Trainer were appointed to consider drafting a model constitution for use in organizing women's societies. Voted that the dues to the Federation of Women's Board be paid.

The committee to consider a circulating library gave a report of progress. An article for the Recorder was prepared by Mrs. Okey W. Davis.

Voted that Mrs. Besse T. Hubbard represent the Woman's Board at the session of Women's Boards of Foreign Missions.

The minutes were read and accepted.

Adjourned to meet with Mrs. S. O. Bond the second Sunday in January.

Mrs. George B. Shaw, President.

Mrs. Ora S. Stutter, Recording Secretary.

OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE TRACT SOCIETY.

"Daytona Beach—City Limits" welcomed the corresponding secretary mid-afternoon of a perfect day in Florida. Mile after mile of highway lined with road on either hand of the long stretch through the marina district from which are shipped the state's choicest fruits. Golden oranges and deep red grapefruits, were treated to a sight that ripening juicy grapefruit furnishes a sight that will long refresh the memory. Among the outstanding ornamental trees and flowering shrubbery lining the highways are the showy Hibiscus and the tropical Bougainvillaea.

The week's journey practically encircled the great state which Porce de Leon, in 1513, searching for the fountain of youth, discov-
THE SABBATH RECORDER

ered and thought to be an immense island. The same was true of the outer side of the other state of the Union, extending 472 miles on the Atlantic and 474 miles on the Gulf Coast.

The topography, fauna, and flora of this immense tract of territory was of great interest. With its fine climate, shores, interior lakes, and many medicinal springs, it furnished many a choice variety of recreation and health resorts. Cars from many states were met on the east coast and freshly painted signs pleasingly offer hospitality of homes, villas, inns, and hotels to the tourist.

The home of Brother George Main was easily located and its friendly doors were wide open. Here were good fradits waiting together with mail from home. Here were found rest and comfort.

DAYTONA BEACH

To many, Daytona Beach is synonymous with Sunny South, and Florida. For many it furnishes a home free from the rigors of the North in winter, and a pleasant memory in summer. For some weeks it had furnished the secretary pleasurable anticipation: of meeting many friends, and of being the final objective of his missionary itinerary together with a change of atmosphere. In this case, thus far, the pleasure of realization has been ever greater than that of anticipation.

Some early calls were made among various friends: one of whom is the pastor, Rev. Elizabeth Randolph, who was found busy organizing a team for a busy winter's work. While for many the season is one of relaxation and recreation, for the pastor of the church it is a season of intensive activity and spiritual services. A series of calls in company with this consecrated young woman revealed the fact that they were not made merely for social service. Miss Randolph is not only rendering a service, but gaining strength from the North—but is going sweetly and helpfully out into the "bays and hedges" common to this South. A spirit of hope, trust, and encouragement are carried by her to the needy, and the gospel of Jesus taken in a practical way to some of Florida's "sixty-seven" per cent of the population.

It was a privilege to see the love accorded her by little children as she went into these homes, and the light brightening in the faded faces of mothers, tired and discouraged. "Inasmuch," said Jesus, "as ye have done unto one of the least of these, ye have done unto me." Many of the church members are appreciative of the service being rendered by their pastor, and are co-operating with furnishings and transportation for months, and little children go to the Sabbath school and church worship services.

Plays for a new church building are being completed, and though Implied in the plans, subscribed to warrant building. No doubt, early in the year actual building will begin. Meanwhile public services are held in the home. Thirty-five people met in the cordial atmosphere of Brother Clarence M. Roger's home on Sabbath evening to greet the corresponding superintendent and to listen to his attention to the message on Love as the Dynamic of the Christian Religion. Many offered prayer, and it was noticeable that a considerable proportion was by young people.

On Sabbath morning, December 10, the meeting was held at the Beach House owned by Dr. John Rogers and her husband. This house is always, it seems, open to the church for services, and has become a community center for our people. Most generously has it been given in use for the benefit of the owners.

Forty were reported at Sabbath school which followed the morning services where a Sabbath message was presented. The order of worship varied, with three different recited anthems by different people, which were helpful and contributed largely to a spiritual atmosphere. The introduction of a new speaker, unusual, to meet in such a service with the breakers of old ocean pounding the sands on the beach as doubtless they broke at God's creation dawn. The lunch was enjoyed by all who remained for the afternoon meeting. At this service matters of denominational interest were presented and the work of the superintendent was reported. The meeting was held at the home of the president, Miss Marjorie Burdick, and her friend Miss Maude Ober. Many of you know Miss Ober, as she accompanied Miss Burdick on her work report for the Michigan Council of Religious Education. The event may be divided into three parts: devotional, refreshments, and business meeting.

The devoutly appropriate theme was called "Through Nature to God." First we viewed some pictures of inspiring natural scenery. Many of them were western scenery selected by Miss Burdick on her trip last summer.

After prayer by the president and appropriate message by our publication, we were all given an opportunity to participate by giving quotations from the Bible about nature—songs, prayers, etc., which were interspersed with poems by the ladies as well as by the gentlemen. The ladies, accompanied by her husband, are lecturing for a few weeks in the state. The writer had the pleasure of remaining for two nights with the couple, which was a great means of pleasure and refreshment. The days were spent in the beauty of God's creation, the enjoyment of the ocean and the sun, and the rest of the week brought back to the writer the same sense of peace and refreshing. There was no time for travel, although we visited the homes of friends we had never met, and the little groceries were not forgotten. It was noticed that the weather was not "light" either. I could have done several hours of physical labor on the strength of that meal, a very wholesome fare for the fifty-mile drive back to Battle Creek after the adjournment.

The business meeting was as follows:

Miss Burdick reported personal letters sent to the superintendents, asking them to help in the Young People's work and make suggestions for carrying it on. It was suggested that the secretaries should go in touch with their societies at least twice a year.

Plans for the next "Newsbits," a "Trek" number, were discussed.

The president also reported a meeting attended at the Michigan Council for Religious Education at Flint, Mich.

Mrs. Nettie Crandall, Junior superintendent, reported correspondence with Mrs. H. L. Polan in regard to the young people of the department. Miss Ober also reported that the Michigan Council for Religious Education had reported.

It was decided the Christian Endeavor Week plans should be arranged by the members of the departmental groups.

It was voted to pay the expenses of Miss Burdick and Miss Ober for the Michigan Council for Religious Education report on the young people.

It was voted that we express to Miss Burdick and Miss Ober our appreciation for the luncheon and their hospitality, as well as for the use of their apartment for the meeting.

Rev. and Mrs. E. M. Holston expressed their pleasure in meeting with the board.

Members present: Miss Marjorie Burdick, Mrs. Virginia Willis, Roderick Moulton, Mrs. Nettie Crandall, Miss Dorothy Davis, Ronald Crandall, Mrs. Ross Boehm, Mrs. Ruby Babcock, L. E. Barbock, recording secretary.

Visitors: Rev. and Mrs. E. M. Holston.

L. E. Barbock,
Recording Secretary.
FIRST VERONA SEVENTH DAY BAPTIST CHURCH

PASTOR'S ANNUAL REPORT

(By others requested for publication)

This report covers a period of only five months—July to December 1, 1932. In making this report I wish, first of all, to acknowledge that God has guided us by His Holy Spirit, and by whose grace we have received unmeasured blessings.

In the second place, the pastor and his family wish to thank the members of the church and all friends for their kindness and consideration toward us. Such have meant much as long as we have been around.

Profound gratitude as we look back over the past year, and lofty hope as we look forward to the future, should fill all our hearts.

In making this report it is difficult to tell you just how I feel. My last official report was made to this church in January, 1910, nearly twenty-three years ago. But I take my stand on the experiences of those days as if I had just returned after an extended journey to take up the interrupted work and to begin again to build upon the temple of God. And I am conscious, painfully conscious, that time has wrought many changes. I am not so much impressed by the new faces and by the group of fine young people and children—though I am by the absent ones, by those who have built themselves into the church walls, and then left the work for others to do.

The Church of God is a wonderful building. Each stone in it is related to every other stone. Each stone rests upon the stones of a previous generation of builders. Your fathers and mothers, your grandfathers and great-grandfathers built this church—God's building—and have left it to you to make your contribution to it. Take heed how you build.

There is financial depression, unemployment, and the pinch of hard times among us. These facts only emphasize the need of judicious, intelligent spending. Shortage of funds, or fear of shortage, should not cause us to rob God of his rightful claim upon a legitimate portion of our income. Possibly at no other time has the need of a greater bond for us all to learn the meaning of Christian stewardship. "Bring ye all the tithes into the storehouse and prove me, saith the Lord."

Some of the detailed work of the pastor may be briefly summarized as follows:

No services were held on three Sabbath days: On August 1, De Ruyter Church in a union service of the churches of the Central Association; on August 20, when services were adjourned for the ordination of probationers to the gospel ministry at Adams Center; and August 27, on account of the General Conference.

September 10, the pastor and family were in Salem, W. Va., where the pastor preached in the Seventh Day Baptist church. The services here were in charge of Deacon and Mrs. C. C. Davis, and the General Conference were made. These were given by Mrs. Abbie Williams, Mrs. Vie Warner, Mrs. Iva Davis, Mrs. Edith Woodcock, Miss Agnes Smith, Orlo H. Perry, and John Williams.

The pastor has preached sixteen sermons in his own church, and given five addresses elsewhere. The attendance at the morning service has averaged ninety. The pastor has made eighty-five pastoral calls, and, with a single exception, has visited every family in the parish. He has administered three baptisms, received four into church membership, and officiated at one wedding. He taught a class of twenty-one in the Daily Vacation Bible School, and for a major part of the time has been busy teaching and participating in the revival meetings at De Ruyter while at the same time carrying on the regular Sabbath mornings services at the home church.

While the past year has been a rich one in reviewing the work of the various departments and organizations of the church, he cannot mention in this report the splendid frame building being done in the Sabbath school in all departments—adult, graded, home, and cradle classes. Under capable leadership the Vacation Bible School this year had the largest enrollment in its history. The organized classes are to be commended, not alone for maintaining their class interests through their social meetings, but for their educational and spiritual ideals as presented in their programs, and for the financial support given to the general church effort by the Children's Missionary and Benevolent Society, true to the record of former years, are faithfully carrying on the work laid down by others, still making themselves an indispensable, dependable part of our church and community life.

It is a source of great satisfaction to find the Young People's Club, organized some twenty-five years ago, during my first pastorate, still filling a need in the life of the young people. The constitution, by the way, holds regular monthly meetings. It is our hope to make this a vital board in our church life, not by creating new committees, or any new machinery, but by making it a real advisory board, a sort of clearing house in which our problems may be discussed and judgments may be led to visualize our church work, in its varied departments and organizations, as a whole. I would be thoughtless, indeed, if I did not commend the choir and choir leaders for the splendid music they have provided for our services. This service has not been rendered without sacrifice and effort on the part of all. The rehearsals have been maintained only at considerable inconvenience to all. They have meant long drives with drain upon time and strength, but this is true of those who have family cares and small children in the homes.

In closing, let me say, it is a good thing to give thanks for all the manifold blessings. We have a way of taking everything for granted. Such means the death of gratitude, for real thanksgiving there must be a conviction that we are entitled to nothing have received everything. Let us thank God publicly as well as inwardly. It is a good thing to thank God for negative mercies. Life may be hard at times, but all of us have received from life more than we deserve. Let us thank God for the dreams and hopes of the glory that shall yet be. The spirit of thankfulness is contagious. It is a good thing for ourselves; it is a good thing for those who know the Lord. It is a good thing for the children of men.

Submitted by your pastor in faith and love,

Verona, N. Y., December 4, 1932.

A. L. DAVIS

I would not give a farthing for a man's religion if his dog and cat are not the better for it—Roulund Hill.

CHILDREN'S PAGE

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

A SHEPHERD BOY WHO BECAME KING

SAMUEL 16:1-13

Junior Christian Endeavor Superintendent

David was out in the fields watching the sheep and apparently Jesse, his father, never thought of him when Samuel asked to see his son. He was only a shepherd boy and no one expected great things of him. And yet there are certain characteristics a good shepherd has to have that would help to make him a good king. As he watches over and cares for the sheep, what kind of man should he be?

Read 1 Samuel 16: 12. What does "ruddy" mean? Is it important for a good king? Why? Is it necessary for a good king to be "of beautiful countenance and goodness towards all"? Why?

Whatever David did he did the best he could, as shepherd, musician, warrior, or king. He never considered little things to be unimportant. He had characteristics to make them about him love him very much. What things in people usually cause others to love them? We are also learning to behave himself wisely. He must have been obedient to God, for you remember it was because Saul was disobedient that he could not continue to be king.

We do not have a king in this country, but how do these things we have been talking about apply to you? We can fit ourselves by doing the little things well now. GOOD WORKMANSHIP COUNTS

Ned had plenty of spending money and trusted to that to make him popular with other boys. He trusted to his ability to memorize quickly to make him popular with his teachers.
Both of these plans seemed to succeed so well that one afternoon Mr. Brown, who was one of his teachers, heard him say to Jack, "What a chump you are! You don't make any effort to become a better boy. You just go on repeating your lessons, content with the friendship of a few boys for whom you've done good turns."

The next week in class Mr. Brown told the story of a toadstool that grew up overnight and said boastfully to a little scion that had just sprouted, "See what I've done overnight while you were under your bed, poor, slow-things—have been weeks in just getting your head above ground," "Early the next morning," continued Mr. Brown, "a passer-by touched the toadstool with his foot and its life ended, but the little scion grew and grew into a splendid tree.

Ned's face flushed. "He means me by that toadstool," he thought, "maybe Jack's plan of slow and steady advancement is best."

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I enjoy the Children's Page in the Sabbath Recorder. Did you hope you did, too. Grandma Langworthy and Uncle Edson came to our house for Christmas. We had a nice time. I received a lot of lovely presents.

We had a little gray kitten, but the cow stepped on it so we got another one. It is white with a black face flushed. He has a round little nose, and some big little toes. His hair is brown, and his eyes are always open. His teeth are white, and he sleeps at night. I love him dearly, too.

Here is something I made up about my little brother:

MY BROTHER

Leland is my brother; He never is a bother.
He has a round little nose, And some big little toes.
His hair is brown, And his eyes are always open.
His teeth are white, He sleeps at night.
Does he always play with toys? I love him dearly, too.

DEAR MARTHA:

I was delighted to receive another fine letter from you, one of my dear nearby friends. How I did enjoy your tribute to that darling little brother of yours. I love him dearly, too.

A short time ago I had the pleasure of holding him on my lap while your father and mother were busy, and he surely was as good as gold. Ask him if he remembers. I agree with you that "He means me by that toadstool."

I am glad you had such an enjoyable Christmas; that was the kind we had, too. We were entertained by Mr. and Mrs. W. V. Clarke and family at independence, and enjoyed every minute of the time. We were well remembered with Christmas gifts, too. I am sure you had the nicest of dinner guests. We took dinner with them today at our church annual meeting.

I'm sorry you lost your little gray kitten but glad that you have such a pretty little white one. I hope nothing will happen to this one. Mrs. Cow must watch her steps better.

Very sincerely yours,

MIZPAB S. GREENE.

P. S.—I am pleased to have you read this week the following true story from one of the friends of children, Miss Lois Fay:

DRUNKEN BEES

Near our home is a colony of bees, which usually gather honey from flowers near and far.

One day in August some of these bees found there was some stale fermented honey in empty hive pits near the house.

Perhaps you do not know that bees have scouts, which go out looking for food. A scout bee flies into the pile of hives and went and told her sister bees she had found a lot of food. Then a swarm of them followed her head, and filled themselves with what they thought was a rich discovery, which made them very happy. They flew around in great glee for a while; then alas!

The fermented honey worked as all intoxincants do. After a jolly spell, they began to get really drunk. They fell around the grass; they quivered and answered no call. In just getting your head above water, they couldn't get back into the hive from slavery; of "grasshopper" year, when every green thing was eaten by the grasshoppers which came in every thick; it made one see the sun.

The next morning they were all dead or dying. As I stood looking at them I thought how drunken human beings appear in God's sight when they drink stale, fermented liquor. First they feel jolly, then they feel dizzy, then they die. And God pities them, for he has inspired his prophets to say, "Why will ye die?"

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We may be truly happy that we have learned to leave the way of death and walk in the way of life.

Lois R. Fay.

Princeton, Mass.,

November 30, 1932.

COMMENORATIVE SERVICE AT NORTONVILLE, KAN.

Sabbath night, October 8, the Nortonville Church celebrated the seventy-fifth anniversary of the coming to Kansas of Seventh Day Baptists, with a brief commemorative program. Of the original company, Mrs. Hannah Vandenburg, of Nortonville, and Mrs. Addie Randolph, of Boulder, are the only survivors.

Deacon Jesse Maris presided, and the following program was presented:

Song — "Faith of Our Fathers"—Congregation.

Early History of "Gopher Street," afterwards known as "Seventh Day Lane"—Mrs. Fred Maris.

Solo—"Love's Old Sweet Song"—Ansel Crouch.

Reminiscences of the Early Days — Mrs. Hannah Vandenburg.

Duet—"When You and I Were Young Maggie—Allie Stepp.

Song—"He Leadeth Me"—Congregation.

Closing Prayer—Pastor Osborn.

After a short time we had the pleasure of holding Mrs. Mildred Crouch, with her consort, Herbert Crouch with his violin, with Doris Stepp at the piano, added to the pleasure of the program.

EARLY HISTORY OF "GOPHER STREET"

BY MRS. FRED MARIS

Those of the present generation have only a few relics and some stories of this locality.

The first settlement of Gopher Street was in 1857, the first colony and settled on what is called the "Seventh Day Lane," but at one time was called "Gopher Street." This first colony came from Ohio, and was composed of prominent Quakers, called Quakers by many people, among which were included Isaac Maris and his brothers, Joseph and Caleb. Isaac Maris in writing of this trip tells of their leaving their Ohio home and coming by train to Alton, Ill.; then by steamboat down the Mississippi to St. Louis; then by train to Jefferson City, Mo.; which was the western terminus of any railroad; then by steamboat up the Missouri river to Leavenworth. They knew at times the passengers had to go ashore and walk a mile or two to lighten the ship so it could get over the sand bars. After reaching the west, the remainder of miles to Atchison was in a hack drawn by four mules. A drunken driver, who insisted on driving over every bump and log, made the riding anything but smooth.

At this time Atchison was very small, consisting of only a few houses and the river. From there the remainder of the trip was made on foot to the Osca postoffice, located two miles north of Pardee. The quintessential of the family at the farm, which was then a self-sustained company, Mrs. Maris, and exceptions set forth, was bought of A. S. Speck who sold his claim on it for $150. There is now a little burying ground, with few exceptions set forth, with some lovely graves. Dennis Saunders and S. P. Griffin passed through this locality while on a prospecting tour through Kansas in the spring of 1857.

The second colony, which included our Seventh Day Baptist ancestors, came from Pennsylvania, and with few exceptions settled on the Lane. They were Dennis Saunders and wife and daughter, Chrysanthia; Joshua Wheeler and wife and son Charles and daughter Addie; Anna Butler, son Charles and daughter Alma; Lyman Saunders and wife; Joseph Wheeler; David Stillman and wife. The last to settle was a little colony composed of a grand- father, a grandmother, father, mother, uncles and aunts, and later a father-in-law and mother-in-law, I have become familiar with these tales, but they have not lessened in interest because of familiarity.

In the fall of 1857 came the first colony and settled on what is called the "Seventh Day Lane," but at one time was called "Gopher Street." This first colony came from Ohio, and was composed of prominent Quakers, called Quakers by many people, among which were included Isaac Maris and his brothers, Joseph and Caleb. Isaac Maris in writing of this trip tells of their leaving their Ohio home and coming by train to Alton, Ill.; then by steamboat down the Mississippi to St. Louis; then by train to Jefferson City, Mo.; which was the western terminus of any railroad; then by steamboat up the Missouri river to Leavenworth. They knew at times the passengers had to go ashore and walk a mile or two to lighten the ship so it could get over the sand bars. After reaching the west, the remainder of miles to Atchison was in a hack drawn by four mules. A drunken driver, who insisted on driving over every bump and log, made the riding anything but smooth. At this time Atchison was very small, consisting of only a few houses and the river. From there the remainder of the trip was made on foot to the Ocena postoffice, located two miles north of Pardee. The quintessential of the family at the farm, which was then a self-sustained company, Mrs. Maris, and exceptions set forth, was bought of A. S. Speck who sold his claim on it for $150. There is now a little burying ground, with few exceptions set forth, with some lovely graves. Dennis Saunders and S. P. Griffin passed through this locality while on a prospecting tour through Kansas in the spring of 1857.

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Electa Stillman, now Margaret Hummel of Bourbon, Kentucky, settled near Emporia and he and Melworth Stillman were there when the town was laid out. Mr. Stillman soon after took up land near Council Grove and J. L. Stillman a claim near Topeka, but eventually the three men came back, settling on the Lane.

As they moved left Atchison and wended their way out on the prairie, looking for their new homes, it began raining and darkness fell. They were rather a dismally company as they took refuge for the night in a little log cabin down in the woods, now owned by Dennis Stillman near the Nolting farm. The cabin had been previously occupied by a bunch of hogs which through the night clamored for admittance. Nineteen of them were not wanted in the cabin now owned by Dennis Stillman near the No...
THE SABBATH RECORDER

RIVERSIDE, CALIF.

Riverside Seventh Day Baptist Church is taking on new features since its former beloved pastor, Rev. E. S. Ballenger, has accepted the unanimous call of this church to serve as our pastor. During the ten months since Pastor Hargis went to Jamaica, Mr. Ballenger has stood steadily by, preaching the first Sabbath in every month, attending the quarterly sessions, visiting the sick, attending necessary church matters, in fact being really a pastor.

Riverside has had some winter this December—snow one day. CORRESPONDENT.

ALFRED, N. Y.

The university library has recently acquired a copy of "The Invasion" by Janet Lewis. Janet Lewis is the daughter of Dr. Edwin H. Lewis, U. S. A. She is notably Mrs. Janet Lewis Winters of Palo Alto, Calif.

"The Invasion" is a most interesting historical novel portraying the early history of the Great Lakes country, beginning with scenes of Indian life and the coming of the first traders into the region of Michilimackinac and the Sault, and describing the blending of the Indian and the English cultures of that pioneer life.

The author shows great familiarity with the country and the characteristics of the early settlers and has a deep sympathy with the characters of the book. The characters of the Indian and pioneer settlers, whose blending life played so large a part in the developments of north Michigan. Her versatility, however, is such that, in a way, the scene is a prelude to the blending of the various cultures of the world, and the blending and the harmonization of the population of this country.

Many of the friends of the Lewises will have a double pleasure in reading it.

—Boothe C. Davis, The "Sun."

LOUTH, NEB.

On Friday evening, November 25, a fair-sized audience gathered at the schoolhouse to enjoy the colored-chalk illustrations given by George Clement, son of Mrs. G. G. (Jennie Bee) Clement.

With Mrs. Ava Johnson at the piano, Mrs. H. S. Warren at the organ, and Miss Ruth Babcock playing the violin, appropriate selections, both instrumental and vocal, with modifications, accompanied the artist through the evening. Thus the descriptions were given in song rather than spoken.

"Buona Notte," followed by "Faith of Our Fathers," sung by Mrs. Esther Babcock, Alice Johnson, Arch Moulton, and Dell Barber, was portrayed in color by the artist. The following week represented our own earth and sky.

"Traumerei" (Schumann) with "The Lower Lights Be Burning," sung by Catherine Greene, Margaret Sayre, Ralph Sayre, and Claude Barber, was pictured by a sail boat driven on the waves striving toward the light-house on the shore.

"Ave Maria" (Schubert) and "Sunshine on the Hills," sung by Miss Mary Clement, were given as the shadows in the valleys contrasted with the last glow of the evening sun lighting the hill tops. And it is a joyous occasion when they can meet with us.

The program following the supper was given by them. It consisted of college songs and yells and speeches on the subject, "What the Coming of Christ Has Meant to the World in Music, Art, Law, Literature, and Peace."

An informal conference was held in the Seventh Day Baptist Building, December 27 and 28. All members were present.

Pastor Bond has been elected president of the Ministers' Council of Plainfield. He spoke in the First Baptist church of New Market at this time. The sermon on the evening of January 3—Contributed.

Religious Education

REV. ERLO SUTTON
Director of Religious Education
Contributing Editor

DIRECTOR'S QUARTERLY REPORT

The director of religious education submits the following report for the quarter ending December 31, 1932:

No field work has been done during the quarter; however, the director has found enough to keep himself occupied with other lines of work. During the period he has been written to all churches or Bible schools where it seemed at all possible to hold a Vacation Religious Day School. This has been done on his part to get some kind of a reply as a basis for future work along this line. In some cases given gift and a willingness to share it with others.

PLEAFIELD, N. J.

The Plainfield Church observed the Christmas season with a beautiful and impressive Christmas candle lighting service Friday evening, December 23, given by the children of the primary and junior departments of the Sabbath school. The service on Sabbath morning, December 24, was in the form of a Christmas cantata by the choir with a short sermon by the pastor. The Sabbath school hour also was given over to a Christmas program.

On the evening of December 24, a get-together supper was held in the church in honor of our young people who were home for the holidays. Many of our young folks are now away at college and university, and it is a joyous occasion when they can meet with us.

The program following the supper was given by them. It consisted of college songs and yells and speeches on the subject, "What the Coming of Christ Has Meant to the World in Music, Art, Law, Literature, and Peace."

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REPORT OF VACATION RELIGIOUS DAY SCHOOLS FOR 1932

During the summer of 1932, according to reports received, only seventeen Vacation Religious Day Schools were held. Perhaps this was due largely to economic conditions. Not only was the Sabbath School Board unable to give financial aid to any extent, but many churches seemed unable to finance their own schools, while others seemed to lack local leadership.

Schools were held in the following communities with the following results: Altoona, Wis.; Gladys M. Sutton; Alfred Station, N. Y.; Rev. E. S. Ballenger; Ada, Neb.; Ada Keith; Boulder, Colo.; Denver, Colo.; Gladys M. Sutton; E. S. Ballenger; Casa Grande, Ariz.; Miss Mabel Williams; De Ruyter, N. Y.; Theodora J. Van Horn; Dodge Center, Minn.; Mrs. Kimball; Farina, Ill.; Clara Tape; Milwaukee, Wis.; Caroline Fitz Randolph; New Market, N. J., Neal D. Mills; Niles, N. Y., Louise Undybye; North
THE SABBATH RECORDER

Loup, Neb., Marcia Rood; Norwich, Kan., Edith Lanter; Shilo, N. J., Leon M. Malby; Walworth, Wis., Minnie Godfrey; White Cloud, Mich., Nettie Fowler.

The superintendents of all the schools were well qualified for their work. Many of the teachers were not trained for such work, but on the whole the work done seems to have been of a high order. One exception to it seems to be that children from other homes than Seventh Day Baptists attended these schools as well as the children from our own homes. Many of those from these homes had no church or Bible school connection.

No individual supervised more than one school which is unusual. The reports show that eight supervisors. teachers under these seventeen supervisors. Nine supervisors received small salaries for their services, and twenty teachers received small sums of money for their work. The total cost of these schools including salaries of supervisors, paid supervisors by the communities and Sabbath School Board was about $650.

There were enrolled in these seventeen schools 940 children and young people grouped as follows: kindergarten 182, primary 315, junior 295, intermediate 137; high school 37; not grouped 74.

Other schools may have been held, but if so, reports were not returned, and therefore cannot be included in this report.

ERLO E. SUTTON.

MARRIAGES

MASON-MARTIN.—At the Seventh Day Baptist parsonage, Salem, W. Va., December 14, 1919, by the pastor, Rev. Geo. B. Shaw, Jessie Elton Mason and Edna Florence Martin, both of Salem.

OBITUARY

Obituary Notices of 30 lines will be published in this column without charge. Additional lines will be charged $1 per line (average 8 words to line.)

CRESTED.—At the Westernly hospital, Westernly, R. L., November 11, 1912, Mrs. Elizabeth E. Church, widow of Albert C. Church. She was eighty-four years of age. She was the late Benjamin and Prudence (Bliven) York and was born in Westernly, November 22, 1838. On November 17, 1866, she was united in marriage with Albert L. Church, who passed away January 15, 1911.

Mrs. Church had been a member of the Pawcatuck Seventh Day Baptist Church for many years. She had been quite ill during her last illness of nearly three years her interest did not slacken. She was a member of the Greene Ward Chapter, D. A. R.—her mother being an original member in its organization. She was also a charter member of the Woman's Historical Society.

The devotion of the nieces throughout her long illness could not have been exceeded by children of her own, had there been any. Besides her nieces and nephews, Mrs. Chester is survived by a sister, Mrs. E. C. Brown of Westerly.

Funeral services were held at the Gavit Home on November 14. Rev. Clayton A. Bureldeek, D.D., pastor, officiated. A small pastor, of the Pawcatuck Seventh Day Baptist Church, officiated. Interment was at Rhine and Cemetery.

H. B. C.

CHILDREN.—Jo Ann, daughter of Edward and Gladys Christensen, was born December 19, 1932, and slipped away Christmas day. Her death was due to cerebral hemorrhage.

Many relatives and friends share in the keen disappointment and sorrow of her parents.

Services were held from the home near Arcadia, Neb., Monday afternoon, December 26, by Pastor Hurry and Mrs. Hurry. Interment was in the North Loop cemetery.

H. S. W.

CROSLY.—Emma Bowen Glaspey, daughter of Henry W. and Sarah Ayers Glaspey, was born October 1, 1846, near Shilo, N. J., February 4, 1908, she was married to Barzalla Croxley. The children were Henry L., Edmond E., Mary, and Stella; and they moved to Walworth, Wis., and in 1871, came to Farina which has always been their home. During all the epochs of a short period spent at West Hallock. Mr. Croxley died in 1919. Mrs. Croxley and her daughter Stella remained upon the farm until the infancy of Mrs. Croxley led them to move to the farm of Edmond E., where she died December 3, after a very short illness.

She is survived by her son Edmond; her daughter Stella; eleven grandchildren; nine great-grandchildren; one great-great-grandchild; one triplet. Miss Gloucy of Norbeckville, Kan.; one sister, Harriet Glaspey of Zion, Ill. As a young girl she joined and joined the Seventh Day Baptist Church at Shilo and upon her arrival at Farina became a member there. Throughout the years she was a consistent worker in the church and Sabbath school, and after other interests had dimmed she delighted to have in the Bible read to her. She believed in prayer and the beauty of her prayers was often remarked upon.

Funeral service at the Seventh Day Baptist church Monday, December 26, was conducted by her pastor, Rev. C. L. Hill, and burial was made in the Farina cemetery.

C. L. H.

THE SABBATH RECORDER

One of the biggest worries today is whether you are sending your last good-byes to the banker or the judge.—Pathfinder.

Of what shall a man be proud if he is not proud of his friend?”—Robert Louis Stevenson.

RECORDER WANT ADVERTISEMENTS

PRIZEaitED—Send 25c and get one postpaid. Especially valuable to those living away from church privileges. Attractively bound in Leather-Glo cover and tied with silk cord.

AMERICAN SABBATH TRACT SOCIETY,

PLAINFIELD, N. J.

DENOMINATIONAL CALENDAR AND DIRECTORY FOR 1933

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AMERICAN SABBATH TRACT SOCIETY,

PLAINFIELD, N. J.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Milton, N. Y., August 15-22, 1933.

President—Elick F. Upholster, Plymouth, N. Y., 49 Howland Ave., Battle Creek, Mich.

Secretary—Alfred B. Upholster, Plymouth, N. Y., 49 Howland Ave., Battle Creek, Mich.

Corresponding Secretary—Courland V. Davis, Plainfield, N. J.

Treasurer of General Conference—James H. Coon, Milton, Wis.

President of the Ouread Movement—Harold R. Cran dall, Westerly, R. I.

The Seventh Day Baptist Annual Meeting will be held with the Seventh Day Baptist Church at Milton, N. Y., August 15-22, 1933.

HISTORICAL SOCIETY

INorporated, 1916


Recording Secretary—Ann F. Randolph, Plainfield, N. J., 57 Westerly Rd.

Corresponding Secretary—William L. Burdick, Ashaway, R. I.

Representatives of the Masonic Society—William L. Burdick, Ashaway, R. I.

Members of the Mapleywood Society—A. Lottolo Bond, V. W. Crofoot, Miss E. Crofoot, Plainfield, N. J.

Missionary Society—William L. Burdick, Ashaway, R. I.

Members of the Church Board—D. K. Crofoot, Plainfield, N. J.

Missionary Society—Mrs. William M. Stillman, Seventh Day Baptist Church, 1121 W. Washington St., Battle Creek, Mich.

SABBATH SCHOOL BOARD

President—D. Nelson English, Milton, Wis., 57 Westerly Rd.

Secretary—Albert E. Upholster, Milton, Wis., 57 Westerly Rd.

Ex-Officio Secretary—Mrs. William M. Stillman, Plainfield, N. J.

Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

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Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

WOMEN'S EXECUTIVE BOARD

President—Mrs. Geo. H. Shaw, Salem, W. Va., 1209 Leibowl, Plainfield, N. J.

Secretary—Mrs. Edith E. Upholster, Plymouth, N. Y., 49 Howland Ave., Battle Creek, Mich.

Corresponding Secretary—Leila Upholster, Plymouth, N. Y., 49 Howland Ave., Battle Creek, Mich.

Treasurer—Mrs. Mary D. Upholster, Plymouth, N. Y., 49 Howland Ave., Battle Creek, Mich.

MISSIONARY SOCIETY

President—Mrs. Geo. H. Shaw, Salem, W. Va., 1209 Leibowl, Plainfield, N. J.

Recording Secretary—Clayton A. Upholster, Westerly, R. I., 57 Westerly Rd.

Corresponding Secretary—William L. Burdick, Ashaway, R. I.

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


IN the following months are the regular monthly meetings of the Board, at Plainfield, N. J., the second First Day of each month, at 3 p. m.

EDUCATION SOCIETY

President—Edgar D. Van Horne, Alfred Station, N. Y., 57 Westerly Rd.

Secretary and Treasurer—Ray Puls, Milton, Wis., 57 Westerly Rd.

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

The regular meetings of the Board are held on the second First Day each month, at 3 p. m., at Alfred, N. Y.

ADDITIONAL SOCIETIES

Eastern—Mrs. Geo. H. Shaw, Salem, W. Va., 1209 Leibowl, Plainfield, N. J.

Western—Mrs. Geo. H. Shaw, Salem, W. Va., 1209 Leibowl, Plainfield, N. J.

Southern—Mrs. Geo. H. Shaw, Salem, W. Va., 1209 Leibowl, Plainfield, N. J.

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Historical Board—Roderick Whitford Memorial Hall, of the Seventh Day Baptist Church, Battle Creek, Mich.

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