

# The Sabbath Recorder

VOL. 113

JULY 4, 1932

No. 1

## ASSURANCE OF GOD

Man does not come to the assurance of God by logical induction or deduction. It is deeper, more pervasive and convincing than all demonstration. Man consciously conditioned as relative, finite, imperfect, and dependable, spontaneously and intuitively correlates himself with a Being apprehended as absolute, infinite, and perfect. This apprehension springs clear, distinct, and positive in the human consciousness, though the nature and attributes of this Being may be incomprehensible in their fullness. Although these intuitions cannot be adequately expressed in the limiting terms of the finite, yet man never thinks more positively, vigorously, and consistently than in these intuitions.

—President Allen, Quoted from "Allen of Alfred."

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# The Sabbath Recorder

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

VOL. 113, No. 1

WHOLE No. 4,556

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Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per Year .....	\$2.50
Six Months .....	1.25
Per Month .....	.25
Per Copy .....	.05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

**"Taking the Bull By the Horns"** With this proverb a large department store advertises a big sale to help move its heavy stock. When a particularly resolute action is required to meet a serious situation, even city business men go back to the farm—to the more elemental life—to find striking expression to fit their need. We find these words expressive of the need confronting us at the present time. Necessity demands that debts must be provided for; retrenchments must be made; budgets must be balanced; perhaps new policies be outlined. Confronting General Conference next month will be insistent calls for rigid economies and radical adjustments. No one believes these readjustments will be easy or the way out plain. But a people as well as an individual cannot go on indefinitely accumulating indebtedness. It is time to "take the bull by the horns."

Realizing this, the Tract Board has decidedly taken hold. As our readers with this issue of the SABBATH RECORDER will notice, a radical change has been made in its appearance and content. They will miss,

indeed, the beautiful cover which has given the RECORDER its distinctive look to a generation grown to maturity since its adoption and use in 1907. This loss may be deplored, but the saving is considerable. Because of the use of a slightly heavier bulking paper the loss of eight pages might not be noticed at first. Perhaps fewer articles and shortened contributions might, after a while, attract attention to this reduction. Soon, too, may be noticed the absence of "cuts" and of "box" headings for our departments.

An alternative considered was the reduction in the number of issues per year, making the RECORDER a biweekly, dated the first and the fifteenth of each month. This plan carried with it some necessary adjustment in subscription price. The alternative, however, was rejected, the board believing our cause would be better served and our people better pleased by continuing the weekly issue, slightly reduced in number of pages and without cover.

Without a doubt Seventh Day Baptists will continue loyally to support the paper, with the changes and at the usual price. According to the recent action of the board the present change will continue in effect, at least until the close of the year 1932.

It is a day of changes in religious papers. Some are being forced to discontinue; others may do as we are doing; still others have been compelled to become monthlies, as the *Christian Herald* some time ago, and now the *Christian Endeavor World*.

It is possible to make the RECORDER much better than it is. Many articles can be improved by "boiling down," by being rewritten, or by elimination. Our departments will be continued, we are sure, with the sympathy and co-operation of their helpful editors. We hope to continue the weekly sermon, but without "Order of Service" or picture of the preacher.

A balanced budget will be achieved by paring expenses as well as by increasing income. The Tract Board in this frontal attack is making an honest effort to reduce expenses and forestall deficits. The SABBATH RECORDER is indispensable to our success. *Heavy loads are being borne* at headquarters as well as out over the denomination. Let us square our shoulders, together lift our loads, and resolutely, in Christ's name, march Onward to success.

**"Allen of Alfred"** One of the first objects greeting the editor from his over-flowing desk on return from the trip afield was a beautiful, small, well-bound book bearing as its title the above words. Edwin H. Lewis of Lewis Institute, Chicago, is the author.

Within, on the first white leaf, were the editor's name, penned, and "With appreciative regards from E. H. Lewis, June 3, 1932." Pleased with the sentiment expressed on the fly leaf, the editor was still more delighted with the clear half tone on the frontispiece, of the noble man whose name graces the title. President Allen, of course, is the "Allen of Alfred." "Some of His Words to Students" defines the nature of the book—words "which are as steady candles set in homeward windows." Speaking of the book in a General Conference letter, President Corliss F. Randolph well says, "The character sketch (of Allen) which forms the introduction, could have been written by but one living man; and the selections which compose 'Some of His Words to Students' are as happily made as the introduction is happily and skillfully written." Indeed the introduction is an epic and reveals the soul of its author as well as the soul of its subject. Of Allen, Doctor Lewis says:

He was a teacher and likewise a college president, but somehow one hates to admit it. It seems a trivial fact that he should have an occupation. A valley, a hill, a great tree, the dawn—these have no occupation. They are what they are, suggesting more power than can be used, suggesting thought but no controversy, and Allen was like that.

President Allen would have been an outstanding man in any age. He was such in his own generation. We are glad to meet him in thoughts which survive.

"Righteousness is not a commercial, judicial, declaratory act, as in the mechanical, trading, or governmental theories of rationalizing Protestantism, nor an infused state according to Romanism, but a living process, whereby death, decay, and guilt are eliminated. The Spirit comes livingly into the soul in the new birth through the faith faculty, and by direct internal illumination enkindles in the soul new light, life, and power."

"Your lives can never be greater than your faith. Living faith in God and in all great truths is the only nourishing principle to great living."

"The sense of obligation prevents life from becoming stale and insipid, and gives it grace and grandeur."

"Go, then, to your life work, with good will

as the inspiring motive, 'with charity for all, malice toward none.' Continue through life to seek deeper sympathies. Follow the lead of conscience quickened by religion, enriched by truth."

"Power is measured not alone by what we bravely do, but, very especially, by what we patiently endure."

**Items of Interest** All members present at a special meeting of the Tract Board, June 24, were gratified when the treasurer, Mrs. Ethel T. Stillman, stated for our encouragement "that all of the year's interest due on the mortgages which represent the investment of a portion of our capital funds of \$85,243.25 has been paid in full and in addition the sum of \$400 has been paid on account of principal."

Dr. E. Stanley Jones, as we understand, is going to leave India for a time and is to spend several months in student work in China. He writes, according to a correspondent to *Christian Century*, "In July I go to China. The different bodies of China have sent an urgent appeal to come to China this autumn. There is a race on between communism and Christianity for the soul of China, with communism leading. The students are the key to the situation." In the past months of political crisis in India, with Gandhi in jail with thousands of others, the work Doctor Jones has been carrying on has been seriously crippled, and made practically impossible to continue for the present. At that, he writes, it had been the best three months he ever had. Every earnest Christian will most earnestly wish him success as he carries "The Christ of the Indian Road" to the highways and byways of China.

Rev. Lester G. Osborn, 1715½ Miramar Street, Los Angeles, Calif., has prepared a helpful tract on Law and Grace. Sometime, it is hoped, we shall have it published in usable form. Meanwhile, Mr. Osborn has condensed the ideas presented and published them at his own expense in chart form. As long as the limited stock lasts anyone interested may secure them from the above address at ten cents per dozen. It continues to be too bad that this consecrated, able preacher is still without full time pastoral work when so many of our churches are pastorless.

Many of us still believe in the value of

the friendly handshake. We like our pastor to greet us after the service with his warm smile and vigorous handclasp. Therefore, we are in quite hearty accord with Mr. William M. Camp in a recent *Christian Advocate*, when he writes:

The time-honored practice of the minister standing in the vestibule shaking hands after service has long proved its value. There's nothing can substitute for it. The larger the great city church, the hungrier the hearts of the folk for warm fellowship and recognition by name. The minister who thinks his people don't want to take time to shake hands at the door may have studied plenty of psychology, but he doesn't know the psychology of human fraternity.

Said the gravel walk to the mignonette, "How fragrant you are this morning." "Yes." was the reply. "I have been trodden upon and bruised, and it has brought forth all my sweetness." "But" answered the gravel walk. "I am trodden on every day, and I only grow harder." What is the effect upon us? Are our lives sweetened and our influence made fragrant by our trials and disappointments, or are we embittered and hardened by them?

### ALFRED UNIVERSITY NINETY-SIXTH COMMENCEMENT

BY C. R. CLAWSON, A. M., LIBRARIAN

From Sabbath day, June 11, to Wednesday, June 15, Alfred University celebrated her ninety-sixth commencement. Nature in her mantle of green smiled upon the closing scenes of a successful college year. The hills about Alfred, resplendent in their rich foliage, never more beautiful than now, made a surrounding fitting for the closing week.

Commencement this year was significant, owing to the widespread economic depression. Notwithstanding this unrest, the college enrollment was well maintained during the year and more than one hundred students qualified for graduation. They have gone into the world as college alumni, and their alma mater wishes for them abundant success, and relies upon their integrity and loyalty to prove an asset to the college and a vital force in society.

The Footlight play, "The First Mrs. Fraser," ushered in the exercises of the week. This was followed Sunday morning by the sermon before the Christian Associa-

tions delivered by the chaplain of the college, Rev. James C. McLeod.

A very pleasing and well rendered organ recital was given in the village church Sunday afternoon by Bernadine Frances Smith.

The largest audience in years assembled at the church Sunday night for the annual baccalaureate service. President Davis took for his text Genesis 1: 2. "And darkness was upon the face of the deep." His theme was "The Darkness Before the Dawn."

The annual concert occurred Monday evening in Alumni Hall. An appreciative audience greeted the artists—Percy Fullinwider, violinist; Mrs. Nettie S. Fullinwider, pianist; and Hazel Marie Gloe, soprano. The music was of a classical nature and the violin was masterfully played, while Miss Gloe displayed a wonderful range of voice in her vocal selections.

Wednesday morning dawned beautifully. This was the session of the week—the one most looked forward to by the seniors and their friends. After greetings from Frank Pierpont Graves, New York State commissioner of education, Dr. Cayce Morrison delivered the doctor's oration. His subject was "Liberal Education and the Elementary School." Being assistant commissioner of education in the state, he was well qualified to speak on the subject. Interspersed with humor here and there the address was interesting and illuminating. Alumni Hall was packed to its capacity and the address was attentively listened to throughout.

President Davis awarded one hundred nine diplomas including two master degrees received in course by Leland Coon of Madison, Wis., and Myrtle Merritt French of Hull House, Chicago. Honorary degrees were conferred as follows: Doctor of Science to Joseph C. Park; Doctor of Music to Percy Fullinwider; Doctor of Pedagogy to Edgar G. Lantman, Jay W. Crofoot; and Doctor of Laws to John C. Morrison.

President Davis announced that the highest honors in the senior class were won by Anna Frances Wells of Plainfield, N. J., while Lucile Alsworth of Olean, N. Y., won high honors.

Perhaps the most pleasing item on this program, and one entirely unexpected, either by the audience, Mrs. Davis, or the president, was the conferring of the honor-

ary degree of Doctor of Letters upon Estelle Hoffman Davis, the esteemed wife of our president. Mr. Orra S. Rogers, president of the trustees, took charge temporarily and after a few fitting words called upon Commissioner Graves of the State of New York to confer the degree and invest her with the customary academic hood. In his delightfully charming manner this was done by prefacing his remarks with the felicitations from the State Department of Education in full concurrence for this honor so worthily bestowed. The large audience of about one thousand friends rose to their feet and cheered their approval of this well merited honor.

The Susan Howell Social Hall was the scene of the closing event of the week, the president's reception, held this year from four to six o'clock Wednesday afternoon.

### PRESIDENT DAVIS OF ALFRED

Our genial friend John B. Leach of the *Salamanca Inquirer*, had the following to say in his editorial column:

To the casual reader, the statement that Boothe Colwell Davis, president of Alfred University, has announced his retirement to take effect in June, 1933, is nothing more than the oft-repeated story of a man grown old in his appointed task, retiring, and giving way to one less burdened with advancing years.

To the hundreds in western New York, however, who know President Davis, through his general educational work or by attendance at Alfred University, the news calls to mind the thought that a period of unselfish service, seldom equaled in point of time, and almost without parallel in the intensity of its devoted idealism, is ending. This thought in turn gives way to the realization that few indeed are those who can end such a period of service with a feeling of satisfaction in a work well done.

The end of the school year in 1933 will complete President Davis' thirty-eighth year as head of the university. Succeeding Arthur E. Main in 1895, President Davis found himself as the person ultimately responsible for the destiny of a small but even then a rather old college, which boasted seven buildings and a faculty of twelve. The other equipment and the student body were

small in comparison. For a period of years the administration had been forced to depend on kindly disposed persons of means to make up the annual deficit. Certainly not a pleasant prospect for any man, however young and undaunted.

The tale of the bitter years that followed is preserved in song and story as the most interesting of Alfred University's traditions. There are anecdotes of personal deprivation, an amazing manipulation of scanty resources, and watchful care which eventually brought better days to the institution given over to his hands.

The change today is great. No longer harried by an annual deficit, the university has for over twenty years lived within its annual income. Its seven buildings have been increased many times its size at that time, and the student body has grown from fifty to over five hundred.

Since 1900, when the New York State School of Clayworking and Ceramics was brought to Alfred through President Davis' efforts, Alfred has consistently maintained her position as the leader of schools of this type in the United States.

During all of this time the scholastic standards of the university have been advanced, and today Alfred holds, as she has for some years past, a grade A rating with the University of the State of New York.

For some ten years, Alfred University has been a member of the American Association of Colleges, and in a report by that body issued last year, is contained the information that during its period of membership the enrollment of students, faculty, and plant equipment has been more than doubled, while the scholastic standing has been kept to its same high standard.

Last year there was completed an enterprise in which President Davis took a great interest, the Million Dollar Centennial Program. That the project was completed over three years before the time allotted to it is a tribute to his tireless efforts in this direction.

There is a certain glory that attaches to all success; but mere words fail to express the honor due to one who has labored so unselfishly. To strive for personal advantage is one thing; to devote one's life to the betterment of others is something else.

Even better than the satisfaction of

knowing that those who have seen the results of these years of labor may truly say, "Well done, thou good and faithful servant," is the certain knowledge that retirement will not end this long period of usefulness.

In the succeeding years, the record of achievement so established will ever prove a beacon light of encouragement to those whose paths seem difficult, a point of steel to spur those who would lag, not only in the administration of affairs of Alfred University, but in the lives of all who have been privileged to know Boothe Colwell Davis.

—Sun.

### DEDICATION OF CHURCH AT DENVER, COLO.

REPORT OF BUILDING COMMITTEE

(Continued from last week)

Approximately \$425 worth of material was donated.

For the benefit of the ones who have not seen the church, I will enumerate the work done. The building was not modern, so we put in a toilet and furnished it. The inside of the church has all been painted and varnished except two ceilings, which are of wood and which we hope to repair soon. There are new oak floors in the foyer and in one classroom. Two other rooms have had the floors sanded and oiled, and the kitchen has new linoleum. A large cupboard has been built in the kitchen and considerable plastering done. A platform has been built and a coat of paint given to the auditorium floor. We re-shingled the cupola outside, and as the rest of the roof was in good shape, we painted it. A nice sign has been put in place and a fence built on the south of the lot.

To show how much work has been done in comparison with the money spent, I will tell about our cornerstone. It was chiseled out and plastered in with Keen cement. One of our members made a stencil, another did the work of cutting, and we have a cornerstone of which we are proud, at a cost of thirty cents and three days' labor of one man.

The church has voted to set aside \$17 a month to repay the Memorial Board, and to date there is \$120 in this fund.

This is not our work, but God working in us, as it was in Nehemiah's time. When the people had a mind to work, the wall was built, and so it was with our church.

ORSEN DAVIS.

#### THE WOMEN'S PART IN THE NEW CHURCH

Our keen anticipation of the dedication of our church is now a realization and a happy memory. Foremost among these pleasant recollections stands out the meeting of old and new friends, who joined us in these services.

Our beloved Secretary Burdick gave the morning address, and what a spiritual feast it was! The Boulder Church came *en masse*, which was a delight to us all. Then the North Loup Church favored us with four delegates, Rev. Hurley Warren, our able speaker of the afternoon, Deacon Herbert Thorngate, Mrs. Pearl Morrison, and Miss Eunice Rood. Mr. and Mrs. Harold Stillman of Pueblo, Colo., drove one hundred twenty miles that morning to worship with us. Mr. and Mrs. Maxson and family of Matheson, Colo., and Mr. and Mrs. Joseph (*nee* Daisy Furrow) completed the list of Colorado visitors.

To add to our pleasure, Mr. and Mrs. George Ellis of Milton made this port on their way home from a visit in California and extended greetings from the Milton Church. This surely was a day of soul-feasting for every one.

Each member and associate member of the Denver Church has had a part in the preparation for this day. And by no means have the women played a minor part. By many hours of actual work and by the donation of about \$130 from the treasury of the Missionary and Aid society, many improvements were made possible. In addition, many gifts from friends outside the church have been made through the medium of the Ladies' Aid.

To compensate the Missionary society's generosity, the men of the church have spared no pains in making the kitchen a delight to any home-lover's heart. A green and cream color scheme has been carried out in the walls, the built-in cupboards, work tables, and even the linoleum on the floor. The atmosphere of this room can create only peace and harmony, and to this end was the room dedicated.

While the Ladies' Aid has been busy furnishing the kitchen, the Christian Endeavor societies have not been idle. To the left of the auditorium are two rooms, one a classroom and one a Christian Endeavor room. The Senior Christian Endeavor society decorated and furnished the classroom so colorfully that it would be an inspiration to any group of young people. The Junior Christian Endeavor room was put in repair largely through funds raised and donated by the juniors. They have been keenly interested in the progress of the repair work, and now that it is done, they keep a watchful eye on its care. Thus our Christian Endeavor societies did their bit, and to their use were these rooms dedicated.

At the rear of the auditorium is a large room that will seat approximately sixty. This has three large windows on the south through which a flood of sunshine comes, making this the most cheerful room in the church. This is connected with the kitchen and lends itself admirably to its function as a social center, and for this purpose was it dedicated.

Last and most important is the auditorium. This is a beautiful room with seating capacity of about two hundred. During the preparation and repairing of the building, God's hand has guided us many times in many special ways. So with all reverence we dedicated this auditorium to his worship. We will lay aside our worldly conversation and will always enter it in a prayerful, reverent way.

The Lord of Love who has prompted us to carry on with this task has welded us together as a unit, stronger than ever; and it is with just pride that we presented our church to the community for his service, May 28, 1932.

MRS. ESTHER STANTON,  
Church Clerk.

#### FROM A BOULDER VISITOR

I have been asked to represent the Boulder Church in this report.

On two important occasions has the Denver congregation journeyed to Boulder to assist us by the inspiration of their presence. On November 10, 1928, they came for the dedication service of the new church, and on May 24, 1930, for the ordination of the pastor of both churches, Ralph H. Coon.

Both of these occasions were happy ones, socially as well as spiritually—all the more so because of the fellowship of our Denver friends.

And so, by invitation from the Denver Church, the Boulder congregation was happy to return the visits and to attend the dedication services of the new church home recently acquired by the Denver society.

A few of us have been permitted to see the church in its various stages of repair, but we were not prepared for the complete transformation which met our eyes. It is hard to understand how such a small group could accomplish so much in so short a time. It shows what can be done when even a few people are working with one common interest in view.

We hear of various things which cause us to believe that these people must have lived at the church, daytimes at least, with little time devoted to eating and sleeping. Each one must have given up his or her time and strength completely, laying aside all personal interests and duties for the time being. We understand that one of the energetic housewives even helped to lay the hardwood floor in the church entry. This may be merely a report, but knowing the lady in question, we are inclined to believe it.

The result of all this energy and effort, of all this co-operation and teamwork is most gratifying. The Boulder Church, knowing the comfort and joy of a permanent church home, rejoices with our Denver brethren that they have such a fine and suitable building in which to worship and carry on their various activities.

The writer must confess to a decided weakness for the new kitchen. It is a delightful place, and will be a source of joy and pride to the women of the church especially, for many years to come.

There were over a hundred in attendance at the services. At the opening of the morning session, Pastor Coon suggested that, as the audience room was to be dedicated that day to the service of the Lord, there be no general visiting and confusion within its walls. The idea was carried out and a reverent attitude was maintained in this room during the entire day.

Luncheon was served at noon in the Sabbath school and recreation room. It was well planned and served, and proved a very sat-

isfying meal. During and after lunch, there was much visiting and good cheer in the Sabbath school room and also in the Christian Endeavor and Junior rooms. These rooms were decorated with flowers and furnished with tables and rocking chairs and were most comfortable and homelike.

During the luncheon hour, Professor Harold Stillman, musical director of the Pueblo (Colo.) schools and son of Rev. M. G. Stillman of Milton, favored us with several vocal selections. As he finished, a man near us said, "What a wonderful thing it is to be able to sing like that—and then be *willing* to sing." Mr. Stillman has been asked to sing for us several times before, and generally on short notice, and never has he failed to respond generously.

The day's program was well carried out. The musical numbers were especially good. It was a real treat to have with us Secretary W. L. Burdick and Pastor Warren of North Loup. Secretary Burdick spoke at the morning session, and Pastor Warren in the afternoon. Both these messages were impressive and deeply inspirational in character and were listened to with earnest attention.

The afternoon service closed with the hymn, "Blest Be the Tie That Binds," and during the singing, as the writer looked about at the happy faces of friends and relatives, she realized, as never before, that the two churches of Denver and Boulder, situated only a few miles apart and so many miles from other churches of like faith and order, bound by ties of friendship and kinship, and serving under the consecrated leadership of one pastor, should be closely knit together and should be a power for great good in the state of Colorado.

L. R. W.

## MISSIONS

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

We want to give to and work for those whom we love. God wants to give to us because he loves us. "For God so loved the world that he gave his only begotten Son." If we love God we will delight in giving ourselves, our time, and our substance to him. To have part in the work of Christ's kingdom and to dedicate all to its

propagation lifts life above that which is low and sordid and gives a joy which knows no measure—a glow divine which increases as the years fly swiftly by.

Methods are vital in missions and in church work. Those which seem to succeed in some fields will not be tolerated by Christ in anything bearing his name. Neither the methods of the politician nor the sharper in business will work in missions; they are always a menace. There is a place for the Christian statesman, and the Christian business man is needed everywhere. The hands of those who have to do with missions need to be clean, made so by the forgiveness of Christ; and their purposes far above self-seeking, made so by the fact that they walk with Christ.

He who has observed the seashore at low tide has seen many things which were hidden at high tide. Some things revealed at low tide are beautiful and some are not. The low tide of mission and church enterprises is a time which brings to light hidden things and tries the hearts of Christ's followers. It reveals the men and women who are loyal and genuine in what they profess and who will not forsake the Master though the way leads to the cross. There is no better test of our religion than our attitude toward missions; not simply what we say about them, but what we do to advance them and our affection for them. This is low tide in missions. How do we as individuals, churches, and as a denomination stand in this trying time?

### PERTINENT OBSERVATIONS

SECRETARY MOSS VISITS MISSION BOARDS

Mr. Leslie B. Moss is the efficient secretary of the Foreign Missions Conference. Recently he made an extended trip for the purpose of visiting mission boards. His observations are helpful to all in these days when retrenchment is a problem before most missionary societies. When he says, "One cannot help feeling, after discussing the problems of the mission board, that matters of most vital concern for the growth of the missionary enterprise are receiving the most inadequate attention in these days"; and again, "one gains the impression that any major strategy in the missionary enterprise is woefully lacking," he touches very vital

matters regarding the present situation. Furthermore his observation that the depression is not the great cause of lessened contributions is most pertinent. The following excerpts are taken from Mr. Moss' report of this trip, found in the *Foreign Missions Conference Bulletin*, and furnish much food for thought.

Mr. Moss has just completed a trip covering about a month in which he visited the headquarters of twenty-five mission boards and societies as far west as St. Louis and Minneapolis. In most of these places he had opportunity for unhurried conference with the secretaries of the societies concerned. In three instances he met with the boards in full session.

The Board of Missions of the American Friends in Richmond, Ind., invited him to address them on the evening of April 25. This board was faced with the very grave necessity of reducing the budget from about \$87,000 to approximately \$50,000. Other boards indicated difficulties arising from reduced financial income but fortunately not many of them were in as straitened a situation as that.

In almost every case the foreign missionary societies are straining at the leash of general denominational budgets, trying to find some method of providing more scope for the foreign mission boards to secure the funds that will permit the carrying on of their programs. The experience of some of the boards that are finding means of achieving this end proved of real inspiration and value in several instances.

In the case of the Faith Missions the missionaries have to bear the brunt of the decrease in income, because the missions are not obligated for any definite salaries, and reductions are passed on to them as they come. This obviates the growth of a deficit but must very seriously hamper the work which the individual missionary is able to do, because of the increased strain of making increasingly meager finances meet his living needs. Among the various boards almost every method of cutting down the costs of mission work is being followed, from the complete closing of a whole mission to the reduction in work appropriations or the holding back of missionaries on furlough. Very few of the boards are planning the sending of even a small number of new missionaries this year.

One cannot help feeling after discussing the problems of the mission boards that matters of most vital concern for the growth of the missionary enterprise are receiving most inadequate attention in these days.

One gains the impression that any major strategy in the missionary enterprise is woefully lacking. It might be argued in response to this that major strategy is not feasible on a retreating front. The point which seems to be almost completely overlooked in the present readjustments is that the rate of decreasing income has simply been augmented by the present general depression. Most of the boards had been feel-

ing its effects for several years before the depression arrived.

It is very easy to delude ourselves into thinking that after the depression all will be well once more. Such an attitude will probably end in a disillusionment which will cause all the keener suffering because it treads on the heels of so much current anxiety. It is germane, therefore, to suggest that there should be a great deal closer study of what the future of the missionary enterprise is to be during these years when so much enforced readjustment is called for.

A frame of mind that ignores the changing situation can only bring about an enterprise which will gradually decrease until it has become a mere skeleton of its more prosperous past, with its prestige, morale, and power vanished.

### RELATIONS OF PASTORS TO MISSIONS

(Address delivered by Pastor Everett T. Harris at the Eastern Association, June 11, 1932)

It has been suggested that this subject be developed along the line of what pastors can and should do about missions. The writer is a pastor and to a large extent will draw from his own needs and experiences.

Laymen are hearing echoes of discussions concerning "self determination and the right of Chinese, Indians, and all people to administer their own church affairs." They may feel sensitive about imposing their own particular denomination upon others. Perhaps they have listened to returned travelers who have contemptuously referred to "the missionaries." But such contempt is born of ignorance. The tourist usually knows very little about the heartbreak, the deep consecration of our missionaries. No one ever read Adoniram Judson's story in the book, "Splendor of God," and then spoke contemptuously of the missionaries.

Pastors can and should find their first task right here. Missions need to be studied, not abandoned; appreciated, not scorned. Ignorance and prejudice on the part of good people make possible their exploitation by those who are opposed to missions. The pastor has a great and God-given opportunity to dissolve ignorance through study classes on missions, and to start a rebirth of enthusiasm for this work based on facts. I am convinced that adults as well as young people would enter such study classes if they were built upon real interest problems. How do we ever expect to have world peace and understanding unless we build for it in a systematic way? How can we hope to

get along with other nations unless we learn their religious and cultural background, their customs and ways of thinking? Instead of so much condemnation of war with blaming of senators and so much exhortation for world peace, we pastors could get to work in our own parishes displacing narrow racial and national prejudice with a sympathetic appreciation of other peoples which comes through knowledge and acquaintance. Just as a suggestion, perhaps representatives of other nations and races could be brought before such a study class.

The very least that a minister should do is to preach missions systematically. It is not enough to preach on it when the mood hits him or when he happens to find a good text. He should plan to give missions a central place in preaching, for it is at the very heart of Christianity. Christ said, "Go make disciples." This challenge comes to every Christian that is sincere, that is truly in earnest about serving Christ and following his every teaching. The command is not to wait until the man comes to you, nor to bring up your children as Christians, but to "go." There is no other way out; either we must go ourselves personally or go by proxy through our interest, our prayers, and our money, that another may go.

This brings up the last point of this paper, that the pastor should be ready to go himself should the need exist and the call come. It is all very well to stand in the pulpit and preach missions, sacrificial giving, and dedication of one's all to Christ; but unless the pastor has thought the matter through and is himself ready to go and is day by day living a sacrificial life, he had better cease to preach. Christ denounced the hypocrites of his day in scathing words. I pray God, he may never have occasion to use them on Seventh Day Baptist pastors or laymen.

The challenge comes today as never before to carry on the mission work our fathers began, that we shall not let the sacrifice and effort of the past be in vain. This challenge is to laymen as well as pastors.

On mission fields the roses blow  
Amid the graves, row on row,  
To mark our place; while in the sky  
The larks, still bravely singing, fly,  
Unchanging as the seasons flow.

We are the missionary dead. Short years ago  
We lived, felt dawn, saw sunset glow,  
Loved, and were loved; but now we lie  
On mission fields.

Take up the struggle with the foe;  
To you from failing hands we throw  
The Cross. Be yours to hold it high;  
If you break faith with us who die,  
We shall not sleep, though roses blow  
On mission fields.

*A paraphrase—G. Clifford Cress.*

## WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON  
Contributing Editor

### WOMEN'S BENEVOLENT SOCIETY OF LEONARDSVILLE, N. Y.

This has been an eventful year as well as a busy one for the church members, also the members of the Women's Benevolent society of the First Brookfield Church of Leonardsville, N. Y.

On the morning of November 2, 1931, as we church people stood near the old church and watched the flames leaping from the steeple, we were much discouraged. But that is not the time to give up and we did not give up. And now with a generous allowance of insurance on the church building and the organ replaced by a much better one, we are very thankful.

The beginning of the organ fund was a gift of \$500 given by Mrs. Cora B. Bassett for church repairs. We considered this could be used in a more permanent way toward the organ. So we call this the Deacon Clark H. and Cora B. Bassett gift. Then many old friends who had loved ones or who had been members themselves, gave generously in their memory. And the present members and many townspeople not connected with the church gave willingly, and we do appreciate it. May God bless each one in the giving, and may the sweet tones of this organ on the hill call many to service and to prayer for a great many years to come.

But I started out to write of the activities of the Women's Benevolent society. I think we have done more work this year that we cannot report in dollars and cents than usual. But isn't that the way the Savior worked? We have worked with the Red

Cross for a needy family where there was sickness; made little garments for babies for the "Den of Hope" in Utica, N. Y.; have helped the pastor's wife with sewing and mending at our monthly meetings; had a supper and sale in December, of fancy and useful articles, quilts and rugs, candy, etc. From this we received \$118.25. Our annual dues are \$1. We have twenty-four members. We have painted the parsonage at an expense of \$175 and have given the Onward Movement \$50. Our receipts have been \$277.20. We received a bequest of \$500 from our sister, Mrs. Cora B. Bassett, interest only to be used. Our parsonage committee attends to repairs on the parsonage. We are still using the holiday bags. We have held our usual bake sales. We send sunshine boxes and flowers to the sick and afflicted. Let us work on. Dickens once said, "No one is useless in this world who lightens the burden of it to any one else."

Respectfully submitted,  
HATTIE T. GREENE, *Secretary.*

### QUESTIONS FOR JULY

1. When and where was the first Seventh Day Baptist church in America organized?
2. When was the first missionary society organized?
3. When were the first missionaries sent to China?
4. How did Jesus keep the Sabbath?
5. What does the Sabbath mean to us?

### NORTHWESTERN ASSOCIATION

REPORTED BY REV. W. M. M. SIMPSON

The seventy-ninth session of the Northwestern Association was held at Battle Creek, Mich., in conjunction with the Michigan-Ohio semi-annual meeting, June 16-19. The motto text chosen for the meetings was, "Lovest thou me? . . . Feed my lambs . . . Feed my sheep" (John 21: 15-17). Lloyd Simpson, the chosen moderator of the association, resigned in favor of Paul Crandall, the chosen moderator of the semi-annual meeting.

Rev. Henry N. Jordan, chaplain of Battle Creek Sanitarium, led the opening devotional period Thursday evening, urging a clearer vision of the Christ—not the Christ

of history, the Christ of the future, or the Christ of dogma, but the living Christ of all ages—the eternal Christ.

The local pastor, Rev. William M. Simpson, after recounting briefly some of the history of the establishing of the associations, extended the formal welcome of the local church to the delegates and visitors to the association for Christian fellowship, mutual encouragement, and co-operation in Christian enterprises. Rev. Verney Wilson of Jackson Center, Ohio, responded in behalf of the delegates.

After the choir sang "Now the Day Is Over" (*Miller*), Rev. E. A. Witter of Walworth, Wis., preached on the subject, "The Power of Faith to Feed." Mr. Witter said in part:

I am thinking of the great need of faith, the trial of faith, the temptations to let go, and the feeding power of faith. . . . We need faith in the building power of the Christian gospel. . . . Faith is the substance of things hoped for, the evidence of things not seen. . . . Faith is that which makes sure to the mind and heart of the believer the things that are promised. . . . If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you (Matthew 17: 20). The three disciples came down from the mount of transfiguration singing songs of joy after such companionship with the Christ, and must soon face opportunities to use their added powers in helpful service. How often people fail at that point, because they suffer depressions—not merely monetary, but social and spiritual—because they fail to go on living in the spiritual presence of the Christ. Remember that "there is a kind of evil that cometh not out but by prayer and fasting"; and that kind of prayer and fasting is something more than a mere passing of pleasant moments in "devotions"; it is adherence to Christ and his cause even at great cost and sacrifice; it must be a surrender of self to Christ.

After a helpful testimony meeting the benediction was pronounced by Pastor Simpson. About sixty delegates and visitors and a goodly number of local people formed the interested congregation in this opening session. Other delegates and visitors arrived later.

The early part of Friday forenoon was spent in recreation and social fellowship, wherever each local family and their guests chose. At eleven o'clock Rev. H. L. Cottrell led in devotions, with a reading of a part of John 10, followed by a solo, "There Is a Green Hill Far Away" (*Gounod*), sung by Mrs. Eva Millar of Battle Creek.

In the time allotted for business there were reports of the executive committee, our delegate to the Eastern Association, Rev. E. A. Witter, of Walworth, Wis., and of the Eastern Association's delegate to the Northwestern Association, Rev. Herbert L. Cottrell, of Marlboro, N. J. And the moderator appointed the committees.

In the noon-tide quiet hour Rev. Herbert L. Cottrell spoke on "Love's Supreme Manifestation," mentioning first human love as of parents, and then divine love, as of Jesus forgiving his enemies — "Father, forgive them; they know not what they do." Love needs to be reciprocated; "because he laid down his life for us, we ought to lay down our lives for the brethren." About a dozen people led in prayer at the close of this service.

Brother C. C. Van Horn led the devotions at the opening of the Friday afternoon service. His text was, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." He led the congregation in singing the hymns, "Lower Lights," "Stepping in the Light," "He Leadeth Me," and "Count Your Blessings."

Dr. George Thorngate of Liuho, China, brought his message on "The Situation in the Orient," in the form of "lessons" in geography, politics, history, sociology, contemporary events, economics, and missions. Doctor Thorngate thinks that increased opportunity for missionary activity in China has resulted from Japan's recent attack upon that country. After a discussion period, Pastor Simpson and his daughter Lucile sang a duet, "So Thou Lifest Thy Divine Petition" (*Stainer*), with Burton Davis at the piano.

Rev. Erlo E. Sutton's address, "Christian Education in the Home," was helpful and brought forth an interesting discussion. The meeting was dismissed by prayer.

The Sabbath eve meeting opened with a half hour of miscellaneous selections on the organ by Lucile Harrison of the Seventh Day Adventist Church. Rev. Robert Wing of White Cloud led our evening devotions, reading Psalms 95 and 96, and leading in singing, "Be silent; tread softly; the Master is here." We were impressed by the texts, "The Lord is in his holy temple; let all the earth keep silent before him"; "In thy

presence is fullness of joy"; "At thy right hand are pleasures forevermore." Mr. Wing led us in prayer that each shall feel the divine presence, that we might truly wait upon the Lord, and that he would give us hearts to pray—that "thy molding fashion shall be upon us, that we may confess our sins sincerely, and be made to realize that we are sitting in heavenly places, because the Master is here."

After the anthem, "Softly now the light of day" (*Geibel*), Rev. James L. Skaggs of Milton, Wis., read again the association text, John 21: 15-17, and preached a sermon on the text, "Lovest thou me more than these?" He reviewed the circumstances of Peter's avowal of supreme loyalty which was followed by the denial, and then showed how these circumstances might be re-enacted by any of us. Mr. Skaggs gave definitions of love in human relations and in divine relations, as of two thousand years ago, now, and always. He closed with the thought of Jesus loving the world back to God. The Battle Creek ladies' quartet sang during the testimony meeting, in which twenty-three people spoke. The service was dismissed by prayer by Rev. Wilburt Davis.

Rev. Claude L. Hill of Farina, Ill., will doubtless furnish the RECORDER's Pulpit Department the sermon which he preached to the well-filled house Sabbath morning. His subject was "The World's Greatest Sight"; text: "Behold the Man." At the close of this service the audience moved quickly to the dining room of the church. A special feature of this luncheon was the reading of the letters from the churches of this association and the letters from sister associations.

The Sabbath afternoon meeting opened with devotions led by Pastor Charles Thorngate of Albion, Wis., who read his favorite chapter, Psalm 103, and led in the singing of some favorite hymns. He was followed by his son, Dr. George Thorngate of Liuho, China. Doctor Thorngate's address was in the form of answers to questions which the audience was supposed to have asked: What of the people of China? What about the Chinese religion? What of our churches in China? What about our schools? What about our hospital? What about the war? What about our outlook for mission work in China? He told us that the Chinese are

likable people, good workers, non-political, non-belligerent, investigative; that they had three main religions before Christianity was introduced; that we have two churches—Shanghai and Liuho; that we have two new school buildings there with enrollment taxing capacity; that our hospital specializes in work for the tubercular; that the war had stopped some of our work for the present; and that the outlook of our mission work in China is one with the outlook of the whole Christian Church.

The young people of the association had their innings the evening after the Sabbath and on Sunday morning. The vesper music was by Miss Gladys Sutton, organist, Milton Junction, Wis.; Miss Sara Davis, 'cellist, Battle Creek; Mr. Burton Davis, pianist, Battle Creek; and the Battle Creek young women's chorus under the direction of Miss Ila Johanson. Miss Alberta Simpson, associational vice-president for the Young People's Board, presided over this session and introduced Rev. Erlo E. Sutton who spoke on the subject, "A Challenge to Youth." Sunday morning between sixty and a hundred attended the fellowship breakfast at the park of the Verona pumping station, just northeast of Battle Creek. The breakfast was served by the Battle Creek young people under the leadership of Miss Dorothy Davis, and the subject of "Life Investments" was discussed briefly by Louis Branch of White Cloud; Rev. Verney Wilson of Jackson Center; Miss Mildred Jett of Jackson Center; James Van Ameyden of Battle Creek; Marion Van Horn of Milton, Wis.; Forrest Branch of White Cloud; Roderick Moulton of Battle Creek; Rollo Branch of White Cloud; and Rev. James Skaggs of Milton, Wis. After a song, "On the Mountain-top," by Margaret Fowler of White Cloud, Rev. John F. Randolph of Milton Junction gave a more formal address. There was plenty of fun and seriousness well mingled by this sincere, wholesome group of young people.

The principal numbers of Sunday's sessions were addresses by Rev. Erlo E. Sutton and President Jay W. Crofoot; devotions led by Rev. H. L. Cottrell and Rev. John F. Randolph; a playlet, "An Afternoon in a Chinese Hospital," under the direction of Mrs. M. G. Stillman of Milton; and the closing communion service adminis-

tered by Pastor William M. Simpson and Rev. H. L. Cottrell aided by visiting deacons. The reporter was necessarily absent from some of these sessions.

The music of the association was in charge of Dr. B. F. Johanson. Paul Crandall made a good presiding officer. Pastor Claude L. Hill, of Farina, Ill., extended an invitation to the association to hold their next session there, subject to the endorsement of the Farina Church. The officers are: moderator, Oscar Wells, Farina; recording secretary, Frances Ferrill Babcock, Farina; Mrs. Olive Howard, Farina, corresponding secretary; J. Dwight Clarke, Milton, treasurer; Miss Margaret Lamont, Nortonville, Kan., engrossing clerk. The churches of the Northwestern Association are widely scattered, so that it is difficult for people living in Minnesota, Nebraska, Iowa, Kansas, and Colorado to attend association in Michigan, Ohio, or Illinois; and vice versa. We were happily surprised at the number of people who could attend during these hard times. The offerings Sabbath morning and Sunday evening were for the Missionary Society. The association regrets that business of the society necessitated the absence of the missionary secretary, Rev. William L. Burdick. We also missed Dr. J. C. Branch, of White Cloud, who was to bring the closing sermon. Rev. H. L. Cottrell substituted for him to our very great delight. The church at Battle Creek has been very much helped by the presence of the delegates, and will doubtless seek the privilege again of entertaining the association in its turn.

## Young People's Work

REV. CLIFFORD A. BEEBE  
MARVELL, ARK.  
Contributing Editor

## TEACHINGS OF JESUS

Christian Endeavor Topic for Sabbath Day,  
July 16, 1932

### DAILY READINGS

Sunday—A changed city (Acts 8: 5-8)  
Monday—Steeled against Christ (2 Tim. 3: 1-7)  
Tuesday—Teaching that tests us (Matt. 5: 1-12)  
Wednesday—Which one are we? (Matt 21: 28-31)  
Thursday—Do we truly love? (Matt 5: 43-48)  
Friday—Things to emphasize (Titus 2: 11-15)  
Sabbath Day—Topic: How far do the teachings of Jesus affect our conduct? (Matt. 7: 24-27)

BY CONZA MEATHRELL

In the lesson we find two men pictured and the way they followed or failed to follow Christ's teaching. One let the teaching be his guide, the other ignored Christ's principles. Success and safety crowned the one who heeded what Jesus taught; the other failed and his house fell because the rock foundation, Christ, was not underneath.

We have both classes in the world today. Over and over again do we see the house stand against the storm, or fall, depending on which foundation is underneath. It causes us to wonder just how far Christ's teachings are affecting our lives of conduct as a nation and as individuals.

Of course our institutions, such as hospitals, houses for infirm, aged, and paupers are evidence of at least a partial following of Christ. But when we think how much farther we might and could go, it opens before our eyes an almost untried world. It seems to me as never before the challenge is thrown out to us to walk with the Master of men, to prove his teachings as to their real worth in the problems of life.

How quickly is set aside Christ's teaching regarding marriage if some young couple find all does not run smoothly after they become man and wife. We have about one divorce to every seven marriages in our land.

As soon as the principles laid down for man to live by interfere with our wishes, then we cease to follow, in many cases. We follow so long and so far as we can do as we please. How many would dare ask honestly, "What would Jesus do?" and then do it? We are afraid to do it. Of course we say we are honest and truthful in most things; yet when this places us in difficult situations or where, if by stepping just a little aside we can gain material things, we see no reason why we should be so strict. We do not heed the Bible teachings.

Many of Christ's principles are within the laws that control us. These laws give us a reasonable amount of safety and protection in following the activities of life. We find those who desire all this for their own, and still in their individual living ignore even Christ's laws that are the laws that make possible social and industrial life.

We forget to love our neighbor as ourself.

This we see in the attitude toward foreigners. We feel they are beneath us and treat them as inferiors. We fail to be the good Samaritan and live to love and lift, so they may be won for Christ.

War is just another evidence of our failure to love our neighbors as ourselves. The peace conferences may be evidence of steps in the right direction, the putting of the higher principles of life into action.

We say we are following Christ, but how many of us worry till we lessen our efficiency because we do not truly believe Christ when he said, "Let not your heart be troubled nor let it be afraid." By word we say we believe, but by action we prove that belief is not a vital part of our very being.

We say prayer is the key that unlocks the storehouse of God's mercies and love. Christ proved it in his praying. Yet when the path becomes dark we are afraid. We forget he said, "Ask and ye shall receive," or "whatsoever ye ask in faith believing I will give it." The faith seems to be the element lacking in our asking. We worry and fret instead of calmly trusting it all. Even in our business depression we see the limit of our faith and trust. Man strives to gain the things of the world in his own strength. He does not "Seek first the kingdom of God and his righteousness and all these (other) things shall we added." We turn the seeking around. We begin to rob God by ceasing to support the church and Christian interests with the means God has given into our hands. Then we wonder why this old world seems to be turned topsy turvy and everything going wrong. True, plans will not work backwards with success. God created man to live out the plan laid down in the above quotation, and when he does, all will be well.

"The ideal Christian seeks to know the will of Christ in all things and follow it as fully as he can. We stop half way. We obey in patches, when the whole area of our lives should be consecrated to him." When we consecrate our all, then we will find we are in a world free from many of the worries, ills, and evils that now surround us.

May we quickly follow Christ who said and lived "Not my will but thine be done," even if it takes us to the cross of Calvary.

*Berea, W. Va.*

## BITS OF NEWS

(From Miss Burdick's report to the board)

Friday night I talked to a large group, mostly young people in the Salem church.

Sabbath morning at the church service at Middle Island, I talked on "Worship." In the afternoon, we met and discussed possibilities of Christian Endeavor societies. It was decided, finally, to organize a Junior-Intermediate group, and a Young People-Adult group.

Sabbath night I talked to a group in the Berea church. There were adults, young people, and children there. More and more they came, until the church was nearly full. They were very attentive—many that our folks did not know, from up and down the "holler," even five miles away. On Sunday, I talked with them about plans, books, etc. They are very enthusiastic and are doing good work.

Sunday afternoon I returned to Salem in time for a young people's social at the church. We had a splendid time together.

Monday morning I gave a talk on Religious Education at the college chapel.

Monday afternoon I met with a few members of the World Fellowship.

Tuesday night I spent the evening with the Salem Intermediates. The first part of the evening we spent in talking about Christian Endeavor work, following it with a few games. At the close of the evening we went out of doors and talked for a short time about the stars, God's plan and the harmony of the universe. I believe every one of the group offered prayer as we joined hands in a prayer circle. God seemed very near to each one of us as we talked with him.

Another happy evening was spent with the group of intermediates in Buckeye. We gathered in the schoolhouse "by the side of the road" where we had a meeting quite similar to the one in Salem. I was glad to find such a splendid group working there under the leadership of Mrs. George Trainer of Salem.

Sabbath day I spoke in church at Lost Creek. In the afternoon I met with the young people for further discussion of Christian Endeavor work.

Sunday afternoon Miss Lotta Bond took some of us over to Roanoke. I was sorry not to meet with this group of our people.

We returned to Salem and I went to the parsonage where the Christian endeavorers had a supper meeting. While some washed dishes, others did stunts; later we all sang and played together.

Monday I went to Salemville where I met with the young people at one of the homes for an evening of fun and fellowship. They had planned games for the first part of the evening, after which I discussed Christian Endeavor work.

I am very happy that I could make the trip. . . . Such splendid young people!

—From "News Bits."

## INTERMEDIATE TOPIC

For Sabbath Day, July 16, 1932

WHAT IS GOOD READING?

How do you know when reading is good or bad?

Is reading magazines time wasted? Why? Should we read the classics? Why?

## DAILY READINGS

Sunday—The Book of books (Heb. 4: 12)  
Monday—Choose your reading (Eccl. 12: 8-12)  
Tuesday—Discard trash (1 Tim. 4: 4-7)  
Wednesday—Stories with a point (Luke 10: 30-37)  
Thursday—Personal experiences (1 John 1: 1-10)  
Friday—History (Rom. 15: 4)  
Sabbath Day—Topic: What is good reading? (Phil. 4: 8, 9)

## DENOMINATIONAL "HOOK-UP"

NEW MARKET, N. J.

At the Sabbath morning service of the Piscataway Church, June 18, before the Lord's Supper was observed, Deacon Chas. E. Rogers spoke briefly and feelingly of the old silver communion service, unused for more than a quarter of a century. The decanter and four cups of most beautiful lines, recently cleaned and lacquered, were displayed on a table near the one spread with the elements of the supper. Many of the members had never before seen these pieces of silver dedicated to holy purposes. They are to be placed for safe keeping and historical purposes in the Historical Rooms of the Seventh Day Baptist Building. Doctor Corliss F. Randolph, president of the Historical Society, and Doctor William L. Burdick, corresponding secretary of the Missionary Society, were present at the service.



Mr. Jesse G. Burdick, long time member of the Tract Board, and his wife celebrated their forty-first wedding anniversary and his seventy-third birthday, June 17, at a reunion and dinner given them by their children. His sister from Richburg, N. Y., and her son Jesse A. Burdick and wife were present on the happy occasion.

Union Vacation Religious Day school is being held at the Baptist church, beginning June 27, with Pastor Neal D. Mills as superintendent. The Misses Anna May Ryno and Eleanor Kellogg from our church and Miss Ewell Mills, visiting here, are among the teachers. Publicity was given on the opening day by quite an impressive parade through the streets of New Market and Dunellen.

CORRESPONDENT.

BROOKFIELD, N. Y.

An unusual occasion of interest to the Junior Christian Endeavor occurred at the time of their regular meeting a week ago. A nature study topic suggested an outdoor meeting. This was held out in the church yard and bird talks and other nature talks proved very interesting. Eleven visitors were present, including eight from Leonardsville. The juniors are invited to hold their meeting in the Leonardsville church at an early date.

Mr. and Mrs. Albert Rogers returned home last Tuesday, after spending about two weeks in Milton, Wis., with Mr. and Mrs. Leon Todd and attending the commencement of Milton College, when Albert N. Rogers was graduated. The latter returned home Thursday night, after visiting friends in Little Genesee and Alfred. Miss Leta Crandall of Little Genesee and Miss Jeannette Loofboro of Lost Creek, W. Va., who attended Milton College, came part way with him.

Kenneth Camenga was graduated from Milton College in this year's class, and will teach this summer in the Vacation Religious Day school, sponsored by the churches of Milton.—*Courier*.

ALFRED, N. Y.

Mr. and Mrs. A. Neil Annas and family, who have been spending two weeks in Alfred, leave today for Geneva where they will spend some time with Mr. Annas' sis-

ter, Miss Bertha Annas, before returning to their home in DeKalb, Ill.

Dean J. N. Norwood, Mr. and Mrs. E. E. Beckwith, and the Misses Ruth Norwood and Roberta Clarke are to spend the weekend in the Norwood cottage at Keuka Lake.

Mrs. Dora K. Degen left last Thursday for Milton, Wis., to visit President and Mrs. Jay W. Crofoot, with whom she made the trip by motor.

Charles Witter and son Franklin, of New Market, N. J., came Tuesday and are guests of his father, H. E. Witter, and sister, Miss Etta Witter. Charlie expects to return home tomorrow, and his son will remain for the summer with his grandfather.

Dr. Alfred E. Whitford, former president for ten years of Milton College, Wis., and for the past few years a member of the mathematics staff of the University of Wisconsin, has been appointed Stephen Babcock Professor of Higher Mathematics. He also will be co-head of the department of mathematics with Dr. Joseph Seidlin. Doctor Whitford is an honorary alumnus of Alfred University.

Professor Austin D. Bond of the department of biology has been granted a leave of absence of one year to complete his graduate study for the degree of Doctor of Philosophy in Columbia University. Professor H. O. Burdick will serve as head of the department in place of Professor Bond. Dr. Willis M. Van Horn of the University of Wisconsin has been appointed substitute assistant-professor of biology for one year.

—*Sun*.

VERONA, N. Y.

Rev. Alva L. Davis of Little Genesee, N. Y., has accepted a call to become pastor of the Verona Church. He plans to move here with his family July 5. The people are pleased that they are again to have such an efficient leader.

On the Sabbath of June 18, the people of the De Ruyter Church with their pastor and wife, Rev. and Mrs. T. J. Van Horn, attended the service in the Verona church. Mr. Van Horn gave a very interesting sermon.

The Ladies' Benevolent society served a roast pork supper to forty-five of the Methodist brotherhood of Oneida in the church parlors on the evening of June 20.

The young people who have been away

attending college and normal schools have returned to their homes for the summer vacation.

The Young People's Social Club held their last meeting in the church where a Washington Bicentennial program was given.

PRESS COMMITTEE.

NORTH LOUP, NEB.

Eighty-three mothers and daughters enjoyed a happy evening together Sunday night when they assembled at the Seventh Day Baptist church for the annual Mother and Daughter banquet.

DODGE CENTER, MINN.

Timon Swenson's family, Viborg, S. Dak.; Mr. and Mrs. Walter Cockerill, Berlin, Wis.; Rev. and Mrs. C. B. Loofbourn and daughter, New Auburn, Wis.; Mrs. Bruce Daggett and children, Eagleton, Wis.; and Rev. Erlo E. Sutton, Milton Junction, were those from away who attended the sessions of the semi-annual meeting held here. Seven candidates were baptized and eight received into the church membership. Community Vacation Bible school has been held with an average attendance of one hundred four. Four of the teachers were from our church. The Mack Green family have returned from Arkansas to live among us.

CORRESPONDENT.

WALWORTH, WIS.

Rev. E. A. Witter returned on Monday afternoon from a three weeks' trip through the East where he had attended three religious conventions and filled an appointment in each one of them. He reports that the season is very dry and backward in Rhode Island and the hay crop will be very light.

Business depression is the theme of conversation everywhere, but evidences of ready cash for travel and entertainment were more marked than in Wisconsin.

—*Times*.

### DARKNESS BEFORE DAWN

This was the subject of President Davis' recent baccalaureate sermon. He gave striking illustrations of how, in the course of human history, darkness had many times come before the light. Among the more interesting instances was an Egyptian docu-

ment of some four thousand years ago; this might almost be read as descriptive of the present depressing financial, social, industrial, moral, and religious conditions. We do not like to have the world affairs get into such a state, but such conditions do come and the world makes progress. No one needs to be told about the low state of human affairs in general and of religion, moral, and Sabbath truth in particular. We believe in the final triumph of the Christian religion, Christian morals, and of what we hold to be the Christian Sabbath. I may say, as a matter of personal experience just now, that I never more firmly believed that darkness will progressively give way to advancing truth and righteousness.

ARTHUR E. MAIN.

Alfred, N. Y.

## CHILDREN'S PAGE

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

### PAUL, WHO "KEPT THE FAITH"

2 TIM. 4: 6-8

Junior Christian Endeavor Topic for Sabbath Day, July 16, 1932

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

THE HERO OF THE SCHOOL

It had been a hard game. The Kennedy team and the team from Woodhull House were about evenly matched. The score was a tie, and everything depended upon the goal, which the captain of the Woodhull team was preparing to kick. In the growing darkness, Dick Storer, linesman for Kennedy House, saw the ball just barely pass inside the posts for a goal.

The umpire could not see as well as did Dick, and so he shouted, "No goal!"

Such a row rose over his decision that the umpire said, "I'll put it up to the Kennedy man. Dick, was it a goal or not?"

Dick saw from the faces of his mates that they would scorn him if he dared tell the truth. Then suddenly the fighting blood of courage came to Dick, and he bravely answered, "Goal," knowing that this decision gave victory to the opposing team.

There was a sudden silence. Then amid the jeers and bitter words of his team-mates

he turned on his heel and went to his room. When the boys' wrath had time to cool, they began to express their admiration for Dick's courage to stand for the right. He woke to find himself the hero of the school. "Why do they make such a fuss?" he said to himself. "Every one of them knows a fellow should have backbone enough to stand up for the right."

—Adapted from "The Varmint."

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am seven years old and go to school at Five Corners. My teacher's name was Miss Parker. I go to Sabbath school and church at Alfred. My Sabbath school teacher's name is Mrs. Straight. I love her very much and like to go to Sabbath school.

Our school, with the help of our teachers, have bought a large flag for our church and we are going to give it to the church next Sabbath.

One of my pets is a red and white bossy calf. I am glad I live on a farm.

Lovingly yours,  
DORIS BURDICK.

Almond, N. Y., R. F. D.,  
June 18, 1932.

DEAR DORIS:

Your letter just came in the mail this morning, but I'll try to get it in the RECORDER this week if possible. I was very much pleased to receive it, for you see I feel so well acquainted with all your family—your Aunt Flora being one of my best friends—that you seem like a RECORDER friend of long standing. I hope to hear from you often.

I am glad you enjoy attending Sabbath school, for that means you'll go every week if possible. I'm sure your teachers must love you dearly; can you guess why I am so sure about it?

William Turck also told me about the flag. I think getting it was a lovely thing for your Sabbath school to do.

I think a farm is the very best place for children to live. I used to live on one, too, and almost every year I had a pet bossy calf. I used to have to feed calves for my father, but I didn't enjoy that very well, for the

little rascals used to slobber all over me and sometimes knock the pail out of my hands and spill the milk. Once they gave me a full milk bath. How would you like that? I hope your bossy is more gentle with you.

Your true friend,  
MIZPAH S. GREENE.

DEAR MRS. GREENE:

We have wanted mother to write for us several times; now she is at it. We want to tell you about our kitty. It is spotted, with black, tan, and white spots, with white vest and face, so we call it "Calico." It plays a lot, mostly with its mother. Then sometimes it gets after our toes, since we go barefooted.

We had not had rain for over three weeks until last Monday. Then we twins and John had a good time wading in the puddles. John slipped and sat down in one; then how we all laughed.

John and our daddy have a big dog, but it stays at our grandpa's, because we have no fit place to keep it. John is always wanting to go to see his doggy.

We like to hear the stories and letters in the RECORDER read.

With love,

ETHEL AND EDITH ROBINSON.  
Alvy, W. Va.,  
June 11, 1932.

DEAR ETHEL AND EDITH:

I have been eagerly looking for another letter from you, especially since Glenna Mae's letter came. You see I remember you well since my visit in Salem, but of course you have grown a lot since I saw you, and will be much larger still the next Salem Conference. As for your "Calico" kitty, he will surely be a big grown up cat by that time. Not long ago our kitty was just a little bunch of yellow and white fur, but now he is a large cat, though he still acts like a kitten and gets after our feet even when they are not bare. "Calico," I am sure, must be a cunning kitty.

We haven't had rain enough in a good while to make even a little puddle and everything is getting very dry. We are all saying, "I wish it would rain."

I hope John can go to see his doggy often for he must be lonely without him.

I think it is lovely of mother to write for

you. Won't it be fine when you can write for yourselves?

From your true friend,  
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I keep at mother to write for me because I can't think of what to write. She wrote for the twins last Sabbath evening while I went with daddy after the cow. We got our cow about two months ago and we have so much good butter, cream, cheese, and other things made from milk that we wonder how we ever did without her. She is real gentle and we girls go and lead her in for mother when daddy can't be here. We call her Bessie.

We have been reading "Polly and Paul's Discoveries in the New Church"; so today we played, "This Is the Way We go to Church," etc.

One day this past week, daddy, Glenna Mae, and I went and picked cherries. We got fourteen gallons and they teased us girls about the amount we must have eaten, by the looks of our faces.

Mother read us the story about Gideon and his army so we guess the name of G. is Gideon, or God's Helper.

The association is at Middle Island church in two weeks. We wish we could go over for it all, but hope at least to go on Sunday, as daddy is to get Sundays off in July. Then we want to go on to Grandfather Robinson's for the fourth.

I wanted to tell you I got a Bible, too, for Christmas. The twins got a home blackboard and we all get a lot of fun out of it for we play school a lot.

I have grown so much since you saw me I wonder if you would know me. I weigh seventy-seven pounds, five more than Glenna Mae.

I had better close or my letter might have "to be continued."

Your true friend,  
BERTA LEA ROBINSON.  
Alvy, W. Va.,  
June 18, 1932.

DEAR BERTA LEA:

I enjoyed reading your good letter and again I am grateful to your dear mother for helping you with it.

I know just how much you are enjoying your cow for we had a fine Jersey cow

when we lived in Independence, and how we do miss her since we came to Andover, where we have less room for a cow than John has for his doggy.

I am glad to hear that you received a Bible for Christmas, for there could be no better gift. While you are growing so fast in weight and height, your Bible will help you to grow in goodness and helpfulness.

Your sincere friend,  
MIZPAH S. GREENE.

## OUR PULPIT

### THE DARKNESS BEFORE THE DAWN

BY PRESIDENT BOOTHE C. DAVIS  
(Baccalaureate sermon preached at Alfred commencement, June 12, 1932)

Text—Genesis 1: 2. "And darkness was upon the face of the deep."

In order that this text may not suggest a hopeless pessimism, I shall announce now that my text next year, if I live to preach my last baccalaureate sermon then, will be "Let there be light," from the same chapter and the following verse. The theme will be the motto of Alfred University, "Fiat Lux," printed on its seal.

Today I wish to discuss the theme, "The Darkness Before the Dawn."

There is an old saying that, "The darkest hour is just before the dawn." Whether that proverb is true or not, we feel that it is true. An all-night vigil creates weariness, and the fatigue adds to the sense of darkness. Whatever tires our bodies, our minds, or our hearts, clouds the sky and shuts out the sunshine.

Just now many people feel that it is about the darkest hour in the world's history. Doubtless to them it is such, for each man has his own "wilderness wanderings" to go through, his own "Gethsemane," his own "valley and shadow of death."

To people who are in want today, who are suffering for food for the first time, it is the darkest hour for them. To people who have had business reverses for the first time, and do not see the way out, it is the darkest hour. For governments that are heading for war, the darkness seems to deepen. For a civilization that has developed through rural and agricultural stages

into an industrial era of great prosperity, and now is witnessing a decline of industrialism, and a transition from inflated values, and from exaggerated ideas of comfort and plenty to the stagnation of business and the loss of capital, with nothing in sight but suffering, and possible penury for multitudes of citizens, the darkness seems dense. With startling revelations of bribery, pillage, racketeering, kidnaping, and murder, crime seems a black monster stalking in the night.

But I am not a pessimist, and it is not my wish to treat this theme, "The Darkness Before the Dawn," in a gloomy way in this baccalaureate sermon, or to make this an occasion for despair.

There are underlying principles that make themselves known and heard in the dark. I desire to use this occasion as a timely opportunity to make the apparent darkness speak to us the truth about these underlying principles. I desire to show, if I can, some of the elements which inhere in the darkness, and the ways in which these elements may be utilized for progress, in order that the dawn may follow the darkness, and not be long delayed.

I am not an economist and am not looking today at dollars and cents as the answer to the problems of our darkness. Riches and poverty both lie within the zone of darkness, as well as within the zone of light. Penury and want lurk in the shadows, but there is no blacker darkness than wealth acquired by robbery and theft.

But I wish rather to discuss today, darkness in relation to mind and spirit, and to point out mental and spiritual attitudes that must be maintained if we are to look for a dawn to follow this darkness.

The text is a word picture of the universe in the chrysalis state. When darkness was upon the face of the deep, nature had not broken its envelope, but lay dormant in its darkness. It was a period in which the earth is pictured as at rest, as within its cocoon, while its elements were incubating for its future life and development. During the darkness the Spirit of God is said to have been brooding over the chaos in preparation for the coming light.

This picture of the beginnings of nature is typical of nature's beginnings everywhere. How like the incubation of an egg is this

story of the universe in its beginnings! How like conception and the beginnings of the human animal, when the first cells of the infant life begin their journey to the light!

Not different are the beginnings of mind, in that wonderful chrysalis of the mind, the new-born babe. In that little form which nature gave to each one of us, there was at first only mental darkness. Potentiality was there, to be sure, but only that—and darkness was upon the face of the deep. But soon the chrysalis awoke and the mind began, little by little, to be set free to traverse its new world, and to expand its wings with every new ray of light that penetrated its windowpane. It began to notice objects, to distinguish sounds, to smile and laugh; then to love and trust, and on and on through the realms of experience and learning and knowledge until a master mind has unfolded from what was once but mental darkness.

I am disposed to think that the "seed-bed" of the universe, which begins in darkness, and which is typical of the beginnings of organic matter, of the human body, and of the human mind, is also typical of the beginnings of spirit out of which that personality which we call the "soul" emerges.

Scholars tell us that the evolution of society, also, is only the evolution of the individual mind and soul "writ large." Whatever processes mind and spirit go through in "breaking the shell" and emerging from darkness into light, society must pass through, only on a more gigantic scale.

If we may thank God for the chrysalis stage of the body, of the mind, and of the spirit, we may also thank him for the chrysalis state of society, and for the possibility of growth out of the darkness, that is offered to society in the centuries of its struggle and progress. We need the perspective of history to realize the "ups and downs" of progress. Our present industrial and economic period of gloom, our "crime waves," and our epidemics of political corruption have had their recurring parallels in history from the earliest beginnings of civilization.

Four thousand years ago the chroniclers of ancient Egypt recorded on fragments of papyrus, which modern excavations have brought to light, the woes of the times in which they lived. "Righteousness is cast out; iniquity is in the council hall," they

said. "Lawless men are depriving the land of sovereignty. The plunderer is everywhere. Scanty is the gold; craftsmen are without work; the reaper of the harvest gets nothing, while he who plowed not profits. I show thee land upside down. What has happened has never happened before."

These are lamentations that were written before the golden days of Egypt; before Thutmose III, or Tut-ankh-amen, or Ramesses II—six hundred years before Moses led the children of Israel through the forty years' wilderness wanderings by which Israel escaped from Egyptian bondage. Yet how like today they sound! Similar laments and similar alternating periods of depression and prosperity have recurred hundreds of times in the forty centuries since those far-off laments.

Yet the perspective shows us the great progress of civilization now as compared with the Israel of Moses' day, and the Egypt which built the pyramids. Today you can cross the wilderness in which Israel journeyed for forty years, in two hours in an airplane. Dr. John Finley did it on the day on which he entered Jerusalem with General Allenby, near the close of the World War. Political and social institutions have made a proportionate progress in these centuries since primitive laws and customs prevailed in Egypt and in Palestine. And even in religious faith and standards, who would change places today with the Israelite of the Judges, or the semi-barbarous kings of the pre-Christian era? Or who would wish to go back to the religion of the Middle Ages or of the Spanish Inquisition?

Throughout the centuries the darkness which again and again has seemed so black, has been metamorphosing civilization by the new impulses which it has given to solve its increasing problems, to throw off its ever-recurring oppressors, and to unravel the tangles of its new and deepening muddles. As the child learns to walk amidst its falls and bruises, so society grows stronger and wiser by the buffetings that come in its periods of darkness.

A hundred years ago it was said in the House of Commons in England, that it was the boast of Augustus Cæsar, "that he found a Rome of brick and left it of marble." "But how much nobler," the speaker said, "will be our Sovereign's boast when he

shall have it to say that he found the law dear and left it cheap; found it a sealed book, and left it a living letter; found it a patrimony of the rich and left it the inheritance of the poor; found it the two-edged sword of craft and oppression, and left it the staff of honesty and the shield of innocence."

Thus a century ago English jurisprudence groaned under injustice, poverty, and greed, and sought through a changing civilization and new applications of law to enlighten the ignorant and to set the captive free.

Just because of the darkness in which civilization was born and has been cradled, a resistless endeavor, persistent, if intermittent, has been evolved through buffetings, sufferings, hardships, and sometimes despair, which has been pushing humanity ever upward toward the light. We see here in this challenge to struggle, the significance of the darkness that imprisons life, and compels ceaseless conflict for every upward step. It is to measure that significance, and to evaluate it that I bring to this senior class in this baccalaureate sermon, the theme, "The Darkness before the Dawn."

No one will doubt the darkness of the economic outlook, which has fallen now upon the world. Little less doubt can exist of the disturbing problems of lawlessness and crime, or of the problems of government and of the church and the institutions of religion. But if the "seed-bed" of progress is the battle ground with obstacles, then darkness is a challenge, and not a defeat.

The quality which marks the supremacy of mind and spirit is a quality possessed by nothing but the enlightened human soul. It is a quality which even in the dense darkness stands up to its task and says, "I will find a way, or make one." That is a quality out of which leadership is made. It is the unconquerable quality which nothing but difficulty and hardship and darkness can create. But to possess that quality men's minds must be enlightened, and their hearts must be stout. The mission of the darkness, for the intelligent mind, is in its gift of opportunity to face courageously stern facts and hard problems, and work out a solution. The significance of the darkness is in the "ministry of suffering," where enlightened intelligence heroically fights its way out of its difficulties into the light.

Here is where college training must bear its richest fruit. It is not in the dollars that men can earn with this or that particular knowledge, or specialized skill; but it is in the possession of intelligent perspective; it is in the knowledge of a progress through the years; it is in a readiness to meet difficulties of whatever sort with courage, wisdom, faith and fortitude, that men show the quality of their culture, and the value of the darkness. Poise, assurance, wisdom will "find a way or make one." That *education* equips men and women to do.

It was said of Jesus the Son of God, that "Though he were a son, yet learned he obedience by the things which he suffered." If Jesus Christ needed the discipline of suffering to bring his learning and his divine ministry to perfection, shall we object to the hardships of four years of college training or the challenge of dark days when these years have been completed? If our education has had power in it, we are now better fitted to tackle the big problems of the most complicated and intricate age the world has ever seen.

Sixty-seven years ago, when Abraham Lincoln was assassinated, Jonathan Allen, who was later president of Alfred University, said: "Humanity has never taken a step forward but that step has dripped with blood; no truth affecting human character or human destiny has ever been reduced from the abstract to the concrete without being baptized in blood."

President Allen was interpreting the darkness of the Civil War and the death of America's great martyr President, in terms of progress through blood. Today, after nearly threescore and ten years, I am trying to interpret progress through the darkness. It is the same principle, defined in terms of blood and of darkness. Who shall say that there is not darkness even more baffling to progress and more trying to men's souls, than civil war and martyrdom?

By some law of Infinite wisdom, we are not born full grown. We must grow by action and strain and stress of endurance. One of the things we must learn to endure and to utilize for progress is the darkness. The child learns to creep and then to walk. The scholar struggles out of his ignorance through mistakes and disappointments into knowledge. Any unsolved problem is a chal-

lenge to him. Civilization, too, can learn its lessons only by similar processes. It must suffer and struggle and fail, and try again; its lessons are never learned. Each new turn of the wheel of time adds its new problems with their own attendant struggles and sufferings.

These problems for our own day must now be met by our college-trained men and women. It is "the thing that can't be done" that challenges the biggest and bravest souls. Our college men and women are these biggest and bravest souls and they will meet the challenge of dark days in proportion as their education has been sound, and as they have learned the meaning of the darkness.

It has recently been said "that the crash of 1929, when Wall Street values tumbled, and the bottom dropped out of industry, marked the beginning of America's economic and intellectual maturity." If that statement is true, what an agony of suffering accompanied that beginning of maturity! The sudden transfer of public thought from the all-absorbing pursuit of piling up dollars, to the extreme opposite, namely, to a struggle to rescue something from the sinking ship, and to the painful duty of charity to multitudes of stranded, perishing passengers, is an extreme example of reaching out toward maturity through suffering. That is a vivid picture of the darkness that comes before the dawn.

This economic disaster is the most universal interpretation of the significance of darkness that has ever challenged mankind. It reaches to the ends of the earth and no individual escapes it. If now our analysis of the underlying significance of darkness or difficulty, is correct, namely, that it is the challenge to progress, then our use of this darkness will be our measure of its power to push us toward the light. Every calamity, every disappointment, every hardship or suffering, every heart pang of pity and charity, has within it resources for self-realization, for spiritual enrichment, for maturity of character, and for insight, unequalled by any other experience, if we have learned the secret of letting the spirit of God brood upon us while we learn the lessons of darkness. The darkness must show men and nations the way to obedience through suffering; and a way to a new approach to the solution of problems that are

threatening to submerge the institutions of civilization, and the souls of men. The way must be found, and will be found, as we let the darkness turn us to God, who is the Infinite source of light.

It is difficult to talk of darkness to college men and women, without yielding to the temptation to tell the story of the light, for it is the function of the college to find the way to the light. But I have reserved the story of the light for my next baccalaureate sermon. It is because I believe in the light that I have courage to face problems in the dark. But I have wanted, today, to make the dark resonant with the challenge to find the light.

I would have you, my young friends of this class, feel confident as you look out into the uncertainties of the future, that there is one thing that is certain, and that one certain thing is that every problem, even the very darkest uncertainty, furnishes the *opportunity* which is the greatest asset of life, if only you are prepared to meet it with steadiness, wisdom, and fidelity.

Heroes of faith, prophets, and patriots have been guided in the night, like the three wise men, by the star in the east. That star points to the manger cradle, to purity, and to love. The lesson of the night is to find the star.

God bless you all, and keep you always, even in the night, and make the darkest hour the one which leads to the greatest victory, because you find the star and follow it.

## OBITUARY

Obituary Notices of 30 lines will be published in this column without charge. Additional lines will be charged for at the rate of 5c per line. (Average 8 words to the line.)

**BEEBE.**—In the death of Mrs. William R. Beebe the community of Alfred has lost one of its long-time and much-loved residents. Mrs. Beebe was born in Jasper, N. Y., in 1856.

In 1876 she was married to William R. Beebe and moved with her husband to their farm in Elm Valley, where they made their home for thirty-eight years. In 1914, they removed to the village of Alfred where they lived until after the death of Mr. Beebe a few years ago.

For the past eight years Mrs. Beebe has made her home with her daughter, Mrs. Leon B. Smith, at Camp Hill, Pa. She died on June 1, 1932, at the home of her daughter after a six weeks' illness. The body was brought back to

Alfred and was buried by the side of her husband in the Alfred Rural Cemetery on June 3.

Mrs. Beebe was a member of the First Seventh Day Baptist Church of Alfred, and of the Kanakadea Chapter of the O. E. S. She was a woman of quiet but genuine character, and her life was full of kindly ministrations, not only to her friends and loved ones, but to any who were in need.

She leaves two daughters, Mrs. Glenn A. Burdick, and Mrs. Leon B. Smith; and one granddaughter, Marilyn Elaine Smith.

B. C. D.

### Sabbath School Lesson III.—July 16, 1932

THE PASSOVER—Exodus 11: 1—12: 36

Golden Text: "Our passover also hath been sacrificed, even Christ." 1 Corinthians 5: 7.

#### DAILY READINGS

July 10—The Passover Outlined. Exodus 12: 3-14.

July 11—The Passover Observed. Exodus 12: 21-28.

July 12—Keeping the Passover. Numbers 9: 1-8.

July 13—Christ Keeping the Passover. Luke 22: 7-16.

July 14—Christ Our Passover. 1 Corinthians 5: 1-8.

July 15—Redeemed by Christ. 1 Peter 1: 13-23.

July 16—Thirsting for God. Psalm 63: 1-7.

(For Lesson Notes, see *Helping Hand*)

### RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

**FOR SALE.**—In Central New York, 35 A. heavy timber, mostly hardwood. Also 5 year lease on 6-room home, newly papered and painted, hardwood floors, etc., on good road 1½ miles from village in S. D. B. community. \$1,000. For full particulars, write Mrs. F. W. Schule, 508 W. 7th St., Owensboro, Kentucky. 7-4-11

**LETTERS TO THE SMITHS**, by Uncle Oliver. Of special interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

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