

SEVENTH DAY BAPTIST DIRECTORY

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A CHILD'S PRAYER

Lord, give me clean hands, clean words, and clean thoughts; help me to stand for the hard right against the easy wrong; save me from habits that harm; teach me to work as hard and play as fair in thy sight alone as if all the world saw; forgive me when I am unkind, and help me to forgive those who are unkind to me; keep me ready to help others at some cost to myself; and send me chances to do a little good every day, and to grow more like Christ. Amen.

—William DeWitt Hyde,
in Methodist Protestant Recorder.

Contents

Editorial —Evangelism.—Conference Music.—“Sabbath Keepers in Christ.”—Items of Interest	74-77
‘H Kyriakh—“The Lord’s Day”	77
Estelle Hoffman Davis (Mrs. Boothe C. Davis).....	78
Missions —V. Balancing the Budget.—From G. B. Utter	79
Pacific Coast Association	80
Installation at Verona, N. Y.	81
Woman’s Work —A Worth While Suggestion from an Interested Friend.—Minutes of the Woman’s Board	81
Another Letter from Adams Center	82
Young People’s Work —Nature Speaks of God.—Problems of Chinese Christian Young People.—Young People’s Meetings of the Eastern Association.—Intermediate Topic	83-88
Conference Music	85
Children’s Page —“When Morning Gilds the Skies.”—Our Letter Exchange..	86
Observations	87
Our Pulpit —How to Strengthen the Churches	88-90
Denominational “Hook-Up”	90
Religious Education —Minutes of Sabbath School Board Meetings	91
Correspondence	92
Sabbath School Lesson for August 6, 1932	95

The Sabbath Recorder

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Evangelism Seventh Day Baptists believe in evangelism. By it they have grown. Without it they will perish. When Jesus sent forth his followers at Olivet he commissioned them to go—preach, make disciples, teach. It all meant evangelism.

The need of evangelism in all our churches is apparent. A ringing message on this question appeared in a recent number of the SABBATH RECORDER. We should heed it. The times in which we live should drive us more surely to God. We are seeing our boasted civilization, education, wealth, industries in an unglorified light. Sin is black and ugly. Everything is at low tide. Low tide is never beautiful—all the ugly mud and debris and sunken hulks stand out in ghastly barrenness. Depression, perhaps as never before, is revealing the hideous nature of sin. We have been told that the sinner is vanishing, but we find sin still in our hearts, and happy may we be in any situation that will lead us to sorrow for and repentance of our sins. But the cleansing tide will return with revivifying power, the

ugly will be erased, and stranded vessels borne from the bar will be carried on to port. There is a power still vital and adequate, the power of a living God—a loving Savior. Our conviction of this truth must be quickened and deepened. It is the work of evangelism to help do that.

There has been much said in times past and present to discredit evangelism. It has been charged with narrowness and with holding up ideals and benefits to be derived that are selfish; that it was not interested in the life lived here. No doubt there have been evangelists who have placed emphases in wrong places. The writer became a Christian more than forty years ago under the message of salvation that made for honesty and clean living. The evangelism of C. M. Lewis and John L. Huffman was like that. So of the evangelism with which we have been acquainted among our people. Long ago, on a visit in a Minnesota city where Billy Sunday had held a revival, it was well reported that "Austin is a different town." Men paid their debts; families had been reconciled. Amusements had been purified, evil places cleaned up, and the churches were doing better—all these benefits still in operation ten years after the Sunday evangelistic campaign.

Pertinently does Doctor Goodell of the Commission on Evangelism, Federal Council of Churches, ask: Who founded the Bible societies? Who founded the missionary societies? Who endowed the universities? Who are the men who made possible the millions that are now used as endowments for Christian education? He points out that they who did that were men and women who came to know that salvation must be of a practical nature if faith amounts to anything. Yes, we need evangelism and evangelistic campaigns that will stimulate us to seek for the salvation of others.

Evangelism emphasizes the power of Jesus Christ to save. Ethical culture cannot save; psychology cannot save; "there is no power under heaven whereby one can be saved but Jesus Christ and him crucified." For that very emphasis some are opposed to evangelism.

Truly, evangelism is needed because of the individual, because of the Church, because of the unsaved. Could we really see

Jesus as he is, in all his beauty and sympathy, like the urchin who looked upon the picture of Lincoln, we would say, "O sir, I want to be like him." To be like Christ would quicken us to seek and save the lost.

The world took notice of the early followers that "they had been with Jesus." As they were sent forth, he said to them, "Ye shall be my witnesses." Evangelism engaged in will encourage us in our witnessing, embolden us as messengers, and enlarge our loyalties.

It is not too early to begin planning for the fall or winter evangelism. Why not every pastor begin to make his survey and to arrange for a strong series of meetings with the best help he can secure?

This editor invites our pastors to write of their problems and plans. A series of evangelistic themes might be helpful. Who will submit such? An interchange of ideas on this great question will be helpful.

Conference Music Who does not enjoy good music? Certainly they who go up to our annual Conferences are inspired by the music as well as by the sermons, addresses, and reports. There is a unifying tendency in the use of good music. In a great auditorium, years ago, a choir of one thousand young people and children marched in singing. "Onward Christian Soldiers," and eight thousand people as one joined in. We forgot that the majority singing were Dowieites—we were all God's children "marching as to war" against mighty forces of evil—"one in hope" if not in "doctrine." Yes, music draws us closer together and good music draws us closer to God.

On another page the director of Conference music, Mr. Ray W. Wingate of Alfred, N. Y., calls attention to the music of Conference to be held next month at Adams Center, N. Y. He asks singers who are planning to go to Conference to write to him soon. He would like especially to know of soloists who will attend.

We are pleased to know Mr. Wingate is to be our music leader again this year. We recall his interested attitude toward the whole program last year, his loyalty to all our music needs, and the splendid contribution to the spiritual atmosphere and uplift of the meetings made by his consecrated

work. He should have the most hearty, sympathetic, and cordial co-operation of all in 1932.

"Sabbath Keepers in Christ" "Oh, the good we all may do, while the days are going by." used to be sung much more than now. It has a real message to the heart whenever and wherever sung. Good may be done in many ways; it may be by the spoken, or by the written word.

"Good" comes to the SABBATH RECORDER in a letter from a loyal Seventh Day Baptist who lets his light shine in many a corner where otherwise darkness might remain. Accompanying the letter is a generous check, the second from him within two weeks, to help others have the SABBATH RECORDER.

Brother ——— passes on some of the encouragement he has received from morning devotional broadcasts of the Federal Council of Churches of Christ. He likes the inspiration he gets from the phrase "of Christ," and feels for himself he must embody that in his thought of all Seventh Day Baptist activities, "in order to give them the ring of the real issue of the day." It is a helpful thought. Of course it is in the mind of us all, more or less, that we are "of Christ." It might help more than we think if we put emphasis upon it oftener than we do *in expression*. Many of our churches use the phrase as a vital part of their official title. The Plainfield church does. The Sabbath bulletin of this church always carries in full, its title, Seventh Day Baptist Church of Christ of Plainfield.

While not urging it upon others, our correspondent believes he will be comforted and blessed by saying to himself of us—"Sabbath Keepers in 'Christ.'"

The letter was replete with a humble and helpful spirit. Not content with two such typewritten pages, its author added in ink a postscript — "The SABBATH RECORDER is full from cover to cover of Christ, and savors of strong Christian people." May it more and more become as in this good man's esteem it seems to be.

Items of Interest A pamphlet prepared by Rev. William Hiram Foulkes bears the interesting news of the safe arrival of the first transport of Mennonites from Harbin,

Manchuria, in Paraguay, South America. Many in this country have been interested in these refugees and their journey. Miss Burdick, some time ago, wrote concerning first hand touch with them on her journey to the homeland. The official cable, we are told, read, "Arrival of Harbin group Casado, May 4. They are well. Number of persons, 370. Seventy-eight families. Condition of colony satisfactory." Puerto Casado, the bulletin tells us, is the port on the Parana River, whence the refugees will be moved inland, by train and wagon, to their ultimate destination in the Chaco. The story of this modern "Odyssey" from the frost bound land of Manchuria, last February, through the warfare waged at Shanghai, over far-reaching seas, and constantly new national demands made upon the group, is a most interesting one. Our hearts are stirred by the warm-hearted and generous actions of officials and people enroute, as well as by the faith and calm of the emigrants themselves. It seems their troubles are by no means over, as the Chaco is in part under dispute between Bolivia and Paraguay. Paraguay was the only Christian nation to give this peace loving people an asylum, and as the pamphlet says, "and this none too agreeable haven is now rendered precarious by land-hunger and other manifestations of crass materialism."

Many will be interested to know that a treaty has been signed by the United States and Canada making possible the opening up of a deep sea waterway, known as the St. Lawrence project, from the Great Lakes to the Atlantic Ocean. While there may be some things to iron out, there seems to be little apprehension concerning its ratification by the legislative bodies of the two countries. The cost is estimated at about 258 million dollars, for this country. Impounded waters will be capable, it is claimed, of producing two million horsepower of electric energy, the sale of which is expected to help defray the cost of works designed primarily for the improvement of navigation. The project has for a long time been considered. Ten years are estimated as necessary to do the work.

We understand that Rev. Lester G. Osborn, who for some time has been acting as

supply preacher for the Los Angeles Church, has become its pastor. We would congratulate the church upon securing his services. May his ministry be richly blessed and the many Sabbath keepers of this great city be led to find a church home with this loyal people.

Miss Susie Burdick, for more than forty years a missionary in China, arrived in America early in July and has been visiting with her cousin, Mrs. J. J. Merrill at Quonochontaug, R. I. Miss Burdick spoke, briefly, at the quarterly business meeting of the Missionary Board at Westerly, Sunday afternoon, July 17. Her many friends present were pleased to see her and greet her again.

One of our exchanges points out that:

In connection with President Hoover's plea for arms reduction, it would be well for people to consider the rising cost of arms. On the basis of figures supplied the League of Nations' Council, and estimates published in the armaments year book for 1930-31, the total armament expenditures of 57 countries are about \$4,500,000,000. The national defense expenditures, pensions not included, of Germany, France, Great Britain, Japan, Italy, Soviet Russia and the United States, are placed at \$2,154,000,000 in 1913, as compared with \$2,958,800,000 in 1930, an increase of about 37 per cent. Economists estimate the average general rise of price levels in these countries since 1913 was not more than 26 per cent. It is also estimated that if the annual debt charges growing out of the World War, together with war pensions and veterans' compensation be included, the French budget for 1930-31 would show the application of 69 per cent of its total for pensions, debt service, and the army, navy, and air forces, the British budget 65 per cent, and that of the United States 60 per cent. At the rate we have been going, the veterans will have to favor disarmament in the interest of continued pensions, compensations, and bonuses.

According to recently assembled statistics, there are in 1932 a total Sunday school enrollment of 35,309,318, an increase during the past four years of more than two and a quarter million, or 6.9 per cent. In gathering the data for the report, forms were sent to 132 countries, while answers came back from 113. It is worthy of note that the largest proportionate increase in the enrollment during the quadrennium, 1928-1932, is in Latin America. The larg-

est enrollment is reported in North America with its total of 22,825,052, with a percentage of increase of 14.3 per cent. The total number of schools is 330,874.

The World Sunday School Convention will be held July 25-31, at Rio de Janeiro, Brazil. "It will be most significant in South America, for it is the first representative world gathering ever held on that continent."

'H KYRIAKH—"THE LORD'S DAY"

BY REV. LESTER G. OSBORN

(Continued from last week)

III. Revelation 1: 10.

We are ready now to consider the only passage in Scripture where this term occurs. In Revelation 1: 10 we find: "I was in the Spirit on the Lord's day (*en the kyriakh 'hmera*)."

The question which faces us is as to what John refers to here. When he says "on the Lord's day," does he mean Sunday? The crux of the matter is in the meaning and use of the term, which we have discussed generally above.

There is a very logical interpretation, held by some, that the "Lord's day" is the day which God blessed and sanctified, which he so often called his own, and of which Jesus Christ declared himself the Lord, namely the seventh day—the Sabbath (Cf. Exodus 20: 10; Isaiah 58: 13; Mark 2: 28; etc.). If John were referring to any particular day, it would seem to be the Sabbath, the seventh day, and not the first. We believe, however, that John would in all probability have used the usual word "Sabbath" in this case, as that is the word found in the gospel.

The most common interpretation (because to one who is in the habit of thinking of Sunday as the "Lord's day" no other would occur) is that *kyriakh* is used to designate the first day of the week. The main argument, aside from the peculiar form and the later usage noted above, is that John is here dating his vision—that he saw the things of which he wrote in the Apocalypse on the Isle of Patmos on Sunday. There are many difficulties with this interpretation. In the first place, the New Testament always uses the phrase "first day of the week" for Sunday in the eight passages in which it is mentioned including the Gospel of John,

which was written later. In the second place we found in our examination of the early documents that there is no undisputed evidence for the usage of *kyriakh* in this sense before A. D. 170. For another thing, there is no New Testament evidence that the first day was honored in any way, and no precept or example as to its observance either in the New Testament or in the early church before A.D. 135 or A.D. 140. Then, too, the context is against this meaning, as we shall see in a moment.

We feel that the true interpretation is that *'h kyriakh 'hmera* in Revelation 1: 10 is identical in its meaning with *'h 'hmera de kyriou*—the day of judgment. There is here no significance in the different form. The context favors this interpretation. The major part of Revelation deals with things in the future—especially judgment. John was, as Seiss says, projected "into the Lord's day—stationed as a spectator amid the very scenes of the great judgment itself." (Apoc. I, p. 70.)

Huidekoper, a Jewish historian (Judaism at Rome, p. 70) and the Jewish encyclopedia (Art. "Sabbath and Sunday," p. 604) both witness to this usage of *kyriakh* for the day of judgment.

Considering the difficulties in the other interpretations, and the fact of the context demanding it, we feel reasonably sure that this passage refers not to the first day of the week, nor to any particular day, but to the period of the consummation of things which is yet to come. But we do not have to stake our conclusion on this incomplete evidence alone, for we find that the peculiar form—the substantive *kyriakh*—is used by Origen (c. A.D. 225) in referring to the day of judgment. He says, "The whole house of Israel shall be raised in the great day of the Lord (*kyriakh*), death having been conquered." (Commentary on John, 10: 20.)

So the last shred of evidence—if evidence it was—that John called Sunday "the Lord's day" has vanished, becoming the confirming evidence for the natural interpretation of Revelation 1: 10.

IV. The Origin of the Usage.

It having been established that the use of *kyriakh* for Sunday is not Biblical, the question naturally arises as to how it came to be used in this way. Many consider the use

of this adjective to be exclusively Biblical and ecclesiastical. It is thought by some that Paul coined the term, since he uses it in 1 Corinthians 11: 20 "the Lord's supper." The analogy to Papias' phrase, "the sayings of Jesus," is also noted (literally "the lordly sayings"). Naturally if we found the term applied to the first day of the week at or before the time of the writing of the Apocalypse, the case for Sunday would be strengthened. But not only is this not the case, but we find that the only eight passages which refer to the first day use *mia toon sabbatoon*—"the first of the week," not only in the Gospel of John, which was written later than the Revelation, but in Acts 20: 7 and 1 Corinthians 16: 2, which are so often quoted as showing regard for the day.

Parkhurst, in his lexicon, sees an analogy to the Scottish "kirk," which, he says, comes from the same Greek word. The "kirk" is the "Lord's house." Hastings (Dac, Art. "Lord's Day") finds the precedent for the usage in the Jewish "Adonai" (Lord) for God.

However, the usage is not of Biblical origin, nor was it exclusively ecclesiastical. Nor did Paul coin the term. Hastings (ibid) says that the papyri and inscriptions discovered recently in Egypt prove that the word was in current use in the whole of the Greek-speaking world. Deissmann (New Light on the New Testament, p. 82) finds it used in the Greek East, and sets forth documents to sustain his claim.

We feel that Deissmann's theory of the origin of the usage of *kyriakh* for Sunday by the Christians is correct. He finds the analogy between "the Lord's day" and *'h sebasth*—"the Emperor's Day," which was the first day of every month (or possibly of every week), advocating that it was a conscious protest against the cult of the emperor with its "Emperor's day." This is the most reasonable explanation which we have found. Quite early in the history of the Church the first day became associated with Christ's resurrection, and its later name—*kyriakh*, "Lord's day"—is an evidence of the hostile attitude toward the empire which was adopted by Christianity. (Cf. Charles: Revelation I, p. 22f.)

As we have already seen from our study of the documents, the use of *kyriakh* for the first day of the week began in the last quar-

ter of the second century. Since its origin was not Biblical, and the adjective was used generally in the empire, we can conclude that the tradition of the first-day resurrection, coupled with a general usage, and a hostility to emperor worship, is responsible for the nomenclature.

Conclusion.

So we come back to the meaning with which we started. But having faced the facts fairly, and having investigated every shred of possible evidence in support of the claims of Sunday observers, we feel satisfied with our position as we could not before, when we refused to consider even the possibility that *kyriakh* might mean the first day of the week, and not the day of judgment, as we maintained, and as we have shown that it does.

Note on *kyriakh* before A. D. 170:

We have not included Ignatius (Ad Mag. IX), which is usually advanced as evidence, for here *kyriakh* quite evidently demands some other noun than *'hmera*, the natural word to fit the context being *zoo*—"life," which indeed we find in Migne's collection. (Pat. Gr. Vol. 5, Col. 669) Sophocles in his lexicon lists this with the general usages, and not with "Lord's day."

1715½ Miramar St.,
Los Angeles, Calif.

ESTELLE HOFFMAN DAVIS (MRS. BOOTHE C. DAVIS)

(A surprise honorary degree of Doctor of Letters was conferred on Mrs. Davis at the Alfred University Commencement June 15, 1932.)

As a surprise to both President and Mrs. Davis the board of trustees voted to authorize the conferring of an honorary degree on Mrs. Boothe C. Davis.

At the close of the conferring of honorary degrees by the president, as scheduled on the commencement program, Orra S. Rogers, LL. D., president of the board of trustees, arose to make an announcement. He then requested Mrs. Boothe C. Davis to come to the platform. He then said, "I recognize Professor Beulah N. Ellis."

Mrs. Ellis said:

Doctor Rogers, President of the Board of Trustees:

I consider it a great honor and a highly esteemed privilege to present as a candidate for an honorary degree, a woman beloved by the faculty of Alfred University and by hundreds of its graduates who came under her influence—Mrs. Estelle Hoffman Davis.

Mrs. Davis has been associated with this university for many years. As Miss Hoffman she came here from Shiloh, N. J., and matriculated in 1883. In 1888, she received the degree of Bachelor of Philosophy from Alfred University. After a period of teaching in her native state she returned to Alfred University and taught English from 1891 to 1892.

As a student and teacher she was much interested in the literary societies of the college and was a very active member of the Alfredian Lyceum. She was an inspiring teacher. Only last year a mother of two of our graduates, who in her youth was a student in Miss Hoffman's classes, spoke of the great inspiration and help she had received from her, and paid tribute to the lasting impression her influence had left.

In 1893 Miss Hoffman married Rev. Boothe C. Davis. In 1895, when Doctor Davis became president of Alfred University, Mrs. Davis cheerfully assumed all the duties and responsibilities incumbent upon the wife of a college president, and from that time to the present the welfare of this university has been uppermost in her thoughts.

In those early days there was no social life in the college and Mrs. Davis wisely met that need. Year after year she frequently entertained groups of students in her home, gave parties to the lonely freshmen, established that delightful social function, the senior breakfast, a custom she has observed to the present day, and in various ways lent her influence to the development of the social side of the college.

She made the students feel she was their friend. For many years before Alfred had a dean of women, the college girls often went to Mrs. Davis with their problems and never failed to receive help and guidance.

As wife of the president she has taken a keen interest in all that pertains to the university; she has shared his worries, his anxieties, his problems, likewise his hopes, his ambitions, and has with her sympathetic understanding and sound judgment inspired him with stronger courage and greater zeal.

In consideration, then, of her varied service to Alfred University, the trustees desire, sir, that you confer upon Mrs. Estelle Hoffman Davis the honorary degree of Doctor of Letters.

Doctor Rogers said:

We sing "Alfred the mother of men," but you have been a mother to thousands of students, both men and women.

Estelle Hoffman Davis, daughter of Alfred, teacher, in Alfred University with whom I, myself, studied English, Christian mother, adviser to, and beloved by many students, and most of all the great right arm of your revered

husband in meeting the problems of the presidency of Alfred University for thirty-seven years; in recognition of these and many other services you have rendered, Alfred University delights to express to you her confidence and her love. I commission Dr. Frank P. Graves, president of the University of the State of New York, to confer the degree.

Doctor Graves said:

Estelle Hoffman Davis, inspiring and efficient teacher, wise Christian mother, beloved philosopher, guide, and friend to the students of Alfred University for more than a generation, by virtue of the authority committed to me by the trustees of Alfred University and with the approval of the University of the State of New York, I gladly admit you to the degree of Doctor of Letters, *honoris causa*, with all the rights, privileges, and honors appertaining thereto, and in token thereof I cause you to be invested with the appropriate academic hood and present you with this diploma, signed and sealed by the board of trustees of Alfred University and to be signed eventually, it is hoped, by the president of the same university.

—Contributed.

MISSIONS

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

V. BALANCING THE BUDGET

(One section of the Annual Report of the Board of Managers to the Seventh Day Baptist Missionary Society, adopted by the Board July 17, 1932.)

The Church is slowing down. This seems to be true of all denominations, and this year it has been markedly true of Seventh Day Baptists. We can no longer ignore the fact that a critical time has been reached in the matter of finances, which, when rightly considered, are as sacred as prayer itself. For four years this board has reported a deficit. At first this debt increased more slowly, but during the past year it grew rapidly, and now totals nearly \$27,000, an increase of about one hundred fifty per cent during the year. This indicates that it must receive most serious attention. The larger increase the past year is due partly to the depression, and partly to shrinkage of income from permanent funds. The board has endeavored to correct the mistakes of the past and to place all the affairs of the Missionary Society on a sound basis.

In considering the matter of income from the people, it should be remembered that

the budget of this board is a part of the United Budget and that the percentage of the United Budget received by this board last year was less than the year before, and the total amount was \$5,000 less, which was more than the entire decline in the United Budget. While this board received less than the former year, some boards received more, notwithstanding the decrease in the United Budget. This was due to the fact that the board decreased its appropriations last year and to the fact that the debt last year was not put into the United Budget.

The large debt with which the board closed the year reminds us that the time has arrived when the budget should be balanced, that is, when the appropriations should be brought within the income. In the absence of any hope that the income under existing conditions can be brought to a point equal to our present budget, it is evident that the appropriations must be reduced twenty-five or thirty per cent, notwithstanding the irreparable loss to the work and the cruel hardships to the workers such action will entail. How to balance the budget is a grave problem not yet solved, and one which must receive immediate attention, for the present course leads to complete bankruptcy and the destruction of all our work. To balance the budget so as to do the least harm possible will require prayerful deliberation, careful, unbiased study of all fields, and a tender sympathy in whatever action may be taken.

FROM G. B. UTTER

Action was taken Sunday afternoon in Westerly by the Board of Managers of the Missionary Society, which will make not only a radical reduction in the work of the society for the year 1933 but also will reduce costs for the balance of this year by nearly \$4,500. A committee is now working on the problem which will reduce all costs now and next year by more than thirty per cent.

The estimated income of the society for 1933 is \$18,000—if the churches of the denomination continue to contribute as they did during the last year. The budget for the present year is \$27,120.00. At the present rate there is a probable deficit of \$9,000.00. The committee which has been charged to "Balance the Budget" consists

of Karl G. Stillman, George B. Utter, and Rev. W. L. Burdick.

The society has run behind during the first six months of 1932 over \$4,000. The committee was instructed to cut a like amount off the expenditure for the remaining part of this year. This cut will become operative before the middle of August it is expected. There will be a probable cut of thirty per cent on every item for the remainder of the year, and some items may be eliminated entirely.

Action will be taken at special meeting of the board to be held probably July 31, which will wipe out any probable deficit for the remainder of the year, and will not permit the society to go into debt further. The debt of the society today is nearly \$30,000.

PACIFIC COAST ASSOCIATION

The annual meeting of the Pacific Coast Association was held with the Riverside Church May 13-15. The opening service on Friday night was called to order by the president, Mrs. Charles Coon. After a song service led by Mr. W. Ray Rood, the sermon was brought by Rev. Lester G. Osborn of the Los Angeles Church, from the text—Matthew 22: 21, followed by a prayer and testimony meeting led by Bernice Brewer.

Rev. W. L. Burdick, secretary of the Missionary Board, was introduced and all were glad to have him present to participate in the sessions of the association. Secretary Burdick has been in our midst only twice before, once nineteen years ago when he was on a missionary trip similar to this one, and again four years ago when he attended Conference here. The members of the Los Angeles and Riverside churches are grateful to Mr. Burdick for his visit and for the help and inspiration that his presence and talks brought to them. The Pacific Coast churches are so distant from the others of the denomination that we appreciate greatly the privilege of becoming acquainted with the leaders from the East.

The regular Sabbath morning service began at ten o'clock with a sermon by Rev. W. L. Burdick, the subject being "The Parable of the Prodigal Son." After a community lunch served in the social hall, the young people took charge of the afternoon session. The program was in the nature of a Christian Endeavor meeting with a debate

and talks on phases of Personal Service. The younger group also presented the evening program on Life Work. Doctor Burdick spoke on "The Appeal of the Mission Field."

A fellowship breakfast was held on Sunday morning. These sessions, under the leadership of Bernice Brewer, have been reported in the Teen-Age Conference notes in the RECORDER for May 30.

The annual business meeting was on Sunday morning. Officers elected were as follows: president, Mr. G. E. Osborn; vice-president, Mrs. C. D. Coon; secretary, Mrs. P. B. Hurley; treasurer, Mr. B. I. Jeffrey.

A round-table discussion on denominational group work was conducted by Mr. W. R. Rood. At this time Dr. Burdick spoke of the Missionary Board and its work, and of associations in the East. Mr. George Ellis of Milton, Wis., told about the Commission and the Sabbath School Board.

After a cafeteria lunch the closing session was opened with a devotional period led by Rev. L. G. Osborn, and Doctor Burdick spoke from the text—Ephesians 2: 21.

The general theme of the meetings was, "Service—How? When? Where?"—"As servants of Christ doing the will of God from the heart."

Our own beloved pastors were keenly missed in this association meeting—Pastor Hills, who since the last meeting has gone to his heavenly home, and Pastor Hargis who has recently left us to take charge of mission work in a foreign field.

SECRETARY.

INSTALLATION AT VERONA, N. Y.

The installation service for Dr. Alva L. Davis was held in the Seventh Day Baptist church on Sabbath morning, July 9. Raymond Sholtz had charge of the program, which follows:

Scripture reading	Geraldine Thorngate
Prayer	Marion Dillman
Welcome from the Church	Mrs. Vie Warner
Welcome from the Sabbath school	T. Stuart Smith

Anthem by the choir	
Welcome from the ladies' society	Mrs. Howard Davis
Welcome from the community and St. Peter's Lutheran Church, by the pastor,	
Rev. Irwin Tucker	
Response and benediction	Dr. A. L. Davis
Song, Blest Be the Tie That Binds	Congregation

Doctor Davis was born in West Virginia and received his education at Alfred University, graduating in 1903. He received his master's degree from Syracuse University in 1910, also honorary degree of D. D., from Salem College, Salem, W. Va., in 1930. He served as principal in Leonardsville High School for two years, then accepted a call to become pastor of the Seventh Day Baptist Church at Verona. Here he was ordained and served from 1905 to 1910.

From Verona he was at Boulder, Colo., from 1910 to 1916; North Loup, Neb., 1916 to 1921; Ashaway, R. I., from 1921 to 1926; Little Genesee from 1926 to 1932.

Doctor Davis and family arrived here from Little Genesee, July 6. The society has made some repairs on the interior of the parsonage including paint, paper, and hardwood floors. We are glad to welcome Doctor Davis and family to our church and our homes and trust that great good may be accomplished.

The community Daily Vacation Bible school opened July 5, with a registration of one hundred pupils and eight teachers. Miss Sylvia Babcock is acting as supervisor.

PRESS COMMITTEE.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

A WORTH WHILE SUGGESTION FROM AN INTERESTED FRIEND

The following letter came as a suggestion to the board, and, meeting with approval there, the board asked the privilege of printing it in the RECORDER:

MISS LOTTA BOND,
CORRESPONDING SECRETARY,
WOMAN'S BOARD,
LOST CREEK, W. VA.

DEAR MISS BOND:

It was my privilege to attend our General Conference at Alfred last summer. As I listened to the report of the Woman's Board at the Woman's Board breakfast I was impressed by the many varied and worth while projects the ladies' societies of our denomination carry on from year to year. However, I could not but notice that only three contribute directly to the education of our young people. The thought came to me that it might be possible for the ladies' societies of our churches to help send some of their

young people to our three colleges, by means of paid scholarships or loan funds.

Upon the suggestion of Mrs. George Shaw I am presenting this matter to you:

Societies from our larger churches or women's societies might choose to give a scholarship to one of its own church members, choosing from a list of applicants. Smaller societies in the various associations who feel they cannot raise the amount of a scholarship, might "pool" their funds and choose one from a list of applicants for that scholarship. Here at Milton a scholarship is fifty dollars a year.

In any case, the one given this privilege of a touch of college life is to choose which of our three colleges he or she wishes to attend.

There is also great need, at least in Milton, for a growing loan fund from which our college people might borrow a limited amount to help them through a college. However, the paid scholarships are more desirable for it is one thing to borrow money and another to find a job afterward in order to pay back that money.

If this plan has any merit I suggest it be brought to the attention of the various women's societies through the Woman's Board, by any plan you may see fit to use.

Sincerely,

MRS. ERNA D. BURDICK.

Milton, Wis.,
May 11, 1932.

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met Sunday, July 10, 1932, at the home of Mrs. Eldred H. Batson, Salem, W. Va. Members present: Mrs. George B. Shaw, Mrs. Roy Randolph, Mrs. G. H. Trainer, Mrs. Edward Davis, Mrs. Okey W. Davis, Mrs. Earl W. Davis, Miss Lotta Bond, Mrs. Eldred H. Batson, Mrs. O. T. Davis, and Mrs. Harley D. Bond. Visitor, Mrs. M. Wardner Davis, Salem, W. Va.

The meeting was called to order by the president. After the reading of the fifth chapter of Ephesians, prayers were offered by members.

The treasurer gave the following report which was accepted:

FRANCES E. DAVIS (MRS. OKEY W.)

In account with the
WOMAN'S EXECUTIVE BOARD OF THE
SEVENTH DAY BAPTIST GENERAL CONFERENCE,
SALEM, W. VA., JULY 10, 1932

Receipts

Balance on hand, June 12, 1932	\$ 80.52
Harold R. Crandall:	
Onward Movement	\$49.40
Verona society	30.00
Albion Home Benefit society.....	35.00
	<hr/>
	114.40
	<hr/>
	\$194.92
	<hr/>

Disbursements

Mrs. M. G. Stillman, traveling expenses	
as associational secretary	\$ 10.00
Federal tax02
Balance on hand July 10, 1932	184.90
	<hr/>
	\$194.92
	<hr/>

Voted to pay \$1.96 to the associational secretary of the Southeastern Association for her expenses.

Voted that the president appoint a committee to take charge of the costumes belonging to the Woman's Board. The committee appointed is as follows: Mrs. Harley D. Bond, Mrs. Edward Davis, and Mrs. G. H. Trainer.

Correspondence was read from Mrs. M. G. Stillman, Milton, Wis.; and Council of Women for Home Missions, New York City, N. Y.

Voted that Mrs. M. Wardner Davis be asked to audit the treasurer's report for the year closing with this meeting.

Voted to pay fifty dollars to the Missionary Society and fifty dollars to the Tract Society.

The minutes were read and approved.

Adjourned to meet with Mrs. George B. Shaw in August.

ANOTHER LETTER FROM ADAMS CENTER

FAMOUS NAMES IN THE HISTORY OF
NORTHERN NEW YORK

For the benefit of the many friends who will be attending Conference in Adams Center in August, we would like to call attention to the many prominent men and women who have played an important part in the history of Northern New York.

Many will remember Melvil Dewey, who was a native of Adams Center, and who for many years was state superintendent of public instruction in his state. Some may know that F. W. Woolworth opened his first "five and ten cent store" in Watertown, which proved to be the foundation of the immense chain system with which the whole world is familiar — and which the whole world patronizes, during times of depression or otherwise!

All New York State histories carry the name of Roswell P. Flower, who served his state as governor, and whose home was in Watertown. His old home, and the home

of his daughter who still resides in this city, as well as her summer home at Henderson Harbor, are pointed out with pride to summer visitors in these parts. The city also boasts a Flower Memorial Library, wonderful in construction and usefulness; on Public Square a few rods from the library stands a magnificent statue of Governor Flower.

At Brownville, a few miles from Watertown, is the old home of General Jacob Brown, once commander-in-chief of the United States Army. The old house is a popular shrine for D. A. R., and others interested in New York State history. Sacketts Harbor is not only famous as the home of Madison Barracks, and the scene of one of the battles of the War of 1812, but is famed also as the home of Dr. Samuel Guthrie. Doctor Guthrie was a famous chemist, and discovered chloroform and its uses, at the same time that it was being experimented with by J. V. Liebig and E. Soubeiran in 1831; popular history gives the credit to these two, but Doctor Guthrie's discoveries are also authentically vouched for.

Robert Lansing, whose summer home at Henderson Harbor is one of the most beautiful on Lake Ontario shores, was a native of Watertown. He was secretary of state under President Wilson during the World War. He was an ardent fisherman, and as long as he lived spent as much time as possible at his home on the lake shores in pursuit of his favorite pastime.

Any review of Jefferson County famous people would be incomplete without the name of Miss Marietta Holley, better known as "Samantha Allen, whose maiden name was Smith." Since she had many admirers, it may not be amiss to point out to Conference delegates that her home, the one in which she spent many years of her later life, may be seen on the last lap of the trip to Adams Center. It is situated between Pierrepont Manor and Adams, on the right side of the road; the house is still painted pink with cream blinds — the same colors that Samantha herself chose for it, and which are characteristic of her. She bequeathed this home to the Salvation Army.

One more famous name might be mentioned here—that of Frederick Remington, the artist whose vivid paintings of Indians,

cowboys, trappers, and soldiers of the Far West have delighted so many. Mr. Remington was not a native of Jefferson County, but was of St. Lawrence, town of Canton, about fifty miles north of Watertown —near enough, however, to have left a bright bit of his mantle with us as he passed by.

Those interested in historical relics should visit the Jefferson County Historical Society's home in Watertown, next to the Masonic Temple. There they will find some of the gorgeous old furniture formerly used by the well-to-do, as well as many reminders of pioneer life in all its crudeness, and of our Civil and other wars.

With all these interesting places to visit, as well as the famous summer resorts on Lake Ontario and St. Lawrence river, with abundant facilities for bathing, boating, and fishing, our Conference guests will find many pleasant and profitable ways to spend their leisure time during Conference — or after the session.

Signed,

SADIE K. WHITFORD.

Young People's Work

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

NATURE SPEAKS OF GOD

Christian Endeavor Topic for Sabbath Day,
August 6, 1932

DAILY READINGS

- Sunday—Wisdom seen in nature (Rom. 1: 19, 20)
- Monday—Power seen in nature (Ps. 104: 1-14)
- Tuesday—God's care seen in nature (Matt. 6: 25-34)
- Wednesday—God's goodness (Acts 14: 15-17)
- Thursday—Marvels of instinct (Prov. 30: 25-28)
- Friday—Order and goodness (Gen. 1: 1-5, 31)
- Sabbath Day—Topic: How does nature speak to us about God? (Ps. 19: 1-6)

BY HARLEY SUTTON

FOR THE MEETING

The leader can do much to make the program worth while by assigning topics the week before to a few people. The daily readings make good thoughts for these talks.

There are many beautiful hymns which are based on nature which can be used, such as "This is my Father's world," "Fairest Lord Jesus," "Day is dying in the west."

SOME BIBLE HINTS

The Psalmist recognized the greatness of the Creator by meditating on the starry sky. We, who know much more than he did, should be led to worship more. (Verse 1.)

Nature has a language of its own which only they understand who listen expectantly. (Verse 2.)

Nature's silent voice is heard in all the world, and even heathen may catch its message. (Verses 4, 5.)

SUGGESTIVE THOUGHTS

The microscope reveals worlds invisible to the naked eye, and in this realm of the infinitely small we find the same order as in the starry universe. One God has made all things.

Consider the beauty found in all nature, in flower, bird, mountain, and so forth. Such beauty could come only from a Mind that admires beauty. The Creator is the supreme artist.

We can tell something of the character of a great architect by viewing the mighty bridge which has been built according to plans made by him. A more sure way to know his real character is to sit and talk, to have communion with him. Nature is God's handiwork and we can tell something of his character from it, but we should remember that the real way to know him is to talk with him in prayer, to have communion with him. The beauties of nature help us to have the attitude of worship and in this way help us to speak to God as well as nature speaks to us of God.

A little maid said to an artist's wife, "I never saw the sunset until you came." People do not recognize God until someone shows him to them.

Providence speaks to us of God's care. "God sows for birds and spins for lilies."

TO THINK ABOUT

Why are some unable to see God in nature?

What does nature tell you about God?

What does the regularity of law teach you?

What lessons do you learn from storms, from the seasons, from the hardships nature holds for all forms of life as revealed in the struggles for existence made by animals and men; from rivers, lakes, trees, and other elements of nature?

QUOTATIONS

"What do you see?" an astronomer was asked. "I see God," was the reply. God is at work today in the workshop of creation.—*Warburton*.

God provided the means of sustaining life before producing life itself. Look where we will in nature and we shall find proof of thought; that is of God.—*Underwood*.

The love of nature helps us greatly to keep ourselves free from those mean and petty cares which interfere so much with calm and peace of mind. It turns "every ordinary walk into a morning or evening sacrifice," and brightens life until it becomes almost like a fairy tale.—*John Lubbock*.

Nile, N. Y.

PROBLEMS OF CHINESE CHRISTIAN YOUNG PEOPLE

NOTES ON LAST WEEK'S TOPIC BY
DR. GEORGE THORNGATE

Suppose that to the problems of modern young people everywhere, there are added the problems of another civilization with other customs and a different manner of living. And to these are added the problems arising from the contact of ancient and modern customs. It is such a sum total of problems that the Chinese young person confronts.

In China, the family is of paramount importance. The father and mother with their sons and their sons' families, all living together in one house, constitute the unit of Chinese society. Practically all matters of business, of morals, of marriage, of education rest upon the decision of the father or mother. And the parents' hope of immortality depends upon the filial piety of their sons.

In general, the Chinese are not religious. They are superstitious and fearful; observant of forms, but not religious. The difficulty of understanding an emotional and rational religion like Christianity is great. And after there is an understanding of its principles, there are still the difficulties of living it out. These are both because of conflict with old and well-established customs, and the age-long conflict of right and wrong.

It is necessary in China constantly to consider economics. Many of the ways of earning a living do not seem to be consistent with the Christian life. Such occupations are those of the making and selling of incense, paper money, and other articles used in idol ceremonies, soothsayers, wine-shop attendants, tobacco-factory workers, smugglers, and many others. Sometimes joining the church means giving up one's profession and thereby his means of gaining a livelihood. Missions must employ helpers, but sometimes to provide for such people as these many more than necessary are hired. This brings up the problem of "rice Christians" and parasitism, with stigma and loss of self-respect.

The problem of disillusionment is not an easy one. The young Christian has gained a high and idealistic conception of the Christian religion and Christians. When he comes into contact with foreigners in the large cities or America or other countries, things do not seem to match up. The awakening is rude. Denominationalism and its rivalries and antagonisms are difficult to account for. So also is the easy dissolution of the so-called God-established home. So also is the lack of respect for parents among the young people of Christian countries. These matters, though not a part of Christianity, present to the young Chinese a disturbing question as to the real, practical value of the Christian religion.

I have many friends in China. As I think of them with the perspective of time and distance, I can see that they faced and solved their tough problems in a way honorable to their Great Teacher.

YOUNG PEOPLE'S MEETINGS OF THE EASTERN ASSOCIATION

The Sabbath evening program at Ashaway was as follows:

- 7:45 p. m.—Young People's Board hour
Arranged by Miss Elizabeth Crandall
- Prelude—Violin solo Alexander Ferguson
Devotions Rev. Carroll Hill
The Christian Quest—Seek Ye First the Kingdom:
1. Quest of Inner Self Rev. Leon Maltby
2. Quest of Others Miss Marion Crandall
3. Quest of Greater Heights John Gavitt
Duet Julia and Lucie Irish
4. Quest of God Miss Alexzine Perrin
5. Quest of Consecration Rev. Ahva J. C. Bond

Closing Hymn—Take My Life and Let It Be Benediction

Music by Westerly Junior Orchestra

After Pastor Bond's talk about fifteen young people came to the platform and joined the "World Fellowship."

Sunday morning at 6:30 the young people went to Lewis Camp and enjoyed a breakfast served by the Ashaway society and a worship service led by Everett Harris, held down under the hill in the "cathedral."

BETTY CRANDALL.

[Note: John Gavitt's paper was published last week; Miss Alexzine Perrin's will be given next week.—C. A. B.]

INTERMEDIATE TOPIC

For Sabbath Day August 6, 1932

CLEANLINESS

Why say, "Cleanliness is next to godliness"?

How may we keep the mind clean?

What is the value of personal neatness?

DAILY READINGS

- Sunday—A clean mind (Phil. 2: 5)
Monday—A clean heart (Ps. 50: 10)
Tuesday—The source of uncleanness (Matt. 15: 19)
Wednesday—A clean body (2 Cor. 7: 1)
Thursday—How to be cleansed (1 John 1: 7)
Friday—Cleansed for service (2 Tim. 2: 20-21)

CONFERENCE MUSIC

Conference time is music time in our denomination. Are you planning to attend Conference? Why, certainly I am more than pleased that you are. The Conference choir needs your assistance, so won't you please drop me a line that I may know just how much music to purchase and how large a choir I may depend upon?

Soloists—I certainly will consider it a favor if you will assist in solo work, duets, or quartet and choir. I plan to reach Adams Center about a week before Conference opens and will be glad at that time to rehearse with any and all who are willing to be there.

Thank you.

Very truly yours,

RAY WINTHROP WINGATE,
Director Conference Music 1932.

Alfred, N. Y.

CHILDREN'S PAGE

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

"WHEN MORNING GILDS THE SKIES"

Junior Christian Endeavor Topic for Sabbath
Day, August 6, 1932

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

When we have a hard task to do and one that requires deep thought, it is a very good idea to get up early in the morning and do it while we are rested and fresh for the day. If you wish an inspiration for your work get out into the country, away from the noise of the city, and where you can watch the rising sun. There is nothing so inspiring as the sunrise or the sunset. Who could sit and watch either without feeling like praising God! But when we want to think out our problems the morning is far the better time. That is why young people like to have their fellowship breakfasts.

WHEN THE TIGERS LOST

(Continued from last week)

The crowd broke up and the boys went home. Everyone was talking about John's fine playing, and the more they talked the more uncomfortable he became. He did not want any supper, and his mother let him go straight to bed.

But John couldn't sleep, for he couldn't get away from that accusing voice which said again and again: "John Robbins, you're a cheat! You claimed a game that you didn't win."

"Well, what if I did?" he would argue. "You'd better call up the umpire and tell him. Call up your captain. Call up Irving. Call up anyone. You're a cheat!"

At last he got away from the voice and went to sleep to dream of all his team turning against him.

"What is the matter, John?" asked his mother when he came to breakfast but did not eat.

As soon as he began to tell his mother, the air seemed to clear. He ended by saying: "And now I'm going over to tell the fellows, and then I'm going over to Number Five and tell the Wildcats. I know I'm in for a lot of trouble, but I'm going."

He went. At first some of the fellows growled a bit, but after all his team was proud of him. They would have to play the game over again to be sure, but even though they might not win it was better than a hundred banners to have a "regular fellow" like John a member of their team.

OUR LETTER EXCHANGE

MY DEAR MRS. GREENE:

You do not know me, but I am one of the RECORDER readers — and always enjoy the Children's Page, so I thought I would be one of the children this week if you do not object to a child of sixty-seven years old.

Well, one time while I was teaching at Salem College, Salem, W. Va., away back in 1895, the son of Professor Blair, a first day Baptist minister, a child two or three years old, was not very well. His mother cooked apples for sauce. He wanted some very much, but his mother refused him. So when his father came in and sat down to supper, during the blessing, the little boy bowed his head also and prayed, "O Lord, apple sauce, apple sauce! O Lord, apple sauce!" as he had been taught to pray and that what he asked for, he would receive. Indeed, he got his apple sauce.

I also had two cats, mother and kitten; Nellie and Eddie were their names. Whenever I played the piano they would both come in and sit down in the middle of the room and sing with me. They both loved music. They liked roasting ears; would follow me to the garden and when I plucked an ear of corn they would jump for it. They were so happy over that ear of corn and would eat it clean to the cob.

One of my nephew's daughters wrote me when I broke up housekeeping to send Eddie to her. So as I hated to separate them I boxed up both of them. They cried so that I wished I did not have to do this, but I had a position away and I did not want to leave them without a home. I surely was grieved to part with them, but felt that I would see them again. So I shipped them.

A month later I went to Lost Creek, W. Va. Next morning Eddie came up for his breakfast, so my sister called me. I went out and there was Eddie, so I spoke to him. He recognized me and I saw he was glad to see me. I took him up in my arms; he

was singing and verily danced he was so happy. The mother was afraid of the dog and ran away. I never saw her again. Eddie kept close to me as long as I was there and I would always pet and talk to him. A month after I left there he died. I always felt that he died of grief. If one is alone, a nice cat is a lot of company. The cats were very bright and always answered at a call.

Sincerely,

MRS. GERTRUDE PETTIT LYNCH.

Alliance, Ohio,
June 26, 1932.

DEAR MRS. LYNCH:

I was indeed pleased to receive your helpful letter and I am sure the RECORDER children will enjoy it as much as I have. It always rejoices my heart to hear from those who have kept their interest and love for children through the years, who at heart have still kept young. A dear old gentleman who lived in Nile, when I first came to New York State, used to say, "I am some over seventy years young." It is a great thing to keep our hearts young, and your letter shows that you have done so. I'm sure the children will join with me in asking you to write again.

Your cats were some different from one we had when we first came to Andover. This cat had a great antipathy for piano music and singing. It mattered not who began to play, he would jump right onto the piano keys and try to make that person stop playing; or he would jump on one's back and begin to howl. At other times he was a nice, gentle cat, but music seemed to drive him frantic.

With hope and prayer for your good health, I am

Sincerely yours,

MIZPAH S. GREENE.

DEAR OLIN CECIL DAVIS:

I have just learned from your dear grandma what a great mistake I made when I wrote your name "Olive" Cecil Davis, just as if you were a girl instead of a fine, strong boy. You see the written "n" had a little quirk on it which made it look like "ve"; that's how I happened to make such a blunder. Please write often and I promise you I'll never do such a thing again.

Let me tell you a little secret, Olin: We girls do not like to be taken for boys any more than you like to be taken for a girl. Isn't that funny? One day, when I was about as old as you, a smiling lady patted me on the head and said, "What a nice curly headed boy." I didn't like it a bit and told her very decidedly that I was no boy, but a girl. But do you know, I like boys very much, and I am glad you are one, so there; but say, I'm very fond of girls, too.

Now I'm going to give the other boys and girls a little hint, "over your shoulder," that I'm looking for letters and that I haven't received one single one this week. "A word to the wise and the faithful is sufficient."

I hear you can speak pieces very nicely and I do hope that some day I can hear you speak. That is one nice way in which you can give pleasure to others, isn't it?

I'm going to tell you one "bright saying" of my little friend, Florence Mingus, aged five years. She was helping her father rake hay; first they raked out an old shoe, then a boot and Florence remarked, "Well, it ought to be mighty easy to find a *man* most anywhere."

Now, Olin, I know you'll forgive me for trying to give you a girl's name.

Sincerely yours,

MIZPAH S. GREENE.

OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE
TRACT SOCIETY

THE PRAYER MEETING

It is said the "old-fashioned" prayer meeting is no more. People no longer go to a prayer meeting to pray or to testify. They no longer go. It is refreshing to know there are at least some exceptions to the statement. The writer attends a prayer meeting regularly "where prayer is wont to be made," and folks otherwise take part. They enjoy it and get much from it and contribute much. It is not a large gathering, except in spirit.

Recently he visited a larger church—one which he has long esteemed to be not only strong in numbers but vigorous in spiritual power. He was warmed by its spiritual atmosphere. Many prayed—helpful prayers. Even more spoke, without urging, and

without the meeting "dragging." In all there was confession, aspiration, cheerfulness, faith. Old and young took part. The pastor thought perhaps more participated than usual; the pastor's wife thought not. An "old-fashioned" prayer meeting—a young mother who had not been able to attend wanted to know what was meant by "old-fashioned." Well, we meant what we have just been writing about—the kind of meeting which formerly people more commonly attended and enjoyed—the kind which the Church has pretty much discarded. There may be lecture nights or study nights or other nights at the church—of value and importance. But they cannot really take the place in the life of the church which the "old-fashioned" prayer meeting filled. We are glad there are some of them left.

A MISSIONARY BOARD MEETING

Last week the corresponding secretary attended the meeting of the Missionary Board at Westerly. He is a member of the board, but this was the first meeting he has attended this year. He noted the large number of members and interested visitors present and the evident deep concern regarding the serious problems considered.

All were pleased to see Miss Susie Burdick again, and all were honored to stand in her presence as she was called to the president's desk to address the meeting with a few words.

The annual reports were startling. The heavy indebtedness of \$26,000 is more than alarming—it demands recall of workers and retrenchment in every field. Watch for these reports in the SABBATH RECORDER soon, and study them sympathetically and prayerfully. What can *we* do about it?

A SABBATH AT WESTERLY

The Sabbath, July 16, in Rhode Island was a rare day. Bright and clear, with an invigorating sea breeze fanning the countryside, it was a delightful experience just to be living. Added to that, the cordial atmosphere of Pastor and Mrs. Crandall's congenial home and the privilege of worshiping in the Pawcatuck Seventh Day Baptist church made the day one long to be remembered.

Friendly faces of local people, together with those of many visiting friends, greeted

and encouraged the secretary as he sought to bring his message on Seventh Day Baptists as "Repairers of the Breach." This was the first opportunity he has had to address the church of Westerly on Sabbath morning since becoming officially connected with the American Sabbath Tract Society, and he much appreciated the privilege.

AN OLD RECORDER

For the past year and a half the secretary has been collecting a few rare old numbers of the SABBATH RECORDER. Recently he acquired one of 1845, while at Independence, N. Y., which had been preserved through the years as "backing" in an old family mirror. A young friend at Hopkinton City, last Friday, gave him another. She had been interested in his address at the Western Association last month, and remembered the old RECORDERS shown. The one presented by this young college girl had come into the hands of one of her friends, wrapped around a pair of shoes returned from the repair shop. Well, there is "Yankee thrift," certainly. One would like to have seen the pile of old papers from which this was taken.

The Westerly congregation was amused when the secretary, telling of this new acquisition, blissfully unfolded it, and found that a missing corner made it appear like a pair of boy's trousers. Well, in the old days of the RECORDER's "blanket" size, the papers, after being carefully read, were often used for pantry shelves, kitchen walls, and patterns.

OUR PULPIT

HOW TO STRENGTHEN THE CHURCHES

BY REV. ARY T. BOTTOMS

Pastor of the church at Berea, W. Va.

(Sermon preached at the Southeastern Association, July 1, 1932, at the Middle Island church)

Text—Isaiah 52: 1 a. "Awake, awake; put on thy strength, O Zion."

The Jews were very much discouraged when this was written. It was written to arouse and encourage them. The text is Isaiah's rallying cry. The people needed to be fired with enthusiasm, and who could do it better than he?

The churches today need such a leader to awaken them. We need someone to arouse us out of slumber and cause us to put on strength and courage. You who are faithful to the cause of Christ must help to arouse those who are careless and unconcerned. We have so many, I regret to say, in our own denomination who need arousing, to say nothing of those just outside, whom we should have, but who are not members.

There are six ways in which the faithful ones of our people can help to arouse the sleeping part of our churches. These I shall discuss briefly.

First, I wish to discuss the most important one of these, which is loyalty to God's truth.

We have today too much of a tendency to obliterate the distinction between right and wrong. Too many are not careful enough to set right examples before the children. The older or more faithful members should help the careless ones on this point.

We should also urge a more careful study of God's Word in the home. Many of our members do not really know why we hold the Sabbath truth. In a conversation with one of the best members of one of our larger churches, not long ago, I was made to know how little some of our own people know about the Sabbath truth.

At the boys' camp last summer, a boy from one of our very best homes asked me, to my surprise, "Why do we keep Sabbath, while nearly everyone else keeps Sunday?" Should this condition exist in any of our homes? Do you wonder that our young people leave the Sabbath? We should teach this along with other precious truths to our children—and not only ours but our neighbors' children. There are said to be twenty-six million boys and girls in the United States without religious training. Some of these are your neighbors' children. What are you doing about it?

Statistics show that Protestants give their children an average of twenty-four hours per year religious training. Catholics give more than two hundred hours, and Jews give three hundred thirty-five.

How many persons who grow up Catholic or Jews do you find in our penal institutions? How many do you find in such in-

stitutions who grew up in Christian homes under Christian influence?

In a test given to seventy-five girls in the West Virginia Industrial Home, last April, we found that only thirty-five had Christian mothers, sixteen had Christian fathers, and only four had both father and mother Christian. This is the biggest argument I ever heard for Christian homes. Are your neighbors' homes Christian? If we save the children we must save the "daddies."

It is said that ninety per cent of the inmates of our penitentiaries are under twenty-five years of age. Ten years from now our present twenty-six million youngsters will furnish the recruits for these institutions. Will your neighbor's boy or girl be there?

We should emphasize, as the Bible does, the difference between sin and service, and endeavor to have the Bible standard as the standard of life in our communities.

Second, we must instill in the hearts of our weak ones courage to live the truth. Oh, for church members who are brave enough to stand for the truth and then live it! Too many of our members do not work on Sunday, because they are afraid some "first day" person will see them. Let us be brave.

Many people who claim to be Christian are not brave enough to talk for Christ. They can talk for their favorite candidate, but not for their Savior. Just before the primary, a good church member took a half hour, when I was very busy, to talk to me about the best candidates in the race, but he has never mentioned the best candidate in the spiritual race.

It takes courage today to stand for prohibition when the wet forces seem to be "in the saddle." Not long ago a weak-kneed preacher said to me, "Well, Brother Bottoms, we may just as well let them have it their way, as they are too strong for us." I will never give up as long as God is on our side. All things are possible with God—praise his name.

The third way we can help the weak ones is to encourage them in being active for Christ, thus gaining strength. Everyone knows that exercise helps us gain strength, and the more strenuous the exercise the stronger we become. God will honor a strong church by giving it power.

The greatest argument for our young people's activities is to give them exercise in religious work.

Another thing we should stress is fidelity to the church and its worship. Too many of our members go to church because they have nowhere else to go. If there are picnics, parties, lodges, dancing, baseball games, or swimming parties, many members will attend these rather than attend church or church activities.

Some of our weaker members are not interested in church duties. They often will not perform duties entrusted to them. We stronger members should help them overcome this tendency.

Some of our members are not loyal to the membership of the church and its good name. Too many will talk about other members or the church. One gossiping member can give a church a bad reputation in a community.

Brotherly love should exist with all members of a church. Some church members want all the church matters to go as they wish, regardless of what the other members would like. If brotherly love prevails in a church, it will be irresistible in a community. Read 1 John 3: 13-19. The best example of brotherly love I ever saw was demonstrated at the General Conference, last summer, in settling its problems.

The last way which I will mention in which we can help others is to practice systematic and liberal giving and help others in doing the same.

Pastor Loofboro of Lost Creek gave us a fine sermon last night. He expressed one of the great truths when he said that it is human nature not to value anything that does not cost anything. People who do not give liberally to the support of the church are not very good members.

Read Malachi 3: 8-12. What wonderful promises are contained in this passage. If we are to have real strong churches, we members who are stronger must help our weaker members to be loyal to God's truth; have courage to live his truth; be active in his service; be loyal to church and its membership; have unity and brotherly love; give liberally and systematically. All this backed up with earnest prayer will greatly strengthen our churches.

DENOMINATIONAL "HOOK-UP"

WESTERLY, R. I.

Over one hundred fifty members of the Pawcatuck Seventh Day Baptist Church and Sabbath school attended the annual picnic which was held at Atlantic Beach yesterday afternoon and evening.

A special bus left Westerly at two p. m. and a large number of private cars were used in transportation.

Bathing and the usual activities were engaged in until six o'clock when the picnic supper was served in the Casino.

Soda, ice cream, and free merry-go-round rides were given by the school.

John H. Austin, superintendent of the Sabbath school, and Rev. Harold R. Crandall, pastor of the church, were in attendance. —The Sun.

ALFRED, N. Y.

The regular quarterly meeting of the First Alfred Church was held on Sunday evening. The usual reports by the pastor, treasurer, and others were read.

A report from the advisory board was read which recommended the election of Mrs. Ray Polan and Miss Mary Lee Stillman as deaconesses, and the recognition of Miss May Dixon as a deaconess—she being a deaconess of the Shiloh, N. J., Church, and having come to Alfred to make her home; H. O. Burdick, H. E. Pieters, and C. M. Potter as elders. The report was adopted.

Pastor Ehret was elected chairman of the delegation from this church to the sessions of the General Conference to be held at Adams Center, N. Y., beginning August 23, with power to add to the delegation from those who may be present at the sessions.

A larger sum has been raised by the church this year for the general denominational work than was raised last year, which is gratifying considering the hard times prevailing.—Sun.

NEWS ITEMS FROM BERE A CHURCH

The young people from our church who attended the State Christian Endeavor Convention at Charleston brought back four of the five prizes offered. They were the banner, shield, Bible, and a C. E. pin.

A very large number of our members attended the Southeastern Association at

Middle Island church, June 30 to July 3; all report a great spiritual feast.

Our Vacation Bible school was a great success under the supervision of Miss Ada Keith of Cincinnati, O. Fifty-four were enrolled. Our demonstration, the best in our history, was given Sunday evening, July 10.

We are very glad that Berea is to be a camp center this year. The boys' and girls' camps of the Southeastern Association will meet here August first and continue two weeks. The Ritchie County 4-H boys and girls will be here in camp the last week in July, making three camps for us this summer.

Religious Education

REV. ERLO E. SUTTON
Director of Religious Education
Contributing Editor

MINUTES OF SABBATH SCHOOL BOARD MEETINGS

The regular meeting of the Sabbath School Board was held in the Davis Room of Milton College, Milton, Wis., Sunday afternoon, June 5, 1932, at 2 o'clock. The president, D. Nelson Inglis, presided and the following trustees were present: D. N. Inglis, J. L. Skaggs, J. W. Crofoot, L. A. Babcock, Mrs. L. A. Babcock, R. W. Burdick, E. Shaw, J. F. Randolph, J. N. Daland, and A. L. Burdick. Prayer was offered by Rev. John F. Randolph.

The minutes of the last meeting were read and the secretary reported on the call for this meeting. A statement was entered in the minutes of an informal meeting of the members of the board of trustees with Rev. Edgar D. Van Horn, president of the Seventh Day Baptist Education Society, also a trustee of the Sabbath School Board, of Alfred, N. Y., on Sabbath night, May 28, at which time problems vitally connected with this board and other denominational boards and societies were discussed.

Reports from the standing committees were presented as follows: From the Committee on Publications, by the chairman, Rev. James L. Skaggs. From the Committee on Field Work, by the chairman, Rev. John F. Randolph. From the Committee on Finance, by the chairman, Louis A. Babcock. These

reports were all adopted. The report of the Committee on Field Work disclosed the probable activities of Director Erlo E. Sutton up to the time of the General Conference. The report of the treasurer was presented by Louis A. Babcock, and it was adopted as follows:

L. A. BABCOCK,	
In account with	
THE SABBATH SCHOOL BOARD	
Dr.	
March 20, to balance	\$332.17
March 21, Jackson Center Church	10.00
April 5, interest on bond	14.90
April 6, Rev. Harold R. Crandall, Onward Movement	158.76
May 4, Rev. Harold R. Crandall, Onward Movement	114.66
June 4, Rev. Harold R. Crandall, Onward Movement	149.94
	<hr/>
	\$780.43

Cr.

April 3, Rev. E. E. Sutton, salary	\$133.00
April 3, RECORDER Press, Year Book	\$26.38
Syllabus	35.00
	<hr/>
	61.38
May 3, Rev. E. E. Sutton, salary	133.00
May 12, Rev. E. E. Sutton, expense	40.00
May 19, Christian Board of Publication supplies	4.50
May 19, American Baptist Publication Society supplies	11.65
June 2, Rev. E. E. Sutton, salary	134.00
	<hr/>
	\$517.53
June 5, 1932, balance	262.90
	<hr/>
	\$780.43

Milton, Wis.,
June 5, 1932.

The committee appointed to arrange the Sabbath School Board's program for the General Conference rendered a report which was adopted as a report of progress. It was voted that when we adjourn we adjourn to such time and place as the president and secretary may determine.

It was voted that the president appoint a nominating committee. A. L. Burdick, J. F. Randolph, and John N. Daland were appointed such committee.

The minutes were read and approved, and after prayer by Rev. Edwin Shaw the meeting was adjourned.

A. LOVELLE BURDICK,
Secretary.

MINUTES OF THE ADJOURNED MEETING

The adjourned meeting of the Sabbath School Board was held in the Davis Room of Milton College, Sunday afternoon, July 10, 1932, at 2 o'clock. President D. N. Inglis presided and the following were present: D. N. Inglis, R. W. Burdick, J. W. Crofoot, J. F. Randolph, R. E. Greene, L. A. Babcock, J. N. Daland, Edwin Shaw, Director Erlo E. Sutton, and A. L. Burdick.

Prayer was offered by Director Sutton. The minutes of the last meeting were read. The committee appointed to arrange the board's program for Conference reported that the program had been completed.

The annual report of the treasurer was presented by L. A. Babcock and, having been approved by the Auditing Committee, was adopted and made a part of the annual report of the Sabbath School Board to the Seventh Day Baptist General Conference.

The Committee on Finance presented a budget for the year 1932 and 1933 which, after much discussion, was approved. Following this a resolution was presented by President Jay W. Crofoot providing that this board communicate with the other boards and societies and the Commission of the General Conference, proposing that all monies received by the Onward Movement next year be apportioned to the various societies and boards in the same proportion as the last year's funds were apportioned. The resolution was adopted.

It was voted that the financial support of the board to the extent of \$90 be authorized for the support of Vacation Religious Day schools in Middle Island, W. Va.; Denver, Colo.; and Boulder, Colo.

The annual report of the director of religious education was presented, adopted, and made a part of the board's annual report.

A bill for \$3.50 for postage and supplies for the secretary was allowed and ordered paid.

The report of the Committee on Nominations was presented and adopted. The minutes were read and approved.

President Jay W. Crofoot led in a closing prayer, and the meeting adjourned.

A. LOVELLE BURDICK,
Secretary.

CORRESPONDENCE

Rev. H. C. Van Horn, Editor,
Plainfield, N. J.

DEAR SIR:

I have delayed renewal of our subscription these past few weeks because of indecision. For years, as members of the Independence Church, we have endeavored to be loyal in our support of the work of the denomination, with all due tolerance and respect for any differing opinions, and, in accordance with this policy, have covered two subscriptions to the RECORDER, our own and one to be selected from its gift list; but the time has come when we feel we can no longer lend either our moral or financial support to the furthering of such unpatriotic and demoralizing propaganda as that expressed in the resolutions passed by the last General Conference and constantly advocated through the columns of the RECORDER, because not only do we consider them to be disloyal to the best interests of our country, but we cannot believe they have any foundation in the teachings and practices of Christ.

We realize it is quite useless to attempt to clarify our position, because no organization is so intolerant of the other side of the question, even to the point of denying its right of existence, as the religious element and their various contemporaries under the guise of reform; nevertheless we feel impelled to voice our objections in this instance by way of explanation.

First of all, we do not believe in any such unwarranted interference in affairs of State as is being displayed by said organizations, or in the tactics employed. It is an assumption of prerogatives never authorized by him whose teachings they profess to follow, and significant of their failure as his representatives. Like the Pharisees of old, they are trying to make righteousness a matter of outward form by means of compulsion, a practice insistently condemned by Christ, both in precept and example. They utterly ignore the fact that his was a doctrine of individual regeneration; his only method, personal appeal to heart and mind through "instruction in righteousness," and his commission to the Church simply defined in the words, "Go ye . . . and preach the gospel to every creature, teaching them to observe all things whatsoever I have com-

manded you." Also, that he gave ever unto man the right to choose the way in which he would go, and it is, therefore, impossible to legislate a man into heaven. In their attempt to reform the world by means of arbitrary dictation, they are merely filling it with hypocrites, parasites, and criminals, because "As a man thinketh in his heart, so is he," and it takes a power greater than that behind any legislative act to change it.

Second, we do not believe in any act or resolution that endangers the security of the nation. It may indeed be true, as is so often stated, that preparedness fails to prevent war; but we cannot see wherein unpreparedness or peace pacts have proved any more effective; for if Japan be a present example of what preparedness will do, certainly China is typical of what unpreparedness cannot do in the interest of self protection, and no amount of excuses can disguise the fact that the spirit of aggressiveness has taken undue advantage of such inability, and that it will continue to do so whenever opportunity affords. Fact is, no earthly power can prevent war so long as the forces of evil and aggression exist in the hearts of men; but, if we must needs face the hazards of fire, in the interests of my own protection and that of public safety, I much prefer to lend my support toward the maintenance of a well organized, well trained fire department rather than depend on the services of an antiquated bucket brigade. No one can know the horrors of war better than those who have served on the firing line, and none are more desirous of a lasting peace, yet they are seldom found among the advocates of disarmament as a means thereto,—why? Because they recognize the existence of that underlying spirit which still threatens the security of civilization, and that it has no regard whatever for the principles of peace despite any outward gestures to the contrary; therefore, if we would preserve our own land from despoilation, our homes and loved ones from ravage, we must be prepared to defend them with something more stable than peace conferences and scraps of paper, that mean nothing in the ethics of such a foe except as a ruse under cover of which it seeks to strengthen its own interests at the expense of its future prey.

We grant it to be the function of the Church to endeavor to instill in the hearts of

men the principles of love and peace, but neither they nor any other organization have the right to expose the nation by word or deed to such conditions as those demonstrated in the Eastern situation. It is indeed evident that the consequences of unpreparedness, too, can be very bitter, and how many of those who are so strenuously urging such a policy upon us would themselves be willing to exchange places with China today? In the name of consistency why do not these sponsors of disarmament as a means to world peace also advocate the abolition of the police force as a means of preventing crime? One is quite as logical and as disastrous in effect as the other. True, "Blessed are the peacemakers," but again they either forget or willfully ignore the fact that He also said, "If the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through." A medium of reason should be applied to all things, and while we would not favor the building up of any great system of military oligarchy, we do maintain that the security of our homes and our loved ones rests upon the survival of our country as a nation, and that survival depends upon the loyalty and patriotism of its citizens and the further maintenance of such adequate national defense as will at least insure respect and afford protection of its interests.

As for the financial burden they so emphasize—it is not the upkeep of the present sized forces that is breaking the back of the poor taxpayer, but the ever increasing multiplicity of various commissions, bureaus, positions, and what not, with their \$75,000 and \$50,000 salaries; the elaborate system of so-called prohibition enforcement; the graft and wasteful extravagance that prevails in all lines of government administration; and such items as \$300,000 to send a committee of three to the peace conference, including a personal expense account of \$25 per day for the benefit of one member of the party, all of which, in the interest of fairness, should be summed up and compared with the national defense budget. Another phrase which should receive some consideration is the fact that never have we made any attempt to build up to the quota allowed us under the terms of former international agreements and we are, therefore, far be-

hind the other signatories in every respect thereto, which should be sufficient proof of our peaceful intentions. Let's not imitate the folly of Gulliver to the point of danger, lest we also reap of its bitter fruits. Why not be fair enough to at least investigate and present the other side of the question sometimes? But no—the spirit of bigotry and prejudice dominating the reform element refuses to admit either the existence or the justice of such evidence.

Military training for the youth is opposed on the grounds that it tends to develop the fighting instinct and influence their ambitions for the future. I suppose it naturally follows then that fire drill tends to make a fireman out of a boy and that it, too, should be abolished. Ignorance so often forms the basis of prejudice that I wonder how many have any actual conception of its real purport and the physical and mental benefits to be derived from such training under thorough and efficient leadership, aside from the exaggerated significance they ascribe to the term itself. Had I a boy, I should wish him to attend such a school if possible—calisthenics and drill for the physical development; enforcement of the rules of discipline, obedience, respect for authority, law, and order, the rights of others; schooled in the art of self-preservation under any and all emergencies; better qualified in every way to serve himself, his fellow men, and his country; surely none but the spirit of communism could deny the practical value of such attributes and their application in the interests of work and peace as well as the vicissitudes of life.

Third. We do not believe in so presuming to criticize the decision of the Supreme Court in upholding the principles of the Constitution. It is, indeed, a dangerous precedent if by so doing such a body of men can be swayed from their convictions. Neither do we believe in so much tampering with the Federal Constitution itself. Its original provisions are being buried beneath the avalanche of amendments to suit this element and that, and the way paved to infringement on religious liberties as well as personal, for we must remember that if one article can be amended so can another if sufficient pressure be brought to bear. The eyes of the blind may be opened too late in many of these respects.

Fourth. Liberty of conscience, yes; but that every individual has a moral obligation both to God and country was a fact emphasized by Christ himself. Even the Church has its articles of faith and precept to which it requires those seeking membership to subscribe, and any individual seeking to profit by the benefits of citizenship in any country should be willing to subscribe to its requirements and share its obligations, else he should not expect to be admitted. And to admit one who is not so willing is most disloyal, to say the least, to the memory of those who have given their services and their lives for the maintenance of home and country, and unfair to those of the present and future who may be called upon to do the same. Such an individual places himself in the same category with one who stands across the street watching his house burn, the while expecting his friends and neighbors to rush in and save it for him. Moreover, such a policy would fill our country with those seeking to thus escape their obligations, for no other nation would countenance such an attitude on the part of its citizens. It may be true that we have made some mistakes, but they are in the minority, and where, let me ask, would we be today had such sentiments predominated in the past—still paying tribute to England, fathering the principles of slavery, or, perhaps, subject to the dictates of Germany? The finest men this country has ever known, or ever will, were men loyal to God and conscience, yet their patriotism led them to the battlefield, and every blessing of liberty and peace which we enjoy today is the gift of those who have fought and died for their preservation. Shame be to any individual, organization, or institution that values such a heritage so lightly as to jeopardize its security through the fostering of such demoralizing anti-isms and the breaking down of its foundation principles.

It is rather a striking inconsistency on the part of those who have so much to say regarding liberty of conscience in this particular connection, that they should also be the ones most zealously seeking to enforce their views upon the people by legislative means, not alone in this, but so many respects. And upon what do they base their demands that we interfere in the Asiatic situation, which, despite our sympathy for China, is certainly no affair of ours?

Finally, "By their fruits ye shall know them." The wave of lawlessness, racketeering, and crime that is sweeping the country should be conclusive evidence to any fair minded person that something is radically wrong with the present system of so-called reform, and that the attempt to enforce righteousness by law is as much of a failure today as it was in the days of old, and while we still believe in the fundamental purpose and principles of the church as outlined by Christ, it must be a Church that seeks to accomplish its mission in conformity with his teachings, and to lead man in the way he should go by means of a "thus saith the Lord" as applied to heart and mind, because that is the only method authorized, and the only one by which true prohibition, righteousness, and peace can ever be attained.

We know full well the storm of criticism such sentiments evoke; but they are based on facts gleaned both from the pages of history and many years of personal observation, contact, and experience relative to human nature and conditions as they exist in many places and diverse phases of social and national life; and the ever increasing tendency on the part of the denomination to join in the attempt to dictate governmental policies has been more than disappointing. Seemingly we have no alternative but that of eventually withdrawing, because to continue in the support of such principles places us in the position of being false to our own convictions as to that which we sincerely believe to be in accord with the teachings of Christ, the welfare of the country, and the good of mankind.

Yours very truly,

INEZ B. KEMP.

Fort Wingate, N. M.

THE SECOND MILE

It is not quite enough that I should speak
The word of cheer to others day by day.
The Master says that I the lost should seek—
So many sheep have wandered from his way.
The sick, the sad, the suffering all need
The blessed ministry that I may give.
Too few, alas, to Christ give any heed—
'Tis Christ alone can bid their spirits live.
So, as I tarry here a little while
Oh, may I go with Christ the second mile.

—Mary Holden Willingham.

Sabbath School Lesson VI.—August 6, 1932

THE TEN COMMANDMENTS I.—Exodus 19: 1—20: 11.

Golden Text: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." Deuteronomy 6: 5.

DAILY READINGS

July 31—Duties to God. Exodus 20: 1-11.
August 1—Idolatry Forbidden. Deuteronomy 4: 15-24.
August 2—The Teaching of Monotheism. Deuteronomy 6: 1-9.
August 3—Rewards of Obedience. Exodus 19: 1-6.
August 4—The Supreme Choice. Joshua 24: 19-28.
August 5—The Call to Worship. Psalm 96: 1-13.
August 6—Spiritual Aspiration. Psalm 19: 7-14.

(For Lesson Notes, see *Helping Hand*)

"Vacations often mean hardships for cats who are carelessly left without provision for their needs."

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.

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Many Christians today are silent and without joy, whereas God expects them to be ever joyful and happy, eager to give testimony to the power and grace of their Lord. Dr. J. D. Jones once lamented the fact that Christian people are not aflame to spread abroad the knowledge of God. He said: "I don't see them zealous in missionary work. I don't see them making strenuous and sacrificial effort to share the gospel with those who are ignorant and out of the way. Multitudes are content just to enjoy the comforts of Christianity themselves; they give no sign of eagerness to share them. We are not possessed in these days by any evangelistic fervor, by any holy passion for souls. Why is that? Because we have not any deep sense of the blessings of the gospel ourselves, because we have not any very vivid sense of the wonder of Christ's cross, of the glory of his redeeming love, of the blessedness of forgiveness. The gospel has not become my gospel for many of us."

—Selected.

Contents

Editorial —Under the Juniper.—True Evangelism.—Changes in Papers.—Life Testimony	98-100
Tract Society—Treasurer's Report	100
American Sabbath Tract Society—Receipts	101
Missions —I. Home Field	102-104
Woman's Work —Worship Program for August.—Ladies' Aid Society of Battle Creek, Mich.—Interesting Program Material	105
Home Training of Teen-Age Young People in Sabbath Keeping	106
Correspondence	107
Salem College Notes	108
Young People's Work —Our Father's World.—Quest of God.—Intermediate Topic	108-110
Summer Camps	110
Children's Page —A Junior is Kind.—Our Letter Exchange	110-112
More Attractions for Conference Visitors	113
Just Judgment	113
Our Pulpit —Sin in Human Experience	114-116
Denominational "Hook-Up"	117
Obituary	118
Sabbath School Lesson for August 13, 1932	119