

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Milton, Wis., August 22-27, 1933.

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(INCORPORATED, 1916)

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PRAYER FOR TODAY'S NEED

O thou who dost faithfully reward those who seek and serve thee first, bless us this day as we dedicate ourselves to thy service.

May our choice ever be to seek first the kingdom of God, desiring thee and thy will with all of our heart and strength.

Knowing that no man can serve two masters, we would serve thee. We would be delivered from the worship of man or mammon. We do not wish to despise the opinions or ways of our fellow men, nor are we blind to see the power of money when properly used, but we want to live above popular opinion as well as above the allurements of the world.

Our heart's real treasure must be with thee. Our choicest investments must be in thee. Our best talents, our greatest strength, and our fullest obedience must be to thee.

Deliver us from all spirit of compromise and double-dealing. Purge our souls from self-deceit, and inspire within us the desire to render a more unselfish service to thee and to our fellow men.

We pray in the name of him who set his face steadfastly to do thy will.

Amen.

—Selected.

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(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

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less expressly renewed.

Eastern Association

"The Church's one foundation
Is Jesus Christ her Lord;
She is his new creation
By water and the Word;
From heaven he came and sought her
To be his holy bride;
With his own blood he bought her
And for her life he died."

Singing this grand old hymn, led by Dr. O. B. Whitford, the ninety-sixth annual session of the Eastern Association swung into action at Plainfield, N. J., Thursday night, June 1. The few minutes before the opening services were pleasantly spent in the exchange of greetings among friends gathering from other parts of New Jersey, Rhode Island, and Connecticut. Of great historic value and inspiration, these meetings are eagerly looked forward to alike by those who attend and those unable to be present. Pastor Bond of the entertaining church read passages from the second chapter of Acts and spoke of the blessing and power coming upon the first Christian church, pointing out the possibility today of fulfilling the essential conditions to

experiencing the same power and blessing of the Holy Spirit.

Following a few well chosen words of welcome by President Courtland V. Davis, a practical and helpful message on "Listening to Jesus" was preached by Rev. Leon M. Maltby of Shiloh. "Listening to Jesus," he urged, is a matter of heart hearing and calls for loyal obedience. God commands us to hear his only Son who alone can satisfy the soul. It is the "most important thing in the world to do," he said. We must shun being "umbrella" Christians from whom easily drip the commands of God. God speaks to us through his Word and through his Sabbath. We should hear him gladly and not rebelliously or indifferently. "Hear and your soul shall live."

The sessions of the association will be quite fully reported by the secretary, Mr. Burdet Crofoot. So the editor will record here only a sentence or two from messages from the churches. From the letters: Shiloh reported encouraging spiritual growth in all lines of the church, Sabbath school, and Christian Endeavor activities. One member added to the membership. Piscataway reported interest and activity under the leadership of its pastor who has just recently been ordained to the gospel ministry. Second Hopkinton church called attention to certain valuable improvements to its church property. The work at Waterford goes forward helpfully under the leadership of its consecrated pastor. He is, for a time, giving special attention to a Sabbath afternoon class for Bible study. Pawcatuck has added to its membership five by baptism. Rockville sent greetings, breathing for the sessions a prayer and reporting its regular services of worship well attended. For Berlin, Pastor Wing reported nine years of service recently completed by him, and gave expression to his appreciation of his church being "a long suffering people." He is carrying on an important work, Sabbath afternoons, with a congregation at Schenectady, with two recent baptisms at that place. Pastor Skaggs reported seven new members added to the New York City Church, and reported on some of the physical difficulties connected with the work in this vast metropolis.

Concerning Christian Work in India Much interest has been aroused in the publication of the Laymen's Foreign Missions Inquiry—"Re-Thinking Missions." Debate and

Items of Interest

BEHIND THE SCENES IN GERMANY

(Continued from May 29)

The treatment of the Jews in Germany is undeniably a scandal. Occasional cases of physical violence, and even of resulting death, have not been lacking. These have been due, not to the action of the government, but to irresponsible groups of the special Nazi "storm troops" who everywhere take matters more or less into their own hands. A distinguished German Christian, well-known in American church circles (whose name must not be mentioned lest it arouse the wrath of Nazis against him)—a man who has recently been of special help to many Jews in trouble—told me that he had knowledge of eight well authenticated instances of Jews being beaten to death. The number of those who have suffered physical indignities runs at least into the hundreds. Jews generally have been in a state of anxiety and uncertainty, feeling that they are living on the edge of a precipice. Far more serious, however, is the officially promulgated policy of ousting Jews from positions in public life, in the universities, in the courts of law, and in hospitals. No one attempts to deny that this cold-blooded procedure is taking place on a large scale. The newspapers carry lists of those expelled. Some who have not been expelled have resigned, being unwilling to submit to the impertinence of Nazi students who organize boycotts of their lectures or stir up trouble in other ways. Some of the most eminent scientists, musicians, and other leaders could be included in such a list.

The chief defense which thoughtful Germans make for the anti-Jewish policy is two-fold. First, it is explained that since the war, as a result of Germany's generous immigration policy, Jews have flocked into Germany from Poland and Galicia (often of a type very different from the old German Jews) and have over-run certain professions, especially law and medicine. They furnish so large a part of the leadership of the Social Democratic party that under its regime they were able to secure official appointments out of all proportion to their numbers. Out of a total of three hundred fifty members of the medical faculty in the University of Berlin last year (according to a statement made to me by a professor in the same university) nearly three hundred were Jews. Three quarters of the lawyers in Berlin are said to be Jews. As a result of such competition, many of the young non-Jews who have been graduating from the universities have been unable to find professional openings. Second, it is insisted that the Jews represent an alien influence on the Germanic culture and through their strong position in the press, the movies, the theater, and literature, make it difficult if not impossible to preserve a clear consciousness of the distinct worth of Germany's historic heritage.

I mention these factors, not to justify the present unjustifiable treatment of the Jews in

disagreement in mission circles and comments, pro and con, have been published to make volumes, if assembled. Many interesting things reported by the committee, not included in the volume referred to, are now being published by the facts committee. In these supplementary publications, we are informed, some of the findings barely outlined in the report are developed and explained.

In the work, it is now being urged that the church be not the center of missionary effort, but more a "Rural Life Improvement Association" in which all classes may unite without losing "caste," the loss of which involves not only social standing but property rights. The function of this association is to improve the quality of the life of all the people through activities Christian in spirit. India, we are told, is interested in the ideal of the kingdom of God rather than in western Christianity. A vital type of evangelism, exemplified in education, medical service, and aids to agriculture, it is urged, will make an appeal to all classes of people.

"These are intensely practical questions, especially in this new era when Christianity in the Orient is waking to its essential genius and recasting itself at the same time that industrialism is still plastic there. No easy optimism will do, nor is there any single formula which assures solution.

"Leaders in the Christian Church must also have an intelligent interest in social and economic questions in general, and sympathetically understand the new relationships implied in the acceptance of the ideal of the kingdom of God, in which Indians have a deeper interest than in western Christianity.

"Boards and missionaries must realize that not only the basic needs of food, shelter, and clothing must be adequately provided, but that also man's outreach for beauty, tranquillity, affection, and justice must be encouraged before an ethical religion can be successfully nurtured."

With India at the crossroads, a wise and sane leadership is necessary, a leadership of genuinely Christian people.

"Such leaders will be willing to proceed by various methods to exemplify the life and teachings of Jesus by co-operating in the improvements of the quality of the life of the village, without urging the people to become members of the church. They will leave to these awakened villagers themselves the determination of the form of fellowship which they will adopt, once they have been motivated by the life and teachings of Jesus, as revealed to them through exemplification, through their direct participation in service with the people of their own villages, and through such teaching as they themselves have elicited."

Germany, but to make it understandable. I would also caution ourselves against any easy-going, self-righteous attitude in the matter. While it is true that we have not adopted a governmental policy of limiting the number of Jews in university or other circles, we have often achieved the same end in more indirect ways. Professor Adolf Deissmann was at pains to tell me that, when he was rector of the university in Berlin two years ago, he found many American students with Jewish names enrolling in the medical college. When he asked, "Why do you come to Germany to study medicine when you have so many splendid medical schools in America?" they would reply, "But we were not able to get into them." We have need still to hear the ancient word, "Let him that is without sin among you cast the first stone."

While it is the Jews and the Communists who suffer most, the Nazis' iron policy of stamping out all dissenting opinion falls heavily on many others, especially on Socialists and pacifists who have ever said a word against the Nazi program. As typical of many others, I mention two well-known in America, Professor Paul Tillich of Frankfurt, the distinguished philosopher, and Arnold Wolfers, the brilliant young leader in the Berlin School of Politics, both of whom have been forced out of their chairs. The number of persons who have been interned in concentration camps because of their political opinions runs high into the thousands. Forty or fifty thousand is probably a conservative guess. The extreme to which the denial of freedom goes is well illustrated by the ban placed upon the circulation of the "Manchester Guardian," which has been one of the strongest advocates of equality for Germany among the nations ever since the war, because it published specific reports of violence by Nazis. At the present writing, the complete suppression of the trades unions throughout Germany is the latest example of the blind determination to tolerate nothing that may prove an obstacle to Nazi absolutism.

In fact, the one institution in Germany today that has not passed under the direct dominance of the government is the Church. This is all the more impressive when one recalls the long tradition of close relation of Church and State in German Protestantism for many centuries. The preservation of at least a considerable measure of freedom for the Church appears to be due to the decisive action of the present church leadership. When in Mecklenburg-Schwerin the civil authority appointed a "commissioner of religion" to supersede the bishop and the church council in the administration of the Church, the leaders made a firm protest. The result was a revocation of the appointment in less than a week. How the churches will use the freedom from external control that they have thus far maintained remains still to be seen. Within the Church a struggle to keep it from being completely identified with the Nazi party is now going on. But it can at least be said that at the most critical moment, when it would have been

easy to capitulate completely, the Church had enough vitality to insist that it is something more than a mere arm of the State.

In summary, I would suggest that Germany today is like a sick man with a high fever. In such a condition a certain amount of delirium must be expected. Whether the delirium is a passing phase which will cease in due time, with a return to a more normal temperature, or whether it will go from bad to worse is a question one cannot answer with any assurance. Either course is possible. But for those of us who are outside of Germany it is important to realize that her present abnormal conduct is not the mark of criminality but of a mental illness due to causes for which Germany is not solely responsible. And one must not treat a patient as if he were a criminal. If one is in any measure to play a healing role or even be a helpful friend, he must make a careful diagnosis of the illness and not jump to hasty or misleading conclusions on the basis of surface symptoms. He must be more eager to understand the reasons for the patient's condition than to denounce it. That is supremely our duty as Christians in our attitude toward Germany today.

Aftermaths are often provocative of serious thought. A few years ago a woman of note was refused citizenship because she would not promise, in the event of war, to take up arms in defense of the country. The same day, a young male, Zangara, who was willing, glibly, to promise to bear arms in such an event, was made a citizen of the same country. A few weeks ago that brave and loyal (?) citizen attempted to assassinate the President-elect of this same country, fatally wounding a high official of one of her greatest cities, and seriously injuring others. Not long ago Douglas Clyde Macintosh, an honored and respected professor of Yale University, with a fine record in the World War, was refused United States citizenship because he would not promise to bear arms in a war which to him might seem unrighteous. At the same time, 185 other aliens were admitted. Particular pains has been taken by Jerome Davis, we read, to follow up their subsequent career. "One third of these new citizens are now receiving aid from relief agencies. One has been arrested for cruelty to children. Some have become prostitutes. Three have criminal records. They are all citizens." But Macintosh is unworthy to be so classed. He is an alien for giving a truthful and conscientious answer to a question which is not legally required. The others answered apparently with little serious consideration. The former is denied the ballot. The latter are free to use

the franchise honestly or for gain according as a loose conscience and opportunity dictate.

Encourage your boys and girls to drink beer so as to balance the federal budget. A lot of beer must be consumed in order for the budget to realize the full amount of help from that source anticipated. If and when the Eighteenth Amendment is repealed a vast amount of whisky and other spirits must be consumed in order to fill the gap in the budget that has been promised by taking out the extra income tax and extra gas tax. That means your boys must learn to drink and their capacities and desires for more be speedily increased. A motorman, who had just remarked about balancing the New York State budget with revenue from beer, was asked if he had sons. He had two. Asked if he were willing for his sons to drink lots of beer to help balance the state and national budget, he promptly and emphatically replied, "No." Is President Roosevelt willing his stalwart sons shall drink quantities of beer in order to help balance the budget? If the brewers pay the larger revenue required by the government, many persons must buy lots of beer. Why should not the President's and governors' sons drink their share of the beer for this purpose? Yea, and all those who so thirstily vote for it. Whose children are going to balance this budget?

The Executive Committee of the Federal Council of the Churches of Christ in America has issued a public statement on the Scottsboro case. The statement declares (according to President Beaven) that "the issues involved in the Scottsboro case are neither local nor sectional," but that "the treatment of Negro citizens almost everywhere in America brings all of us to shame." The situation, in connection with this case, is held to be "so crucial that the churches should express their convictions in no uncertain terms." He pointed out that "when suspicion is raised that justice cannot be secured because of creed, race, or color," faith in the soundness of our institutions is shaken. The statement urges "churches and church leaders everywhere to voice their conviction that justice for all, irrespective of creed, race, or color, should be assured in America." The judgment is expressed that, as a result of the developments attendant upon the Scottsboro case, "inter-

racial understanding and good will have been further jeopardized."

Announcement was made recently by Dr. Albert W. Beaven, president, of the entrance of the United Church of Canada into affiliation with the Federal Council of the Churches of Christ in America. The United Church is the first ecclesiastical body outside of the United States to establish official affiliation with the Federal Council of Churches. It is the largest denomination in the Dominion with a communicant membership of 671,443 (1931) and with more than a million and a half persons under its care. This body was formed in 1925 by a union of three historic denominations—the Canadian Methodist Church, the Presbyterian Church in Canada, and the Congregational Churches of Canada. "The chief importance of this step," says President Beaven, "lies in the fact that the churches of the United States and of Canada are entering upon an enlarging fellowship and intend to face their common problems together."

We are indebted to *Our Dumb Animals* for the interesting bit of welcome news that the antelope or prong-horn, so plentiful on our western plains in an early day and now in danger of extinction, is being carefully conserved on the rolling plains of southern Alberta, on a preserve of some fifty-four square miles. The antelope has not proved a good exhibition animal in zoos or parks, not thriving at all in captivity. The shock of capture is never fully overcome and specimens taken survive but a little while. The herd now multiplying in a gratifying manner was fenced around, we are informed, without disturbing its members or their knowing that they were being captivated. On the large preserve they do not sense that they are captive or are being cared for. There are about five hundred in the herd.

FROM THE CONFERENCE PRESIDENT

The date of this issue of the SABBATH RECORDER tells us that we are approaching the middle of the last month of the Conference year, and I have been thinking I should like to bring a message as chairman of the Religious Life Committee of Conference. In

the midst of this reflection the postman delivered a letter through the door which sounded the note my own soul was tuned to hear. I can do nothing better than to share with my readers some of the things said in that letter.

I think there are lots of people whose lives are real witnesses for God, but who have never uttered a prayer in public; nevertheless, I feel there is a *real* spiritual power that comes from being together, of one accord, in one place, and praying together. And it seems to me we need such help, if ever, *now*, and that such gatherings as association and Conference should have *special times regularly set apart* for such praying.

Probably a very few might have to meet together to pray the whole thing through *first*. But why not a "School of Prayer"? We have schools of missions, of leadership training, etc. Put it in as a part of regular sessions and tell the people it is for those (1) who pray, (2) who want to learn to pray.

I have helped make several programs for our gatherings, and I remember it is a Chinese puzzle to put everybody on. But to me that is secondary to getting *something across* to the people that is going to put them in better relationship to God, and put them to work. It seems to me we all need to learn to pray, and to realize the importance of spending *more time doing it*.

These thoughts have come to me as I have been remembering the coming Conference in my prayers. I believe you will understand the spirit in which they are written, and will use your own judgment which I trust.

In publishing so much of this letter I have two specific things in mind. In the first place, I hope it may be the means of enlisting many others throughout the denomination in a great concert of prayer for the coming General Conference. I know the writer of this letter is not alone in her praying, but it ought to stimulate us all as we realize there are others joining with us in praying that the Spirit of God may direct in the making of the program and throughout the meetings at Milton.

Quite a good many people are working on the program of Conference for certain sessions, respectively. A good many people are giving consideration to invitations to have part on the program. The prayers of the people sincerely offered, will greatly help. I earnestly solicit your prayers as we work on the Conference program. And whether you can attend Conference or not, I trust this spirit of prayer shall be upon us all during the Conference session.

In the second place, I want to assure the

writer of this letter, and all others who are like-minded, and solicitous for the welfare of the cause, and who believe in the power of prayer, that definite times will be appointed for prayer. My thinking along this line has become very definite and my plans specific. I am asking the co-operation of certain ministers in helping us to provide this "school of prayer," or at least to provide the opportunity for all who can and will, to meet together—of one accord, in one place—to try to find the mind of Christ for themselves, and his will for Seventh Day Baptists.

AHVA J. C. BOND.

TRACT SOCIETY—MEETING OF BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, May 14, 1933, at 2 p. m., President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Herbert C. Van Horn, Courtland V. Davis, Asa F' Randolph, Mrs. William M. Stillman, Ahva J. C. Bond, William M. Stillman, Jesse G. Burdick, Irving A. Hunting, Franklin A. Langworthy, Mrs. Herbert C. Van Horn, Everett C. Hunting, Neal D. Mills, James L. Skaggs, and Business Manager L. Harrison North.

Visitors present were: Mrs. Irving A. Hunting, Miss Dorothy P. Hubbard, Miss Ruth Hunting.

The board was led in prayer by Rev. Herbert C. Van Horn.

The minutes of the last meeting were read.

Corresponding Secretary Herbert C. Van Horn reported as follows:

REPORT OF CORRESPONDING SECRETARY, MAY 14, 1933

Your secretary attended the meeting of the Missionary Board at Westerly, R. I., April 16. The Sabbath was spent in that vicinity, and gospel messages delivered at Waterford, Conn., Sabbath evening; at Rockville, Sabbath morning; and at Hopkinton Sabbath afternoon. A few calls were also made. "Observations" of the trip were prepared for the SABBATH RECORDER.

On request of the executive committee of the Eastern Association the secretary has arranged a program for the Tract Society hour for that meeting. Our tract interests will be presented, with short addresses on The Sabbath in Evangelism, Missions, Experience, and in Choosing a Vocation.

An inquiry has been received from the secretary

of the Central Association concerning our wishes about the program for Tract Society hour at Verona, N. Y., June 15-18, and to know if we will send a representative to them. An answer awaits the action of the board.

An encouraging letter comes from Pastor McGeachy of the Mill Yard (London) Church concerning the successful work of the Evangelical Sabbatarian Mission.

A German inquirer writes from Manitoba, and tracts and RECORDERS, with one of Elder Conradi's papers, have been sent to him, and a letter with some points of our belief and work.

Brother Conradi writes of rather disappointing efforts made to get in touch with Mr. Sturmer of Jastrow.

Letters, tracts, and SABBATH RECORDERS have gone to a few inquirers in the West and South. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Faithfully yours,

HERBERT C. VAN HORN.

Corresponding Secretary.

Leader in Sabbath Promotion Ahva J. C. Bond reported informally concerning his work and correspondence.

Treasurer Ethel T. Stillman reported the present condition of mortgages owned by the society. Fund balances were reported as follows:

	May 12, 1933.
Tract Society balances:	
General Fund	\$1,469.62
Maintenance Fund	731.69
Denominational Building Fund	193.63
	<hr/>
	\$2,394.94

The treasurer recommended that the checks issued by the society bear another signature in addition to her own.

It was voted that in view of the recommendation of the treasurer and an action of the General Conference, all checks issued by the treasurer be signed by the treasurer and countersigned by the president or a vice-president of the society.

President Randolph presented a résumé of conversations and correspondence with Karl G. Stillman concerning the Amelia B. Potter bequest.

It was voted that the action of the president as outlined in his résumé of correspondence including the statement that the board would rely upon the judgment of Mr. Stillman and the Washington Trust Company, executors, in the matter of the Amelia B. Potter bequest be approved.

The report of the Advisory Committee was presented and with its recommendations adopted as follows:

To the Board of Trustees of
The American Sabbath Tract Society:

Your Advisory Committee respectfully reports:

It has given thoughtful consideration to the matters referred to it, as embodied in the letter of Mr. George A. Main, dated February 21, 1933, addressed to President Corliss F. Randolph.

Influenced by the prevailing financial stress and urgent needs, your committee concludes it to be unwise, if not impossible of being carried out, to enlarge its program, embodying financial expenditure to the extent which Mr. Main's suggestion would contemplate, and recommends that no definite action be now taken looking to furthering his suggestions.

We heartily commend the manifest interest in the work of the society and especially in Sabbath promotion, evidenced by Mr. Main's letter, and recommend that this board express to him its sincere appreciation of his interest thus shown.

Your committee, in the interest of keeping up the morale of the people, deems it advisable that this board be represented at the ensuing session of Central Association, June 15-18, 1933. As the committee's appropriations for the current year are about exhausted we express the hope that the board may see its way clear to send the editor of the SABBATH RECORDER to represent the board at that association.

Respectfully submitted for the Committee,
ASA F' RANDOLPH,
Chairman.

Plainfield, N. J.,
May 14, 1933.

The Committee on Distribution of Literature presented the following report which was adopted:

REPORT OF COMMITTEE ON DISTRIBUTION OF LITERATURE FOR APRIL, 1933

The committee held a meeting in the office of the corresponding secretary Sunday, May 7. Letters from Rev. G. D. Hargis of Jamaica and Miss Marjorie Burdick, president of the Young People's Board, were read. Matters relative to the work of the committee for the coming Conference year and other matters were quite thoroughly discussed. We shall present to the board very soon recommendations for consideration.

The letter from Rev. Mr. Hargis is so interesting that we feel it should be read to the board and be considered a part of this report.

Number tracts sent out	2,013
Number <i>Helping Hands</i> sent out	120
Number RECORDERS sent out	30

Net loss of RECORDER subscriptions	2,163
	<hr/>
	29

In accordance with the action of the board at the February meeting the corresponding secretary sent publications to the library of Washington State College.

Respectfully submitted,
JESSE G. BURDICK,
Chairman.

Ahva J. C. Bond and William C. Hubbard reported informally for the Committee on Young People's Conferences and Summer Camps.

President of Conference Ahva J. C. Bond discussed Conference matters. He requested that the board appoint a committee at this time to plan the Tract Society program for the General Conference.

It was voted that the president be the chairman and appoint the other members of the committee.

The members of the committee appointed were: Ahva J. C. Bond, Ethel T. Stillman, Asa F. Randolph.

After some discussion it was voted that when we adjourn we adjourn to meet at the call of the president, such meeting to take the place of the June meeting, if held.

The minutes were read and approved.

Adjournment.

CORLISS F. RANDOLPH,
President,
COURTLAND V. DAVIS,
Secretary.

MISSIONS

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

A TIME OF SUPERLATIVE NEEDS

Every age needs the best, but it is more imperative sometimes than others. The situation regarding missions has now reached the place where the superlative is needed at every point if Christ's kingdom is to triumph.

A superlative effort is needed regarding finances. This is true in many churches in all denominations, and it is especially true with mission boards, home and foreign. With Seventh Day Baptists what is done in the next three weeks in the matter of contributions will determine questions of great import. The United Budget was cut to the limit one year ago and if we fail in raising the budget, further retrenchment must be made—other entire fields in both home and foreign lands must be abandoned and the salaries of workers which are now reduced to a fraction of what is needed must be pared still more. If we succeed in raising the budget by the end of the fiscal year, June 30, then the societies will not be forced to further retrenchment, the work can at least be held together on the

present basis, and when better financial times come, we can begin to build up again along all lines of endeavor. This is the hour of superlative need in finances.

This is a time when superlatives are imperative in regard to skill and knowledge in church and missionary matters. Missions and church work present problems which are beyond human intellect and require the best in wisdom, culture, intelligence, and tact. They require on the part of denominational boards, missionaries, pastors, churches, and all connected therewith the most far-sighted vision, the broadest knowledge, the keenest intelligence and Christian statesmanship. It is an hour when the superlative is needed in courage. Courage is needed on the fields already abandoned. It is needed on the part of the workers whose salaries have not only been cut but which also are being held back weeks after they are due. It is needed on the part of all who are supporting the work. To see a work sag, always tends to discourage; but it need not defeat and will not unless those who support the work allow it to paralyze their efforts. It is likely to be darkest before dawn, but better days are sure to come. It is God's work and he will bring victory in the end.

The superlative needed most of all is sincere and deep consecration. It would seem that there never before was a day when people were so critical and sharp in detecting a sham. The new attitude of youth toward life and human institutions is closely related to the question of sincerity. No class detects insincerity quicker than youth, and to no class is it more repulsive. In Christian work we profess that the compelling motive is love, or a passion to lift men out of sin. Unless we give evidence of having this passionate desire which we profess is prompting our work, our efforts are largely useless. That within the heart of one person appeals unto the heart of another. If the heart of one be aflame with unselfish love and an intense desire to save, the other is quick to detect it and it appeals to the other. Though it may not win him, it has its influence. But if the Christian worker leaves the impression that he is in the work as a mere profession, there is no drawing power in whatever he may do or say. Here is where the older brother failed in the Parable of the Prodigal; he did not care for his wayward brother; and the Father was

triumphant because of his passionate longing for the boy to return from the far country. As pastors, churches, missionaries, boards, and denominations we need to rise above the worldling's and hireling's attitude and possess that of the divine Father and suffering Savior; then God can take our broken lives, limited qualifications, and imperfect organizations and use them in the world's redemption.

TREASURER'S MONTHLY STATEMENT

April 1, 1933, to May 1, 1933

Karl G. Stillman, Treasurer,
In account with
The Seventh Day Baptist Missionary Society

GENERAL FUND

Dr.		Cr.	
Interest on bank balances in checking account	.18	Overdraft April 1, 1933	\$ 227.91
Pawcatuck Church, for home missions	5.25	Washington Trust Co., interest on loans	219.92
Memorial Board, income for quarter ending February 28, 1933	42.78	Ashaway National Bank, interest on loan	60.00
Permanent Fund income	68.37	Check taxes for February and March	.74
Miss Susie Burdick	15.00	Check from Helen Thorngate deposited in March and returned unpaid as Salem Bank had not re-opened after Bank Holiday	15.00
Dr. George Thorngate	15.00	Miss Susie Burdick from Woman's Board	1.20
Pawcatuck Church	10.00	D. B. Coon from Little Genesee	1.20
Onward Movement for April	286.62	G. D. Hargis, April salary, rent, children allowance, native worker, and traveling expenses	180.50
Onward Movement (debt)	17.92	Wm. L. Burdick, April salary, house and office rent, clerk, office supplies, and traveling expenses	184.82
First Hebron	5.00	E. R. Lewis, April salary, house rent, and traveling expenses	141.25
Stonefort, Church, Sabbath school, and C. E. society	15.00	Verney A. Wilson, April salary	22.91
Albion Home Benefit association (China)	10.00	R. J. Severance, April salary	22.91
Little Genesee, Berea and Truth Seekers classes (D. B. Coon)	17.35	W. L. Davis, April salary	16.67
New York City Church	35.00	A. T. Bottoms, April salary	16.67
Overdraft May 1, 1933	689.87	S. S. Powell, April salary	22.91
		Ralph H. Coon, April salary	16.67
		Treasurer's expense	20.00
		Alfred Mutual Loan Association, account H. E. Davis	4.00
		John Manoah, fourth payment on \$70, given for this purpose	5.10
		D. B. Coon, from Little Genesee, Berea, and Truth Seekers classes	17.35
		American Tract Society, half taxes on Minneapolis lot	21.81
			\$1,233.34

Seventh Day Baptist Missionary Society
Statement of Condition as of April 30, 1933
The Society Owns:

Cash:
In checking accounts:
Washington Trust Co.\$ — 689.87

Industrial Trust Co.	100.90		\$ — 588.97
In savings accounts			1,192.64
Investments:			
Stocks, bonds, and notes	\$ 87,237.46		
Due from accounts receivable	22,298.33		
	\$109,535.79		
Less—reserve for depreciated securities ..	28,898.33		80,637.46
			\$ 81,241.13
Real Estate:			
In China	\$ 55,829.86		
In Georgetown	2,500.00		
In Jamaica	6,000.00		
In Nebraska	1,000.00		65,329.86
			\$146,570.99

The Society Owes:

Notes payable:			
Washington Trust Co.	\$ 25,500.00		
Ashaway National Bank	2,000.00		
Anne L. Waite	500.00		
Permanent Fund savings account	4,628.53		

Excess of assets owned over amount owed	32,628.53
	\$113,942.46

The above excess is applicable as follows:

Funds: Principal Amounts:			
Boys' School Fund	\$ 1,311.12		
Girls' School Fund	1,681.30		
Permanent Fund	94,989.37		
Alice Fisher Relief Fund	3,480.00		
H. C. Woodmansee Ministerial Relief Fund	425.00		
Ministerial Education Fund ..	2,134.36		
Franklin F. Randolph Memorial Fund ..	35.10		
Gifts for Special Purposes Fund ..	101.11		
Andrew J. Potter Ministerial Relief Fund ..	1,000.00		
Securities—profit and loss ..	154.45		\$105,311.81

Funds: Unexpended Income:			
Permanent Fund	\$ 476.63		
Alice Fisher Relief Fund	30.13		
H. C. Woodmansee Ministerial Relief Fund	266.22		
Andrew J. Potter Ministerial Relief Fund ..	42.33		
Ministerial Education Fund ..	7.02		822.33

Real estate equities	58,329.86
	\$164,464.00

Less:			
General Fund deficit	\$ 28,223.21		
Suspense — Unapplied charge due to reserve for accounts receivable ..	22,298.33		50,521.54

Net total of above fund and equity balances equal to excess of assets owned over amount owed ..	\$113,942.46
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CORRESPONDENCE

DEAR BROTHER VAN HORN:

... I had a letter from Mrs. Coon who has had some correspondence with you. She told how she found the Seventh Day Baptists and I thought it might be good reading. She accepted the Sabbath and finally joined the

Adventists, but soon learned of some of their errors . . . and eventually left them. Here is the section of her letter that I think would look good in the RECORDER:

"Finally I told one sister in the church (Adventist) that I wished the Seventh Day Adventists would throw away all their inspiration from Mrs. White and take the Bible and the Bible Sabbath. Then in disgust she told me that I was no true Seventh Day Adventist, but nothing but an old Seventh Day Baptist. I asked her where I could find a Seventh Day Baptist but she did not know. So I went to the city library here and found the address of the American Sabbath Tract Society and then through Brother Van Horn I found our people here in . . ."

Just a slurring, derogatory remark, but it led one anxious soul to our doors, and to membership in one of our churches. But oh, we should be "letting our light shine," broadcasting the truth, getting our name before the people in every possible way, so that they could find a church home among Sabbath keepers without having to join the Adventists for want of another church. I am reminded of a phrase from a book against Adventism by Biederwolf:

"There was no legitimate reason for Seventh Day Adventism coming into existence, nor is there any for its continuance. If the seventh day Sabbath conviction must find a champion in some religious denomination, the followers of William Miller could have found it in the Seventh Day Baptists, and this is not shot through with the unwarranted chronological speculations and doctrinal vagaries so peculiar to Seventh Day Adventism."

I have seen other statements like this. Truly, the Adventist legalism and unchristian attitudes have cast an odium upon the Sabbath truth which is hard to lift. . . .

With best wishes,

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

EXTRACTS FROM A LETTER

TO THE MISSION BOARDS AFFILIATED WITH
THE FEDERATION OF WOMAN'S BOARDS OF
FOREIGN MISSIONS OF NORTH AMERICA

During the past year a committee studying the structure and function of the Foreign Missions Conference approached the Federa-

tion of Woman's Boards of Foreign Missions of North America with a request for the consideration of the further co-operation or integration of the work of the Federation with that of the Foreign Missions Conference. During the past six months a joint committee has been studying this matter and in the late fall recommended "integration" to both organizations. After detailed study the Administrative Committee of the Federation approved this move and appointed a committee to work out a plan of integration.

The "plan" appended to this letter was the result of much study, and it was presented to and approved by the Foreign Missions Conference at its annual meeting in December. It was also presented to the Executive Committee of the Federation and recommended by that body to the Federation at its annual meeting on January 13. Having been approved by that body it now, according to our bylaws, comes to the individual boards for their action. It becomes operative only if and when two thirds of the boards composing the Federation vote on it in the affirmative.

EXTRACTS FROM THE REPORT OF THE COMMITTEE

ON THE INTEGRATION OF THE WORK OF THE
FEDERATION OF WOMAN'S BOARDS OF FOREIGN
MISSIONS WITH THAT OF THE FOREIGN
MISSIONS CONFERENCE

Organization:

(a) One unified organization with a sufficient number of secretaries, men and women, to care for its work. The allocation of the work and membership of committees to be on the basis of capability and fitness, without discrimination between men and women.

(b) The annual meeting, planned as a unit. Special and additional time to be allotted when desirable for the consideration of organized women's work.

(c) One budget, raised chiefly from boards in one allotment per board, and spent as allotted to the work of the organization. It is hoped that all the funds now paid by boards, agencies, or individuals into the budgets of either organization will be made available, at least for the first years of the united budget.

(d) Adequate membership on the Committee of Reference and Counsel of Women who

are representative of the organized women's work of the member boards.

(e) Provision for carrying on essential interests now represented in the committees of both organizations.

(f) Provision for co-operation with other organizations concerned in the promotion of the World Day of Prayer and other items of joint interest in connection with women's work.

DENOMINATIONAL "HOOK-UP"

ADAMS CENTER, N. Y.

Our pastor, Rev. Loyal F. Hurley, has recently been called to the pastorate of the Riverside and Los Angeles churches. He has accepted the call and tendered his resignation from this church to take effect in August. His going will be a heavy loss to our church and community as he and his family are beloved by everyone. We are grateful to God for the twelve years that Pastor Hurley has spent with us, and are praying for God's blessing on his work in future fields.

S. K. W.

Correspondent.

VERONA, N. Y.

The Ministers' Association of Verona, Sherrell, and vicinity met in the Seventh Day Baptist church, Monday, May 22. Dinner was served to eleven clergymen by the Pearl Seekers Sabbath school class. Doctor Davis preached for the Sabbath keepers in Syracuse on Sabbath afternoon, May 13. Nine from this church including Mrs. Davis and Alfred attended the service. Music was furnished by a Verona male quartet. The Vacation Bible School committee including members of the New London Methodist Episcopal, Churchville Lutheran, and the Seventh Day Baptist, met at the parsonage May 22, and a three weeks' session beginning July 3 was decided upon. No Sabbath worship service was held here, May 20, as nearly the whole of our congregation attended the inspiring ordination service of deacons at Leonardsville.

CORRESPONDENT.

ALFRED, N. Y.

Rev. A. C. Ehret held services in the Hebron Center, Pa., church, Sabbath afternoon, and in the Hebron church, Sunday evening.

Members of the faculty and friends gave a dinner in honor of Dr. and Mrs. C. R. Clawson at the Social Hall. The dinner which was an informal affair, was a complete surprise to Doctor Clawson. Doctor Clawson, who is retiring this June, has been librarian at Alfred for twenty-five years, and all those who have come in contact with him have admired his scholarly mind, his keen interest in his work, and unfailing courtesy. President Davis paid tribute to his long years of service to Alfred, and twenty-five silver dollars were presented him, in honor of his silver anniversary, each one symbolic of a year of service.

The tables were attractively decorated in spring flowers. Mrs. J. H. Hills had charge of the dinner. Besides members of the faculty and their wives and close friends of Doctor and Mrs. Clawson, their three house guests, Mr. and Mrs. Howard Wilson of Plainfield and Mrs. Petty of New York City attended.

—Alfred Sun.

MILTON, WIS.

Miss Gladys Sutton, a student of the School of Music, Milton College, who has been studying under Mrs. Kathryn Rogers, will give her graduate pipe organ recital Wednesday night, May 31, at 8 o'clock in the Seventh Day Baptist church at Milton Junction. The public is invited.

Miss Sutton was graduated from the piano course at the college two years ago. She is the daughter of Rev. and Mrs. Erlo Sutton, Milton Junction.

Kenneth Babcock, baritone and a pupil of the School of Music, Milton College, gave his graduate recital Tuesday night in the Congregational church, Milton. He gave a fine program of fourteen numbers before a large enthusiastic audience.

Mr. Babcock is a son of Mr. and Mrs. L. A. Babcock, Milton, and will be graduated from Milton College this year.

—Milton News.

MILTON JUNCTION, WIS.

Rev. Erlo E. Sutton goes June 1, to Friendship, N. Y., where he will attend the annual sessions of the Seventh Day Baptist Western Association.

Being director of religious education for his denomination, Mr. Sutton will have promi-

ment parts on the program, the theme of which is "Religious Education."

He will return next week by auto with Donald Gray and Trevah Sutton who are students in the Theological Seminary, Alfred, N. Y.

—Milton News.

JACKSON CENTER, O.

We were glad to have Rev. William L. Burdick, secretary of the Missionary Society, with us the week-end of May. He brought us three fine and helpful messages—Friday night, Sabbath morning, and Sabbath afternoon. His presence brought us much fresh encouragement.

CORRESPONDENT.

HAMMOND, LA.

Mother's Day was observed with special music, four beautiful readings and a sermon; also Sabbath Rally Day was observed. "The Fourth Commandment of the Decalogue" had been announced in the papers.

CORRESPONDENT.

LOS ANGELES, CALIF.

We enjoy the "Hook-Up." It is like getting a letter from the whole denomination. No doubt many have wondered how we fared in the earthquake. Bad enough, but we have our church mostly repaired, and have held services in it for the past month. We are glad we fared no worse. We have been through the worst sections of the quake region, and it was surely destruction. We are looking eagerly forward to the coming of Rev. Loyal F. Hurley. Church and Sabbath school services are keeping up a fairly good attendance.

CORRESPONDENT.

BOULDER, COLO.

On April 27, a farewell gathering was held for Mrs. Margaret Hummel at which about twenty-five of her women friends partook of a covered dish luncheon. Mrs. Hummel was completely surprised, as she thought the gathering was on the occasion of the presence of Milton and Milton Junction friends on their way home from the West. A basket heaped with cards, letters, and gifts was placed on the table in front of the honored guests at the close of the meal. We shall miss Margaret for she is a live wire in the church and one of our best loved members.

Mrs. Tacy Coon Brackett of Manhattan, Kan., has been spending a few days here on a business trip, leaving her baby girl with grandpa and grandma Burdett and aunt Beulah Bevin.

Pastor Ralph Coon is starting this morning (May 23) on his first missionary trip of the season. He will visit Craig, Rifle, Grand Valley, Montrose, New Castle, and Saleda. He is visiting these lone Sabbath keepers thus early to awaken interest in the Colorado summer camp for young people to be held again at Cedar Cove, Big Thompson Canon, under the direction of committees from Denver and Boulder churches. It is hoped that a large number of the fine young people of the Western slope may be able to attend this camp. It is largely a matter of dollars and cents and any contribution from anyone, anywhere, will surely be helping these young isolated Seventh Day Baptists. Our pastor is giving unlimited time and prayer to this matter, with the church committees helping as best they can. Cannot some of the rest of us and those of other churches help in the way of financial support?

L. R. W.

Correspondent.

LEONARDSVILLE, N. Y.

The Seventh Day Baptist Church at Leonardsville was the scene of an interesting and inspiring service on May 20, when two candidates, Mr. Bert Welch and Mr. George Rogers, were set apart to the office of deacon in the church. About a hundred visitors were present from sister churches at Verona, De Ruyter, Adams Center, Brookfield, West Edmeston, and Syracuse. In charge of the exercises of the day was Rev. L. F. Hurley of Adams Center, chairman of the ordination committee of the association. Rev. H. L. Polan of Brookfield gave the charge to the candidates, and he and Mrs. Polan sang "Living for Jesus." A duet was also furnished by Rev. and Mrs. T. J. Van Horn of De Ruyter. Pastor Van Horn gave the charge to the church. Rev. A. L. Davis delivered the ordination sermon from the theme, "Ye Are the Light of the World." Special numbers of music were furnished by the Leonardsville and Verona choirs.

Dinner was served in the church basement by the ladies of the church to about one hundred seventy persons. The church was nicely

decorated with apple blossoms, tulips, narcissus and other flowers.

CORRESPONDENT.

DENVER, COLO.

The repairs to our church have been completed and we are thankful that we can again worship in our own place. The first Friday night's meeting was a prayer service held in the deep twilight, since the lighting connections had not yet been made. We are looking forward with pleasurable anticipation to the moving of Pastor Coon's family into our midst, to the opening of the Daily Vacation Bible School, and to the teen-age camp to be held at Cedar Cove, Thompson Kenyon. Our Christian Endeavor society has taken the banner, the last two quarters from the western division of Denver C. E. work. One of our group was elected divisional superintendent. Our church visited the Boulder Church, May 20, to help celebrate their fortieth anniversary. The day was of spiritual uplift. A fine fellowship prevails between these two churches. We approve and agree with Psalms 133:1.

CORRESPONDENT.

BATTLE CREEK, MICH.

On Sabbath, May 6, Pastor Holston administered the ordinance of baptism to sixteen people. Among the number was one whole family—father, mother and three daughters—a beautiful and touching sight. There were ten of junior age who have been well trained in Christian principles in Sabbath school and Junior Christian Endeavor, which led to their taking this step. Some of the number made decisions at the union revival meetings held in the city for three weeks during April, when about four hundred signed decision cards.

The social life of the church has been more active of late. Monthly socials, beginning in February, have been held in the social rooms of the church, at which both old and young enjoy games and programs.

The semi-annual meeting of the Ohio and Michigan Seventh Day Baptist Churches will convene with the White Cloud Church, June 2-4. A number of our people are planning to attend.

The Friday evening prayer meetings are preceded by a half hour vesper service. May 12, under the direction of the chorister, Doctor B. F. Johanson, several of our singers

gave selections from the oratorio, "Elijah." They had recently assisted in the production of this great oratorio by the community chorus of seventy-five voices, which was given in the college auditorium. At the prayer meeting following this vesper service Doctor Johanson led in a discussion of the topic, "Lessons From the Life of Elijah."

CORRESPONDENT.

Young People's Work

MISS MARJORIE J. BURDICK
1122 Seymour Avenue, Lansing, Mich.
Contributing Editor

IT IS TO THINK

CHRISTIAN ENDEAVOR

"Christian Endeavor is a religious society consisting of young people and controlled by them with the advice of older Christians; a society consecrated to Christ, devoted to church and denomination, brotherly toward all, Christians the world around, democratic, definitely purposeful, flexible and progressive, its aim being to develop the Christian character of its members and train them for Christian service."
From a Christian Endeavor publication.

INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION

Many adults remember the inspiring World's Christian Endeavor Conventions of the past. You will read with interest anything about the coming convention which is to be held in Milwaukee, July 8 to 13.

Perhaps you are wondering why a convention is to be held this year of all years. The *Christian Endeavor World* says:

Milwaukee, as well as the entire Christian Endeavor movement, needs this convention as no other convention. We need the fellowship that only an international convention can bring to us. We need to reaffirm our loyalty and devotion to those lofty ideals embraced in our motto, "For Christ and the Church."

The first thing of interest about this convention is that it is the fifty-second anniversary of the movement. Once there was a rumor started by someone that the movement was dying out and that no new leaders were entering. This is far from true; some of the outstanding leaders of youth are in Christian Endeavor work. They are not narrow; on the contrary, they co-operate with other leaders of youth in advancing the most worth while things. In fact, the new head

of the Interdenominational Young People's Commission, which is made up of leaders of youth from many denominations, is Mr. Carlton M. Sherwood, general secretary of the International Society of Christian Endeavor. The leaders of Christian Endeavor co-operate with others in the International Council of Religious Education. This convention is to celebrate the fifty-second anniversary of a growing movement — a movement which is interdenominational when it says, "For Christ and the Church."

A temporary program and list of speakers may be found in the *Christian Endeavor World*. It is a splendid list of outstanding leaders of young people from various denominations, from the International Council of Religious Education, from colleges, from the Allied Youth Movement, church leaders, and the Christian Endeavor at large. As one looks through the list he sees such names as Dr. A. W. Beaven, president of the Federal Council of Churches, Mrs. Francis E. Clark, Daniel A. Poling, whose noon-day talks are to be broadcast over the radio; Colonel Raymond Robins; Dr. Norman E. Richardson, professor of Religious Education in the Presbyterian Theological Seminary, Chicago; Dr. Percy R. Hayward of the International Council of Religious Education; C. E. workers—Dr. Ira Landrith, Mr. Carlton M. Sherwood, Stanley Vandersall, Carroll M. Wright, Mildred Haggard, Robert P. Anderson, Bert H. Davis and many others, including state secretaries; to this list could be added the young people's workers of several denominations, the Allied Youth leaders and others. Homer Rodeheaver is to be the director of music. On Sunday night the address is to be given by Honorable Cordell Hull, Secretary of State of the United States of America, and on Monday evening one of the addresses is to be given by the governor of the state of New Hampshire, John G. Winant.

In addition to the splendid line-up of speakers there are to be held several practical educational conferences on the various phases of church activity. The young people and youth leaders will, no doubt, find these of great value in their work. There are to be some features of especial interest to the young people. Both young people and youth leaders will be interested in the particular study which is to be made of vital social and religious issues which confront us in the world of today, as well as the part they will take in planning a program for Christian youth for the coming two years.

Investment certificates are to be issued to those who are interested and wish to pay the equivalent of the registration fee, \$2.50, although they cannot attend. To those who wish to help in this way, if the money is received on or before the thirtieth of June, there will be mailed to them the souvenir program, the convention badge, and the official printed report of the convention which is to be "a beautiful volume with the complete convention story." If you can invest in youth, both young people and adults, in this way, it will help to promote this very worthy cause.

Whether you are a Christian endeavorer of 1933 or 1893, you will want to read about this great convention in the *Christian Endeavor World* and on this page.

SALEM COMMENCEMENT

REPORTED BY RANDAL STROTHER

Salem College enjoyed its forty-fifth annual commencement week ceremonies May 28 to June 1. During the week fourteen different exercises were held by the students of the school and alumni.

Judge Ira E. Robinson, of Washington, D. C., a member of the first federal radio commission, who delivered the commencement address, said:

Nothing can carry you so well through life as the recollections of the church and the home fireside. Above all in life, the things you take from this college you must retain as an anchor. I congratulate the community on the work in which it is engaged. You have been given a strength for work and a strength for leadership, whether it be big leadership or leadership in the community where you do your work. Rely on yourselves. Be strong. Have faith. There has been too much comfort and play in this day. Sometimes I think most of our troubles come from too much leisure. I am going to recommend to you that teaching is the best profession for you to follow. There are other professions which some of you will want to follow, but teaching will probably occupy the majority of you. There is an opportunity for each of you to take by the hand the man who is not recognized in the thing he wants to do and give him a lift. Every man, though merely a citizen in the community, should take part in the public affairs. Common sense and self-reliance will carry you through life and enable you to do great things. Whatever you do, rely on yourselves. Render service and teach high ideals.

The college concert orchestra, under the direction of A. E. Kember, gave the musical

program at the commencement. Dr. Alva L. Davis led in prayer, and the male quartet, composed of Leland Westfall, Lawrence Alley, Robert Thomas and Clark H. Siedhoff, director, sang "Goin' Home." Robert Thomas entertained with violin selections following the address. President S. O. Bond gave his annual statement, and Rev. O. P. Bishop, finance department head, gave his report. Dr. George B. Shaw pronounced the benediction.

Rev. A. H. Rapping, extension sociologist from the agriculture department at West Virginia University, preached the baccalaureate sermon Sunday night, May 28, at Salem College, on the subject, "In the School of Life."

"We should develop good personalities and have good companions," Rev. Mr. Rapping asserted. "Each individual in the world should develop strong will power. We should have a consciousness of something to do in the school of life. There is something wrong with our modern civilization or we would not have conditions such as we have today. The changes in life's work have come so rapidly that we have not kept up with them."

Mr. Rapping and Wilson H. S. White, president of Shepherd State Teachers College at Shepherdstown, W. Va., received honorary degrees at the commencement proper. Rev. Mr. Rapping received a Doctor of Divinity degree, and President White of Shepherd, was the recipient of a Doctor of Pedagogy degree. Fifty-seven received the degree of Bachelor of Arts, nine the degree of Bachelor of Science, and three the degree of Bachelor of Arts in Elementary Education. Thirty were granted Standard Normal diplomas.

Rev. Nelson H. Thorn, the pastor of the Clarksburg First Presbyterian Church, preached the annual sermon before the Young Men's and Young Women's Christian Associations Sunday morning, May 28, on the subject, "For Such A Time As This." "All of our troubles today are material and physical," he said. "There have been times such as this in the past, and you are capable of meeting these times."

"Gone Broke," in three acts by Frank L. Mansur, was the play presented Monday night, May 29, by the standard normal class. Characters were Ralph Lyon, Max Collins, Miss Mary Tate, Miss Mildred Eckard, Marshall Howard, Woodrow Hamilton, Miss

Freda Conaway, Miss Genevieve Ramsey, and Miss Beatrice Knisely.

Five students in the music department received diplomas Tuesday night, at the annual commencement concert. President S. O. Bond conferred the diplomas on the students, who were as follows: Miss Harriett Elizabeth Crandall, piano; Miss Leah Virginia Davis, violin; Miss Evelyn Alfred, piano; Harold J. Shahan, piano; and Miss Harriet Marie Cottrell, voice. Each of the graduates had part in the concert program. The glee clubs and concert orchestra entertained with selections, and Bond Davis sang a bass solo.

The college alumni reelected Oscar J. Andre, Clarksburg attorney, as their president for the third two-year term. Other officers include: Henry L. Ash, vice-president; Mrs. T. Edward Davis, secretary; and Edwin J. Bond, treasurer. Ninety-one attended the alumni banquet Tuesday night, which was served by the College Aid Society in the school dining hall.

The degree seniors gave to the college more than \$600 in cash as their gift, Wednesday morning at the farewell ceremonies. J. Rex Bowen, class president, made the presentation, which was accepted by Charles A. F. Randolph, president of the board of directors. This money, as stipulated by the class, will be used to purchase equipment for the new gymnasium, and until then will remain in a special fund.

Three degree seniors were given the *cum laude* awards, entitling them to membership in the Laudati Society, honorary organization of graduates, Wednesday morning at the Laudati ceremonies. They included Miss Harriet Marie Cottrell, Miss Juanita Fitz Randolph, and E. Ross Allen. E. J. Lowther, professor of history, conferred the honors.—*From the President's Report.*

FELICITATIONS FOR ALFRED UNIVERSITY

Since Dr. John L. Huffman, usually looked upon as the founder of Salem College, was a graduate of Alfred University, and since supporters of it have in large measure also been supporters of Salem College, it is fitting that we pause a moment to extend greetings to that institution and especially to its president, Dr. Boothe Colwell Davis, who is this year retiring from the active presidency after thirty-eight years of successful service.

Besides ties of a common service to man-

kind, President Davis has closer bonds with us. The treasurer of Salem College is his brother. The blood of a common ancestry, not very remote, runs in the veins of the president, the dean, the registrar, and at least two other teachers of our college.

A motion to extend by wire to President and Mrs. Davis the felicitations of Salem College and friends in commencement assembled is in place.

The following resolution was moved, seconded, and voted by a thousand ayes:

Salem College, its board of directors, faculty, students, alumni, and friends, in commencement assembled, send greetings, felicitations, and love. Your long and successful efforts in increasing the usefulness of Alfred University and in endowing it for future generations will remain an inspiration to those who work here. May God grant you a respite in the evening of life during which you may contemplate with joy the results of your labors.

CHILDREN'S PAGE

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

FOLLOWING THE GUIDE

JOHN 8: 12; MATTHEW 9: 9

(A dedication of self)

Junior Christian Endeavor Topic for Sabbath Day, June 24, 1933

BY MRS. NETTIE CRANDALL
Junior Christian Endeavor Superintendent

DARIAN

PART X

It was all so sudden that for a moment Darian was confused. Was his task half finished already? Was this woman really his mother? But even as he asked himself the question he knew that it was true. This woman was his mother.

For the rest of the journey they walked together hand in hand and talked. Darian must tell of his journey on the camel, his home with Leah and Philip in the little village, of how good they had been to him, of the journey to Capernaum only two days ago and the miracles he had seen with his own eyes. Esther told of how she had been rescued from his father that day, and how when she could not find him she had gone to a desert village to live with her sister. Now when all the stories of Jesus and his wonderful works had

come back to her, she had decided to go again to search for her husband, that he too might be brought to Jesus.

"And now we will go together," she ended.

When they reached Capernaum it was to find that Jesus had gone across the lake with his disciples and would be away all day. Tomorrow would be the Sabbath day and he would speak in the synagogue. Esther and Darian decided to stay over the Sabbath with some of their kinspeople and so hear Jesus as he taught in the synagogue; then on the day following they would begin together the search which each had begun alone. They were so happy to be together and there was so much to tell each other. Darian had to tell again of his life with Leah and Philip, and of how he had always hoped that some day he should see his father come riding into the market place looking for him.

"And now a miracle has happened," said his mother. "We have found each other."

"Aye, and I am sure another miracle will happen, and my father as he used to be, shall be given back to us," said Darian.

Next morning they joined the crowds going toward the synagogue. When they reached the door Darian went into the main room of the synagogue with the men while Esther went with the other women to the women's gallery across the end of the building. Darian looked at once to the speaker's platform, but Jesus was not there. It was early but he did not have long to wait. A whisper went from mouth to mouth, "Jesus is coming." Darian looked and saw a small group coming through the door. Jesus was leading them. His face was just the same as when he had seen it before, and somehow just to look at him brought joy and the assurance that somehow that other miracle would happen if only he and his mother could find his father and get him to Jesus. As he watched, a new thought came to Darian.

"If we cannot get my father to come to Jesus, I am sure if we asked him Jesus would go to him."

All through the chanting of the Psalms and the reading of the scroll Darian's mind was so filled with this new thought that he scarcely heard anything, but when Jesus began to speak he leaned eagerly forward that he might hear every word. Suddenly there was a great commotion in the back of the synagogue. As he turned his head Darian saw a

man, wild eyes, hair long and tangled, push his way toward the place where Jesus stood. He knew it was a madman for he looked much as the one had looked on the shore the other day, and he was calling and crying out, "What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? We know thou art the holy one of God."

Strange, the very words the other man had said. The people were watching, wondering what Jesus would do with this wild man, here in the synagogue, and on the Sabbath day. Darian watched the man who stood with clenched fist before Jesus, but Jesus did not move or shrink from him, instead his rich voice spoke so all could hear, "Hold thy peace and come out of him."

Again Darian saw the miracle of healing, a man weak and trembling kneeling before Jesus, but even while he wondered at it and thought again of his father, he heard a woman scream, heard the hurrying feet which came down from the gallery of the women and ran into the very synagogue where only the men were supposed to go. He looked up and saw that the woman was his mother, and then he knew that their search was ended; it was his father who knelt trembling and quiet before Jesus. Darian too pushed his way forward and waited while his mother and father stood clasped in each other's arms. As the three left the synagogue hand in hand they saw little groups of people standing about the door or on the corner of the streets, and heard some of the things they were saying.

"He can be no Son of God or he would not heal on the Sabbath day," said one.

"And in the very synagogue itself," said another.

But to Darian it seemed only right and fitting that on the Sabbath day Jesus had given back to him his father.

"Why do they say such things?" he asked his mother.

"Because they do not understand, or care for any but themselves and their foolish laws," she answered.

They were too happy to think long of what others said. The three of them had so much to say to each other, so many plans to make for the future.

"Tomorrow we will return to our own village and build again our home," Esther said.

"Not until I have found Jesus and given him thanks for his goodness," said his father looking down at his clean robe, and stroking with one hand the soft, combed locks of his hair. "But for him I would still be sleeping in the tombs."

"And, father," said Darian, "some day when we have our home again will you not ask Jesus to come and be our guest?"

"Aye, and I will," answered his father as together they went into the house.

(The end.)

—By Annie Sills Brooks
In the "Junior World."

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I have much pleasure in answering your letters in the RECORDER. I saw some nice letters in those last RECORDERS before my letter.

We had one week vacation at Easter. Last week, Friday, we had a little "Breaking Up" to which all the parents were invited to see the work that had been done by the children. A few prizes were given out for different subjects. I came third in one of the subjects, but I did not get any prize.

It seems like I am the only one writing to the RECORDER from Jamaica. I feel myself that it's good to correspond at times.

Last Monday I went to the Hargis home. Their boys planned a space on the lawn for us to have some running sports. I won all the races. In high jump I cleared four feet, four inches and Bob Hargis cleared four feet.

I think I must close now.

I remain,
Yours,
LLOYD JONAS.

12 Water Street,
Brown's Town,
Kingston, Jamaica,
21, 4, 33.

DEAR LLOYD:

I am very glad you enjoy writing for the RECORDER for I am always pleased to receive your letters and I feel sure the RECORDER children are, too. Perhaps you read the letter some weeks ago from one of the children which stated, "I wish there could be some more letters in the RECORDER from children in Jamaica."

It was very good to get third in your school subject, but perhaps if you try still harder you may be able to win first or second next time and get a prize. We must not be satisfied with just doing well unless that "well" is our very best.

Hurrah, for your high jump! You surely are quite a jumper, and Bob did pretty well too. One of our Andover boys, a dental student in Buffalo, won the high jump at a track meet, with six feet one inch to his credit; but that was no better for a full grown man than was four feet, four inches for a boy of your size.

Write again soon and coax others to write.

Sincerely yours,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I felt a little jealous because Lloyd was writing to you so I am writing, too.

The church is going on well. I am in the first book in school. I am eight years old and next school year I will be nine years old. My name is

GLORIA SMITH.

12 Water Street,
Brown's Town,
Kingston, Jamaica,
21, 4, 33.

DEAR GLORIA:

I am glad you decided to send a letter along with Lloyd's. Your writing is very nice and plain for a first grade girl. I wish all the children could see how carefully you have made your letters. You surely must have a very good writing teacher. Next time you write, and I hope that will be soon, I hope you will tell me more about your church and school and home. Mrs. Coon has told me quite a bit about you and what a nice little girl you are.

Your new friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am a little girl eight years old and my sister and I have the same birthday. Our birthdays are on the twelfth of August. My sister is ten years older than I am.

We get the RECORDER from my Grandma Moulton. I like to read the Children's Page very much.

I have a little pet coon; we call him Coonie. He likes candy, cake, and lots of

other sweet things. I am very fond of him.

I ride in a school bus. There are fifty-six children who ride on it. My teacher is Miss Ollie Reynolds. I think she is a good teacher.

Hoping to see my letter in the SABBATH RECORDER,

With love,
GENEVIEVE HARKINS.

Sayre, Okla.,
May 18, 1933.

DEAR GENEVIEVE:

There is surely quite a difference in the ages of you and your sister even though you have the same birthday. One of our RECORDER girls in Independence, Hilda Clarke, has a brother whose birthday is the same as hers, but he is fifteen years older. Are you two as they are, the only children in the family?

Your pet coon is rather a new kind, I'm thinking, but a very interesting one. How did you happen to get him? Once in a while coons are seen in the woods near Independence. One time a neighbor and his dog had one up a tree but had a great time catching him. I believe he knew how to protect himself.

Send me some more good letters, please.
Your true friend,
MIZPAH S. GREENE.

OUR PULPIT

THE PLACE OF SUFFERING IN CHRISTIAN EXPERIENCE

BY REV. HARLEY D. SUTTON
Pastor at Little Genesee, N. Y.

Scripture, Isaiah 53: 1-11; 1 Peter 1: 1-7.

Let us think of the word "suffering" as meaning all of the hardships, sorrows, and obstacles in the way of human happiness. It is not the purpose of this discourse to answer the age old question, why there is suffering in the world, but to accept it as reality and to discuss its importance in relation to the life of one who follows Jesus Christ. This is a question of interest to all mankind regardless of age, color, or creed.

Let us look for a while at the attitude of the writer of the Epistle of Peter. This letter was written to Jews of the dispersion.

They were being persecuted and of course this meant that they knew what suffering really was. The answer given is really centered in verse 7 of chapter 1, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." This shows that suffering is a test. Peter compares this test to the refining of gold. The ore is placed in a furnace and heated to a high temperature. When the heat is at the highest point the pure metal flows out free from all the dross. When it is cool it then can be made into rings, watches, or money. Let us remember that it is of no value until it has gone through this process. We think of gold as the standard of value. Peter says that the test of the Christian faith is a far greater value because the gold perishes and the Christian faith goes on beyond the end of time and adds to the honor and glory of Jesus Christ. Another example of this principle is the diamond. Scientists say that the diamond was formed under conditions in the earth of great heat and a mighty pressure. God is using this same process to make jewels of human beings. The viewpoint of this epistle may be expressed then in these words; suffering brings us into closer fellowship with Christ, and so helps us to attain that higher life which Jesus imparts. It is a means of purifying the soul and ennobling it, and one who really suffers ceases from sin and lives his life in harmony with God's will.

From one of the ancient manuscripts we find the account of a report to the Roman emperor, given by the governor of Bithynia, a province mentioned in this epistle, explaining his dealings with the Christians. He said that when they were brought before him he would ask them if they were Christians; if they answered yes, he asked them a second and third time, threatening them with punishment if they answered yes; and if they persisted, he sent them away to be punished. The point is, punishment came if they persisted. That is why the Christian way of life is easy for many people today because they do not answer yes to the question asked by the world, "Are you a Christian?"

Among the papyrus sheets found in the Holy Land are many small sheets called "libelli." These sheets are signed by people who

by their signatures denied that they were Christians. No doubt many cowardly persons signed these papers rather than face the suffering that would go with the declaration of being a follower of Jesus. By this purifying process the dross was removed from the early church and the foundation was laid for a church that stood the tests of the centuries to follow. This purifying process is still going on as the test is applied to each individual. The economic depression through which we have been passing has been a great test and let us hope that a stronger church will be the result. What is going to be your reaction to the test? Will you fail, or will you pass the test and be worthy of graduation?

The Book of Job is one of the most familiar portions of the Bible dealing with the question of suffering. The question with Job was, why should a good man have brought upon him so much suffering? The current theory at his time was that suffering came because of sin. His friends who came to comfort him tried to get him to admit his guilt and plead for forgiveness, but Job maintained that he was not a sinful man. His wife tried to get him to curse God and die. Job refused to do this and we hear him say, "Though he slay me yet will I put my trust in him." His final conclusion is that man cannot comprehend all of the universe and suffering as a part of its mystery. Job decides that he will stop complaining against God and in awe he will behold the wonders of the universe which is the handiwork of God. From him we learn that suffering is not always caused by man's sin but is a part of that which man cannot comprehend. We all would like to see what the world would be like if sin were taken away. There is enough suffering caused by sin so that we are determined to fight it as hard as we can.

Isaiah, the prophet, gives a very vivid picture of a suffering servant. The fifty-third chapter especially shows that long before Christ came it was discovered that the God-loving and the God-fearing person would suffer; and that the deliverer of Israel must be a suffering servant of Jehovah. As the suffering servant was first pictured they thought that he must suffer because of his own sins, but later they came to think that his suffering would be for the nation, that it would be for others. Realizing this they burst forth with the words, "Surely he hath borne our griefs

and carried our sorrows." How much are we portraying the place of suffering that was exemplified for us by the suffering servant? At the graduation exercises of a college when the seniors were marching upon the stage to get their diplomas, one young fellow was being led by his friend. These two fellows were receiving diplomas but one had been eyes for the other and through the four years he had taken upon himself the burdens of the other so that now the blind friend was equipped for facing life in his own strength. What an inspiration that was to all who attended that graduation exercise. The friend of Helen Keller who found her so discouraged that she was trying to beat out her spirit fighting her handicap, helped her to find God and thus a newness of life and the ability to become a great personality. I know a man who has received much joy and happiness because of the opportunities he has had to share the burdens of other people. Let us remember that by taking other people's sorrows we make our own light.

We can better see the place of suffering in Christian experience when we consider the suffering of Jesus Christ. The Master had many experiences of happiness but he was a "Man of sorrows and acquainted with grief." He flung himself against forty centuries of wrong and was bruised by the impact. He said of himself, "The Son of man must suffer many things." Jesus knew that it was inevitable, and that the cross was the only way. One of the most touching scenes in the play, "The Green Pastures," was when the man who played the part of the "Lawd," pictured God coming to the realization that the only way that his people could develop character was through suffering, and that first he must suffer. Jesus suffered more on the cross than we are able to comprehend, but his greatest suffering was in the realm of the spirit—suffering as he saw the afflictions of the multitudes, as his people rejected him, as his disciples failed to comprehend his message. The sufferings of Jesus reveal the heart of God and how God looks upon sin.

For us personally the suffering of Jesus helps us to meet difficulties. Did Jesus become morose, cynical, and discouraged when he had great trials? Trouble strips us of all borrowed faith and drives us back to our own resources. Jesus, although depending upon

his own resources, went to the Father, and he wants us through him to go to the Father.

One cause of his suffering was his realization that his followers would face persecution and death. He was ever considerate of his followers, and in Gethsemane he said, "I am he; if therefore ye seek me let these go their way." Again he said, "They will deliver you up to councils and in their synagogues they will scourge you. The cup that I drink shall ye drink and the baptism that I am baptized withal shall ye be baptized."

Another reason for the sufferings of the Master was his loneliness. It is said that all great men are misunderstood. Just as a great mountain towering over those around it looks lonely, so Jesus towering above all mankind was lonely because of his greatness. The sufferings of Jesus are not to be compared with the glory of his reward. Because of his experience we can say that our hardships in following him are not to be compared with the glory which comes as a result.

The question we must answer is, what shall we do when suffering comes to us? First, we must face it as reality and be ready when it comes. One important thing is not to brood over it, because that will hatch out a whole flock of troubles. Worry and fear act as a fog that blinds our eyes to the roadway ahead. We must put in the place of worry and fear mental and spiritual courage. Paul said that he could make an opportunity for joy in any hardship. A definition of a pessimist is one who makes a calamity out of every opportunity and an optimist is one who makes an opportunity of every calamity. One verse in the Bible says, "Passing through the valley of weeping they make it a valley of springs." This verse expresses the spirit of the American people which made the reclamation of desert lands in the West possible, and the spirit of every Christian who makes the best of any condition in life. A man could not get along with his neighbors, so he moved to another community only to find that he could not get along with his neighbors there. He failed to see that the trouble was not with the neighbors but with himself because he did not have the right attitude toward life. "Life does not ask merely what can you do but how much can you endure and still be unspoiled." Kipling said, "If you can force your heart and nerve and sinew to serve their turn long after they are done . . ." A prince came into the

battle and met a man running away with a broken sword in his hand. The prince snatched the broken sword from the coward and dashed into the battle and led his men to victory.

Much of our help is received from suffering when we have the right attitude towards it. It seems to me that we need not say that God sends earthquakes and storms to punish people for their sins, that God is the cause of death in many cases but that, as Job discovered, these things are a part of a great mystery. So let us stop complaining about the sufferings of mankind and say with Paul, "All things work together for good to those who love God and are called according to his purpose."

May we conclude from this discourse, first, that sin does not cause all the suffering in the world but that it causes enough so that we must fight against it. Let us remember that it is a test through which we must pass if we are to bring glory to Jesus and his cause. Finally, that Jesus is bearing a cross with us as we bear ours and his companionship will make the burden lighter. There is a crown for every cross but there cannot be a crown without the cross.

Religious Education

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

THE CHRISTIAN MISSION IN THE WORLD TODAY

Representing the Missionary Education Section and the Young People's Work Professional Advisory Section of the International Council of Religious Education, and the Interdenominational Young People's Commission.

Do missions begin at home? And should they end there too? And how near home? Is the condition of the starving family on the next street part of the missionary concern of the church? Is the father, almost insane with a sense of failure and of shame because he has been unable to support his family, an object of the missionary program of a local company of Christians? And what about the organization of society which has made inevitable so many tragedies? Is that any part of the inquiry and the program of twentieth century Christianity?

Is it true that our cities and countrysides

are over-churched and that the mission boards are arch sinners in supporting competitive feeble churches where only one strong one should grow? Or is there work enough for all of the churches in your community to do and could it, in fact, support several more churches? Why should Massachusetts concern itself with Montana when Massachusetts' churches need new parish houses and more modern pipe organs? Or does New Jersey concern itself too much with Kentucky and give too little attention to the grievous social conditions in its own backyard—and in its best parlor, too?

Is the foreign mission enterprise a "racket," as some young people have charged? To what extent has the perspective of young people been injured by the misinterpretations of the Laymen's Report? Did that inquiry sound the death knell of missions or is it the herald of a new day when the foreign program will be interdenominational, highly efficient, and progressive in theory and practice?

What are young people of the present going to say about the mission of Christianity today? Has the Church lost its influence? Is every other religion, or are some other religions at least, as good as Christianity? Will this generation return to first century Christianity? Or will they insist that twentieth century Christianity must be something more powerful than that of the first generations of the Church, that it must be organized so as to use the knowledge disclosed by an age of science and psychology and sociology? Will young people do anything more than talk? Are they willing to adventure with an unpopular cause as the first disciples did?

These are typical questions which the leaders of denominational and interdenominational young people's departments are planning to discuss in conferences, conventions, and local church groups. Two years ago, representatives of the Christian youth agencies, associated through the International Council of Religious Education, united in a field emphasis on the liquor problem. It was no high-pressure campaign; rather it was a plan of study research, discussion, and resulting local action. Some two thousand conferences were held. This last year a similar undertaking was promoted with reference to Christianity and the economic order. This movement is still gaining power; hundreds of churches are introducing their young people

to an intelligent study of the economic bases of our modern life and of the demands of the gospel of Jesus upon a society of unstable foundations. This subject will naturally be continued as one phase of this theme, "The Christian Mission in the World Today," for the mission of the Church certainly includes the Christianization of society as well as of the individuals who compose society.

There are hundreds of summer conferences under church and inter-church auspices. They enrol at least one hundred thousand young people. These have come to be the high point, and in some cases, the central feature of the program of Christian education for young people. Older boys and girls discuss with complete frankness the needs of their own lives and of present day society. They study, under skilled leadership, the message of Jesus. In times of quiet and in group worship they relate themselves to the situations in their home communities and to the world-wide obligations of the Church. This theme, "The Christian Mission in the World Today," will be the basis of the suggestions for program building which they take home from these conferences.

There are likewise hundreds of week-end institutes and regional conventions during the church year. Every denomination, in addition, will put added emphasis upon this theme as a phase of the program of the church school class and of the young people's society.

If there is any element of propaganda in this program it is not to make young people "missions minded" in the sense that they will be indoctrinated supporters of the status quo in the program of denominational boards. Rather it is to help young people, through genuine information and the resulting sense of need and obligation, to become "mission minded"—in terms of the total mission of twentieth century Christianity in a distraught world. It is expected that the result will be more fearless and intelligent application of the gospel of Jesus in the relationships of the home and school, and a determination to apply these teachings to the work of bankers, farmers, churches, government officials, and in the whole realm of international relationships.

—Harry Thomas Stock.

A good pilot is not known when the sea is calm and the weather fair.—Danish Maxim.

REV. L. D. SEAGER AND WIFE CELEBRATE GOLDEN WEDDING

Wednesday, May 24, was the fiftieth wedding anniversary of the marriage of Rev. and Mrs. L. D. Seager. The two sons, Bernard and Lloyd, and Mrs. Bernard Seager, with the help of other close friends, planned a quiet afternoon and evening celebration of the event. A goodly number called, and letters were received from Hammond, La.; Jackson Center and Jefferson, Ohio, and from friends in Farina. Several nice gifts were received and there was also a gift of money. The guests were served as they arrived with a generous helping of angel food cake and punch.

Rev. and Mrs. Seager were married at Jackson Center, Ohio, by Rev. John L. Huffman, and it was here that Mr. Seager began his ministry. He is best known perhaps for his work on the West Virginia field where he labored successfully for many years, both as an evangelist and as a pastor. Brother Seager's name is likely as well known as that of any minister in our denomination. During his last pastorate, at Jackson Center, O., where he also served his first, he suffered from two strokes of paralysis from which he never fully recovered. When sufficiently recovered from the last stroke he and Mrs. Seager moved to Farina where they have been comfortably situated, and where until an attack of pneumonia last October all but snuffed out his life, he was a regular attendant at church and prayer service. He always took part in the prayer meeting and enjoyed singing the songs. Following the pneumonia attack he was bedfast for many months, but lately has been able to be up and to sit in his chair. He very greatly enjoyed the visit of his friends upon their anniversary and enjoyed hearing read the many letters and cards. He has been very patient and uncomplaining during his affliction, but no more patient than his faithful companion who ministers to his every want and who so far as possible supplies every need.

The writer of this article feels sure that their many friends will rejoice to know that they have been spared to each other these fifty years, and he also feels sure that all over our denomination prayers will ascend to God for his blessing upon them as they continue along the pathway of life. We can all rejoice in the thought that there is a place and a time

where the ills of life will be laid aside; where hindrances will vanish; where we will no longer see as through a glass darkly, but face to face, and shall know even also as we are known. It is for this time and place that Rev. and Mrs. Seager wait.

C. L. HILL.

MARRIAGES

HILL-FARRIS.—At the Seventh Day Baptist church, Farina, Ill., May 28, 1933, by Rev. Carroll L. Hill, Miss Hazel Farris and Rev. Claude L. Hill.

DAVIS-WALLACE.—At the Seventh Day Baptist parsonage, Salem, W. Va., May 23, 1933, by Rev. Geo. B. Shaw, H. Murray Davis of Salem and Carlene Ogreta Wallace of West Union.

OBITUARY

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

PARKS.—Eli Worthington Parks, son of Jonathan and Jane Vannort Parks, was born in Harrison County, W. Va., March 3, 1857, and died at his home in Smithburg, Doddridge County, May 6, 1933.

He is survived by a son, Raymond C.; and by a daughter, Elda Winifred.

Most of Eli Parks' life was spent in Doddridge County in the field of the Middle Island Church. He became a Christian early in life. At one time he lived at Jackson Center, Ohio, and at the time of his death he was a member of the Seventh Day Baptist Church in that place.

He was a highly respected Christian man. The funeral service was held in the Methodist Episcopal church at Smithburg and was conducted by its pastor, Rev. F. A. Sampson, assisted by the pastor of the Seventh Day Baptist Church of Salem.

G. B. S.

RAINEER.—Benjamin Franklin Raineer, born March 11, 1876, passed away May 2, 1933, at the home of his sister, Mrs. Joe Fogg, after a very brief illness. He was the son of James R. and Lucy West Raineer.

While still a lad he was baptized and joined the Seventh Day Baptist Church of Shiloh, N. J. He has remained a faithful attendant upon the church services, being frequently seen at the Sabbath evening prayer meetings. His entire life was spent in the vicinity of Shiloh; he has been a farmer in Stoe Creek township for over thirty years.

He is survived by his widow; two brothers, James and Sammy; a half brother, Charles; and

two sisters, Mrs. Rachel Hoffman and Mrs. Joe Fogg.

The funeral was conducted by his pastor, Rev. L. M. Maltby. Interment was made in the Shiloh cemetery.

L. L. M.

RICHMOND.—Emma Caves was born in Waukesha, Wis., February 14, 1850, daughter of Joel and Eliza Caves. When a small child she moved with her parents to Richford, Wis., where she grew to womanhood.

She was married to E. D. Richmond, December 25, 1871. When a young woman she accepted Christ as her Savior and was baptized by Elder C. M. Davis. She joined the Seventh Day Baptist Church in Dakota, Wis. She was a firm believer in the Church, the one body of which Christ is the head.

Her life was filled with service and devotion to her home and church. She was a faithful and loving wife and mother.

She passed peacefully away May 26, 1933, at her home in Proberta, Calif.

E. D.

Sabbath School Lesson XIII.—June 24, 1933

REVIEW: JESUS OUR LORD AND SAVIOR — Acts 13: 23-33

Golden Text: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." Matthew 28: 18-20.

DAILY HOME READINGS

June 18—Jesus Ministering to Jews and Gentiles. Mark 7: 24-37.

June 19—Jesus Transfigured. Mark 9: 2-8.

June 20—Jesus Rebukes Selfishness. Mark 9: 33-43.

June 21—Jesus Acclaimed King. Mark 11: 1-10.

June 22—Jesus Crucified. Mark 15: 22-32.

June 23—Jesus Conquers Death. Mark 16: 1-11.

June 24—Jesus Our Lord and Savior. 1 Peter 1: 3-9.

(For Lesson Notes, see *Helping Hand*)

RECORDER WANT ADVERTISEMENTS

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

WANTED.—Married man, age 27 to 40, for farm job in West. Must be good worker, horse-man, have farm experience, be well recommended S. D. B. Rather small pay, house, milk, etc. Permanent for right man. No accounts not wanted. No snap. Address Box C, Sabbath Recorder, Plainfield, N. J. 5-29-4t

Let us be creditors of the future even as we are debtors of the past.—Edwin D. Mead.

PROPORTIONATE GIVING

"I am convinced that I must budget my income and that, in view of the immediacy and urge of personal claims, I should devote a definite proportion of my income, increasing as my ability grows, to the support of persons and institutions which will promote the welfare of my fellows and which will express and teach the religion of Jesus."

The Conference Year for Seventh Day Baptists closes June 30. The balance of your pledge to the Work is urgently needed. If you have made no pledge, your gift at this time will be very much appreciated.



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CREEDS

In my friend's church are saints and incense sweet;
They enter and make genuflections low
And tell their beads. She says it is not meet
That she should come with me to pray, and so
We go our ways. . . . Her holy Temple claims
Another friend as dear, of Israel's race,
Nor do we pray together, though she names
The same God, "Father," as she seeks his face.

But when they brought one that we loved and laid
Him in a church that was not theirs or mine,
We knelt in sorrow and together prayed.
Our creeds were less than nothing then. The sign
Of death is brotherhood. Oh, we learn late
Death blends our creeds as life doth separate.

—Margaret Landrum Watkins,
In Christian Century.

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