

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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Seventh Day Baptist General Conference.*

The Sabbath Recorder

VOL. 114

JUNE 19, 1933

No. 25

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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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

VOL. 114, No. 25

WHOLE No. 4,606

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will be charged 50 cents additional, on account
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bath Recorder, Plainfield, N. J.Subscriptions will be discontinued at date of
expiration when so requested.All subscriptions will be discontinued one
year after date to which payment is made un-
less expressly renewed.

The Problem of It is the problem
The Sabbath Recorder confronting prac-
tically every denominational paper in Am-
erica. Some time ago one of the Baptist
papers carried reports from various state and
national Baptist journals. The problem stated
in every case was one of financial support.

The *Baptist* and *Reflector* of Tennessee
cost the executive board of that state \$4,390;
the *Baptist Record* of Mississippi cost \$6,000
more than its receipts. The *Georgia Baptist*
Index had a total cost in excess of receipts
of \$9,466, while the *Florida Baptist Witness*
cost Florida Baptists \$10,399 over and above
its receipts. The *Western Recorder* for
the same period had provided for its deficit
\$10,000, but fortunately had to use but lit-
tle over half the amount. The *Baptist*
Standard (Texas) had a deficit of about
\$7,000.

These are all Southern Baptist papers—for
the most part only state wide in their circula-
tion and support from something like the
SABBATH RECORDER's up to that many times
as great. Within the year the *Baptist* — of
nation wide circulation and without special

extra support—has been forced to cease its
publication and has been submerged in the
Christian Century—an undenominational,
ultra modern periodical.

So it need not be surprising that the SAB-
BATH RECORDER is not self-supporting. Last
year the cost of the RECORDER was \$8,582.27
in excess of its receipts. This year salaries
have been cut, the number of pages reduced,
a cheaper stock used, fewer cuts made, and at
that it is far from self-supporting.

Can a denominational paper be maintained
and made to pay its own way? It is the con-
sensus of editorial opinion that it is practi-
cally impossible. A year ago at a national
editors' meeting, among forty such papers
represented only two claimed anything like
self-maintenance. The *Canadian Baptist*
says, "We do not believe that a good denomi-
national journal can be self-supporting. It
is limited from every side. Its great limita-
tion is that it must be a propaganda maga-
zine . . . it exists to present the claims of the
denomination." This periodical says, in its
opinion, few religious publications would exist
"overnight," if a test were made on the basis
of pure journalism. It rightly contends, we
believe, that "denominational propaganda
should be a direct charge upon the denomina-
tion."

President Randolph of the American Sab-
bath Tract Society rightly urges that the cost
of the RECORDER above its receipts should not
be looked upon as a deficit but as payment by
the denomination for its work of encouraging
the spread of the Sabbath truth.

It really ought to be no more expected that
the RECORDER should be self-supporting, than
that college bulletins should be, or that tract
publication and distribution should be. True
there are leaflets, booklets, and even bound
books put out by some concerns that are ex-
pected to pay their way. But the methods
often employed are such as often destroy their
value and minimize their good effect when it
is discovered what has been foisted upon the
innocent purchaser. Legitimate and useful
tracts and such papers as the SABBATH RE-
CORDER are types of publications belonging to
evangelical and evangelistic progaganda that
are worth while and do produce good results
in the denomination and elsewhere.

It would be fine if the SABBATH RECORDER
were self-supporting—and we should use every
effort to make it so as far as possible—but with

that said, it is entitled to the support of the
entire denomination.

A part of the problem is the circulation. Be-
cause of the economic situation many friends
have been forced to discontinue their RE-
CORDER subscription. The loss of this is greater
than any involved in money values. It is the
loss to the home, of the denominational con-
tacts and inspiration; the loss of spiritual up-
lift and encouragement from current know-
ledge of what others of our people are doing;
the loss of touch and sympathy with those
whose lives are dedicated to the upholding and
promotion of the truth for which we stand
and, as a people, have stood for three hundred
years.

The loss is not alone to the RECORDER but to
our people. The problem is not alone the RE-
CORDER's but the denomination's. The prob-
lem lies not alone with the editor or the pub-
lishers—but with Seventh Day Baptists. It is
ours together to find the answer.

"Righteousness Is moral breakdown to
Exalteth a Nation" ride in the saddle of this
country? A fight is being waged in some of
the states to legalize race-track gambling for
the sake of the profits accruing to the state.
The President has offered a bribe to the voters
of this country to repeal the Eighteenth
Amendment—repeal and reduce taxes. The
administration at Washington must raise an
immense revenue to pay service charges on a
three billion dollar loan to finance one of its
business-recovery projects. The taxpayer, al-
ready heavily burdened, wonders how he can
pay more. The administration offers an at-
tractive escape. That is, it is attractive to
some. The proposition simply is: Repeal
the Eighteenth Amendment and these taxes
will be immediately dropped. The govern-
ment will service the loan project by means
of the excise on hard liquor, whiskey, rum,
gin, and wines. "Vote wet and save your
pocketbook." Hurry up; push things through.
Quick repeal—quick returns. This cleverly
timed bate without doubt influenced the re-
cent vote in New York state and others.

This appeal of the Roosevelt administra-
tion is to the lowest human motive and action.
It is virtually offering cash for wet votes.
Our government thus would go into partner-
ship with debauchery interests for a rich com-
mission. "Not since the moral darkness of
the last century," the *Christian Advocate*
points out, "when human slavery enjoyed

federal protection and was defended by states-
men on economic grounds, has an American
administration touched such a low level on
any question involving moral principle." It
is significant that the press—wet as it is—
has made no comment on this—evidently hesi-
tating "to endorse the White House theory
of buying repeal votes."

The Associated Press of June 5, reports
from Washington that a bill was introduced
by a New Jersey representative to permit the
veterans' administration to conduct lotteries
for the benefit of disabled veterans and vete-
rans' hospitals. The author of the bill is re-
ported as saying, "The government must make
up to the veterans in some manner for cuts
in pensions and disability allowances," and
that he believed lotteries would furnish "suf-
ficient funds to more than equal the cur-
tailment."

Again—should such a bill become law—the
government would appeal to the baser motives
of its people and promote and share in gamb-
ling—a sin that in no small degree has con-
tributed to the deplorable depression of the
past four years. When shall we learn that
"righteousness exalteth a nation but sin is a re-
proach to any people"?

Raise the Budget We believe the Onward
Budget can be raised.

The great storm had wrecked many of
Plainfield's beautiful trees. Whole avenues
were deforested. Close to the editor's back
yard a neighbor's eighty-foot oak lay across
it's owner's garage. It was heavily lodged
against a similar beautiful oak in the editor's
yard. The latter tree was so seriously dam-
aged and bent by the fall that it too had to
be removed. There were certain perils in
"falling" it, and large expense involved in
"limbing" and "stubbing" it. The decision
was to "fall" the tree. Tackle was rigged
high up and anchored far out in the grove,
back, to a mammoth black oak. Cuts were
made, wedges driven. Kind friends laid
hold of the rope and steady, constant pulling,
with added power at the last moment,
brought the giant safely to the ground. Yes,
the editor did a little secret praying, too, that
the wind might be at a lull and that the
judgment of men in charge might not be in
error, but wisely guided. Relief and thank-
fulness registered as the forest monarch
gently yielded in its obstinacy and groan-

ingly crashed to the ground without damage to anyone.

We have endangering the structure of our church and denominational Onward Movement—if not its very existence—today, a crisis that we must meet. The program of the entire denomination is in critical danger. Our leading editorial presents one phase of it only. Pastor James L. Skaggs, at the Eastern Association, challenged us with his alternatives to raising the budget which represents our Onward Movement. These alternatives are alarming. Read his brief address in the Missions Department. It is not merely a matter of cold dollars and cents. It is vastly more. It is a matter of life and death to us. We have violated the principle enunciated by the Master—and trying to save our own life we are now losing it.

The Committee of General Conference to Promote the Raising of the Budget is coming to the churches again. Eleven days only of this Conference year remain. Nine thousand dollars is absolutely needed in June—not "may be."

Now in that tree "falling"—against the wind, against the heavy lean, against the top-heavy giant—the "fall" was successfully made. But it was done by careful engineering, right tackle and cables, and every available man lending a hand. Also, remember, there was some prayer from a disturbed and anxious owner, who was responsible for the entire outcome. There is a picture of our Seventh Day Baptist situation. Our engineering in the main is right—cables and tackle are right and anchorage is right—oh, there is mighty strength rooted in our God. "Will your anchor hold?" No doubt. There must be prayer in disturbed and anxious hearts. We are sure there is. But—and here we must not fail—there must be a laying hold of the ropes by every available man, woman, and child in the denomination and by friends of God interested in our on-moving task. Do not fail to read Doctor Goodell's address in the Missions Department, and Secretary Burdick's editorial on choices. "And the wall was built for they all had a mind to work." "Underneath are the everlasting arms."

Items of Interest

AMONG OUR MINISTERS

His friends are pleased to learn of the happy marriage of Pastor Claude Hill of

Farina, Ill. We all unite in congratulations and best wishes to this couple, who have announced they will be at home at Farina after June 5.

Rev. James L. Hurley has accepted a call to the church at Dodge Center, Minn., and is already upon that field. We are sure this is a happy arrangement, both for Pastor Hurley and his church. Thirty-three years ago Mr. Hurley was pastor on this great field. He will be a live wire in the Master's service wherever he is and as long as he lives.

Adams Center, N. Y., is losing its pastor, Rev. Loyal F. Hurley, who for twelve years has been endearing himself to the people of this vicinity—to the churches on the Pacific Coast. What is a loss for one community well be gain for another. Mr. Hurley, we understand, will make the change of pastorate at Conference time.

Rev. James L. Skaggs, pastor of the New York City Church, will spend the month of July on the Iowa field in missionary pastoral work. This is in keeping with the policy and program of the New York Church to share its pastor with others, one month in the year. Pastor Skaggs will be accompanied on the field by his family in their car.

Pastor Neal D. Mills is being loaned by the Piscataway Church to the Lewis Camp work at Ashaway. He will serve as director of the boys' camp in July. We believe we are correct in passing out the word that Pastor and Mrs. Harold R. Crandall of the Pawcatuck (Westerly) Church will again assist in overseeing the girls' camp at Ashaway.

FROM THE CONFERENCE PRESIDENT

I have been told that the New England Seventh Day Baptist Christian Endeavor Union is planning to send a delegate to the General Conference which meets in Milton, Wis., August 22-27. To me that is good news. It insures that this loyal and active group of younger members of the denomination whose organization functions among the churches of New England will be represented at the Conference which meets in the Middle West by one who will feel the responsibility of such appointment. Of course, whoever is appointed delegate, the appointment will be based upon fitness of such delegate rightly to represent this virile organization. And that very fitness means that the

one appointed will make a good member of the General Conference.

But I am writing this in order to suggest that others go and do likewise. I commend this action on the part of this young people's organization to the churches. We are expecting that the attendance at Conference this year will not be large. Always there are those who would like to go to Conference but who cannot do so because of lack of money, or because of other calls for funds which make a trip to Conference out of the question. Doubtless this year that number will be greatly increased over former years. Perhaps this will not be all loss, if the churches generally take the matter in hand and see to it that delegates are appointed who will represent the churches, and whose expenses are taken care of by the churches themselves, or by members who appreciate the value of such representation, and who chip in on the expenses.

I well remember that during the World War there was much consideration given to the question of postponing Conference which was scheduled to meet at Nortonville, Kan. People everywhere were giving to the support of the government in what we were told was something of a holy war. We were exhorted to buy liberty bonds, to support the Red Cross, and in other ways to give till it hurt, in order to make the world safe for democracy. Many Seventh Day Baptists insisted that we ought not to burden our people to the extent of holding the regular sessions of the General Conference. Incidentally, I may say that was one of the most worth while Conferences held within my memory. It would have been a great mistake not to have had the Nortonville Conference in 1918.

The Salem Church, of which I was then pastor, was feeling the burden of the war. Not many felt that they could go to Conference. In fact, as I remember it, no one was planning to attend. But the church seemed to sense an obligation to the denomination as well as to the government. They were willing to render unto Caesar the things that were Caesar's, but they desired also to render unto God the things that were God's. The church was in the habit of sending its pastor to Conference. In this particular year, and so far as I know never at any other time in its history, the church elected a lay delegate

to Conference, and likewise paid his expenses to Nortonville and return.

I know it meant much to that delegate, and I remember yet his very great interest in all that went on in that most important session of our General Conference.

Is this not the year when many churches should give serious consideration to the matter, and possibly elect a delegate to the Conference at Milton, paying all necessary expenses to insure his attendance?

Again we are in difficult and distressing times. Many feel that of all times we should get together this year in regular Conference assembled to pray and confer, to seek guidance and get inspiration. May we hope for at least a fair representation from the churches, and a sincerity of approach to all our problems, vouchsafed through a representative and responsible, and responsive, delegation from many churches.

TRIBUTE TO DR. ALFRED S. BURDICK

From "Clinical Medicine and Surgery":

These are times when the world can ill spare the presence, in the flesh, of its real leaders in any field, even though we know that their opportunities are enlarged by their release from the physical investiture. Especially does the medical profession need the men who have labored and achieved greatly in making the healing art and science what they are today. When, however, they leave us, as tangible parts of our environment, we must strive to learn the lessons their lives have taught and emulate their inspiring examples.

On February 15, 1867, a son was born to Rev. Stephen and Susan (Maxson) Burdick, at De Ruyter, N. Y., and they named him Alfred Stephen. The boy was a keen and eager student, and assimilated the knowledge offered him so rapidly that he was graduated from Alfred University, with the degree of A.B., when only nineteen years old, after which he taught school for a year or two. But he saw before him a career of usefulness to the world, and embarked upon it by entering the Chicago Medical College and taking his medical degree from Rush Medical College, in 1891.

Doctor Burdick entered upon the general practice of medicine immediately after his graduation, in Dunlap, Ill.; then due to his wife's illness, transferred his activities to Florida for a few years; and later returned to Illinois, where he practiced in Hinsdale and Chicago. From 1899 to 1904, he was associate professor of the practice of medicine in the Illinois Medical College. On his return to Chicago, Doctor Burdick became interested in medical writing, and did so well at it that he was editor of the "Medical Standard" from 1899 to 1904.

It was through this later activity that he attracted the attention of Dr. W. C. Abbott who was looking for someone to assist him in spreading a knowledge of exact, active-principle therapeutics among the physicians of the United States. Doctor Burdick was persuaded, in 1904, to give up medical practice and devote his entire time to editorial and literary work, as editor of this journal, which was then called "The Akaloidal Clinic" and was, frankly, a periodical for propaganda, but gradually became, under Doctor Burdick's guidance and under its new name, "The American Journal of Clinical Medicine" (1906), more and more an independent journal for the general practitioner.

But the doctor was also deeply interested in providing physicians with dependable remedies for use in their fight with disease, and made himself familiar with the work that Doctor Abbott was doing in that connection, gradually giving up his editorial labors and devoting practically his entire time to the business of manufacturing pharmaceutical products. With the passing of Doctor Abbott, Doctor Burdick became president of the Abbott Laboratories, in 1921. In this latter field, Doctor Burdick did splendid work and achieved high distinction. He was president of the American Drug Association, 1923-25; a member of the Board of Governors of the Synthetic Organic Chemical Manufacturers' Association, and also vice-president in 1923; as well as a member of the Chemical Advisory Committee of the U. S. Department of Commerce from 1925 until his passing, on February 11, a few days before his sixty-sixth birthday.

Doctor Burdick was a lieutenant colonel in the Medical Reserve Corps, U. S. Army; a fellow of the A. M. A.; a member of the American Medical Editors' and Authors' Association and of various other organizations; and the author of three medical books — "The Standard Medical Manual" (1904); "The Remedy," and "Common Emergencies" (1915), and of various articles in periodical literature.

An omniverous reader, a studious artist, and a wonderful listener, Doctor Burdick accumulated an immense fund of knowledge about men and things which, with his keen vision, sound sense, unflinching kindness, unflinching probity, and personal modesty, combined to make him one of the leaders in his field, to whom all listened with respectful attention.

It is rare that a physician achieves such marked distinction in several fields of activity, and with it the devotion and affection of all who have been associated with him, as fell to the lot of Doctor Burdick, whose passing is far more than a merely personal loss to those who knew him.

I have quoted the above article in full, feeling that it told about Doctor Burdick's history what I could not tell, and also beautifully expressed what he was to his work and fellow workers. I only want to add a little to express my own appreciation of him as a friend.

I have known him and his dear wife since the time when she and I were in district school together, when his kindly, and perhaps I should say saintly, father was my pastor. The friendship has grown rather than waned, with the years. I have come to appreciate more and more their kindness, loyalty, and generosity to all their old friends as well as to a host of new ones. Their home in Chicago has always been open with a warm welcome to any of their friends passing through, and every possible effort made to give the visitors a happy and interesting time, even when it meant often a good deal of sacrifice in time, strength, and money. They have been interested always in every helpful work, and evidently perfectly united in their plans and cares for others and for each other.

Since they gave us the money for our chapel here, they have been especially interested and have helped out in various ways, again and again. Because of the gift of the chapel, yesterday at our little Easter service, we made it also a memorial service to Doctor Burdick. David Sung spoke at length about Doctor Burdick's life, and especially his kindness to himself and to other young people, which he experienced while in America.

ROSA W. PALMBORG.

BOULDER CHURCH CELEBRATES

The Boulder Seventh Day Baptist Church celebrated on May 20, 1933, the fortieth anniversary of its organization, May 20, 1893. The Denver congregation had been invited to join in this service and nearly the entire membership was present.

Between the morning and afternoon services lunch was served in the church dining room by the Boulder women to about one hundred thirty. Mrs. Maud Irish, Mrs. Mina Coon, Mrs. Lillie Ayres, and Mrs. Metta Weaver constituted the lunch committee and deserve special thanks for the way in which the meal was planned and served.

At the morning service, a combined chorus of the adult members of the Denver and Boulder church choirs occupied the choir loft. In the afternoon an equal number of the younger members of both choirs led in the singing, with Mrs. Tacy Coon Brackett at the piano.

At the morning service letters were read from former pastors by Mr. Coon; also letters

from Secretary W. L. Burdick and Editor H. C. Van Horn. These letters contained hearty greetings and best wishes together with personal references and reminiscences which brought alternate smiles and tears. It was made very evident in these letters that the former pastors, in spite of the feelings and shortcomings of the Boulder and the Denver churches, still have a genuine affection for them both.

At the close of the morning service the congregation passed out to the front of the church, where a group picture was taken by Erlow Davis, with the new building as a background—as a matter of history and as a companion piece to the one taken at the dedication of the old church on March 17, 1895.

After lunch and before the afternoon service, all enjoyed the picture exhibit in the two small Sabbath school rooms at the rear of the audience room. Pictures of the first church at Twelfth and Arapahoe at its dedication and at various other times and seasons were to be seen; of picnic parties taken as early as 1893; of Conference in 1908, and of the Seventh Day Baptist ministers attending that meeting. There was an enlarged picture of Dr. F. O. Burdick, Deacon A. L. Clarke, and E. E. Sutton—deceased many years—taken unawares in the old arbor at Chautauqua at a Sabbath school picnic. An enlarged picture taken of the large group who attended the golden wedding of Rev. and Mrs. S. R. Wheeler in 1912, was shown. Fourteen of these friends have passed on. Pictures of the "Big Flood" in 1894, which carried away part of the church in process of construction were on exhibit. On the table in front of the pulpit was a large card-board sheet with portraits of the seven pastors of the Boulder Church, and of two deacons—now deceased—Deacon Frank Saunders and Deacon A. L. Clarke, beloved uncle of Editor H. C. Van Horn. The Wheeler sons and daughters had prepared a special exhibit of pictures of their father, Rev. S. R. Wheeler, with pictures of him from about sixteen years of age to the time of his sixty-fourth wedding anniversary. The Burdick families had arranged a special collection of pictures of their father, Dr. F. O. Burdick, and their mother, from the time of their early married life until a year or so before the doctor's death. There were pictures of our present Pastor Ralph Coon at various stages of his development. There

was a wedding picture of him and his lady in all their finery. The entire exhibit was intensely interesting and was well attended.

The church was beautifully decorated with lilacs, tulips, and other spring flowers by the committee of young people headed by Mrs. Linn Burdick.

It was a joy indeed to have the wife of the second pastor, Mrs. F. O. Burdick, present to enjoy the service. Since 1903, Mrs. Burdick has lived here and has been a faithful, devoted member of the church, holding a number of offices of trust during these years. In the photograph taken at noon, Mrs. Burdick had a place of honor in the front row next to Pastor Coon and wife. Next to Mrs. Burdick stood Mrs. Mina Coon, daughter-in-law of the first deacon of the church, Archibald G. Coon, an uncle of D. Burdett. Mrs. Coon has lived continuously in Boulder since before the church was organized, and during all that time has been a faithful member of the church choir, as well as being most prominent in other departments of church work.

It was a matter of regret that Mrs. Mary Wheeler Andrews, the only constituent member living in Boulder, could not be included in the picture. But she was present at the afternoon service to take her part on the program. Sister Mary has stood with her shoulder to the wheel during these forty years and has been part of the church life since its beginning. As far as is known, only one other constituent member is living—Mrs. Nora Bailey, thought to be residing in Spokane, Wash. Mrs. Bailey removed from Boulder not long after the organization of the church.

L. R. W.

STATEMENT ONWARD MOVEMENT TREASURER, MAY, 1933

Receipts	July 1, 1932	
	May	May 31, 1933
Adams Center	\$	520.66
Albion	\$	10.00
Alfred, First	\$	101.90
Special		10.00
	\$	111.90
Alfred, Second		1,308.39
Andover Ladies' Aid society ...	10.00	237.65
Attalla		10.00
Battle Creek		67.00
Berlin		215.08
Boulder	1.50	15.68
Brookfield, First	\$.62

Women's Benevolent Society..	10.00		Junior Christian Endeavor		
Special collection at ordina-			society, special25	
tion of deacons	16.63				
	<u>\$ 27.25</u>	113.46	Salem	\$ 16.90	125.60
Brookfield, Second		131.00	Salemville, special	12.59	865.00
Carlton		12.00	Scio		55.73
Chicago		126.00	Scott		
Daytona Beach		35.00	Shiloh	\$ 67.79	24.25
Denver	1.50	52.75	Women's Benevolent society..	108.50	
De Ruyter		177.00	Junior Christian Endeavor		
Detroit			society	5.00	
Dodge Center		25.22			
Edinburg	2.85	37.58	Stonefort	\$181.29	572.71
Farina		171.00	Syracuse		15.00
Fouke		27.00	Verona		36.90
Friendship		80.00	Walworth		105.00
Genesee, First		268.30	Washington		35.00
Gentry		3.50	Waterford Christian Endeavor		
Hammond		16.55	society, special	1.50	220.50
Hartsville		12.00	Wellsville		15.00
Hebron, First	5.00	60.00	Welton		86.94
Hebron, Second		30.00	West Edmeston		26.00
Hopkinton, First			White Cloud	10.00	186.07
Special	\$ 84.50		Individuals:		
Christian Endeavor society,	55.00		Friend	2.00	238.75
special	3.00		Interest		1.58
	<u>\$142.50</u>	632.50	Southeastern Association		30.26
Hopkinton, Second	12.50	41.40	Conference collections		400.66
Independence	55.75	357.75	Western Association		20.00
Jackson Center	1.00	48.45	Woman's Board		83.33
Little Prairie		13.00	West Hallock		3.00
Los Angeles	50.00	128.00			
Lost Creek		185.09			
Marlboro	17.50	132.11			
Middle Island		17.00			
Milton	268.30	1,720.52			
Milton Junction		405.28			
New Auburn		10.00			
New York City	56.49	663.40			
North Loup	\$ 5.00				
Special	10.00				
	<u>\$ 15.00</u>	109.00			
Nortonville		71.10			
Pawcatuck	\$100.00				
Friend	5.00				
Christian Endeavor society,					
special	3.00				
Junior Christian Endeavor so-					
ciety, special	1.00				
	<u>\$109.00</u>	2,959.00			
Piscataway		280.52			
Plainfield	\$ 26.50				
Christian Endeavor society ..	5.00				
Women's society, special	100.00				
	<u>\$131.50</u>	1,566.50			
Portville					
Richburg	15.02	128.50			
Ritchie		6.00			
Riverside	50.00	406.00			
Roanoke					
Rockville	\$ 10.40				
Sabbath school, special	5.00				
Christian Endeavor society,					
special	1.25				

Junior Christian Endeavor		
society, special25	
Salem	\$ 16.90	125.60
Salemville, special	12.59	865.00
Scio		55.73
Scott		
Shiloh	\$ 67.79	24.25
Women's Benevolent society..	108.50	
Junior Christian Endeavor		
society	5.00	
	<u>\$181.29</u>	572.71
Stonefort		15.00
Syracuse		36.90
Verona		105.00
Walworth		35.00
Washington		
Waterford Christian Endeavor		
society, special	1.50	220.50
Wellsville		15.00
Welton		86.94
West Edmeston		26.00
White Cloud	10.00	186.07
Individuals:		
Friend	2.00	238.75
Interest		1.58
Southeastern Association		30.26
Conference collections		400.66
Western Association		20.00
Woman's Board		83.33
West Hallock		3.00
		<u>\$16,876.46</u>

Receipts for May

Budget	\$1,116.25
Special	202.59
	<u>\$1,318.84</u>

Disbursements

Missionary Society	\$477.70
Special	102.59
	<u>\$ 580.29</u>
Tract Society	\$129.70
Special	50.00
	<u>179.70</u>
Sabbath School Board	92.50
Young People's Board	23.10
Woman's Board	13.50
Ministerial Relief	34.70
Education Society	\$ 42.00
Special	50.00
	<u>92.00</u>
Historical Society	9.60
Scholarships and Fellowships ...	27.00
General Conference	\$111.70
Preferred claim	200.00
	<u>311.70</u>
Debts	38.50
	<u>\$1,402.59</u>

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,
June 1, 1933.

MISSIONS

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

WE CHOOSE THAT WHICH WE DESIRE MOST

We are constantly making choices. This is a world of choices. Continually we have to choose between two or more courses of action. In fact, if there were only one course before us, there would be no such thing as choice, we would be fated to follow a given course whether we wanted to or not.

All this is apparent at an instant's thought, but it is not so clear that we choose the thing or the course we desire most. Nevertheless this is true, all things considered, whether we realize it or not. The courses before us may all be distasteful; if so, we choose the one the least distasteful. The courses before us may all appeal to us; if so, we choose the one we most desire. A boy desires to divide his dinner with a hungry playmate and at the same time he desires to eat it all himself. He follows the stronger desire. A man desires to lead a sober life and at the same time he desires strong drink; he follows the stronger desire. Our choices reveal what we are. Men live lives of sin because they desire the pleasures of sin more than righteousness. Men desire Christ and the Christian life but they desire sin more, therefore they reject Christ and live in sin, just as the Jews chose Barabbas and rejected Christ.

The same principle holds true in church and denominational work. Men desire to see the church prosper but are not willing to follow courses that will build it up, which means that they care more for other things than they do the church. People are very anxious to see the denomination grow and prosper, but they give their best to other things, even to the robbing of God in love, tithes and offerings. If the members of the churches and the denomination were as anxious to see the work of the churches and denomination accomplished as they are for other things, their high and holy desire would be realized.

The present crisis in denominational work would not be at all discouraging if the desire to make it succeed were uppermost in the hearts of all. To be sure there are multi-

tudes who can scarcely do more than pray, but there is a goodly percentage still who have incomes, and though these are reduced, much more might be done if the desire were strong enough. Furthermore, if we possessed a passion to see the work of Christ triumph, there would be an unmeasurable advance by virtue of the increase in the fervency of our prayers.

These sentiments are not expressed for reproof or discouragement, but to point out that we still have untouched resources if we will but use them, and we will use them when the desire becomes strong enough. Let us pray God to give us greater passion for his work.

THE NECESSITY FOR RAISING THE DENOMINATIONAL BUDGET

(A resumé of an address given at the Eastern Association by Rev. James L. Skaggs, June 3, 1933.)

The necessity for raising the Denominational Budget may be considered in terms of alternatives. Suppose the budget is not raised? What then?

We should bear in mind that the budget adopted for this year was almost exactly the same amount as was raised in the preceding Conference year. It was fixed just to cover the active work of the various interests represented. Therefore any shortage in raising the budget represents an actual deficit in the account of the boards and societies.

A further pertinent consideration is that we have reached our borrowing limit. The banks will not lend us more money. The treasurer of the Denominational Budget has just informed us that the money received to May 31, would just about pay, in case of the Missionary Board, the salaries which were due on May first. So we see there is nothing in hand to pay the salaries now due for May and nothing upon which to maintain the future program. Other boards and societies are facing conditions which are little better.

Suppose the budget is not raised? What then? Only as it is raised is there money to pay those now on the fields of labor. If it is not raised the only alternative will be further retrenchment. Whom will we have the Missionary Board call from the field? The board voted last year to recall Dr. H. E. Davis and family, the most expensive unit

in our missionary program, then yielded to protests and kept him in China. Shall we have the Sabbath School Board discontinue the services of the director of religious education? His work is the chief enterprise of that board. Shall we have the Tract Board suspend the services of the corresponding secretary, editor of the SABBATH RECORDER, and the publication of the RECORDER itself? This represents the expensive center of the board's work.

So we might go on with a review of the interests and problems of the other organizations. These suggestions represent the only alternatives, in case the budget is not raised. We cannot go on indefinitely without money to pay expenses.

What are we to do when we come up to Conference with salaries unpaid for a month or two and with no ability to borrow? How can we make plans for next year? How many of our small force of workers shall we lay off?

I fear the total effect of what I am saying may be discouraging; but here are the facts and we must face them. We can measure the necessity for raising the budget by its alternatives. Suppose the budget is not raised? What then?

THE SUPREME ADVENTURE

(Taken from an address by Rev. Charles L. Goodell, D.D.)

The greatest adventure that ever took place in all God's universe was when God's only begotten Son exchanged his throne for a manger, and he who was rich, for our sakes became poor, so that he might put his arms around a lost and ruined world and bring it back to God. And he is going to do it. God will never assemble the universe together and say, "I thought I could have redeemed the world but I found I was mistaken." He shall not fail nor be discouraged. The hand that was nailed to the cross will yet lift the world, crosses and all, and lay it at the feet of God. His crown shall yet shine through the matted thorns and he will come to reign King of kings and Lord of lords, and hold in his pierced hand the sceptre of universal dominion.

The supremest adventure which ever comes to a human being is to have a share in the world's redemption. If you had aroused the blind man in the middle of the night and

asked him, "What is the greatest thing you know?" he would have answered, "The greatest thing I know is that, whereas I was once blind, I now see." To make blind men see, and lame men to walk, to make lepers clean, and to bring dead men back to life—that is the high calling of God in Jesus Christ.

The older I am the more the wonder grows that he should have taken such people as we are and used us for such a holy purpose; but he has been doing the same thing through all the ages. He took a gatherer of sycamore fruit and made him a prophet; and with twelve men, most of whom were humble fishermen, he changed the face of the world. This is work which cannot be done by the individual off-hand. "I will make you fishers of men," was his promise and it is to that part of the supreme adventure to which I wish to call your attention.

Years ago I was asked to speak in what I considered the finest church in America—not the largest church, but the finest in architecture and in adornment, with marble and gold in matchless beauty like frozen music, and there were those who felt many souls had grown as cold to the passion of their Lord as the marble columns by which they worshiped. The pastor was a man known on both sides of the Atlantic as a man of surpassing intellectual ability. I spoke out of my heart the most eager message I knew how to give and when I had finished, the pastor said, "Come home with me!" I went with him to a parsonage which was a palace. Someone has said that there are two ways to fortune open to a minister—one is patrimony, and the other is matrimony, and he had taken both. My feet sank into carpets of velvet. There was a fortune represented in the pictures on the walls. Many of the books in the library might with propriety have been framed. They were exquisite examples of the tooler's art. The minister led me to the plate glass windows of the study which looked out upon one of our great harbors. We saw the dark lanes around the wharves and could catch the shadows of passing figures in the dim light. Turning to me, he said, with great emotion, "Goodell, if I could know the joy that you have been speaking about tonight of winning men and women to the personal choice of Jesus Christ, I would gladly leave this palace and go down to live in a hovel, for though I have preached in

leading pulpits on both sides of the Atlantic and filled a professor's chair in more than one university, I have never consciously won a single soul to the personal choice of Jesus Christ."

Ah, brethren, is it not time for us to weigh carefully our message and to put the first things first?

I am full of hope for the morrow. Joy cometh! Whatever may have been the deflections of the Church, whoever may have been recreant to his high commission, somewhere someone will say to the call of the Spirit, "Lord, here am I, send me." Somewhere some prophet of God will be crying, between the porch and the altar, "O Lord, revive thy work. In judgment remember mercy." Somewhere the ancient curse against Meroz, "who came not up to the help of the Lord," will be washed away by the surging passion of a great devotion. Somewhere faith will win its old-time victories, somewhere it will appear that, "They that wait on the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." Somewhere, in answer to somebody's supreme loyalty to Christ, souls will be found coming home as doves to their windows, and men on earth and saints in heaven will rejoice in eternal victories as they share the happiness of their Lord.

Young People's Work

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

IT IS TO THINK

DARE AND DO

Dare forsake what you deem wrong
Dare to do what you deem right
Dare your conscience to obey:
Not dare alone, but do with might.
—Source unknown.

LISTENING IN LAST DECEMBER

It is not often that one gets the opportunity to listen in on a conversation between two people who carry opposite views from his own in just the manner in which I did last De-

ember. I want to write about this because it is so vital to us in these changing times.

I was on the bus from Detroit to Boston and you who have traveled by bus know that conversation can be easily overheard. In the middle of the night as we came to Syracuse, a group of three drunken men stood outside the bus. Several joked about these men and wondered if they were going on our bus. It seems that one intended to go, the one who was in the worst state of drunkenness, but in the end the driver refused to let him on. There was trouble but the driver drove off and left the men bringing their troubles to the ticket agent.

In the seat directly behind me were a middle aged man and a college youth. Immediately they engaged in conversation and continued on the subject for an hour or more. The older man started the conversation by saying that he was glad that the driver did not let him on for he would not want the man to sit with him, in fact, he would not let him. He continued, "There is nothing I dislike more than to sit by one who talks so much and smells of liquor." Later I heard him say this, "Liquor is no respecter of persons. One man it puts in the gutter, another wants to talk, another sings, another fights—always it is the same. Liquor is awful stuff." After that I was indeed surprised to hear him tell about his customers and what they called for—fifteen, twenty, twenty-five year old brews. He said that he had to know his stuff before he drank it. I drew from what he said that he knew the effect certain liquor had upon himself, which was more than some people knew, and evidently he avoided getting drunk because of the results. He also knew the effect upon his customers and that they desired only the aged liquor. They discussed the merits (?) of different kinds and other things which I could not recall the next morning, because of unfamiliarity, as I wrote down some of the things they said.

During the time they talked about certain places where one could get the "real stuff," and the youth told of a certain place in Canada which we had passed. He said that it was well managed and told why; one reason was, as he said, "when they get a bit noisy they kick them out—that's the thing to do." The older man agreed with the youth and mentioned other places.

I have given you some of the things they

said just as I wrote them down the next morning; I thought them over during the remainder of the night and tried to represent them as they talked freely and without knowing that they had a listener. I wrote down the things they revealed to me during the entire conversation; they are:

1. That what these people want is not light wine and beer, but "something with a real kick in it."

2. That there was no thought of lawfulness; they did not mention that. They thought it perfectly all right to give and sell the "stuff" to make one "talk, or sing, or fight," but when he did "talk, or sing, or fight," then kick him out for he's served his purpose.

3. That they with Cain of old, if questioned would say, "Am I my brother's keeper?" There was no Christian interest in the welfare of others after they get in the gutter, or responsibility for helping them to live at their best.

Today we need people—youth and adults—who will say, "I stand with Christ who went about doing good and helping people to grow strong in wisdom and stature, and in favor with God and man." I am my brother's keeper."

We need those who will say, "I am going to study this question and know whereof I speak and whereon I stand. If this is harmful to me or others, I am going to leave it alone and help others to do the same." And—"In so far as possible, I am not going to patronize places where they sell or serve beer. To be Christian I must be my brother's keeper in the right."

YOUNG PEOPLE'S INTRODUCTORY SABBATH CATECHISM

BY GEORGE A. MAIN

LESSON 3

SUNDAY OBSERVANCE AND NO-SABBATISM
AND EFFORTS TO DEFEND THEM

1. We have seen that an all-wise Creator provided laws for man's guidance, and a Sabbath in his honor, to commemorate creation, and to provide a fixed time for man's highest needs. What truths did God's servant, David, and Christ express concerning the wonders of nature and the perfectness of God's laws?

Ans.—Psalm 19: 1; Matthew 6: 29. The heavens above and the wonders all about us, unite in declaring God's glory.

Psalm 19: 7, 8; Matthew 5: 17-19. God's laws are perfect, everlasting.

2. Have any of God's laws been changed? Which of his laws has been the object of special effort with a determination to destroy it if possible?

Ans.—God, only, can change his laws; and there is no record that God, who is declared to be unchangeable, has ever made any change. For many centuries sinful or misguided men have made every possible effort to destroy the fourth commandment, which requires that the seventh day of each week be kept holy.

3. How many times is the seventh-day Sabbath mentioned in the Bible, and how many passages are there which tell us of the perfection of God's laws—one of which is his Sabbath command?

Ans.—There are so many of these passages of Scripture that it is probable they have never been really counted; it would be a gigantic task.

4. How many passages of Scripture are there which speak against God's Sabbath, and his laws? Do you know of any passage which foretells that later on someone would imagine he would change God's laws, especially the one which refers to God's times?

Ans.—Not a single Biblical passage has ever been found against either the holy Sabbath or the Ten Commandments in which it stands. In Daniel 7: 25, Daniel foretells here of someone who would not only think to change the times and the law, but would actually speak words against, that is blasphemy, the Most High.

5. Under what two concordance headings would we expect to find Biblical passages supporting the first day of the week as a sacred day, if such passages are to be found; and denouncing God's perfect law if there were such Biblical passages?

Ans.—Under "first day of the week" we would expect to find all verses which could bolster up Sunday keeping, if this were possible. Under the word "law" there would be found all Biblical teachings against God's Ten Commandments, if such there were.

6. How many first days of the week are mentioned in the Old Testament? In the New Testament? And how many Scriptural passages are ever appealed to in the vain hope of defending Sunday keeping?

Ans.—There are but two first days of the

week mentioned in the Old Testament, and one of these but vaguely. There are only three first days of the week mentioned in the New Testament. None of these five first days has any religious significance. There are ordinarily only about a dozen Scriptural passages in all, which are ever appealed to in the vain effort to show God's laws were done away and that Sunday is or should be the Sabbath.

7. Under what three general headings may we group practically all, if not all, theories brought up in an effort to disprove seventh-day Sabbatism?

Ans.—(a) The theory that the Sabbath has actually been done away.

(b) The theory that we may choose any day of the week we wish as a Sabbath—the "one day in seven" theory.

(c) The theory that Sabbath sacredness has been actually transferred from the original seventh day to the first day of the week.

8. Imagine three opponents of God's seventh-day Sabbath on a platform before an audience, and arguing about as follows. Tell us what you would conclude from such a dialogue. Mr. A. speaks first:

A.—"There is no Sabbath any more. It was done away in the times of the New Testament. I have the Bible references to prove this theory."

B.—"You are wholly wrong, Mr. A. The Sabbath has not been done away. It makes no difference, however, which day we call the Sabbath, just so we keep one day in every seven."

C.—"Both of you are in error. There is a Sabbath, Mr. A. It does make a difference which day we keep, Mr. B. Sunday is the day we should all observe, and, while the Bible does not definitely so teach us, I can cite you some pretty convincing passages."

Ans.—You would at once conclude that the evidence they would use would not be very clear, else they would agree better. You would also conclude that a holy day founded on such weak arguments could not long endure and would eventually pass away.

9. If you were asked to name some one thing in the Christian Church which has done the most to hold back the progress of Christianity, and hence to deprive humanity of its many benefits, what would you name?

Ans.—Matthew 12: 25. Christ emphatically declares that a divided house cannot

stand. Sunday observance has done more to retard the progress and destroy the influence of Christianity than any other one thing! From which we at once see that the bringing of the Christian Church back to the Sabbath of God and Christ and its united observance, is the most important duty before Christians today. As compared with this responsibility, the insignificant differences between denominations are as nothing.

10. As we take up the study of the Scriptural passages quoted in attempted opposition to the Sabbath of the Bible, and the various unfounded assertions against the Sabbath, considering them under the three general headings mentioned before in this lesson, what basic facts should we especially bear in mind?

Ans.—1st. That mere individual opinions, or unbiblical teachings, are often insisted upon as final. The Scriptures should be agreed upon as the highest Sabbath authority, and supporting Bible passages insisted upon before any except axiomatic statements are accepted—particularly when these statements are contradictory to known Scripture.

2nd. That God never asked anything unreasonable.

3rd. That God never asked the impossible.

4th. That the Scripture never contradicts itself.

5th. That it is not only our privilege, but our duty, whenever arguments, or Biblical passages, are brought up which cannot at first be explained, to find out wherein they have been misunderstood or misinterpreted, and to get at the real truth.

11. The following Biblical passages are sometimes referred to as showing that the Decalogue, or at least the Sabbath commandment, has been done away. Read them and give your interpretation, in the light of so many plain statements that the law and the Sabbath were not to pass away.

Romans 14: 5—Paul's advice as to esteeming days.

2 Corinthians 3: 3—Paul compares written and engraven laws, with those written on the hearts of flesh.

3: 7—The passing away of the glory of the Ten Commandments.

5: 17—Just what old things had passed away?

Galatians 4: 10, 11—What days, and months, and years did they improperly observe?

Ephesians 2: 15—What enmity and law were abolished?

Colossians 2: 14—What contrary bond was blotted out?

2: 16, 17—What feast days, meat, drink, sabbaths, etc., were not to be used in judging us?

12. *Mention a few of the statements that are sometimes made in opposition to Sabbath keeping, implying that any one day of the week is just as good as the Sabbath as a day of rest and worship; and tell how you would reply to them.*

"The Date Line, which necessitates one day's change in the reckonings of travelers crossing it, renders absurd the idea of one day being more sacred than another; in fact man fixed this line, and by moving it he could completely change the week all over the world."

Ans.—This implies that God asked the impossible in the fourth commandment. On the contrary, he provided a perfect place, and only one, for this Date Line, and man has, God-directed possibly, chosen practically that place.

"The majority keep Sunday and I prefer to do as the majority, since it makes little if any difference."

Ans.—And there are more heathen than Christians. Would these people accept heathenism, because it predominates in numbers? "These old laws are no longer binding; it is inconvenient to keep the seventh day; I have a family to support and can't keep the Sabbath, etc."

Ans.—If the old laws are no longer binding, then stealing also, for example, is all right now. It might be more convenient, or help in family support to take what does not belong to one. Would these arguers therefore steal, or violate the other laws, if more convenient?

13. *Read all of the passages of the Bible which mention at all the first day of the week and tell whether you find any indications in them of (a) Sunday sacredness; (b) a Sunday used for rest; (c) Sunday observance.*

The two first days of the week mentioned in the Old Testament:

Genesis 1: 5—God's first work day.

Nehemiah 8: 18—A solemn assembly, but not a holy day, for read Ezekiel 46: 1.

One of the first days of the week of the New Testament:

Matthew 28: 1—Showing that the resurrection came before the Sabbath sunset, when the day ended, thereby disproving Sunday resurrection and showing that Sunday is not the day to keep in honor of the resurrection, although we have no command to observe the resurrection day in any event.

Mark 16: 2, 9—Mary's Sunday morning trip to the vacant tomb.

Luke 24: 1—The resurrection day (Saturday) observed as the Sabbath, and the Sunday morning visit to the empty tomb, the next day.

John 20: 1, 19—Another record of the finding of the tomb empty, and the frightened disciples locking themselves in, not for worship that Sunday, but for fear of the enemy Jews.

The second first day of the week of the New Testament:

Acts 20: 7—The only instance of a religious meeting or breaking bread on the first day of the week, recorded in the entire Bible. It was the evening just after the Sabbath (Saturday night we would now call it) and not Sunday at all as now reckoned.

The third and last mention of the first day in the New Testament:

1 Corinthians 16: 1, 2—Still another instance of the command to work on the first day of the week. Paul asks that the Corinthians do their bookkeeping to ascertain how they have prospered from the previous week's business (which bookkeeping he would not of course have them do on the Sabbath), and that they lay aside for the worthy poor their share. There is not the remotest hint that this verse implies a religious meeting of any sort.

Revelations 1: 10—Another mention of the holy Sabbath:

This verse is often quoted as referring to Sunday. However, the only Lord's Day of Scripture is the day before Sunday, Isaiah 58: 13.

14. *After studying every Biblical passage in any way referring to the first day of the week, and finding no grounds whatever either for the observance of Sunday or for the desecration of the Sabbath, what must we conclude as to the origin of Sunday observance?*

Ans.—Deuteronomy 4: 15, 19—Sunday was the day used for sun-worship.

Deuteronomy 17: 2-7 — Sun-worshipping

Sunday observance so ungodly as to merit the death penalty in that age.

Jeremiah 7: 16-18—Who was this Queen of Heaven?

Romans 1: 25—Paul finds the Romans worshipping the creature instead of the Creator. It is easy to understand how the sun-worshipping Romans, partially Christianized, became the Roman Catholic Church with its Sunday observance.

Their Sunday keeping was not the result of Biblical teachings or practice, but the direct outcome of pagan sun-worship, which element controlled the early Catholic Church, predominated in it so completely that the Protestant Reformation was the logical thing. Protesting Catholics took with them the pagan Sunday, hence we find it in all ordinary Protestant churches today.

(To be continued)

CHILDREN'S PAGE

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

HONESTY IN WORD AND WORK

1 Thessalonians 4: 11, 12

Junior Christian Endeavor Topic for Sabbath Day, July 1, 1933

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

John goes into the game with great enthusiasm. But when the other side beats, he gets sullen and won't play any more. In anger he vents his spite on the winners by telling them that they cheated, that they didn't play fairly, and adds other disagreeable things. John has never learned that it is no disgrace to be beaten in a game, but that it is a great disgrace to be angry because he is beaten. He plays out of his turn sometimes when he sees a chance to win, and often does things on the sly that are not square, in order to win. Does John know the first thing about honesty?

When the other side wins James smiles and tells the victor, "That was great." He goes into the next game eagerly. Watch him as closely as you will, you never catch him playing out of turn, or doing anything that is not entirely square, in order to win.

One day when visitors were present, the 7-B class was standing in line for a spelling test. A word was given to the pupil at the head of the line. She missed it. It was

passed to the next and to the next, and so on until it came to Betty. She spelled it correctly. At least it seemed so to the teacher, and Betty went to the head of the class. Wishing to impress the correct spelling of the word on the class the teacher wrote it on the board. But no sooner had she written it, then Betty bravely said, although she was embarrassed by the presence of visitors, "I didn't spell it so, Miss Brown. I said E instead of I," and went at once to the foot of the class.

This is what her teacher said about Betty: "I should always have thought she spelled it correctly, but Betty is too honest to take any credit that does not belong to her."

The Junior society was talking about a news-boy who, to sell a yesterday's paper, told a lie and received two cents.

"Would you tell a lie for two cents?" asked the leader.

"No," very decidedly called out Peter.

"For a dollar?"

The answer was slower in coming, but Eleanor said, "No."

"For a thousand?" This staggered the juniors. A thousand dollars looked very big. It would buy such a lot of things.

But Dick called out, "No, I wouldn't."

"Why not?" asked the leader.

"Because, when the thousand dollars is gone, and all the things it bought are gone too, the lie is there all the same," replied Dick thoughtfully. And then he added, "A lie sticks."

Is it a worse sin to tell a falsehood in small matters than in great?

Can you stick to the rules in a game, when by so doing you lessen your chance to win?

Do you admire John or James more, and why?

A PRAYER

Dear Jesus, thou who art the way, the truth, and the life, we come asking that thou wilt strengthen our decision to walk in that trail of truth thou didst blaze for us in thy life upon earth. Help us to have so truly thy love of truth in our hearts that we shall resolutely set ourselves with thy help to overcome our faults of exaggeration, of making promises we do not mean to keep, and of saying flattering words that we do not sincerely feel. Help us always to be so true that we shall be a credit to the name of Christian and shall be worthy of the confidence of all who know us. We ask it in thy name. Amen.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am sorry I have not written before. I have five baby chickens. Abby and I care for them together.

We have a new baby brother named John Lee Crandall. He was born May 6, at 12.30 a. m., and weighed seven and a half pounds. Yesterday mama weighed him and he weighed nine and a half pounds, so he is gaining a little.

Abby, Dan, and I have gardens. Betty is too small to care for a garden; she is only three years old.

I will say good-by for this time.

Your friends,

MADLINE AND ABBY CRANDALL.

Hope Valley, R. I.,

June 4, 1933.

DEAR MADLINE AND ABBY:

Your letter contained several very interesting bits of news. Of course the one of most importance is about that precious baby brother, and I send hearty congratulations to you and all the rest of the family. How I do love babies, and wouldn't I like to get hold of little John Lee, bless his heart. He is surely gaining nicely.

As for little chickens, aren't they cunning things? I hope you'll be able to raise the whole five. We used to raise chickens at Independence, and we were always sorry to lose even one of them. I know a good many chickens are raised here in Andover. You would think so if you could hear the peeping that goes on at the post office every spring.

I was glad to hear about your gardens for I know you must enjoy taking care of them, and then, gardening helps to make strong, healthy girls and boys. I think, too, that the more we learn about God's growing things the more we ought to love him.

I am glad to give you and all the rest of the RECORDER children the pleasure of reading another interesting lamb story, written by our good friend, Miss Lois R. Fay, so I will close now to leave room for it.

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE AND THE CHILDREN:

You have had a few true stories about lambs in your columns, and now I will write

you briefly another which occurred this last month of May, 1933.

Our lambs were turned out into their summer pasture, out of sight and quite a distance from the house and barn.

One evening a small lamb appeared near the barn, bleating as if something was wrong. Thinking it had merely escaped from the pasture, the caretaker took it back, and found two police dogs in the enclosure chasing the flock.

The dogs fled when persons appeared, but not till they had wounded fourteen lambs, which made us all feel very sad.

But there are two happy thoughts connected with the affair. One is, how one dear little lamb thought to run up to the buildings and tell us, thereby stopping the deadly work of the dogs.

Another is, that a kind young man came the next day and dressed the wounds of the poor little lambs, which might otherwise have died from the poison of the dog bites. The young man's name is Luke Pasco, who spends all his time with sheep and owns several champion sheep dogs, which help him drive his sheep.

He has learned a great many things about both dogs and sheep, some of which will be a great help to us, and perhaps to some of you who will like to help raise wool. But I will not crowd your column with more now, for I want all the children's letters to have room. I hope to write more about this in another letter, perhaps for the grown-up folks next, as a friend was visiting here at that time whom some readers of these columns know. So watch the RECORDER for more about this.

LOIS R. FAY.

Princeton, Mass.

SOUTHEASTERN ASSOCIATION

Tentative Program for the Southeastern Association, July 6 to 9 at Berea, W. Va. Thursday, 2 P. M.

Praise Service, Mr. Rufus Crabb; Moderator's address, Mr. S. B. Sutton; Report of executive committee, Mr. O. B. Bond; Report of corresponding secretary, Miss Lotta M. Bond; Report from sister churches. Thursday Evening, 8 P. M.

Song service, Mr. Roy Randolph; Sermon, Rev. W. L. Davis.

Friday Morn.ing, 10 A. M.

Business session; Song and Prayer service,

O. B. Bond. 11 o'clock—Sermon, Rev. Geo. B. Shaw.

Friday Afternoon, 1.30 P. M.

General business and appointment of committees; Missionary hour, Rev. W. L. Burdick.

Friday Evening, 8 P. M.

Music and devotional period, Middle Island Church; Sermon and conference meeting, Rev. Eli F. Loofboro.

Sabbath Morning, 10 A. M.

Music by the Salem Church choir; Sermon, Rev. H. C. Van Horn.

Sabbath Afternoon, 1.30 P. M.

Woman's Board hour, Miss Conza Meathrell.

Evening After the Sabbath, 8 P. M.

Berea Vacation Bible School demonstration.

Sunday Morning, 6 A. M.

Young people's breakfast, Berea Christian Endeavor; Address, Rev. C. A. Beebe.

Sunday Morning, 9.30 A. M.

Business; Opening worship service, Lost Creek Church. 11 o'clock—Sermon, Rev. W. L. Burdick.

Sunday Afternoon, 1.30 P. M.

Young People and Education, directed by Dean M. H. Van Horn and Greta F. Randolph.

The association theme is "Living and Serving."

DENOMINATIONAL "HOOK-UP"

CHICAGO, ILL.

The Seventh Day Baptist Church of Chicago meets every Sabbath day at 2.15 p. m., room 601 of the Capitol Building, corner of Randolph and State Streets. A cordial invitation is extended to all Seventh Day Baptists and their friends who may be in Chicago for the World's Fair. "We shall be very glad to be of any service that we can render to friends coming to Chicago and we know we would be greatly benefited by their attendance at our services. We hope that many of you who come to Conference will plan to spend the Sabbath day before or following Conference with us."—E. F. R., Correspondent.

PLAINFIELD, N. J.

William M. Stillman, 426 West Seventh Street, dean of the legal profession here, today is observing the fifty-third anniversary of his career as a practicing lawyer in New Jersey.

He was graduated from Plainfield High School in 1872 and after a year spent in Peter Henderson's seed store in New York, he entered Rutgers University. He was graduated at the head of his class in the engineering department in 1877. He spent two years in Columbia Law School, graduating in 1879 with the degree of LL. B. After spending one year in the offices of Magie and Cross, Elizabeth, he was admitted to the bar of New Jersey as an attorney, in June, 1880.

Mr. Stillman was made a counsellor-at-law in 1883, a master and examiner in chancery in 1886, and a Supreme Court commissioner in 1887. He is a member of the Union County Bar Association, Plainfield Bar Association, and is affiliated with a number of societies.—*Courier-News.*

DE RUYTER, N. Y.

A beautiful and impressive service was held at the Seventh Day Baptist church on June 3, 1933, when Leon J. Parker and Mrs. Mary Poole Gates were ordained to the diaconate.

Delegates were present from the Seventh Day Baptist churches of Leonardsville, Brookfield, West Edmeston, Adams Center, Verona, and Syracuse, N. Y., and a large congregation filled the church.

The regular Sabbath morning worship was held at the usual hour, 11 a. m., and Pastor Herbert L. Polan of Brookfield preached the ordination sermon, using for his text, Ephesians 4.

After dinner, which was enjoyed on the lawn under the big trees, the congregation gathered again in the church.

Pastor L. F. Hurley of Adams Center was made moderator of the ordination council and Raymond Burdick was chosen as clerk.

Mrs. Gates and Mr. Parker were asked to make statements of their religious experience and their call to the office of deacon. Both responded with clear and simple accounts, in each case making special reference to the sacred influences of a Christian home and the church.

Pastor Paul S. Burdick of Leonardsville gave the charge to the candidates and Pastor Hurley the charge to the church.

Then, with the laying on of hands by all the deacons present, and the consecrating prayer by Pastor T. J. Van Horn, the solemn service of ordination was concluded.

The ministerial quartet who rendered such

pleasing music during the evangelistic meetings last fall sang several appropriate sacred numbers during the day.

A tender and earnest welcome to the new officers was made by Deacon Lyman A. Coon and the benediction was pronounced by Pastor Van Horn.—*De Ruyter Gleaner*.

DODGE CENTER, MINN.

The Dodge Center Church was greatly blessed by the visit of Secretary William L. Burdick, and by his four strong, helpful sermons. Rev. James H. Hurley from Welton, Iowa, who accompanied him, was prevailed upon by the church to remain and accept the pastorate here.

CORRESPONDENT.

NORTH LOUP, NEB.

Vacation Bible School began Monday with a good attendance, which has increased each day until yesterday when the total enrollment was eighty-seven. Miss Mary Davis is supervisor. . . . There are classes in all grades except the high school.—*Loyalist*.

SEMINARY INTEREST

DEAR EDITOR VAN HORN:

Many of your readers will be interested to know about the work that has been done in the Department of Theology at Alfred, this year.

The instructors this year have been Dean Arthur E. Main, Professor Walter L. Greene, and Professor Edgar D. Van Horn, the latter two as part time teachers. After the death of Dean Main, which occurred near the close of the first semester, the courses he had been conducting were continued by Professors Greene and Van Horn during the second semester according to plans and outlines Dean Main had already made.

Courses were given as follows: history of religions, theological survey, English Bible, general church history, homiletics, New Testament Greek, Old Testament theology, New Testament theology. The faculty also gave direction in correspondence courses to four nonresident students.

Thirteen students have been registered this year in the department—nine taking the above courses in residence, and four by correspondence. Of these, eleven are Seventh Day Baptists, one Methodist Episcopal, and one Evan-

gelical. Rev. John F. Randolph has completed the requirements for the B.D. degree, in course, this year and was graduated with that degree on commencement day.

Four of our full time students were in attendance at a conference of theological students of the seminaries in the Middle Atlantic States in February at Pittsburgh.

Fraternally yours,
WALTER L. GREENE.

PREPARING A HEARTY WELCOME

The churches of Milton and Milton Junction have committees developing plans for the entertainment of the next session of the Seventh Day Baptist General Conference to be held at Milton August 22-27.

No detail will be omitted for providing for the welfare and comfort of all delegates and visitors.

Chairmen of committees have been appointed as follows by the general chairman, Professor D. N. Inglis, and his secretary, Mrs. G. M. Burdick:

Entertainment—Rev. E. E. Sutton
Dining Room—Professor Leland Shaw
Kitchen—Mrs. Bayard Rood
Menu—Mrs. J. D. Clarke
Decoration—Mrs. L. M. Babcock
Recreation—Coach George Crandall
Nursery—Miss Nell Rood
Ushers, parking, and committee rooms—
Mr. Julius Nelson
Transportation—Mr. Ross C. Coon
Lighting and plumbing—Mr. Paul Van Horn.

W. K. DAVIS.

CORRESPONDENCE

Rev. H. C. Van Horn,
Editor of the Sabbath Recorder.

Dear Brother:

Your readers may be interested to know how we, at Salem, managed on Sabbath Rally Day.

The pastor sat in the audience until time for the benediction. The service was "conducted" by Delmar Van Horn, of North Loup, Neb. Prayers were offered by Eleanor Davis, of Salem, and by Velma Hodge, of Berea.

Claude Neagle, of Plainfield, N. J., spoke

of Man's Need for a Day of Rest. Charles Harris, of Shiloh, N. J., discussed the question of whether or not it makes any difference which day we observe. Elmo Randolph, of Salem, had the question of the great difficulty of keeping the Sabbath in the modern world. Dorcas Austin, of Westerly, R. I., spoke of the way to keep the Sabbath. Elston Van Horn, of Plainfield, N. J., spoke of the relation of the SABBATH RECORDER to the life of the denomination.

All these young people did well. We are fortunate here in having so many willing and gifted young folks.

Fraternally,
GEO B. SHAW.

Salem, W. Va.,
May 29, 1933.

OUR PULPIT

SERMON BY REV. S. S. POWELL

Pastor at Hammond, La.

Text: "It is I; be not afraid." Mark 6: 50.

It was a day of blessed ministry on the east side of the Lake of Galilee, on the day preceding. More than five thousand had been miraculously fed. They had been ministered to both as to their physical and spiritual necessities. A wonder had been wrought by the Master, the equal of the giving of the manna in the wilderness. Then followed an outburst of enthusiasm on the part of the people, who would take him by force and make him to be king. But, extricating himself from their untimely and ill-advised design, he fled away to a mountain height which was near at hand, that he might perhaps spend the night in prayer.

He was there alone, for the great Teacher had sent his disciples away in a small boat that they might pass over to the other side. The moon was shining, for they were now near the Passover season, and the voyagers could get a good view out over the waters. But probably the winds arose in intensity, and the disciples found themselves rowing to great disadvantage. As in the case of Jonah, the sea wrought and was tempestuous. The winds and the waves were contrary, and it was not possible to make much, if any, progress.

It was now about the fourth watch of the

night, when perchance some in the company, straining their eyes to the offing, were attracted to what seemed to be an object moving upon the surface of the water. It had the stature of a man and was walking. Deep down in the trough of the waves and high upon their summits in his pathway he proceeded. Nearer and nearer he came. They all saw him and were watching him intently. He drew nearer and would have passed by, but a superstitious fear had seized them; they supposed that they were gazing upon the apparition of a phantom, and they cried out. Then it was that a voice came sweetly over the water, and at once the form of that object assumed its old and familiar aspect, and the tones of that voice were like the music of heaven to their ears. The voice said: "Be of good cheer. It is I; be not afraid."

We are similarly situated upon the great ocean of human life, whether in our own personal experiences from day to day or as we are engaged in the work of the kingdom of God upon earth. The old Ship of Zion must weather many a storm, as it already has, before the number of the elect shall have been completed. Again and again we may find ourselves toiling in rowing. But just as it was with the disciples, so is it with us. From his mountain watch in prayer their Lord knew of their circumstances and though it was at about the fourth watch of the night he came to their relief. When Christ our Lord ascended into heaven from the brow of Olivet he ascended up out of our sight and is seated at the right hand of all power and dominion, but we are not out of his sight or hearing. "He ever liveth to make intercession for us." "God is our refuge and strength, a very present help in trouble. . . . The Lord of hosts is with us, the God of Jacob is our refuge."

But dearer to the heart of every true child of God than any personal experience are the interests and the welfare of God's spiritual Zion, the interests of the cause of truth and righteousness and the salvation of souls. "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." "If I forget thee, O Jerusalem, let my right hand forget her cunning . . . if I prefer not Jerusalem above my chief joy."

"I love thy kingdom, Lord,
The house of thine abode,

The Church our blest Redeemer saved
With his own precious blood.

"For her my tears shall fall;
For her my prayers ascend;
To her my prayers and toils be given,
Till toils and cares shall end."

In all of the enterprises of Christ's Church faith is needed for their happy issue and success. God's Word, which is our chart and guide, has very many times such sentiments in it for our encouragement and strength as that of Jonathan, Saul's son, to his armor-bearer: "There is no restraint to the Lord to save by many or by few."

Sweet indeed were the tones of that lovely voice when the disciples were toiling in rowing and when they heard the words: "Be of good cheer. It is I; be not afraid." And as lovely to us is all of that Word of the Lord, the Scriptures, which has been given to us for our encouragement and faith.

COMMITTEE ON MINISTERIAL RELATIONS

(A modified reprint)

At the General Conference in 1930, a Committee on Ministerial Relations was created. The duties of this committee are set forth on page 35 of the 1931 *Year Book*. It was the intention that some effort should be made to advertise the work of the committee. For some reason this committee has not been listed in the denominational committees in the calendar; and doubtless more effort on the part of the committee should have been made to let the churches and pastors know that the General Conference has provided this committee. However this may be, the committee has been doing much work and it appears it is time to call attention again to the committee, its purpose and its work.

1. The purpose of the committee is set forth in the first recommendation, which reads, "That a committee, to be known as the Committee on Ministerial Relations, be appointed by Conference, which shall act as an agency through which churches may secure information regarding ministers who may be available and through which ministers may secure information regarding churches looking for pastors."

2. By the second recommendation the missionary secretary is made ex-officio chairman

of the committee. This does not mean that the committee is a committee of the Missionary Board or that the work of the committee is in any way whatsoever under the direction of this board or subject to it. The missionary secretary was made ex-officio chairman because the duties of his office give him information not attainable by others regarding churches and ministers, particularly regarding missionaries, missionary pastors, and the missionary churches.

3. The articles creating this committee instruct it to gather information and to hold confidential all information from whatever source gathered. From the very nature of the case the committee cannot publish a list of available men and their qualifications. Neither can it publish a list of churches wanting pastors. All this information, however, can be had by corresponding confidentially with the committee. If churches or ministers desire full information, they can have it by corresponding with any member of the committee. The members of the committee at present, aside from the missionary secretary, are: Perley B. Hurley, Riverside, Calif.; A. Lovelle Burdick, Milton, Wis.; M. Wardner Davis, Salem, W. Va.; Esle F. Randolph, Great Kills, N. Y.

4. As indicated above, the purpose of the committee is to give information and not to dictate. Upon request the committee might advise, but there are reasons why this should be done very cautiously.

5. The Ministerial Relations Committee stands ready to serve churches and ministers in the manner intended by the General Conference when it created the committee, and will do so judiciously and in fairness to all to the best of its ability as opportunity offers.

WILLIAM L. BURDICK,
Chairman.

Ashaway, R. I.,
June 12, 1933.

LETTER OF A FATHER TO A SON

ON THE OCCASION OF HIS TWENTY-FIRST BIRTHDAY

DEAR SON:

It has been on my heart to write to you a letter that would come to you on your twenty-first birthday. It is somewhat on my mind today, and as matters here are not very press-

ing, I think I would better get the matter off my hands.

So you are about to be twenty-one years old. You have lived twenty-one years in two of the greatest decades the centuries have ever contained. You have seen the development of the automobile; the perfection—to a large extent—of the airplane and the dirigible. In your memory has come the greatest discovery of time—the radio. In your time was fought the great war that seems to have been fought so much in vain. I trust you will not see, or be called to take part in, another such ruction.

You are about to be twenty-one. You have lived to see many old sanctions discarded. You have seen that life's fling for "liberty" has led for the most part to license. The decade recently passed in which you have been experiencing the most of life, thus far, has been a hectic one. One excitement after another has run its course, and those who have thought to get their satisfactions from such have largely been disappointed and disillusioned. It is a matter of satisfaction to me, your father, that you have passed through this period of world's history, a stress and strain time in your own life too, sanely and more or less safely. No doubt you can see where you have made mistakes, and there are things, probably, you regret and which you wish you might forget. At least that is true of most of us, old as well as young. I am glad you have clung to your faith, to the Bible, and to some of the ideals of your home.

I believe your first twenty-one years mean more to you than that time means to many. In it you early learned self-reliance, the value of truthfulness and sincerity. There is a trio of virtues that will prove of inestimable value to any one who possesses such characteristics. You have proved also the value of reliability, dependability. I congratulate you upon your attainment of these virtues, for I believe you have achieved them to a considerable extent.

Great as have been the past two decades, even greater will be the next ten years, in all probability, and the decade to follow that. I am glad you are realizing the need to "be prepared." The demands that will be made upon a man of your generation, and the competitions with which he will be met, demand the utmost of thorough and painstaking preparation. The minimum scholastic needs of

such an age will be a college training. I am glad you are well started toward such an end. I am sure you will make the most of these college days. While your books will be far from the greatest benefit to you of the course, they must thoroughly be appreciated and attended to. College days are happy days and all too soon will be past. So use them that there shall be the least to regret when they are gone. Contacts, friendships, ideals, and influences of college are of no small importance. Of course they are not everything.

Your mother and I look back over the years of your life and recall our delight in you as a babe, a little boy, and youth and young man. We have delighted in you. We have been anxious about you, and worried over you. Probably, sometimes, we worried you. It was not because we did not love you, if we worried you, but because we were so deeply concerned about your welfare. No doubt we made mistakes. For them we are sorry. For the past three or four years we have been proud of you, as we never were before. I do not mean we had no pride in you before. But now, we have been proud of your growing concern for real achievement, for the things worth while, for the evidences of sterling character and worth. We believe in you, trust you, and expect the highest things in life, character, and conduct on your part. We believe you will not falter or fail.

You are before the eyes of the law a man. For years you have had a man's stature and have done a man's work. Glad are we of your ability, and of your record and standing. Now, you are a man in age, young to be sure, but old enough to take your place at the polls. What is more you are a thinking man, well read, for your years, and with no small amount of discernment. All this places responsibility upon you. To whom much is given much is required, we read.

You have come to an age when life's problems begin to loom before you, and will continue to do so. Life is not a playground or a holiday. You are aware of that already. "What shall I do?" has already made itself heard in your heart. Life's decision of a work is one momentous, indeed. "Shall I choose, with myself only in mind?" One will ask. "What does God want me to do?" I believe, should be the great starting point in a young

man's career. Not only, "How much can I make," but "How much service can I render?" should help to guide. "Shall I give God a chance in my life and work?" ought rightly to be answered.

Well, I did not start out to preach, my dear boy. But I am anxious that you shall never, in later life, regret decisions made around the twenty-first milestone of your life.

"Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word," said the Psalmist (one hundred nineteenth). It is good philosophy and religion.

Here is wishing you great joy in life and many happy, useful years. God bless you, keep you, and guide you, is my prayer.

Lots of love,

DAD.

February 22, 193—

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.)

BOND.—John C., son of Richard and Lydia Davis Bond, was born in Lewis County, Va., November 24, 1844, and died at the home of his daughter, Mrs. Edward Davis, May 18, 1933, in the eighty-ninth year of his age.

He was of the seventh generation of Bonds in America, all of whom were Seventh Day Baptists, beginning with Richard Bond who lived near Philadelphia in 1696. December 13, 1866, he was married to Miss Elizabeth Schiefer and they began housekeeping in their own home on a little farm near the ancestral estate. Here they lived all their married life of forty-four years, and here they reared their five children. Lloyd R. died in 1894. There survive him Charles A. of Salem, Arthur C. of Battle Creek, Mich., Ahva J. C. of Plainfield, N. J., and Mrs. Goldie Davis of Salem. The faithful wife died July 31, 1910, since which time he made his home with his daughter. Besides the children there survive him eighteen grandchildren and seven great-grandchildren, also three brothers and one sister and two half brothers and two half sisters.

He was baptized early in life but did not join the church until he was forty years of age, when he joined the Roanoke Seventh Day Baptist Church, together with his four sons. Through all the years he lived an honorable, upright life and was highly respected by his neighbors, and all who knew him. For his own children he leaves the memory of a faithful and loving father, and the example of a good life.

Farewell services were held at the daughter's

home in Salem, Sabbath, May 20, conducted by Rev. G. B. Shaw. Later in the afternoon many old friends and neighbors gathered at the Roanoke church where Rev. Mr. Shaw assisted Pastor Loofboro in the final services. E. F. L.

FADDEN.—Clarissa Bailey Fadden, eldest daughter of Ezra and Emeline Bailey, was born March 3, 1852, in Canton, St. Lawrence County, New York, and passed from this life in Bethesda Invalid Home in St. Paul, Minn., on February 19, 1933.

She was married to Abraham Fadden at New Auburn, Minn. To them three children were born, one daughter and two sons. The daughter died in early life. The two sons are still living.

In early life she accepted Christ as her Savior. On February 27, 1926, she united with the Dodge Center Seventh Day Baptist Church.

Her husband preceded her in death twenty-three years ago. She leaves to mourn their loss her two sons, three sisters, two brothers, and many other relatives and friends.

The body was laid to rest beside that of her husband at New Auburn, Minn.

—Contributed.

SHEPPARD.—Irving M., son of Caleb Henry and Rebecca Sheppard, was born at Shiloh, N. J., September 17, 1858, and died at his home May 26, 1933.

Except two years in Wisconsin and Minnesota, the most of his life was spent on the Sheppard homestead. He was united in marriage in 1885, to Kate Hummel. To this union were born three sons: Homer, of East Syracuse, N. Y.; Ronald, of Montclair, N. J.; and Everett, of Shiloh. A daughter Blanche died at an early age. After the death of his first wife, Mr. Sheppard married Elizabeth Porch, who survives him. Three children from this second union remain: Bert B. and Irving M., Jr., farmers near Shiloh; and Irene, a school teacher.

Mr. Sheppard was baptized by Rev. W. B. Gillette, September 17, 1874, and joined the Shiloh Seventh Day Baptist Church. For many years he was active in the young people's work of the church, helping out the Christian Endeavor society when there was need of an older hand. He remained young in spirit and enjoyed outdoor life. His interest in civic righteousness was manifest to all. He took his place in the various uplift organizations and was, at the time of his death, mayor of the borough of Shiloh.

Farewell services were in charge of his pastor, Rev. L. M. Maltby, and Rev. R. R. Thompson, of Bridgeton. L. M. M.

A "LOOSE CONNECTION" WITH GOD

I have been having trouble in my apartment with the electric light fuse. I blamed everybody in sight but myself. It is perfectly natural, thoroughly in keeping with nature, to find a scapegoat. Then I sent for an electrician. He came once, twice, three times.

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

YOUR KODAK Negatives enlarged to 5 x 7 inches 50c each. Kodak Films developed and printed 32c a roll. Spencer A. Stine, 1421½ East Capitol St., Washington, D. C. 6-19-3w

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

JUNIOR GRADED HELPS, four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, each 15c. Teacher's helps for Junior lessons, each part 35c; for Intermediate, 25c each. Sabbath Recorder, Plainfield, N. J.

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield.

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Containing Marginal References, also the new Inclusive Dictionary-Concordance in one alphabet with illustrations. It contains every needed assistance to the Bible student, including a Dictionary, a Concordance, and a Subject Index of important topics.

The Concordance part is so arranged that there is no difficulty in finding a word, all Concordance words being indented. It embraces all the salient points of the complete Concordance.

Specimen of Holman Boldblack Type

21 But that ye also may know my affairs, and how I do, Tych'i-cus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... \$4 00

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AMERICAN SABBATH TRACT SOCIETY
Plainfield, N. J.

After a while between us we discovered that the lights never went out, and the fuse never blew out, with an ordinary use. But the reason for the whole trouble lay in the connection of the stove with the socket. There was a loose connection. That was all.

Now I have made the same discovery about my spiritual life. When I am in spiritual darkness, there is always a loose connection between God and me somewhere. As long as there is close connection with him my life blazes with light because it is flaming with his personality. There was no trouble with the incandescent bulb, but it requires fifty times as much electricity to run the stove as it does to run the lights, and the fuse simply burns out with the requirements put upon it by the stove.—J. C. Masee, in *Eternal Life in Action*.

THE OLD ALBUM

During recent years, since we have become so sophisticated, a lot of smart cracks have been made about the hours we used to spend looking at the old family album. In its time it was not an unpleasant entertainment, and I never heard of anyone going to jail because of looking into the photographic records one of them contained. Because a custom is old is no reason to believe that it is not a good one; that honesty is the best policy is an old saying, but no one has ever been able to beat it.—Don Wright in *Crane Chronicle*.

Sabbath School Lesson I.—July 1, 1933

JOSHUA—Joshua, Chapters 1-6, 23, 24

Golden Text: "Be strong and of good courage . . . for the Lord thy God is with thee whithersoever thou goest." Joshua 1: 9.

DAILY HOME READINGS

June 25—Joshua Succeeds Moses. Joshua 1: 1-9.

June 26—Joshua Enters Canaan. Joshua 4: 8-14.

June 27—Joshua's Vision. Joshua 5: 10-15.

June 28—Joshua's Obedience. Joshua 6: 1-11.

June 29—Joshua Instructing the People. Joshua 8: 30-35.

June 30—Joshua's Farewell Address. Joshua 23: 1-13.

July 1—Obeying God's Law. Psalm 119: 1-8.

"An age of religious bigotry and intolerance is marked with myriads of martyr graves."

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A modern, well equipped, Class A, stand-ard college, with technical schools.

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FAITH

"Faith came singing into my room,
And other guests took flight;
Fear and anxiety, grief and gloom,
Sped out into the night.
I wondered that such peace could be,
But Faith said gently, 'Don't you see
They really cannot live with me?'"

—Selected.

"Life is not for mere passing pleasure: it is an opportunity for service. He who serves not his day and generation is a parasite. One who is not efficient fails in his service to his fellows, thus being a 'passenger' through life instead of one of the brave band who help to speed up the progress of the world."—H. T. Hamblin, in the Art of Living.

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