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AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

The Sabbath Recorder

VOL. 114

JUNE 26, 1933

No. 26

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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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

VOL. 114, No. 26

WHOLE No. 4,607

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Editor Emeritus

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year after date to which payment is made un-
less expressly renewed.

More Than Dollars And Cents Last week's leading editorial discussed the problem of the SABBATH RECORDER. What shall be done about it? For years the American Sabbath Tract Society felt it was doing exactly right to pour income from its invested funds and Onward Movement into the gap between SABBATH RECORDER receipts and cost. It still feels justified in doing so, as far as it is able. But with its income from invested securities diminished, and its returns from the Onward Movement only about fifty-eight per cent of its minimum askings, the society is faced with a possible inability longer to do this. What can be done? A year ago the size of the RECORDER was reduced by eight pages and a four page cover—thirty-three and one-third per cent of its usual size, and the people have uncomplainingly paid the regular price of \$2.50. But many subscriptions have been canceled because of lack of family funds—this with great heartache and sorrow, as of the loss of an old friend. With the savings made, however, funds are not sufficient to continue as we have been doing.

Shall we stop publishing the RECORDER? And perhaps issue a bulletin once a month? Or further reduce the RECORDER's size or publish it biweekly? Or make it a monthly? It seems suicidal for the denomination to do away with the SABBATH RECORDER.

We believe our situation reflects the conditions of the times in which we are trying to live, and which we cannot believe are permanent. The need of the SABBATH RECORDER in our homes was never greater. The *Christian Advocate*, discussing a Methodist problem similar to our own, urges, "The lowering of church loyalty, the slump in morals, and the surge of materialistic philosophy make it absolutely necessary for the churches to maintain a virile and progressive weekly press which stands for Christian morality and a divinely planned universe." The need is not less imperative for Seventh Day Baptists than for Methodists.

Ours is a complex problem, for a paper which still gets inside the doors of one hundred thousand homes, week after week and year after year, is not like a book, once read and forgotten, or a depository of many books. It is a living thing. It has a familiar voice and dress. It has a personality which evokes loves and loyalties—sometimes the opposite! Therefore you cannot, must not, handle *The Advocate* merely as a cold item of dollars and cents. You must think of *The Christian Advocate* as one of the most vital and distinctive features and agencies of our Methodism. Any action on your part affecting the existence of this paper will have serious repercussions from one end of the connection to the other. For *The Advocate* is the bond which is doing more to hold the church together, maintain morale, and keep the people informed on denominational affairs than any other single institution of Methodism, excepting none.

No one could write the situation for Seventh Day Baptists more cogently or emphatically than does this Methodist editor. Read into it, please, "SABBATH RECORDER" in place of "The Advocate," and ponder the great principle involved. It is vastly more than "cold" dollars and cents. It is a matter of Christian loyalties and denominational expediency. No other institution—college, church, or mission society—is doing what such a paper as our SABBATH RECORDER is doing in conserving the church, maintaining the morale, and keeping the denominational affairs before the people.

We believe this matter will be rightly settled, and that the RECORDER will continue on its indispensable mission begun more than eighty-nine years ago. We believe it will

continue to be the blessing that has characterized it for so nearly a century. But if so it must have the continued loyal backing of Seventh Day Baptists, both in its subscription support and in the offerings to the Onward Movement.

Central Association "The Lifting Power of the Cross" was no mere bagatelle. The theme of the association, it underlay and inspired every sermon and address from the devotional service, Thursday night, June 15, "Sympathy Uplifts," as conducted by Rev. T. J. Van Horn, until the closing sermon, Sunday afternoon following, by Rev. H. L. Polan. The beautiful church and the interested community were ready with open arms to receive delegates and visitors and to make them at once feel comfortably at home. Pastor Alva L. Davis, serving the pastorate here for the second time, is happy in his people and at every turn made all to feel the welcome of his own home and of the entire parish.

From the very beginning the services were well attended. Probably nearly three hundred were present Sabbath day. The ladies provided abundant food, served cafeteria, for dinners and luncheons, at a very reasonable price. Meat orders were at ten cents; vegetables, salads, desserts, drinks (no 3.2) at five cents each. A hearty, well balanced meal was thus provided at from twenty to thirty cents.

Conference President Rev. Ahva J. C. Bond gave the Sabbath morning sermon, a message encouraging and appealing, from the association's text, "And I, if I be lifted up, will draw all men unto myself. This he said signifying by what manner of death he should die." Like all other messages of the association this grew out of the general theme, and swept the large congregation to heights of aspiration, loyalty, and devotion.

RECORDER space does not permit details of this splendid association. Everyone taking part had taken his responsibility seriously and was present to give of his best. That best, in every instance, was good and is worthy of a place in this paper. The meetings as a whole, with their background, may be summed up in a few strong impressions.

1. The program had been arranged with painstaking attention and the theme carefully thought out. The significance of the theme

was manifest not in repetition of phrasing but in the consistent and inspiring development of its analysis—"The Lifting Power of the Cross." Notice some of the subheads of the theme: "Sympathy Uplifts"; "The Unfailing Theme" (keynote message by the pastor); "Service Uplifts"; "Love Uplifts"; "Sacrifice Uplifts"; "Sympathy, Service, Love, Sacrifice—Embodied in the Cross." Such a program consistently carried out, as this was, under the power of the Holy Spirit, and participated in by a people interested in eternal values is bound to be uplifting.

2. Evidence of strong, helpful, united co-operation by the pastors of the association. On every hand were signs of the co-operative work of these consecrated men. In times not long past, evangelistic services have been conducted in at least three of our churches by this group of five pastors whose ages range from forty-three to seventy-six, with an average age for the group of a little more than fifty-five years. Their singing, their personal work, and their messages have resulted not only in conversions and renewals but in more deeply interesting the people of these churches in each other and in the work of the Master. In a very large manner the spiritual tone and uplift in the association, so vitally felt by nearly all, was the result of their earnest efforts, past and present. What they have done can be done in and by other groups unto the uplift and blessing of all.

3. The interest and concern of the people in our denominational program and difficulties. The relation of the Onward Movement Budget to the problems and work of the boards—as presented by the corresponding secretaries of the Missionary and Tract societies, aided by others—seemed to move the people in a way which may be expected to react in increased income in the weeks ahead.

4. The promising outlook and possibilities of the country church. We have few rural churches left—and to our hurt. Much more must we realize that not only is the farm fundamental to the welfare of the nation but that it is fundamental to the work of God's kingdom, especially among Seventh Day Baptists. We have closed none of our churches because of the depression. Not only so, but some of the churches have become stronger because of the return of members from city and elsewhere who have taken on new interest in the work.

5. Most of the churches of the association reported new members and in some cases a gratifying net gain. At least two pastors will have baptisms Sabbath (June 24). A new convert to the Sabbath was present, enjoying the privilege of her first association and radiant in her new experiences and contacts with Sabbath-keeping people. Living at Adams, this lady will become a member, at once, at Adams Center. A Sabbath keeper at Utica, recently interested in our work, wrote the editor of her great disappointment in not being able to be at the Verona meetings. Though altogether too slow, our influence is gradually spreading.

6. Then, there were the young people—radiant, glorious youth. It was a fine, interested, earnest, loyal group. In their special part of the service, the night after the Sabbath, a service well planned and executed, there was a call to quiet consecration by Dr. Ahva J. C. Bond. Fifteen went forward and took their stand, some for the first time, at the foot of the cross. It was most impressive—as they stood there, almost literally at the foot of the cross; for the association's text was beautifully illuminated on the blackboard by Mrs. T. J. Van Horn of DeRuyter—featuring a picture of Golgotha, with the three crosses on a hill. This was the climax of a wonderful Sabbath day.

7. The final impression of the meeting was—we can do our task. It is possible to carry out the denominational program. It is possible to raise the entire budget. It is possible to go forward without retrenchment. Will we do it? Here is a hand up. *We can and we will.*

Ninety-six Years Ago Rev. Willard D. Burdick of Rockville, R. I., president of the Seventh Day Baptist Missionary Society, has handed to the editor to be passed on to the Historical Society a group of very interesting papers of long ago. These are not only of great value for the preservation of historic data, but are of such interest to the most of us that mention is made of them here. The papers belonged to Elder James R. Irish and are presented by Mrs. Ida Irish, widow of Paul B., son of Rev. James R. Irish.

Included among these documents are his Union College diploma, ordination certificate, a paper or statement by Elder Irish bearing date of 1837, and other papers including a

brief printed sheet of the origin in this country of the Babcock family, with the Babcock coat of arms. There is also included a quill pen, probably used by Elder Irish. We give a part of the 1837 letter or statement because of its writer's high regard and ideal of preparation for the gospel ministry.

November 27, 1837, I first trod the soil of Allegany. I left college at the close of my first term in the sophomore year, impelled thereto by the low state of my funds. By my industry and close economy I had pressed my way through the preparatory and the first year and the first term of the sophomore year, scrupulously avoiding debt.

When I had, in my own mind, settled the question of duty in relation to the gospel ministry it was as positively settled that my mental culture should be improved and that the expense of such improvement must be met by the self denial and economy of resources of my own industry. Our own denomination had no Education Society and the American Society had declared that we were not in their sense, an "orthodox people."

At our Conference at Berlin I met David Stillman, who was there inquiring for a teacher to open a school in the academy then in line of construction at Alfred Center. Because he could not find one fully meeting his hopes in the matter of qualifications and experience, he contracted with me for a trial of four months.

The school opened December 2, with nearly forty pupils, with ages ranging from fourteen to over thirty. Several branches of study were called for, which I had never pursued and most of the text books were new to me on the subjects I regarded myself qualified to teach. I made a frank confession of my deficiencies but promised to do the best I could in mastering the embarrassments, boldly assuming the high responsibility. This involved a labor almost Herculean.

I here record my appreciation of the considerateness of the young people who made the embarrassments of the situation as light as possible for me. The term passed pleasantly and closed with an exhibition that was a marvel to myself as well as to the crowd that gathered to listen and look on. . . .

Before returning to college it was settled that I should return, which I did in July following. This return was followed by the great religious awakening of 1839, when Elder Stillman Coon baptized two hundred converts between January 25, and April 2, the date of my ordination and acceptance of the pastoral care of the church.

Items of Interest

Rev. Walter L. Greene of Andover, N. Y., pastor and teacher in the seminary, received the honorary degree of doctor of divinity, last week, from Alfred University. Rev. John F. Randolph of Milton Junction,

Wis., at the same commencement received the degree (in course) of bachelor of divinity. The SABBATH RECORDER extends congratulations to these worthy Christian leaders.

During the Century of Progress Exposition at Chicago, a great Parliament of Religions will be held from June 1 to November 1. The great religious leaders of the world will be present and take part. The World Fellowship of Faiths hope to help develop "A new spiritual dynamic competent to master and reform the world." The world is one neighborhood, today. It "must either live by the spirit of neighborliness or perish through hate." It must have "open mind and heart to the world-wide, fraternal oneness of life," and possess "an appreciation of people of all races, religions, nationalities, cultures, classes, conditions, and convictions." Among eminent and picturesque religious leaders who are expected is Jagadguru Shri Shankaracharya from India. This is the first time, it is said, that the orthodox head of a Hindu sect has left India in 1100 years. In speaking of the differences between this and the World Parliament of Religions forty years ago, Bishop McConnell pointed out as of first in importance that "instead of a competitive parade of rival religions, all faiths will be challenged to manifest or apply their religion by helping to solve the urgent problems which impede man's progress."

In the times of international stress and strain, the Christian churches are not lagging in meeting their responsibilities. Nor are they afraid to express themselves as evidenced by their activity, recently, in Germany. From a message of Doctor Cadman, chairman of the Universal Christian Council, the quotation is taken: "Contrary to the impression given by the press, the churches in Germany have by no means acquiesced in the demand of the government to dominate. While labor unions, the press, the radio, the theater, musical activities, the Reichstag, universities, and state governments have all capitulated to the complete dominance of the nationalist party, the churches have maintained a strong position of independence in keeping with the great traditions of Martin Luther." The bishop chosen for the federated churches by Hitler has been rejected and the one nominated by the churches has been accepted. The hard lot of the Jew

has been mitigated, we are assured, by the Christian churches. It now becomes apparent that the boycott against the Jew was reduced to one day by the combined efforts of the churches, as also the government decree affecting school children.

The Central Association will meet with the First Brookfield Church at Leonardsville, N. Y., in 1934, following the Eastern Association. The moderator is a lady, Mrs. S. F. Bates of Watertown. It is an innovation to have a lady moderator, but her nomination caused no debate when the report of the nominating committee was adopted. The churches of the association will sadly miss Pastor Loyal F. Hurley who is to go, after Conference, to Riverside. But the allegiance of people and churches is not to any minister, as much as he may be loved and honored, but to him whose servant that minister is.

Popular Mechanics says that:

Egypt has its filling stations just like America, but the more common kind dispenses water instead of gasoline. In Cairo, curb vendors tend their water pumps which somewhat resemble the gasoline pumps used in this country and cater to customers who bring their own containers, the seller carefully measuring the desired amount and collecting for it just as does the gas-station attendant here.

It is announced by the Federal Council that Dr. Mary E. Woolley, president of Mount Holyoke College and a member of the United States delegation to the first session of the World Disarmament Conference, has been elected the chairman of the Department of International Justice and Goodwill of the Federal Council of Churches. The election of Doctor Woolley to this position, in the judgment of the council's officials, brings to the leadership of the peace movement of the churches one of the country's foremost students on international relations and one of the outstanding women of the world. She succeeds in this position the Honorable Alan-son B. Houghton, who feels he could not continue the responsibilities of this work.

Believe it or not—we learn from *Liberty* that

According to the Springfield (Mass.) *Republican*, a policeman of the reform vice squad operating for the religious reformers of that city, approached Mersak Tattorian, of 92 Eastern Avenue, Springfield, a shoemaker, and requested him to

shine his shoes after eleven o'clock on Sunday forenoon. The shoemaker readily acquiesced, believing the policeman to be a man of honor and in actual need of a shine.

After the policeman had obtained his shine, he returned to headquarters and reported the shine, and the shoemaker was immediately arrested and haled before the district court. He was convicted and fined \$5 for shining shoes after 11 a. m. on Sunday.

Hypocrisy has not all disappeared yet.

FROM THE CONFERENCE PRESIDENT

WHY WE SHOULD RAISE THE BUDGET

It may be rather late for the president of the General Conference to say a word concerning the budget for the Conference year 1932-1933. It may not be too late, however, since much of the money received during the month of July is belated payments of pledges for the year closing June 30. In fact it will be a great boon to the boards if during the first two months of the next Conference year, namely, July and August, the entire balance of the budget for the present current year shall be received by the Onward Movement treasurer. I shall be happy indeed, therefore, if I can say something that will help to stimulate our giving until all the money is in, even though some of it is late. It will still accomplish its mission.

I shall enumerate here five reasons why the budget should be raised.

1. Because it is our budget.

It is quite possible that no member of the denomination would make up a budget to include just the exact items in the present budget, and with the same identical amounts for each interest, respectively. It is true nevertheless that the budget is our budget. Each board proposed a budget covering its own work. These budgets were assembled and reviewed and passed upon by the Commission. Then the United Budget was adopted by the General Conference in Adams Center. That Conference was made up of delegates from the churches; and the budget therefore is our budget. I mean that all Seventh Day Baptists everywhere have a direct responsibility for seeing to it that the budget is raised because it is our budget.

2. It is a reduced budget.

Never before in the history of the United Budget was such an earnest effort made to reduce the budget to an amount which the

people could raise. The amount asked for is exactly the amount raised the year before. Cuts were deliberately made with the hope that this year the entire amount should be raised. In fact it seemed to all the boards that the amount asked for was the minimum amount on which they could possibly operate. They knew it meant hardship for many workers, and the elimination from the board programs of very important work, but they simply could not continue going into debt. This budget should be raised because it has been reduced to the minimum.

3. The budget should be raised because it is possible to raise it.

I am not saying it should be raised because it is easy to do. I am not saying we can raise as easily this year as we did last year an amount equal to that raised last year. I am convinced it will cost more sacrifice to do it this year than it did last year. Nevertheless, we should raise the budget this year because it is possible to raise it.

There are five thousand resident members of our churches in the United States. Of course we have a large absent membership in all our churches, but the resident membership is just about five thousand. I know there are many loyal nonresident members—members who support generously the United Budget. But if the resident members should give for this purpose an average of five dollars (\$5.00) each, the budget would be raised. We should raise the budget because it is possible.

4. We should raise the budget because of the work it will accomplish.

I cannot take time or use space to enumerate the lines of Christian service that are represented in the United Budget. Each one will have to sit down and review in his own mind all the far-flung field of Christian service now being occupied by the denomination, in order to arrive at some conception of the greatness and the importance of the work being done.

Someone said recently that if we raise only money enough to support the pastors on the home field, the home base must be maintained. We must build up our churches and strengthen the home forces. I think all who were in that small group agreed. But someone said just as emphatically that he questioned whether these home churches are really churches if they do not maintain foreign missions. And there are other lines of activity than those represented by the mis-

sionary program. We have no right to claim a separate existence as a Christian denomination if we do not practice Sabbath keeping, endeavor to strengthen our Sabbath convictions, and undertake to lead others into this truth.

We should raise the budget because all the money is required to carry on the work, and because of the greatness of the work to which we have set our hands.

5. We should raise the budget because it is an expression of our love for Christ.

There is not a true Christian anywhere who has not longed for some opportunity to make a real sacrifice for Christ. Love is not satisfied until it has done something for the object of its love. When men labor all day with hand or brain, and grow tired in field or shop or office, they are converting muscle and nerve and energy into something which may be represented for the moment by money. Money is life poured out in honest toil and coined into a medium of exchange. Probably it takes more life stuff to earn a little money now than it did a few years ago. Then if we pay our pledge to the budget we are giving more of our life to support the cause for which Jesus gave his life. If it costs much to pay our part of the budget, then the greater sacrifice measures a greater love for Christ and for his kingdom which we support with our gifts.

AHVA J. C. BOND.

DEDICATION TALK AT ANTIOCH, W. VA.

(Introduction of address given May 28, 1933, by H. N. Wheeler, chief lecturer, U. S. Forest Service.)

At this dedication of a memorial to the mother of the great martyred President it is befitting that a tree, the mother tree of the forest, a white birch, be planted by the side of this tablet in stone and bronze that a living tribute may cast its peaceful shade over this sacred ground. It must have been divinely planned that Nancy Hanks, born among these beautiful timber covered hills, should have been the one to train Abraham Lincoln. He struggled through the rough experiences of pioneer life but absorbed the things of beauty and grandeur while being trained in the homely virtues of industry and economy. Who but his mother, whom he revered most devoutly, instilled into him the stern quali-

ties that make for character, but at the same time gave him that kindly spirit that made him sympathetic to all human ills? So we properly honor Nancy Hanks.

But we go a bit further. Could Abraham Lincoln have become the great man, second to none of our many great citizens, except for his daily personal contact with the woods? While working with axe and wedge splitting out rails and other wood products, he observed the birds and wild animals of the forest. He, no doubt, watched their ways and listened to their music and their chatter. Here, among the tree covered hills of West Virginia, the mother was in this inspiring environment, and upon moving to another state, carried some of the exalting, ennobling thoughts from here. In other localities, but equally as much of a wilderness, the boy who later shaped the destinies of a battle-torn nation was born and reared. Surely the virgin forest gave something to this wonderful mother, that was passed on to the son who in turn absorbed much of the free spirit as he breathed the breath of the pure outdoors. This outdoor life, together with his mother's loving guidance, no doubt trained him for his great life's work. With this in mind we do well here to honor him and her who bore him.

But we have come to a new era; the wilderness has been conquered, subdued; yea more, it has been ruined. Now the challenge comes to us to rebuild what our forefathers have destroyed. Can we meet that challenge? West Virginia is making a try at it, with its plan for extension of national forests, and the creation of state forests and parks. But this cannot be done by the government and state without your enthusiastic support. Can we here, today, each one of us, pledge the best that is in us to get back of a great state forest program? A start has been made, since 327,284 acres are in national forest, and just now, money has been promised by the R. F. C. to help the state in acquiring title to a half million or so of the 2,000,000 acres of tax delinquent lands in the state. Even this large area is but a small part of the 9,000,000 acres in the state, being neither farmed nor pastured. Shall we here and now decide to take on this wonderful work and rebuild these wasted idle acres?

(An extended address was given following these introductory remarks.)

MISSIONS

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

THE WORK BEING HINDERED

As all know, two of the boards, one year ago, reduced their appropriations very much—about one-third. This was done because of the necessity of balancing their budgets, or in other words, because they knew they could not pay out more than they received. The cutting of the appropriations has resulted not alone in putting puzzling hardships upon the workers, but in some cases it is greatly hindering the work. Some of those employed by the Missionary Board are made responsible for large fields requiring heavy expense in traveling. In connection with all these fields appropriations for traveling expenses were cut the same as other items. Recent letters from both Jamaica and the home field reveal the fact that much needed work is being neglected because so little money is available for traveling expenses. A communication from our missionary in Jamaica illustrates how the work is being crippled by shortage in the traveling expense appropriation, and a quotation from his letter is given below.

Checks for April came today relieving what seemed an impossible situation. We try to keep going by obligating ourselves and when the long delay comes, we are pressed from outside. We are very thankful for a chance to go on for a while. I know you are carrying a heavy burden and I hope a period of rally will soon be reached world wide. It seems to me though that a year will have to pass for people to get into shape to carry much of a burden.

We are having splendid meetings everywhere. At Bath the people are doing well and seem to be moving out rapidly. Their new building is attracting community interest and they are of good courage. I baptized seven there and added eight to the membership. This makes Bath our largest church, with ninety-one members. Large audiences listen to the messages each time we go.

We were at Porus last and there baptized six. The class was made up of three from Blue Mountain where Brother Samuels is at work and three from Porus where Brother Ricketts is at work. These two places are new and are promising.

Last Sunday I married a young couple in May Pen and the young man is leading a small group that is soon going to be ready to or-

ganize into a company. Our time could be filled to the very limit, but we are not able to go as we would like because of limited finances. I have cut the expenses about \$5 each month and we are bearing that ourselves in addition to what we were already contributing. Expense of travel is high in Jamaica and I am sure we face car expense for which there is no provision. If we were to travel by hired car, our costs would be easily three times the present outgo and much inconvenience and danger to health besides. We are pressed by the people to come and they cannot understand why we do not come if we are well and able. I explain the limits of our finances, but that does not satisfy. Adventists are using every means to draw our people over. Today I am informed that they rented a theater in one town where we have a group and from the platform gave their message and on screen as well, and stated that Seventh Day Baptists do not preach the prophecies, have no program or message. That has its effect in Jamaica where much is built on appearances. We do our best to save our groups.

May the Lord of all give you wisdom and guidance in your work at home.

Sincerely for Him,

G. D. Hargis.

INTERESTING LETTER FROM MISS SHAW

DEAR SECRETARY BURDICK:

Doctor Crandall just came in to use her typewriter and I will try to write with a pen so that you can read this. This is "yellow mold weather," so I stick to everything I touch. It is hard on our sick people. The flowers help. It is quite a task to arrange a bouquet for each patient and not slight anyone. We nearly had a riot this morning over the California poppies. We all have the garden fever. Doctor Pan, Superintendent Dzau, the student nurses, all have their own gardens. Our place is getting to be a combination farm-park-zoo. Doctor Crandall's baby rabbits have a constant stream of admirers. The soldiers stationed in Liuho come daily to visit Doctor Pan's pony. We even have a new dog. He is what my nephew calls a "thoroughbred mongrel," but he has enough hound in him so that the rabbits drive him wild. He was very grateful to Mr. Davis for getting him out of the pound. The Chinese friends think he must have belonged to foreigners for he has pledged his devotion to Doctor Crandall and me.

We have been rather busy lately. It has been several weeks since the Waite cottage has had an empty bed for more than a few

minutes. Every sunny day brings many children for vaccination.

We wanted to be of public service, so we volunteered to vaccinate the school children next door at cost. We went over one afternoon and did about two hundred for about four dollars Mexican. We were disappointed when we learned later that the principal had collected around twenty dollars from the children! I am sorry that this is only a small picture of practically all public works. Diverting funds given for specific purposes to other uses isn't even considered seriously enough to be carefully concealed. Yesterday Doctor Pan began a series of health talks in their school. He began with the mosquito that is the curse of this locality.

A patient startled us recently by saying to Doctor Crandall, "I'll do just what you think I ought to." Such faith is very rare. Last night after Doctor Crandall and I had been taking turns for thirteen hours watching over a critically ill girl, I was amused to hear the relatives say they were going to take the fan home for fear we might use it too much for the good of the patient. I am trying to learn to feel the hurt without resentment in the hundreds of such incidents that we have to meet. Perhaps it is the very way that I can learn to trust the One who gave his all for me. When I was a student I heard a girl tell of how she went to China to take Jesus, but found him there. I begin to see what she experienced.

While I sat by the girl's bedside I listened with interest to the old lady who was attending her, witnessing to the relatives of how Christianity had changed her. "I'm not afraid of anything," she said. I suppose we from Christian lands have no idea of the number of things there are to fear. Just here the new baby wept so loudly that I didn't hear what the fears were.

Two weeks ago we had to postpone church till an idol procession passed. I followed a man I knew into the temple to ask him why he was carrying a twelve pound pewter incense burner suspended by needles from the skin of his forearm. I thought surely here was some deep religious conviction, faith in something, but he replied to my questions, "No meaning at all." He said it didn't even hurt the way it was done. He was just going to appear in the parade.

I am glad that the hospital has decided to

pay Doctor Crandall's salary for three quarters. It didn't seem like trusting God to save money here for lean months when matters were so hard at home.

That reminds me that day before yesterday a patient asked me if Abraham Lincoln is living. I wondered how many American children could tell him whether Sun Yat Sen is living or not. It grieves me when I recall how little I learned of, or appreciated the background of, the many foreigners I knew in America.

I hope things are looking up in America now. Daily I try to answer the question, "When is Doctor Thorngate coming back?"

If there is anything to glean from this for the RECORDER, you may do so.

Sincerely,

MIRIAM SHAW.

Grace Hospital,
Liuho, Ku, China,
May 17, 1933.

COME TO GENERAL CONFERENCE

The people of Milton and Milton Junction are anxious that the coming session of the General Conference shall be a success, and will gladly do their part to entertain all those who will attend.

Names of some who expect to attend have already been received by the Entertainment Committee, but we are anxious to have the names of all who expect to attend as soon as possible. Therefore, all pastors and church clerks are asked to send their first lists by the middle of July, and later the names of others who may attend. Unless the names of guests are received early, it will not be possible to place them to the best advantage to themselves. Where possible, we desire to place our guests with their friends, so send names early that the people here may have a chance to select their friends, that all may be happy.

Send all lists of delegates or individuals to the chairman of the Entertainment Committee, Rev. Erlo E. Sutton, Milton Junction, Wis.

YEARLY MEETING OF IOWA CHURCHES

The fifty-eighth annual meeting of the Seventh Day Baptist churches of Iowa will convene with the Welton Church on the days of July 28, 29, and 30, 1933.

MRS. W. L. KERSHAW,
Secretary.

Welton, Iowa.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met Sunday, June 11, 1933, at the home of Mrs. Oris O. Stutler, Salem, W. Va., with the following members present: Mrs. George B. Shaw, Miss Lotta Bond, Mrs. S. O. Bond, Mrs. Okey W. Davis, Mrs. Edward Davis, Mrs. Earl W. Davis, Mrs. G. H. Trainer, and Mrs. Oris O. Stutler.

The meeting was called to order by the president. Following the reading of the fifty-first Psalm, prayers were offered by the members.

The minutes of the May meeting were read.

The treasurer gave the following report which was accepted:

FRANCES E. DAVIS (Mrs. Okey W.)
In account with the Woman's Executive Board
of the Seventh Day Baptist General Conference

Receipts

Balance May 14, 1933\$33.07
Harold R. Crandall, Onward Movement.. 13.50

\$46.57

Disbursements

Verona society, by essay of Mrs. Stanley
Warner\$ 5.00
Mrs. Okey Davis, treasurer's expenses ... 2.00

\$ 7.00

Balance June 11, 1933 39.57

\$46.57

Correspondence was read from two associational secretaries, Mrs. A. E. Whitford, Alfred, N. Y., and Mrs. N. O. Moore, Riverside, Calif.; the Federation of Woman's Boards of Foreign Missions of North America regarding the World's Day of Prayer; F. J. Mitchell, secretary of Layman's Missionary Movement, Chicago, Ill.; Mrs. Lilla E. Whitford, New York City; Rev. A. J. C. Bond, president of the General Conference, Plainfield, N. J.

The following committee was appointed to plan for a program to be held at the woman's hour, Sabbath evening of General Conference: Mrs. George B. Shaw, chairman, Mrs. Edward Davis, and Mrs. S. O. Bond.

The minutes were read and accepted. Adjourned to meet with Mrs. Edward Davis the second Sunday in July.

MRS. GEORGE B. SHAW,
President.

MRS. ORIS O. STUTLER,
Secretary.

QUESTIONS

1. Where, in the Bible, is the word "Scall" and what is its meaning?
2. Who, as noted in the Bible, deceived his father and twice supplanted his brother?
3. As found in the Bible, what should be the cry of him who had the plague of leprosy?
4. Who said to God, "I am a wonder to many; but thou art my strong refuge"?
5. Who said to her mistress, "Would God my lord were with the prophet that is in Samaria; for he would recover him from his leprosy"?
6. To whom and why did God say, "How long refuse ye to keep my commandments and my laws"?
7. To whom did his king say, "Why is thy countenance sad, seeing thou art not sick"?
8. Where did Abram build an altar unto the Lord, when he first entered Canaan?
9. Who gave his artillery to his lad, to be carried into the city?
10. Who, as noted in the Bible, said, "There the wicked cease from troubling, and there the weary be at rest"?

YOUNG PEOPLE'S INTRODUCTORY SABBATH CATECHISM

BY GEORGE A. MAIN

LESSON 4

GOD'S SEVENTH DAY SABBATH
also

THE SABBATH OF CHRIST AND THE APOSTLES

1. *What does the word "Christian" mean, and what should be the attitude of a sincere Christian towards such questions as the Sabbath?*

Ans. — Christian means "follower of Christ." No Christian should do less than consider open-mindedly what is said concerning such Biblical matters; study Christ's teachings and custom to determine the correctness of statements; and then unreservedly accept the truth, and follow Christ as nearly as pos-

sible—entirely regardless of previous training or beliefs.

2. *To what extent may Christians properly accept the teachings and practices of the apostles, as their further guide?*

Ans.—There appears to be every reason for assuming that the apostles were divinely guided in their practices and writings and teachings. Should they, however, be found contrary to what we believe to be the will of God or of Christ, then they should be rejected—for Christ is the Christian's final authority, and he and God were one.

3. *Whence came Christ's authority to act as our Lord, Teacher, and perfect Example?*

Ans.—Matthew 3: 17. The God of heaven acknowledges him as his Son. John 10: 30, 38. Christ accepts this Sonship of God, and tells us that he and the Father are one. Colossians 1: 15-17. Christ the Creator of all things, declared to be the Head of the Church. Hebrews 12: 2. Christ the Author and Finisher of our faith. 1 John 1: 1-3. Christ's Sonship glorified.

4. *What were the three outstanding characteristics of Christ's life and teachings, and hence the supreme ends toward which all Christians should strive?*

Ans.—Love, and its inseparable ally, unselfishness.

Mark 12: 30. Wholehearted love toward God.

John 14: 23. Love toward Christ, God's Son.

Matthew 19: 19; John 13: 35; 15: 12, 17. Love for man, for one another.

5. *What extremely important place was the law to fill in Christ's plan for mankind, in which love for God, for Christ, and for our fellow men should be paramount above all other desires?*

Ans.—Willing and complete obedience to God's (and Christ's) laws is the test of our love; just as his Father had shown.

Exodus 20: 6. Love for God and obedience to his laws inseparable.

John 15: 10. Obedience to Christ's (God's) laws an essential if we wish his love.

Matthew 22: 36-40. On the simple injunction to love God and man hangs inseparably the entire law.

Mark 12: 30-31. Love for God and man, carrying with it the entire Ten Commandments "hanging thereon," necessarily becomes the greatest of all laws.

6. *Is there any other law than the Decalogue to which Christ and his apostles could have referred, when they repeatedly exalted the "law"?*

Ans.—The Ten Commandments were the only laws exalted as supreme by Christ, the apostles, the prophets, and Jehovah. The term "law" never received the lofty praise accorded it as defining the Ten Commandments, when the word was used in any of the other four senses: The law, meaning the books of the law; the ceremonial laws, which passed away with the old dispensation; the Pharasaic laws, which were man-made; and the law of the land, which we are admonished to obey when it does not conflict with God's law. Read Romans 7: 7. Paul affirms that the law of which one commandment was, "Thou shalt not covet," and hence the Decalogue was his only guide to the knowledge of sin. If Paul is right, then Sundayism is the one outstanding sin of the present Church.

Matthew 5: 21, 27, 33, 43. All these show what law Christ referred to a few verses prior thereto as our guide to heaven.

7. *To what extent, if any, was God's law, the Ten Commandments, done away by the love, grace, faith, etc., on which Christ and the apostles laid emphasis in their unfolding of the law's meaning?*

Ans.—Romans 3: 23-24, 29, 31. Paul declares that the law is established rather than otherwise, through faith.

Matthew 5: 17-19. Christ, in his sermon of all sermons, declares in unmistakable terms that not the smallest portion of God's law was to pass away, and that the breaking or the demeaning of even the least of the commandments displeased him.

8. *Give a few instances of the apostles' placing special emphasis upon the many virtues of the law, of which the Sabbath commandment was a part.*

Ans.—Romans 3: 20; 4: 15; 5: 13; 1 John 2: 4, 7; 3: 4; 5: 2, 3. God's law and commandments our only guide to the knowledge of right and wrong.

Romans 7: 14, 22. The law is spiritual, a delight to those who love God.

Romans 7: 12, 16; 1 Timothy 1: 8. The law is righteous, holy, good.

James 1: 25; 2: 8. Love and obedience, the chief essentials. 2: 10, 11. When God's law is broken, no matter which law, the law, taken as a whole, is broken.

9. *Was the Sabbatism of Christ and the apostles Jewish and temporary, or for the future of all mankind?*

Ans.—Matthew 24: 20. When Jerusalem was to be destroyed, forty years on in the new dispensation, Christ's special injunction was that they should pray that flight therefrom should not come in the winter, when they would suffer from the cold, or on a Sabbath, thereby confirming the permanency of the Sabbath as expounded by Christ in the Sermon on the Mount.

Romans 3: 29; Galatians 3: 28. Christianity and its Sabbath were destined to become the religion of all mankind.

Matthew 23: 1-3. Even the strict Phara-saic laws for Sabbath keeping were to be obeyed, but not after the faulty Phara-saic manner.

10. *Give a few Bible passages illustrating the Sabbath observance, or the working on the first day of the week, on the part of Christ, his disciples, and the apostles.*

Ans.—Luke 4: 16. Sabbath keeping was one of Christ's regular customs.

Matthew 8: 16. The Sermon on the Mount was evidently a Sabbath sermon, since many waited until sunset before bringing their sick to him for healing.

Matthew 28: 1; Luke 24: 1 (and preceding verse). The Sabbath is here established as the day before the first day of the week; the resurrection is shown to have occurred before the end of the Sabbath (and hence not on Sunday as some assume); and the commandment as to Sabbath rest is shown to continue after the sealing of the covenant on the cross and hence to extend on for the new dispensation.

Luke 24: 13; John 20: 1, 2. The Sunday after the Sabbath resurrection was anything but a day of rest and worship.

Acts 17: 2. Sabbath observance was a regular practice of Paul's.

Acts 16: 12, 13; Philippians 2: 2. The Sabbath-keeping Philippians urged by Paul to be of one mind, in accord among themselves.

Acts 18: 1, 4, 11; 1 Corinthians 16: 1. Paul spent a year and a half teaching God's Word to the Sabbath-keeping church at Corinth; to whom he had written, as he also had to the Sabbath-keeping Galatian Church, asking that they lay aside on each first work-day of the week a portion of their savings for the worthy poor.

Acts 2: 46; 8: 6; 13: 42, 44; 17: 4, 12. Since many of these also were Sabbath keepers, and since they were of one mind, it is obvious Sundayism had not as yet been injected into the Christianity of that time.

11. *What distinguishing designations were applied to Christ, Paul, and their followers; and what do we learn from history concerning their continued Sabbath observance?*

Ans.—Matthew 2: 23; Acts 24: 5; 11: 26. Christians, and Nazarenes. History records that these Christian Nazarenes were persecuted for over one thousand years because of their Sabbath keeping — unanswerable proof of Sabbath keeping, not Sunday observance, in the early true Church.

12. *As followers of Christ, what is the plain duty of Christians regarding the seventh day of each week, the Sabbath?*

Ans.—There is but one logical, consistent position for true Christians to take concerning the Sabbath. Sundays should be used as work days, Saturdays as God's holy Sabbath: because love for Christ invites obedience to his commands, and his Father's; because of the important bearing Sabbath observance has on the progress of Christianity and the promotion of its benefits; because of the greater personal joy of harmony with Christ's teachings and customs, and for many other reasons.

(To be continued)

The Baptists now take front rank numerically among the Protestant denominations of the United States, but let us remember that bigness is not greatness. Probably in the gaining of worldly wealth we are keeping pace with other denominations. In education we still have much ground to cover before we reach some of the other denominations. But consider the finer things of life, the things that are the most important. Are we great in consecration? Are we great in generosity? Are we great in evangelism? Are we great in missionary enthusiasm? Are we great in the growing knowledge of the Word of God? The size of our denomination really makes against us. It is hard to train and mobilize such a vast army. We are thankful that our principles have been triumphant, and that God has made of us such a multitude. We do plead, however, that we shall not be satisfied with being "big." — *Watchman-Examiner (Baptist)*.

Young People's Work

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

IT IS TO THINK

What do we live for if not to make
the world less difficult for each other?

—George Eliot.

YOUNG PEOPLE'S BOARD MEETING, MAY 13, 1933

The board met at the Seventh Day Baptist church in Battle Creek. The president called the meeting to order.

The members present were: E. H. Clarke, Dr. B. F. Johanson, Marjorie Burdick, Dorothy Davis, Richard Burdick, Roderick Moulton, L. E. Babcock, Mrs. Nettie Crandall, Mrs. Ruby Babcock.

Mr. Arthur Ellis was present and aided in the discussion.

Mrs. Nettie Crandall, Junior superintendent, gave an interesting report. She received sixteen replies from twenty-six letters sent out. The great need is for more helps. Many churches make no provision to buy helps for the Junior superintendent. She must either buy her own helps or do without. The board is desirous that each society have an adult group to sponsor it.

The president gave her report as follows:

Your president wishes to make the following report of work done during the interval from April 8 to May 13:

Materials have been prepared and mailed for the Young People's Page of the SABBATH RECORDER. The Junior Jottings and topic helps were mimeographed—this month's material taking four of the long, eight and one-half by fourteen, sheets. The Intermediate topic helps for the month of May were mimeographed and mailed to the churches where there are such societies. Two Trek sheets were prepared, mimeographed, and mailed to the various churches and societies.

The president had the privilege of talking to the child study group of the Miller Road Parent-Teachers' group one afternoon on the subject of religious education. The mothers all seemed greatly interested and asked many ques-

tions about materials and methods for use in their homes and church school groups.

The various materials received from other denominations and the ones received at the meetings in Chicago are being gone over carefully to learn what other denominations are doing for their young people. Some of these are very helpful in planning for the work of the next year, Conference, and the possible camp conference.

The following correspondence should be brought to the attention of the board. (Omitted from RECORDER.)

A complimentary copy of the new booklet, "Alcohol and My Generation," was received. I would recommend it for use in our societies to study this subject. Even some of our older young people are sadly in need of knowing the effects of alcohol, for they have never known or have forgotten. Are we going to have to endure the drinking of it at the same tables in restaurants as we are made to do with smoking now? What are we going to do about the situation as it is brought to us in these days?

The president received a copy of materials which are printed by the different denominations for workers with young people. With this was a letter from Mr. Richard Hoiland who is the exchange secretary of the Interdenominational Young People's Commission.

Respectfully submitted,

MARJORIE J. BURDICK,
President.

No motions were voted, but a frank, informal discussion of several important questions was carried on. Topic helps, perhaps, reach more people than anything else sent out by the board. By whom should they be written; for whom should they be written? The president is to prepare the topic material for August and September for intermediates and seniors.

It was agreed that we should be very careful to give credit when we quote from other publications, and not to use copyrighted material without permission from the owner.

The minutes were read and approved.

The meeting closed with a prayer service, asking for divine wisdom to solve our problems.

The meeting adjourned.

MARJORIE J. BURDICK,
President.

L. E. BABCOCK,
Recording Secretary.

For what avail the plow or sail
Or land or life, if freedom fail!
—Selected.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Miss Ruth Butler,
Woodville, Ala.,

DEAR RUTH:

Have you begun to think that I have forgotten my promise to answer the fine letter you wrote to me so long ago? I surely haven't for I think of you every single week when I prepare our page of the RECORDER. I hope you are well and strong by this time and will be able to get back to school next September. Never mind if you have had to miss these months of school, with restored health, you can make up for lost time, and no doubt you have learned many valuable lessons right in your home. I can read between the lines that you are a very kind, helpful elder sister. When I was about your age I had to stay out of school for several weeks and spend a good deal of time out of doors and there I learned many lessons that I never could have learned in the school room. You must write and tell your RECORDER friends some of your experiences this past year.

I'm sure your "Flopsy" rabbit must have the real mother spirit since she was willing to adopt two more babies into her already large family. I am anxious to hear if she continued to mother them, and all about your rabbit family.

Some time ago I heard of a mother hen who mothered some little kittens which had been left motherless. I wonder how she got along with the frisky pussies as they grew older. They must have led her a merry chase.

The first week in June, Eleanor, Mr. Greene, and I attended association in Nile and had a chance to see your Bottoms' cousins there. They are all looking in the best of health and spirits and everyone loves them, one and all. Sabbath morning the children attending association and I had our own church service at the little mission church near by and I hope they all enjoyed it; I'm sure I did. Pastor Bottoms remarked to the children just before we went over, "Mrs. Greene has a barrel of stories to tell." Luckily for me he didn't say how big the barrel was. Sabbath

afternoon the children had an interesting hour with Mrs. Ray Polan of Alfred.

One of the stories I told the children that morning was entitled, "The Gift of the Shining Stranger," and Kenneth Burdick of Alfred asked me to send it to the RECORDER so that other children could enjoy it, so as there are no letters this week I'll do so now.

Your true friend,
MIZPAH S. GREENE.

THE GIFT OF THE SHINING STRANGER

Once upon a time there was a little boy named Boris who lived with his mother and grandmother in a little cottage on the outskirts of a small town. The cottage was very old and shabby; the windows rattled when the wind blew and the roof leaked when it rained so that the walls and ceilings were stained and unsightly. Boris' mother was very poor and had to work very hard to keep even this shabby roof over their heads. Boris helped all he could by running errands and doing household tasks willingly and happily.

Boris' mother loved her little boy very much and was very proud of him. She hoped that he would grow into one of the best and noblest men in the whole wide world. Over and over again, as she worked from morning till night to keep her home neat and to support her little family, she said to herself, "How I wish I could give Boris something that would keep him happy all his life and help him to be a noble, Christian man. If a fairy could grant me just one wish, what ought I to wish for my dear boy? Should I wish for wealth? No, that might make him selfish and then he wouldn't be happy. Should I wish for wisdom? No, that alone would not make him happy or good. He might lose interest in his friends and the simple every day things of life."

So she thought and thought but could not decide on the one great gift she desired for her boy.

One evening, after a jolly time playing with the other children in the neighborhood, and when he had brought in the wood and helped his mother with the dishes, Boris was lying in front of the fire studying. Suddenly there came a gentle knock at the door, so soft that they could hardly hear it. Again it came a little louder, "Tap-tap-tap."

Boris jumped up quickly and ran to the door, and when he opened it, there stood a

Shining Stranger. He smiled at the little boy and placed in his hands a beautiful, golden lamp, and the tiny flame burning in it shone with a dazzling radiance. "Dear little Boris," said the Shining Stranger, "here is the gift your mother has been wishing for you all your life, to make you happy, noble, and beloved. But you must keep it bright and shining and the flame ever clear and steady. Be very careful of your lamp, my boy."

Then before Boris could even say "Thank you," the Shining Stranger had disappeared, and Boris ran in to his mother, crying, "See what a wonderful gift Shining Stranger has given me. Did you ever see anything more beautiful?"

As Boris held up his golden lamp for his mother and grandmother to see, the whole shabby room of the little cottage began to glow with a clear, rosy light until it seemed like the most beautiful room of a king's palace, and the cracks in the walls as well as the unsightly stains made by the rain seemed to have disappeared. His mother's worn, faded dress looked like the most beautiful silk, and her face shone like that of an angel.

(Continued next week)

COMMENCEMENT EXERCISES AT MILTON COLLEGE

June 9-15, 1933

On Friday evening, June 9, the sermon before the Christian Association was given by Mr. Peterson, a business man of Williams Bay, Wis. This service is wholly in the hands of the students. It was conducted by Genevieve Loofboro and Richard Davis. The music was furnished by Janette Loofboro, Sarah Davis, Leta Crandall, and Richard Place.

The gymnasium on the evening of the tenth of June was the scene of the joint session of the lyceums. A very pleasing quartet was made up of Janette Loofboro, Leta Crandall, Etta and Violet North. Leland Skaggs efficiently conducted the parliamentary drill. Piano music was delightfully rendered by Dorothy Babcock Sayre. A dramatic production well charged with comic elements was presented by the Philos. This consisted of the tragic career of J. Caesar as Shakespeare might have conceived it but did not! Laura

Fitz Randolph presided over the whole program with grace and dignity.

At the Congregational church on Sunday evening, June 11, the baccalaureate sermon was preached by President J. W. Crofoot. His topic was "Fides," the college motto, a most fitting theme for these critical times, when we need trust in our fellow men, confidence in ourselves, and, above all, faith in God.

On the evening of June 12, occurred the annual recital and graduating exercises of the school of music. Miss Alberta Crandall, Professor L. H. Stringer, and Mrs. Ellen Place are to be congratulated upon the fine work done by their pupils.

A delightful program was presented. Outstanding features were the piano playing of Elizabeth Schertz and the singing of Leta Crandall, Maurice Sayre, and Kenneth Babcock. Diplomas were given to Gladys Sutton who completed the course in organ, and to Kenneth A. Babcock who completed the course in voice.

On Monday afternoon, in the Milton park, took place the annual baseball game between the alumni and the college boys.

Tuesday afternoon, alumni and friends were seen gathering on Studio Hill. Various classes that had graduated forty, thirty, twenty-five, or twenty years ago, etc., reported. The class of 1933 put on a charming musical stunt. Professor L. C. Shaw presided.

On Tuesday evening, June 13, the students of Milton presented Shakespeare's "As You Like It," to a large and appreciative audience. For over a quarter of a century Milton students have never failed to give a play of Shakespeare at commencement. This year the part of Rosalind was splendidly interpreted by Joan Place. Lawrence Richardson was as nearly a perfect Touchstone as an amateur could hope to be. The fine voice and easy action of Walton Clarke carried off the Duke's part admirably. Kathleen Clouser made a most charming Celia. Robert Johnson did well as Orlando. The difficult parts of Audrey and William were marvelously done by Dena Van Ameyden and Richard Place. The singing of the foresters was one of the most attractive things about this delightful play. Professor L. H. Stringer, our dramatic director, holds high the Shakespearean traditions of Milton.

Every student who has the ability should avail himself of the exceptional advantages which Milton offers in dramatics.

THE GLEE CLUB

Wednesday, June 14, was a red-letter day at Milton this year. The day was given over entirely to the glee club reunion—the twentieth anniversary of the founding.

From all directions old glee club men sought the campus for this occasion.

The men rehearsed with Professor Stringer in the morning and afternoon. A fine luncheon was served on the campus, and the glee club men and their families sat around in groups under the trees.

In the evening the men assembled at the Congregational church for their own banquet where speeches and songs enlivened the dinner. At about eight o'clock the men adjourned to the gymnasium for the big event of the day.

When a glee club of twenty men renders music for us we are pleased and delighted. When a hundred male voices boom out from the platform the effect is magnificent. Very appropriately the program was opened by "We Meet Again Tonight Boys." This was followed by the "Pilgrims' Chorus" from Tannhauser.

Very delightful were Paul Skinner's two solos. Many watched for their favorites, like "Old College Chum," or "Long, Long Ago," with Pastor C. L. Hill carrying the solo. Charming indeed was "Carry Me Back to Old Virginny," with Leslie Bennett as soloist. Lawrence Hatlestad beautifully rendered two cello solos.

A high point in the program was the new "Alumni Hymn" written expressly for this occasion by C. F. Gessler of Honolulu, and set to music by Professor Stringer. Thrilling also was the vocal march, "Away! Away!"

Floyd Ferrill sang "Duna" and "Macushla" most charmingly. But space forbids us to mention all the pieces and excellent solo parts of this unique and glorious concert.

The power and harmony and attack of a hundred voices were notably exhibited in "A Negro Melody," arranged by the glee club in 1916. "Old King Cole," so familiar to all Milton alumni, was never before sung with such magnificent volume.

G. E. Van Horn led his Milton College steel guitar group in instrumental music which made everyone wish for more.

Richard Sheard, accompanied by C. E. Arrington, sang three rollicking Scotch songs as only Dick Sheard can sing them.

The present glee club gave a skit, "The Grasshopper," which was certainly one of the most exuberant comic productions ever enjoyed by any audience.

This veritable festival of music was closed by a group of four songs dear to every Milton heart, "Someday We'll Wander Back Again," by L. C. Randolph; "The Beautiful Hills," by Dr. J. M. Stillman; "Our Colors," by W. C. Daland; and "The Song of the Bell," by L. C. Randolph. While these songs were being sung our physics instructor, Arnold Davis, threw upon the screen the well-known and beloved features of Stillman, Daland, and Randolph. So ended one of the greatest musical events in the eighty-nine years of the history of Milton College.

COMMENCEMENT DAY

Thursday, June 15, was a beautiful commencement day in Milton. The exercises were worthy of the day.

Dean J. Nelson Norwood's address, "What Next?" was a thoughtful and reasoned discussion of present conditions and of the problems facing college graduates in these critical times. Doctor Norwood courageously advised graduates—jobs or no jobs—to "refuse to enter the ranks of the unemployed." His prudent counsel was to raise vegetables and fruits, to get a hammer and make something useful—be creating something, be adding something to life. "Have faith," he said, "in a better world; have faith in human nature, and above all, have confidence in yourselves."

In the senior class Joan Place, Leland Skaggs, and Dorothy Schooley earned "honors."

The only student in Milton College this year to receive "high honors" was Genevieve Loofboro of the sophomore class.

The Milton scholarship at the University of Wisconsin was awarded to Joan Place.

The twelfth annual award of the "Rolland Sayre Medal" for distinction in athletics went to L. J. Dickhoff, a senior.

The president announced that Robert Fitz Randolph was to be the assistant in physics and mathematics for next year. He also explained that the trustees are adding a commerce course to the curriculum. This new department of commerce and business administration is to be under the direction of L. W. Hulett, 1926, who is also a graduate of Tri-State College, Angola, Ind.

It is confidently expected that this new department will add much to the practical value and attractiveness of Milton's already excellent curriculum.

ALUMNI

The alumni banquet took place as usual in the college gymnasium, and while the alumni have enjoyed many joyous dinners and enthusiastic reunions in this room during the last twenty-two years since the erection of this building, still the alumni realize what an excessive strain it is on the ladies each year to serve the dinner here. The carrying and then the removal of all this equipment is a very serious burden. We all hope that the erection of the new Seventh Day Baptist church with its large basement and modern equipment will solve this problem.

This year Dean John N. Daland was president of the alumni association and presided at the banquet. The officers elected for next year are Doctor M. D. Davis, president; L. W. Hulett, secretary; and Rev. Carroll L. Hill first vice-president. These are most excellent officers and the association is in good hands for next year.

Rev. W. W. Holiday, 1930, of Orfordville, Wis., welcomed the twenty-three seniors into the ranks of our alumni. Ethel Crandall of the class of 1933 gracefully responded.

Many enjoyed the speech of Peter Clement, 1900, who mentioned some of the changes that have come in the course of thirty years.

The Honorable A. J. Glover of Fort Atkinson, to whom Milton this year granted the honorary degree of LL. D., spoke eloquently regarding the needs of the farmer in these difficult times.

Helen Shaw Thorngate, 1920, paid a graceful tribute to "Professor Tommy," as he is affectionately known on the Milton campus.

Dr. A. E. Whitford, 1896, made the chief address, centering his thoughts around the career and long teaching service of our beloved professor and friend, Walter D. Thomas. For forty-eight consecutive years, 1884-1932, Professor Thomas has taught Greek and history in Milton College. His thorough scholarship, his kindness and patience, and his human sympathy were strongly emphasized by those who at this banquet rose to pay their grateful tribute to this veteran scholar and Christian gentlemen.

Hylan T. Plumb, 1896, spoke of Professor Thomas as a good neighbor and one whose

life close to nature was rooted in the soil—the soil of the ground, the soil of Greek, the soil and elements of Christian ethics.

"Dare to be wise," said Horace twenty centuries ago, and Walter D. Thomas has dared to be wise for these eight and seventy years. The purse of money handed to him is but a faint representation of the love and veneration in which he is held.

J. N. D.

OUR PULPIT

STATEMENT TO ORDINATION COUNCIL

(Statement given by Neal D. Mills at his ordination in the Piscataway church, May 13, 1935.)

To the Examining Council here assembled at the call of the Piscataway Seventh Day Baptist Church:

This statement of my Christian experience, call to the ministry, and religious beliefs, given in the spirit of frank humility, is presented as a partial basis for your conclusion as to my fitness for ordination.

I was reared in a Christian home where the principles of Jesus Christ were conscientiously taught and followed, and the Sabbath was consistently observed and used for spiritual edification. The whole family always attended the services of the church unless prevented by sickness or other unavoidable cause. My own mother died when I was five years old, but I was fortunate in having a step-mother to whom I owe a great debt of gratitude for her loving care and untiring interest in my welfare. My father, being a minister, wisely guided the development of my religious convictions and philosophy of life.

The Milton Junction Seventh Day Baptist Church with its Bible School and Christian Endeavor society was a powerful influence for good to me from my early childhood. I hold in grateful memory Miss Mabel Maxson, Miss Anna West, and Deacon A. B. West, who were my Bible school teachers, and others whose Christian lives were a source of inspiration.

I know of no particular moment of conversion in my life. From my earliest recollections I revered God and tried to follow the Jesus way of life. When I was nearly twelve years old I was baptized in Clear Lake by

my pastor, A. J. C. Bond, whom I loved and admired as an ideal Christian. Later pastors, Henry N. Jordan and Edgar D. Van Horn, each played an important part in shaping my Christian life. In such an environment I very naturally developed a practical everyday religion and learned to look for the hand of God in the common experiences of life and to trust in his protection in times of danger.

My call to the ministry, or at least my recognition and acceptance of the call, was also a matter of slow development. On several occasions I dedicated myself to the Master's service in whatever way he might call me to serve. The ministry occurred to me, but I withheld a definite decision partly because I felt the lack of some very important qualifications and partly because I was not at all sure I wanted to be a minister. The sacrifices my father had experienced in the ministry may have been one cause of my hesitation.

When Pastor Bond left Milton Junction to become pastor at Salem, many of his friends gathered at the station to bid him goodby. When he shook my hand he said, "Keep on, Neal, and go through the college." I do not know why he wanted me to go to college, but I remembered his words and felt that in some way I owed it to him to finish high school and try to find some way of going to college. I also felt that in college I would find out what my life work should be.

In 1915, during the General Conference at Milton, Rev. Eugene Davis made a stirring appeal to the young people. Along with about thirty others I went to the platform and pledged that if the call and the opportunity should come I would give myself to full time Christian service on the mission field or in the homeland.

In Milton College I found a wholesome, religious atmosphere. President William C. Daland, who was largely responsible for my entering college, seemed to take a special interest in me and helped me to earn my way. He was an inspiring teacher and a valuable friend. No one could know President Daland without being made a better Christian.

Upon my graduation from Milton I received a letter from Pastor Bond expressing the hope that I was planning to enter the ministry. Others had expressed similar hopes but I had always thought I would like to be

a teacher and had decided to try teaching at least temporarily. I had taken the teachers' courses and felt somewhat prepared for that profession, while I had never seen a seminary and knew next to nothing of what such a course might include. I also felt that there was a need for Christian teachers and that I could be of real service to the boys and girls, while my ability to influence mature people seemed quite doubtful.

Teaching proved to be an enjoyable occupation and there were many pleasant contacts with young people; yet I was not entirely satisfied and the thought kept returning that perhaps I ought to enter the ministry. With a view to becoming acquainted with the seminary I went to Alfred and took a year of graduate work, partly in the seminary and partly in the department of philosophy and education. Thus I became interested in religious education, and after three more years of teaching I went back to the seminary at Alfred to prepare for full time work, if possible in the field of religious education. I soon found that such work would probably not be available in my own denomination, but the oft repeated statement of Dean Main that we need teaching pastors, and the work of some pastors whom I knew led me to believe that I could find what I had learned to love in the office of a regular pastor.

I have always had a desire to lead sinful people into the kingdom of God and to make the world a better place in which to live by helping people to apply the principles of Jesus in society and in their own personal lives.

I hesitate to set forth my religious beliefs in fixed statements for, like St. Paul himself, "I count not myself to have apprehended." I trust that I may continue to grow in spiritual understanding and that my conceptions of truth may be enriched through the experiences of life. The following, therefore, are simply the best statements of my present views that I can make. They will be chiefly confined, to the more practical and fundamental conceptions which will probably change very little.

1. God. I believe that "God is Eternal, Personal, and Perfect Mind or Spirit, who in power, wisdom, and love creates and rules over all things; who through the ages has tried to turn the minds and hearts of men toward himself in obedient trust; and who in

and through Jesus Christ seeks to save men and nations from selfishness and sin." (I have this definition from Dean Main.) Perhaps God can best be pictured for practical purposes as Jesus was wont to picture him—a loving father. Being Spirit, God is not subject to time or space. Neither can he be divided into parts. God is one Spirit having many attributes and manifesting himself in various ways. Dwelling in the hearts of men and shaping the destiny of the world, he is referred to as the Holy Spirit. He is also called the Creator, the Supreme Judge of the universe, and the Father of mankind. There are several views of God referred to as the Trinity, the Triunity, or by other terms. In consistence with the foregoing statements at present I choose to be fair to all of them by not embracing any of them.

2. Man. I believe that man has a two-fold nature—physical and spiritual. In his spiritual nature he is the "image of God," that is, he is like God. He is not a perfect image of God but I believe that every man has a spark of divinity which makes him capable of developing high spiritual qualities. As the race goes on I believe that man's spiritual nature will grow and improve in divine beauty and perfection till man shall at last be fit to dwell with God himself. Man may develop his spirit through the use of his power to discern right from wrong and to act from high motives. He is a free moral agent.

I believe it is our duty to treat all men as brothers and to strive to exemplify all the attributes that we can discern in God himself. Thus we become "sons of God" capable of fellowship with him.

3. Jesus Christ. I believe that Jesus of Nazareth was a historical human person whose life and teachings we have recorded in the New Testament. I believe he was the looked-for Messiah of the Jews fulfilling Old Testament prophecy better than they expected. He was uniquely divine, more like God than any other human being. He grew in body and spirit as other men and was tempted as we are, yet without sin. My belief that he achieved character through suffering and obedience to conscience gives me hope that I, too, may by following his way of life achieve character and some small degree of divinity. I do not base my belief in the uniqueness of Christ on his miraculous birth of a virgin, nor on any other of his so called miracles, yet I would not deny

that such miracles are within the power of God. Rather would I base my belief on the character of his life and the miraculous effect he has had on human history and in the lives of men including my own.

4. Salvation. Jesus vicariously suffered and voluntarily accepted death on the cross at the hands of sinful men to show us the way to conquer sin and death through suffering. Thus he is the Savior of all who accept him as such and follow his way of life.

Sin is alienation from God, opposition to his will, or transgression of his laws. It may also be defined as willful choice of wrong instead of right, or of a lesser good in preference to a greater. Salvation comes through sincere repentance and turning to right living by faith and trust in God. Both the life and the death of Jesus tend to bring forth these attitudes in men, hence, Jesus may be called a mediator of salvation. Jesus did not die to appease God but to change the hearts of men.

Salvation is from a life of sin to the eternal life of righteousness. The most fitting symbol of salvation, in my opinion, is baptism by immersion, which beautifully symbolizes the death and burial of the old sinful life and the raising to the new life as a follower of Christ. There is no value in the symbol, however, except as an outward sign of an inward experience.

5. The Bible. I believe the Bible to be the supreme record of man's progressive understanding of God and his righteous will. When interpreted in the light of its various backgrounds and in the spirit of its many styles of literature, the Bible is a most excellent guide in matters of faith and Christian conduct. It contains the most inspiring and beautiful literature in the world. Its words should not always be taken literally but in relation to their context and in the spirit with which they were written.

6. The Church. I believe in the Christian Church as both a visible and an invisible body. The visible body is the sum of all those organizations formed for the expression and promotion of the Christian religion. The invisible Church is composed of all those people who are truly followers of Christ.

It is the duty of the Church to promote and build up the kingdom of God, which is the invisible Church, in all parts of the world. Church organization increases the effectiveness of Christian work through co-operation. It is also the duty of the Church to promote the

expression of religion and to provide times and places for public worship and instruction in religious matters.

I believe that the practice of Sabbath observance is essential to the Christian life and that it can most satisfactorily be observed on the seventh day of the week since that is the day enjoined throughout the Scriptures and is the day observed by Jesus himself.

I believe in the sacraments of the Church, baptism and the Lord's Supper, as valuable means of expressing religious experience. Baptism as described above symbolizes the burial of the old life and the rising of the new life. The Lord's Supper symbolizes partaking of the Spirit of Christ to nourish our spirits as we partake of bread to nourish the body. It is a memorial of the suffering and death of Christ and of the fellowship which he had with his disciples. By engaging in this ceremony the believer reconsecrates himself to the service of Christ.

7. Immortality. I believe that man has a right to assume that human personality is undying. Like other spiritual facts, immortality is incapable of complete demonstration, but I believe that the balance of evidence stands in its favor. Conscious personality is the crowning creation of God and it would seem inconsistent with his purpose that it should be destroyed after a brief moment of existence. If the Spirit of God is immortal, why not the spirit of man? God has so created man that he feels the need of a future existence to satisfy his highest desires. God would not put such hopes in the heart of man were there no reality to correspond. The very nature of God requires a future adjustment of the suffering, inequalities, and unsolved problems of life. The reasonableness of the universe demands immortality and we have the reassurance of Christ himself that physical death is not the end.

If I am permitted to preach the gospel these beliefs will form the basis of my preaching, though I trust that my understanding of them will be enlarged and enriched through experience.

I do not ask
That crowds may throng the temple,
That standing room be priced;
I only ask that as I voice the message,
They may see Christ!

I do not ask
For churchly pomp or pageant,
Or music such as wealth alone can buy;

I only ask that as I voice the message,
He may be nigh!

I do not ask
That men may sound my praises
Or headlines spread my name abroad;
I only pray that, as I voice the message,
Hearts may find God!

I do not ask
For earthly place or laurel,
Or of this world's distinctions any part;
I only ask, when I have voiced the message,
My Savior's heart!

—From "Christ of My Heart"
by Ralph S. Cushman.

DENOMINATIONAL "HOOK-UP"

LITTLE GENESEE, N. Y.

A growing interest in our church nights is being manifested. In May, the Sunshine Society served a bountiful supper to over one hundred people. The juniors and intermediates gave the evening's program, which consisted of selections by the Junior choir, special musical numbers, and with the assistance of two adults a forty-five minute missionary play entitled, "Color Blind." That God loves those of every land was forcibly brought out by the children in their many costumes.

Church night this month was in charge of the Christian Endeavor society who served a delicious supper, the proceeds of which will help send delegates to the state Christian Endeavor convention. Three of our Christian Endeavor members who have been recently honored were requested to give the musical program. William Whitford, who won first place in the state contest at Syracuse and has just returned from the "Century of Progress" at Chicago where he again won honors, played two beautiful flute solos. Victor Burdick, who won first place in County Grange vocal contest, favored the audience with two fine bass solos, and John Sanford, who won first place as baritone soloist in the sectional or Western New York State contest and third in state contest with heavy competition, gave two numbers to the enjoyment of all. That the community is proud of the achievement of these young men was evidenced by the hearty applause which greeted them. Following the musical program, Professor H. O. Burdick of Alfred gave a most interesting talk on the Progress of Science and its application to life.

CORRESPONDENT.

ASHAWAY, R. I.

The honorary degree of doctor of laws was conferred upon Frank Hill of Ashaway at the thirty-eighth commencement exercises of the Rhode Island State College. The following is taken from the speech made by one who conferred the degree:

Frank Hill, banker, legislator, educator, teacher, recipient of the bachelor's and master's degrees from Alfred University, honored in his adopted state of Rhode Island, respected in his local community, leader in state affairs, cashier of the Ashaway National Bank since 1885, member of the General Assembly from 1893 to 1898, friend of the Rhode Island State college in its hour of need, sponsor of worthy community and state projects.

For all these, Honorable Frank Hill, the Rhode Island State College honors you. Especially does it cite your direct contribution to the cause of public education by your thirty-six years of service on the state board of education beginning in 1897, a longer period of official service than any other past or present member of the board, and for your sponsoring of a service to public education which led to the enactment of a law entitled "General provisions to secure a more uniform high standard in the public schools of this state."

—Westerly Sun.

MARLBORO, N. J.

Miss Harriet Cottrell, who was graduated from Salem College as a *cum laude* student is spending some time at home.

Sarah Run, the dividing line between Cumberland and Salem counties, is now the boundary of the church grounds, which are nicely graded to this little stream of water.

Mrs. William Lawrence and James Cook are both home after being some time in Bridgeton Hospital.

The Children's Day service was nicely rendered on June 10. On Sabbath Rally Day, Pastor Cottrell gave excellent addresses in both sermonette and sermon. The little children sang "The Children's Sabbath Hymn"; the young people, "The Rally Song"; the congregation, the hymn by Mr. and Mrs. Main; and the choir, the anthem by Mrs. Main.

CORRESPONDENT.

NORTH LOUP, NEB.

The first summer vesper service, conducted by the Christian Endeavor society, was held June 3. These services are always well attended, inspiring, and provide a fitting close to the Sabbath.

The Vacation Bible School began Monday, June 5. The sessions are held in the high school building. Eighty-seven pupils enrolled

with classes in all grades except the high school. Miss Mary Davis is supervisor.

The Nellie Shaw Missionary Society entertained the women and girls of the church at their annual guest day, June 7.

CORRESPONDENT.

LOS ANGELES, CALIF.

On May twentieth our junior class of three girls, Winifred Davis, Alice Munroe and Ruth Baxter, gave a program that was made up very largely of a review of their Sabbath school work. Adelaide Davis and Arthur Munroe also took part. This program was a graduation exercise for the junior class and also a Children's Day program.

We are still carrying out our plan for having various members take charge of the church services, with an occasional sermon from some minister who is invited for the one day.

Mr. Hurley has accepted the call to the coast and will be here this fall. He will preach once a month at the Los Angeles Church.

Our attendance has held up well in spite of handicaps, and we hope that with Mr. Hurley's coming there may be some increase.

CORRESPONDING SECRETARY.

PLAINFIELD, N. J.

Another of the "alphabetical groups" did its bit toward the new floor covering for the Sabbath school room by holding a supper in the church—given by a man demonstrating aluminum ware. About \$30 was realized.

Eastern Association was held with the Plainfield Church from June 1 to 4. It was a good, inspiring association and was well attended, considering the fact that schools had not yet closed. The weather was a little cool, but quite ideal for attending meetings. Professor Courtland V. Davis served most acceptably as president and Burdet Crofoot as recording secretary. Mr. Davis, in appreciation of the cooperation of his staff of officers, invited all of the association officers (including their wives and husbands) to his home on the evening of the eighth, where he and Mrs. Davis served a delicious buffet supper. All enjoyed a very pleasant time.

The woman's society held a picnic luncheon in the attractive garden of Dr. and Mrs. O. B. Whitford, June 7. On the evening of the fifteenth, a lawn festival was held at the home of Mrs. Bessie Hubbard. This completed the activities of the society for the season.

Children's Day was observed Sabbath, June 17, at the morning service. The stage was beautifully decorated to represent a garden—with shrubs, flowers, bird bath, etc. The children took part in the opening service and presented a little play; to the delight of their audience.

Pastor and Editor Van Horn attended Central Association at Verona, N. Y.

—Contributed.

Religious Education

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

WHAT ABOUT IT?

A short time ago the writer picked up a little booklet published by one of the large denominations for young people. It was entitled, "What about the depression?" All of us know from experience that the economic situation has been very serious, and we are not all sure that we are getting out of it even now. Bible school workers as well as all wide-awake religious workers feel something must be done. But what? Many young people have been helped in facing the questions involved in building a Christian economic order in conferences, rallies, and local church study groups, yet more and more young people have found doors closed in the vocational world. They have been challenged by agitating groups which are primarily negative in their attitudes or by groups who would destroy both governments and Christianity.

The Church and its workers stand in the midst of their greatest opportunity in these dark hours. There is a Christian solution to our present world dilemma. Men's spirits must be changed, their attitudes toward each other must be Christianized. Economic systems are necessary, but their success depends upon the personalities who direct them as they operate in a social order. Here is a need that the Christian religion and Christian religious education can meet. The need of the hour is Christian education, Christian character, Christian ideals.

In 1908, the Federal Council of Churches adopted what was then called the "Social Creed of the Churches." Recently it set forth a new statement of this creed under the head of "Social Ideals of the Churches." The state-

ment closes with an appeal for a "New Age of Faith," and in part is as follows:

"We may legitimately expect that the collective mind of the nation will be equal to the intellectual and administrative tasks involved, especially under the stress of critical social conditions, if the moral qualities are present in sufficient power. What our people lack is neither material resources nor technical skill—these we have in superabundance—but a dedication to the common good, a courage and an unselfishness greater than are now manifest in American life. The tasks are beyond us and their accomplishment will be indefinitely delayed or frustrated, unless there can be a nation-wide spiritual awakening which has social goals. Our supreme social need is a spiritual awakening."

Will we rise to the occasion?

A MESSAGE TO YOUNG PEOPLE AND BIBLE SCHOOL WORKERS

Shall we have a leadership camp or conference somewhere near the Miltons the week before General Conference? This question must be answered soon by those interested.

The president of the Young People's Board and the director of religious education of the Sabbath School Board have been thinking about this question for some time, and it has been mentioned in the SABBATH RECORDER. But to have such a camp we need twenty or more young people and Bible school workers who will attend.

It is estimated that if some twenty or more will attend, the cost can be kept within five dollars for the rent of cottages and food for the week by means of club boarding or by doing their own cooking. The cost of books would be kept at a minimum, and might be kept within the five dollars.

The studies offered would be of such a nature as to aid those who work in the Bible school, Vacation school, Christian Endeavor, and other forms of church work. Subjects offered will probably be Adolescent Materials and Methods, Adolescent Department Administration, New Testament, Old Testament, Church school administration, The Teaching Work of the Church.

An individual would be permitted to take two subjects, completing the required study during the week. This, of course, would require from eight to twelve hours work each day. However, it would be made so pleasant and the life in the camp would be so joyous that the week would be a real vacation and time of Christian fellowship.

If such a camp is to be held, the editor of

this department must have sufficient number of registrations by the middle of July or at most not later than the first of August, that cottages may be rented and other arrangements made.

The teachers will probably be Marjorie Burdick, Edgar D. Van Horn, and Erlo E. Sutton.

Address all communications and registrations to Erlo E. Sutton, Milton Junction, Wis.

MARRIAGES

STILLMAN-HOLCOMBE. — At the home of the groom's sister in Elizabeth, N. J., June 12, 1933, by Rev. Ahva J. C. Bond, Harold F. Stillman and Miss Mildred Holcombe. They will make their home in Plainfield, N. J.

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.)

MAXSON.—Orson Freeman Maxson was born in the town of Genesee, Allegany County, N. Y., May 3, 1847, and died May 13, 1933. He was married to Rhoda Wilber December 29, 1866.

He enlisted for service in the Civil War in the Fifty-second New York Regiment in September, 1864, and served until the end of the war. After the war he took up farming as an occupation.

He was baptized and joined the Bell's Run Seventh Day Baptist Church. He came to Main Settlement in 1886, and had his membership removed to the East Portville Seventh Day Baptist Church, where he was a member until his death.

He is survived by four children: two sons, Braton and Floyd; and two daughters, Mrs. Grace Barber and Mrs. Kate Place. A daughter, Mrs. Lena Hamilton, died in 1904. He is also survived by a number of grandchildren and great-grandchildren.

The funeral services were held at the home of his daughter, Mrs. Grace Barber; Rev. Harley Sutton was in charge. The following organizations were represented and had a part in the services: Daughters of Union Veterans, The National Guards, and The American Legion. Burial was made in the local cemetery. H. S.

ROBINSON.—In Rochester, Minn., June 7, 1933, Mrs. Evelyn Hill Robinson of Ashaway, R. I., in the forty-sixth year of her age.

Mrs. Evelyn Hill Robinson was the daughter of Honorable Frank and Mrs. Emma Green Hill, and was born in Ashaway, R. I., February 2, 1888. She attended the schools in Ashaway and at an early age was graduated from the high school in that village. Following this graduation she entered Alfred University and continued her studies in that institution until a few

months before her marriage. November 27, 1907, she was united in holy wedlock with Mr. Earle J. Robinson of Friendship, N. Y. They began home building in Ashaway and this village has been their home during the most of their married life. This happy union was severed by the sudden death of Mr. Robinson February 11, 1933. Early in May, Mrs. Robinson bravely went to the Mayo institutions in Rochester, Minn., for a major operation, and died in the hospital three weeks after the operation. Thus she joined her husband in that Fair Land a little less than four months after he passed away.

Mrs. Robinson was baptized by Pastor Clayton A. Burdick and joined the First Seventh Day Baptist Church of Hopkinton, R. I., March 29, 1902. Of this church she remained a loyal and devoted member until called to join the Church Triumphant. She carried the church and every branch of its work on her heart and gave to it of her time, strength, money, and love. During her short life she had faced grave physical crises, but these did not take away her good cheer and bright outlook. Her Christian courage, bravery, and faith, as she faced the trying problems of the last months of her life, were remarkable and beautiful to witness.

Mrs. Robinson is survived by a son, Earle J., a daughter, Helen Elaine; her parents, Mr. and Mrs. Frank Hill; a sister, Mrs. Julian T. Crandall; and a brother, Frank M. Hill, all of Ashaway.

Funeral services, conducted by Reverends Clayton A. Burdick and William L. Burdick (both former pastors), were held in her late home, June 11, and interment took place, by the side of her husband, in Oak Grove Cemetery.

W. L. B.

Sabbath School Lesson II.—July 8, 1933

CALEB—Numbers 13; Joshua 14

Golden Text: "Blessed is the man that maketh the Lord his trust." Psalm 40: 4.

DAILY HOME READINGS

July 2—Caleb Exploring Canaan. Numbers 13: 17-31.

July 3—Caleb's Faith and Courage. Numbers 14: 1-10.

July 4—God's Promise to Caleb. Deuteronomy 1: 26-36.

July 5—God's Promise Fulfilled. Joshua 14: 6-15.

July 6—Confidence in the Lord. Psalm 27: 1-14.

July 7—Some Heroes of Faith. Hebrews 11: 17-30.

July 8—The Lord Our Keeper. Psalm 121.

(For Lesson Notes, see *Helping Hand*)

RECORDER WANT ADVERTISEMENTS

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

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

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

President—Ahva J. C. Bond, Plainfield, N. J.
Vice-President—Loyal F. Hurley, Adams Center, N. Y.
Recording Secretary—Paul C. Saunders, Alfred, N. Y.
Corresponding Secretary—Courtland V. Davis, Plainfield, N. J.
Treasurer of General Conference—James H. Coon, Milton, Wis.
Treasurer of the Onward Movement—Harold R. Crandall, Westerly, R. I.

COMMISSION OF THE GENERAL CONFERENCE

Term expiring in 1933—Asa F' Randolph, Plainfield, N. J.
Term expiring in 1934—George B. Shaw, Salem, W. Va.
Term expiring in 1935—Claude L. Hill, Farina, Ill.
Term expiring in 1936—Jay W. Crofoot, Milton, Wis.
Term expiring in 1937—Loyal F. Hurley, Adams Center, N. Y.
Representative of the Missionary Society—William L. Burdick, Ashaway, R. I.
Representative of the Tract Society—Corliss F. Randolph, Maplewood, N. J.
Representative of the Sabbath School Board—A. Lovelle Burdick, Milton, Wis.

AMERICAN SABBATH TRACT SOCIETY

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Courtland V. Davis, Plainfield, N. J.
Assistant Recording Secretary—Asa F' Randolph, Plainfield, N. J.
Corresponding Secretary—Herbert C. Van Horn, Plainfield, N. J.
Treasurer—Mrs. William M. Stillman, Seventh Day Baptist Building, Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

MISSIONARY SOCIETY

President—Willard D. Burdick, Rockville, R. I.
President Emeritus—Clayton A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—William L. Burdick, Ashaway, R. I.
Treasurer—Karl G. Stillman, Westerly, R. I.
The regular meetings of the Board of Managers are held the third Sunday in January, April, July, and October, at 2 p. m., at Westerly, R. I.

EDUCATION SOCIETY

President—Edgar D. Van Horn, Alfred Station, N. Y.
Recording Secretary and Treasurer—L. Ray Polan, Alfred, N. Y.
Corresponding Secretary—Walter L. Greene, Andover, N. Y.
The regular meetings of the Board are held on the second Sunday of January, April, July and October, at Alfred, N. Y.

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President—Mrs. George B. Shaw, Salem, W. Va.
Vice-President—Mrs. Eli F. Loofboro, Lost Creek, W. Va.
Recording Secretary—Mrs. Oris O. Stutler, Salem, W. Va.
Corresponding Secretary—Miss Lotta Bond, Lost Creek, W. Va.
Treasurer—Mrs. Okey W. Davis, Salem, W. Va.
Editor Woman's Page, SABBATH RECORDER—Mrs. Eldred H. Batson, Durbin, W. Va.

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Eastern—Miss L. Gertrude Stillman, Ashaway, R. I.
Central—Mrs. Loyal F. Hurley, Adams Center, N. Y.
Western—Mrs. Mark Sanford, Little Genesee, N. Y.
Southeastern—Miss Conza Meathrell, Berea, W. Va.
Northwestern—Mrs. Jay W. Crofoot, Milton, Wis.
Southwestern—Mrs. Rolla Severance, Fouke, Ark.
Pacific Coast—Mrs. N. O. Moore, Riverside, Calif.
Washington Union—Mrs. Lillian Crichlow, Washington, D. C.
Jamaica—Mrs. Gerald D. Hargis, Jamaica, B. W. I.
European Field—Mrs. Gertrude E. Richardson, London, Eng.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—William M. Stillman, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
Treasurer—Asa F' Randolph, 240 West Front Street, Plainfield, N. J.
Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.
The Memorial Board acts as the Financial Agent of the Denomination.
Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F' Randolph, Plainfield, N. J.
Treasurer—Mrs. William M. Stillman, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

SABBATH SCHOOL BOARD

President—D. Nelson Inglis, Milton, Wis.
Secretary—A. Lovelle Burdick, Janesville, Wis.
Treasurer—Louis A. Babcock, Milton, Wis.
Director of Religious Education—Erlo E. Sutton, Milton Junction, Wis.
Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

YOUNG PEOPLE'S BOARD

President—Miss Marjorie J. Burdick, 1122 Seymour Ave., Lansing, Mich.
Vice-President—Benjamin F. Johanson, 82 Howland Ave., Battle Creek, Mich.
Recording Secretary—Emile Babcock, R. 5, Box 165A, Battle Creek, Mich.
Corresponding Secretary—Miss Marjorie J. Burdick.
Treasurer—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.
Editor of the Young People's Department, SABBATH RECORDER—Miss Marjorie J. Burdick.
Trustee of the International Society of Christian Endeavor—Carroll L. Hill, Ashaway, R. I.
Junior Superintendent—Mrs. Nettie Crandall, 291 N. Washington Ave., Battle Creek, Mich.

OTHER BOARD MEMBERS

Mrs. Ruby C. Babcock, Mrs. Bess Boehm, Mrs. W. B. Lewis, Miss Virginia Willis, Richard Burdick, Miss Dorothy Davis, Roderick Moulton, Miss Ila Johanson, all of Battle Creek, Mich.

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Central—Alfred Perry, Perryville, N. Y.
Western—Elizabeth Ormsby, Alfred Station, N. Y.
Northwestern—Kan., Neb., Colo.—Mrs. Elsie V. H. Sweetland, Hemingford, Neb. **Farina and Stonefort**—Vivian Hill, Farina, Ill. **Michigan and Ohio**—Miss Alberta Simpson, Battle Creek, Mich. **Southern Wisconsin and Chicago**—Dorothy Maxson, Milton, Wis. **Northern Wisconsin and Minnesota**—Leona Bond, Dodge Center, Minn. **Iowa**—George Michel, Marion, Ia.
Southeastern—Greta F. Randolph, Salem, W. Va.
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Pacific Coast—Alice Baker, Corona, Calif.
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