

# The Sabbath Recorder

VOL. 115

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No. 1

## IN TUNE WITH THE INFINITE

Let me tune my harp of a thousand strings  
To the heart of the great Divine,  
Let me tune each string until it sings  
In harmony sublime,  
Till all the sad discordant notes  
Are lost in their heavenward course,  
And only the sweetest melody floats  
To its own symphonic source.

—Sarah A. Sandt,  
In *Presbyterian Advance*.

## A PRAYER

Guide me, O God, that I may find thee hidden  
In the unlovely;  
Help me to hold charity and forgiveness  
Toward the unloved;  
Teach me to show thy gentle spirit  
To the unloving;  
Grant that I may ever see thee and glorify thee  
In all that is lovely.

—Charlotte F. Buffum,  
In *Christian Century*.

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# The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

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

**What the Recorder Is Worth** A good friend writes that he thinks with the cover taken off and the number of pages cut down, the SABBATH RECORDER's price should be reduced. He thinks, for example, that it is a mistake to charge twenty-five cents for a ten-cent apron at a church supper, even though the fifteen cents difference goes for church purposes. It would be better to pay ten cents for the one and contribute the fifteen cents for the other. We can agree to that. Observation, however, rather encourages one to dare look at the matter from another angle—more often a fifty cent apron is sold for twenty-five cents or a fifty-cent church supper served for thirty cents.

The price of the SABBATH RECORDER is not here defended. But we are raising the question, What value the SABBATH RECORDER? When you pay \$2.50 for it, are you getting only one dollar's worth?

If one compares the cost of the SABBATH RECORDER with popular magazines and weeklies, the RECORDER is likely to suffer. In such comparisons there are some points overlooked that should be considered. Take the

*Saturday Evening Post*, for instance. Here is a great periodical put out for a dollar. Is that all it is worth? Is that all it costs? By no means. The *Post*, with all of its millions in circulation, is not supported by its subscriptions, news stands' sales, and salesmen's deliveries. It maintains itself only by its huge advertising business. So heavy, some two years ago, was its overhead that a certain barred but type of advertising was finally admitted in order to maintain the paper's solvency. In the past two years the size of the paper has been reduced, though no difference was made in its price. The cost of such a periodical is great—in salaries and payments for articles and in printing and distribution. Who really pays full value for the paper at five cents a copy—or a dollar a year? Not the subscriber.

The RECORDER carries no expensive advertising. It could not if it would. Well paid advertising is in demand in proportion to a paper's circulation. Best paid advertising is of material that the RECORDER would not care to carry—beer and cigarettes, for example. Other advertising—unobjectionable in many papers—would not be suitable for the SABBATH RECORDER.

But the RECORDER costs far more than its subscribers pay. For every \$2.50 a subscriber pays, a five dollar bill or check must be provided in some other way. This is taken care of in small part by the board's share of the Onward Movement, and more largely by its income from invested funds.

Wherein does the value of the RECORDER consist? In the actual number of pages, quality of paper, amount of type required for the set up? That is but a small part of its real value. Added to that is the contribution of workmen in the shop and business management. Besides all these is the editorial work including the valuable help by unpaid departmental heads and general contributors.

But that is not all. There is the genius of the paper—the personality of it, if you please—that inspires and evokes loyalty and love. The SABBATH RECORDER is the most distinctive feature of our work, binding us closer together than any other agency among us. It does more to hold the church together, maintain its morale, and keep the people informed and aware of denominational affairs than any other institution among us. Without it,

we as a people are doomed. Discontinue it, and we write "Ichabod" above every church and over the doors of every distinctive institution in our midst. The history of the English Seventh Day Baptist churches will be repeated by us and this country will know us no more.

If these things are vital, the value of the RECORDER is above dollars and cents. Measured by what it contains and the significance of its weekly visits to our homes, its cost is but a small part of its value. We get far more than we pay for. At that, it would be good policy to reduce the price of the SABBATH RECORDER, if at all possible.

**The Religious Press Discusses the Problem** The Editorial Council of the Religious Press held its annual meeting in Washington a few weeks ago. The editor of the SABBATH RECORDER, though a member of this council, did not feel able to attend. An interesting session was held, some strong addresses were given, and a few valuable suggestions made. The minutes with some of the messages are just at hand and have been read with keen appreciation. The SABBATH RECORDER is only one of many religious papers passing through deep waters. Many have suspended publication for a time or quit entirely. Yet there is no question about the public's need of the religious paper today. It was felt by many editors that the church's local work as well as that of various boards and other denominational agencies, would be far more difficult, if not impossible, without the encouraging aid of the church paper. One man claimed that the religious paper going into the home of a family was the equivalent of a pastor's weekly call. The proposal of a new method of circulation by Dr. Dan Brummitt, editor *Central Christian Advocate*, suggested as the "coverage plan" elicited, besides considerable discussion, the following from the committee on findings: "We have considered with genuine interest the suggestion that church papers make definite efforts toward what has been called the 'coverage plan'; that is, one copy of the paper in every home for which the church accepts religious responsibility, to be individually mailed, but paid for out of funds raised by whatever means the church may choose. Wherever this plan can be adopted it will give the papers a great access of influence and may result in some reduction of price."

The collapse of the church paper, which

is threatened, is seen by these men to mean an irreparable harm. Perhaps few people throughout the churches realize this. "The boards and agencies would lose regular communication and contact with their clergy and members. . . . direct mail would be prohibitive from a cost point of view. The sense of unity of members will be lost; finances will drop to a new low level. The members will be as sheep without a shepherd, for what is the use of leaders who cannot communicate with or reach their followers? Let the church press fail, and immediately something must be created to try to take its place. Various plans, more costly, less efficient, may be tried, but in the end there must be a church press. If the present papers are allowed to die, then a new church press must be created in the near future at a great cost. It would be cheaper and better to preserve the present papers. . . . These papers carry the appeals of the various boards and agencies and departments, the story of their work and achievements and their needs to the members." The loss to all the interests would be utter and irremediable. The words quoted from this council should be carefully read and weighed by readers of the SABBATH RECORDER. They should be seriously considered by us at this time, when as a people we are faced with conditions at the publishing house as grave as they are.

**"Thou Art With Me"** Scientists have succeeded in exploring great depths of the sea, and descent by man to the depth of a third of a mile has been made. Such a depth was attained by the use of a steel sphere in which two scientists were hermetically sealed. The sphere contained a telephone for outside communication, and oxygen tanks so that the inmates could breathe the air from the world above. Supplies of chemicals rendered the poison from their own breath innocuous.

It is something like that in the Christian life. There are times when the Christian is let down into unusual depths. Normally he walks on the level or climbs into altitudes where breathing is normal and exhilarating. He loves to lift up his eyes to the hills that are promising of help and health and strength. Let him not forget however when plunged into the depths of troublous waters the promise of God through the prophet Isaiah "When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow

thee." Many may be his sorrows, death and destruction may surge around him, and dense darkness and oppressive night—but there is air to breathe from the world above and a line of communication with the Father above who has promised to sustain and will hold until the end. "No one shall snatch them from my Father's hand," said Jesus. As the divers were safely taken up into their better existence, the soul submerged with pain, grief, or other burden will be restored or finally delivered by him who loves and keeps his own.

Helpful and applicable here are the words credited to Annie Johnson Flint:

"When thou passest through the waters,  
Deep the waves may be and cold,  
But Jehovah is thy refuge.  
And his promise is thy hold;  
For the Lord himself hath said it,  
He, the faithful God and true—  
When thou comest to the waters  
Thou shalt not go down, but through."

**Items of Interest** Among our older readers will be found those who attended some of the meetings of the World's Parliament of Religions during the Columbian Exposition, World's Fair, Chicago, in 1893. Not forgetting the inspiration and influence of those meetings, they with others will welcome the opportunity, this summer, to attend some of the sessions of the World Fellowship of Faiths during Chicago's second World's Fair—1933. This fellowship is continuing the great traditions of the former meeting of forty years ago. Its purpose is the uniting "the Inspiration of All Faiths Upon the Solution of Man's Present Problems." Appropriate and distinguished speakers from many religious faiths will be secured for the meetings that will be organized throughout the summer. The climax of the movement is expected to be reached in late August and early September in daily sessions of national and international representatives of the faiths of all the world.

Such topics as "Poverty Amidst Plenty—How Cure It?" "What Can My Faith Say to the Unemployed?" "Non-Violence—A Key to World Peace," "How Expand Patriotism Into World Consciousness?" "How May Man Master Fear?" "How Realize World Unity?" "After Death—What?" and others equally vital and commanding will be discussed by distinguished representatives of all faiths.

Full of next-door neighbors, "the world today must either live by the spirit of neighborliness or perish through hate; must open mind

and heart to the worldwide, fraternal Oneness of life; to an appreciation of peoples of all races, religions, nationalities, cultures, classes, conditions, and convictions." From such a gathering should go out sympathetic and inspired "Apostles, to build a better world." No small amount of success has been achieved during the past nearly quarter of a century in tearing down prejudice through the idea of world fellowship. "A New Spiritual Dynamic competent to master and reform the world" it is the hope of this fellowship to develop. Bishop Francis J. McConnell is chairman with many eminent men and women as his assistants, including the president of our own Conference, who has been invited to give an address representing Seventh Day Baptists, sometime between August 27 and September 10. Doctor Bond will accept the invitation.

Our readers in New Jersey, especially, were interested to read in the papers, a day or two ago, of the arrival at Lakehurst, N. J., of the *Macon*, the world's largest airship. We understand it is to have Lakehurst as its home base, succeeding its sister ship, the *Akron*.

The *Macon* was built for the United States Navy, and has made its successful trial flights and has been turned over to the authorities by the manufacturers. The ship, we read, is 785 feet long, has a maximum diameter of 132.9 feet, and contains 6,500,000 cubic feet of helium gas. Its tanks carry 124,000 pounds of fuel and it can travel 10,000 miles from its base without a ground stop. It has a maximum speed of eighty miles per hour, which can be varied with the wind. It seems a vain thing to many of us, but the navy must have its baubles.

The *Western Recorder* is authority for the following:

Growth in church membership in the United States has steadily outstripped growth in the country's population. From 1900 to 1933 church membership increased from 27,383,000 to 50,037,000, or 82.8 per cent, while the population increase was 65.8 per cent.

Baptists, with an increase of 347,353 in 1932, again lead all denominations. Others showing large gains are Eastern Catholics, with a gain of 332,337, Methodists with a gain of 94,607, and Lutherans with a gain of 58,523. All principal denominations show increases.

\* In finances the showing of the churches is better than that of most secular enterprises. Contributions were \$19.02 per capita in 1932, compared with \$22.62 in 1931, and contributions for benevolences were \$3.12 in 1932, compared with

\$3.71 in 1931. Since the depression began, one out of every six banks has failed, one out of every forty-five hospitals has closed, one out of every twenty-two business and industrial concerns has become bankrupt, but only one out of every 2,344 churches has closed its doors.

Leaky roofs and broken windows! Rooms almost bare of furniture! Beds without mattresses and only rags for covering! Families of father, mother, and from five to nine children. Hardly a crumb to eat in the house. These are not uncommon sights in many of the coal camps in the soft coal areas.

Much sickness due to unsanitary conditions and lack of proper food, is found in these mining regions.

The available government funds for feeding starving children must be supplemented by interested friends in order to even approximately meet the daily emergency calls.

The American Friends Service Committee (Quakers) are not only administering relief and establishing health units in various sections of Pennsylvania, West Virginia, and Kentucky as rapidly as funds permit, but with characteristic far-sightedness they have also launched significant reconstruction projects.

Community gardening, canning, furniture making, weaving, shoe making, and farm placement, play important roles in their reconstruction program. The introduction of these self-help industries into these deserted communities brings a touching response of life and hope among long destitute people. But these projects cannot continue unless more support can be obtained to carry them on.

Equally needy communities throughout the soft coal areas are crying aloud for similar constructive help. You can help by sending contributions to Olive Van Horn, Treasurer, Coal Areas Relief, 105 East 22nd Street, New York, N. Y.; and clothing to the American Friends Service Committee, 1515 Cherry Street, Philadelphia, Pa.

The greatest need of modern Christianity is the rediscovery of the Sermon on the Mount. . . . The first time you read it you feel that it is impossible but the second time you feel that nothing else is possible. The more I have pondered on this way of life, the more I am persuaded that instead of all the moral impossibilities lying in the Sermon on the Mount, the fact is that all the moral possibilities lie here and the impossibilities lie outside.—Sel.

Madame Rosika Schwimmer is telling this one: She was refused American citizenship, some time back, because she refused to bear arms in defense of the country. "On the same day the court denied me citizenship," she says, "the same court granted citizenship to Zangara because he said he would bear arms—and look what he did with them."

—*Macon Telegraph*.

### FROM THE CONFERENCE PRESIDENT

So much has been said about the likelihood of a small attendance at the Conference this year that I fear some have begun to think that a small Conference is desired, and is desirable. Then, again, something has been said with reference to a "discussion conference," and there are those who have concluded that there is to be little else than discussion.

I am not sure that there will be a great deal more time given to discussion than has been true in the past. It is *planned* however to give more opportunity for discussion of the interests of the major boards in *open conference* than has been the case in the recent past. This much is true, and it ought not to detract from the interest and value of the Conference for all who can reasonably attend.

But I want to take this occasion to speak of another feature of our program, which we believe will be one of the most valuable parts of the sessions of Conference at Milton, August 22-27. I am thinking of the worship services.

It may not be fully understood by all that we are planning to begin the sessions of Conference this year not Tuesday morning, but Tuesday evening. We shall begin therefore with a vesper service. Many delegates remember what inspiration they received from the music at Adams Center last year. They remember too the music at Alfred and at Salem. Some, I am sure, go back in memory to the last Conference held at Milton. I recall that one of our ministers said at the close of that Conference, "I have no doubt there will be more beautiful music in heaven than we have listened to here, but I shall have to be reconstructed if I am able to stand it." We shall have a vesper service each evening at Milton.

Then this service of music will be followed by a worship service. The very first appointment on the program was that of the leader of these evening worship services, and the one appointed has known for many weeks that this

was his very important task. He will conduct all the evening services up to Sunday. On Sunday evening we will have as guest leader a Baptist minister who led several worship services at the National Baptist Convention which was held in Washington last May.

We are planning, also, for a daily prayer service every morning. This service will be held in a room provided for that purpose, which will be used for nothing else throughout the sessions of Conference. This will be the Conference prayer room. This service will be something of a daily pre-session prayer meeting, and a different leader will have charge each day. For twenty minutes, just before the Conference session proper, as many as care to do so, and can, will gather in this room for prayer. It is hoped also that groups of people, or individual Christians, may find it in their hearts to repair to this special place for prayer and meditation as they may be led by the Holy Spirit, at times other than those especially appointed.

Of course there will be the regular Conference communion service on Sabbath morning. This service, originally planned for lone Sabbath keepers, I believe, has come to be one of the most valuable services of the Conference. Many regular church attendants, who regularly attend communion services in their own church, find special inspiration and help in the Conference communion service.

We are hoping to have a "Dawn Service" Sunday morning, the morning of the last day of Conference. It is our idea to have this meeting out-of-doors, and we hope on that occasion to reach new heights of religious experience, and to get clearer vision and new courage for the year to come. By this time we will have dissolved some of our perplexities, we hope; at least we will have sensed the greatness of the tasks before us. We hope too that we shall have experienced a sense of the presence of God as we have sought the answer to all our problems. It is our hope that at this early morning meeting we shall feel that our lives are taken up into the infinite life of our gracious and all-sufficient God, with whom are all the resources of heaven and earth, and who will carry us through to victory.

(In reading this paragraph over I discovered a good many "hopes." I suppose the diction would be improved were I to substitute a few synonyms, but at present I refuse to give up a single hope.)

I have said nothing thus far about the Sabbath morning worship, more stately and formal perhaps, but for that very reason having its special appeal. This service, together with the morning sermon, is the one looked forward to with most anticipation by many people. Perhaps even more people anticipate the sacred atmosphere and holy joy of the Friday evening meeting with its warm and intimate message, followed by the testimony meeting.

If there are those who are not planning to go to Conference because they do not feel that they are needed in the discussion, while I may not agree with them I shall not argue. I do not know who is needed most. I have a feeling that interest and spirit are quite as helpful sometimes as are knowledge and logic. We trust the Milton Conference may be a place where all may bring their need and their insufficiency and find help. Perhaps the best service the Conference can render, after all, is to send people back to the churches strengthened in conviction, renewed in faith, warmed in heart, and revived in spirit. These worship services ought to be helpful.

AHVA J. C. BOND.

## MISSIONS

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

### A REVIVAL OF ZEAL

Zeal is necessary in the success of any undertaking. One youth follows a course of study without interest, and fails; another youth with no more ability follows the same course with zeal, and his life is enriched by it. Two men take up the same line of work—one half-heartedly, and the other with a zest. The one who works half-heartedly fails, while the other goes on to success. One throws himself wholeheartedly into some game, and receives limitless benefit. Another goes through the same game indifferently, and at the end is in a worse condition than when he began. Even recreation apathetically engaged in ceases to be recreation.

It is the same in church and mission work. These will not succeed without zeal. Neither can we please God without it, as is seen by the message of the Spirit to the church of the Laodiceans: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art luke-

warm, and neither cold nor hot, I will spue thee out of my mouth."

It is human to lose enthusiasm in any undertaking; but perhaps we are more prone to lose our zeal in religious work than in anything else. This is particularly true when we meet discouragements. Under these circumstances we are in danger of coming into a state where it may be said of us as it was to the church of Ephesus, "Nevertheless I have somewhat against thee because thou hast left thy first love."

We hear very much said about revivals and the need of them in the Church. They have always been needed, and never more than today. An editorial in the *Presbyterian Magazine* some months past said, "Eighty-five per cent of the Church is apathetic. Zeal is lacking, the passion for souls is so dormant that the sleep seems to be a narcotically induced sleep. They have been drugged by the world's pleasure, by avarice, by greed, by a desire for wealth, and by the crass materialism of today." This may or may not be too strong a statement; nevertheless it brings to mind the fact that one of our real needs is a revival of zeal in the Church. Usually a revival begins by reviving the zeal of professed Christians. The Holy Spirit is not shut up to any particular order or program; but generally before the ungodly are led to make decisions, church members must be shaken out of their lukewarmness. The method by which this is done is not vital but it is imperative that the Church be awakened out of its apathy. Indifference is deadly.

These are dark days for many denominations, boards, and churches; but the darkness connected with financial, administrative, and spiritual problems would disappear if we could have a revival of genuine zeal. While we are praying for money to support the work and increase in numbers, let us pray for a revival of zeal—one guided by wisdom, prompted by a passion for men, and sustained by loyalty to Christ.

### LIUHO RESPONDS GENEROUSLY TO THE NEEDS OF THE HOUR

During the last year there has been much to discourage, and there has also much to encourage. Among the encouraging items is the splendid spirit the workers have shown as they have borne heavy cuts in their sal-

aries. Another thing that gives courage is the unprecedented interest shown in denominational work at the Eastern and Central Associations this summer. Not only was there an unusual concern expressed regarding the needs of the boards in both these associations, but at the Eastern Association a move was started to raise the debts, and it appeared as though many hundred dollars would have been pledged at that time had not some thought best to wait a bit.

Not the least among the encouraging things is a letter from Liuho, China, containing a proposition from that part of our China mission to contribute the salaries of two workers for a time. The letter will explain this matter and quotations from its brief paragraphs are given below:

DEAR MR. STILLMAN:

Your letter of March 16 was duly received. Thank you for writing me and also for attending to these various things for me. It is quite an accommodation to us to have such things done for us sometimes, for it is not convenient to send from this end.

I am sorry that financial affairs continue so difficult at home. It is hard for everyone concerned. As you probably noticed in a letter I wrote to Secretary Burdick at Christmas time, which was published in a recent *RECORDER*, the hospital is doing fairly well financially. Of course, the figures which I quoted were all in Chinese dollars which when divided by almost five does not make very much United States money. But we are doing so well now for so early in the season, that I have decided that the hospital can make a donation to the board without endangering our work here. I have consulted with some of the others of the mission, and they feel that it is quite right to take some of the funds for that purpose now. So I will promise the board that the hospital will pay one single person's salary the rest of this year and thus relieve the board of that much for three quarters. That would make the budget from here, gold \$125 less in May, August, and November of this year. I do not know how things will be further than that. We do not do so well in winter and so our funds are less at that time.

Doctor Palmberg says that she will pay one quarter's salary for a single worker from her industrial funds. She cannot promise more than that now. So that will mean that the budget will be, gold \$250 less in May and \$125 less each other quarter this year. We hope that this will prove some small help to the board at this hard time. The people at home have our complete sympathy and we shall be glad to do all we can to lighten their burdens.

Very sincerely yours,

GRACE I. CRANDALL.

## TREASURER'S MONTHLY STATEMENT

May 1, 1933, to June 1, 1933

Karl G. Stillman, Treasurer,

In account with

The Seventh Day Baptist Missionary Society,

## GENERAL FUND

Dr.

Syracuse .....	\$ 1.00
Permanent Fund income .....	825.96
Julie E. H. Flansburgh (foreign missions) .....	3.00
Pawcatuck Church (home missions) .....	6.00
Onward Movement for May .....	477.70
Onward Movement for debt .....	29.86
Seventh Day Baptist Christian Endeavor Union of New England for native Jamaica worker ..	10.00
First Hopkinton .....	55.00
Salemville .....	12.59
North Loup .....	10.00
Rockville Sabbath school .....	5.00
First Alfred .....	10.00
Mr. and Mrs. G. E. Osborn .....	5.00
First Hebron .....	2.35
Marion, Iowa .....	4.40
Timon Swenson for North Loup Church .....	10.00
Carroll Swenson .....	17.00
Elva Swenson .....	.70
C. A. Beebe, additional refund of salary paid October, 1930, during vacation .....	6.00
Victoria Borg .....	30.00
Overdraft June 1, 1933 .....	\$1,521.56
	106.86
	<u>\$1,628.42</u>

Cr.

Overdraft May 1, 1933 .....	\$ 689.87
Washington Trust Co. interest on loans .....	77.31
G. D. Hargis, May salary, rent, children's allowance, native worker, and traveling expenses ..	178.60
William L. Burdick, May salary, house and office rent, clerk, office supplies, and traveling expenses ..	306.41
Ellis R. Lewis, May salary, house rent, and traveling expenses ..	106.25
Verney A. Wilson, May salary .....	22.91
R. J. Severance, May salary .....	22.91
W. L. Davis, May salary .....	16.67
A. T. Bottoms, May salary .....	16.67
S. S. Powell, May salary .....	22.91
R. H. Coon, May salary and traveling expenses ..	56.67
Claude L. Hill, April and May at Stonefort ..	60.00
Treasurer's expenses .....	20.00
A. L. Davis, work at Syracuse .....	10.00
G. D. Hargis from Seventh Day Baptist Christian Endeavor Union of New England for Jamaica worker ..	10.00
Alfred Mutual Loan Association, account H. E. Davis ..	4.00
John Manoah, 5th payment on \$70.00 gift .....	5.10
New check book .....	1.72
Washington Trust Co., April check tax .....	.42
	<u>\$1,628.42</u>

## SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Statement of Condition as of May 31, 1933

The Society owns:

Cash:	
In checking accounts:	
Washington Trust Co. ..—\$	106.85
Industrial Trust Co. ....	101.00
	<u>5.86</u>
In savings accounts .....	1,411.48
Investments:	
Stocks, bonds, and notes .....	\$ 87,012.46
Due from accounts receivable ..	22,298.33
	<u>\$109,310.79</u>
Less—reserve for depreciated securities ..	28,898.33
	<u>80,412.46</u>
	<u>\$ 81,818.08</u>

Real Estate:	
In China .....	\$ 55,829.86
In Georgetown .....	2,500.00
In Jamaica .....	6,000.00
In Nebraska .....	1,000.00
	<u>65,329.86</u>

\$147,147.94

The Society owes:

Notes payable:

Washington Trust Co. ....	\$ 25,500.00
Ashaway National Bank .....	2,000.00
Anne L. Waite .....	500.00
Permanent Fund savings account ..	4,628.53
	<u>32,628.53</u>

Excess of assets owned over amount owed ..\$114,519.41

The above excess is applicable as follows:

Funds: Principal Amounts:	
Boys' School Fund .....	\$ 1,319.09
Girls' School Fund .....	1,681.30
Permanent Fund .....	94,989.54
Alice Fisher Relief Fund .....	3,480.00
H. C. Woodmansee Ministerial Relief Fund ..	425.00
Ministerial Education Fund ..	2,134.36
F. F. Randolph Memorial Fund ..	35.10
Gifts for Special Purposes Fund ..	96.01
Andrew J. Potter Ministerial Relief Fund ..	1,000.00
Securities — Profit and Loss Fund ..	154.65
	<u>\$105,315.05</u>

Funds: Unexpended Income:

Permanent Fund .....	\$ 476.73
Alice Fisher Relief Fund .....	2.13
H. C. Woodmansee Ministerial Relief Fund ..	276.04
Andrew J. Potter Ministerial Relief Fund ..	43.18
Ministerial Education Fund ..	9.85
	<u>807.93</u>

Real estate equities .....

\$106,122.98

58,329.86

\$164,452.84

Less:

General Fund deficit .....	\$ 27,635.10
Suspense: Unapplied charge due to reserve for accounts receivable ..	22,298.33
	<u>49,933.43</u>

Net total of above fund and equity balances equal to excess of assets owned over amount owed .....

\$114,519.41

GRANT W. DAVIS

(From an obituary, read by Edwin Shaw, at the time of the funeral service.)

Grant Winfield Davis, son of Samuel A. and Emma Dickerson Davis, was born in Adams Center, N. Y., September 3, 1868, and died in the town of Milton, Wis., April 28, 1933, in the sixty-fifth year of his life.

He was educated in the public schools of his home, and at Adams Collegiate Institute, from which institution he was graduated in the class of 1888, when he was twenty years old. For several terms he taught school, and then entered upon a course of study in law and was admitted to the bar in New York in 1894. He came west in 1915 and located

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in Milton. That same year he was admitted to the bar of Wisconsin and became a member of the Janesville Bar Association.

During these eighteen years of residence in Milton he has practiced his profession here and in neighboring towns and communities with honor and credit to himself, his friends, and his profession, winning the confidence and esteem of his associates in law, his clients,

GRANT W. DAVIS

and the public in general. His conscientious adherence to his personal convictions is well illustrated by the fact that when recently an opening to a most attractive position in his profession was presented to him, a work in which he would have taken great satisfaction, he reluctantly declined, because of his views and practice concerning the seventh day of the week as the Sabbath.

When thirteen years old Mr. Davis made a public profession of Christianity, was baptized, and became a member of the Adams Center Seventh Day Baptist Church, establishing a fellowship which he held so dear and which meant so much to him that it was only after several years of residence in Milton, and on the occasion of the baptism of his daughter, that he brought himself to the point of transferring his membership to the Milton Seventh Day Baptist Church. He was a trustee, and chairman of the building committee, of the church at the time of his death. This was a task to which he gladly gave a large amount

of time and thought, a task, the burden of which, no doubt, was one of the causes which contributed to the mental break-down which resulted in his death.

Mr. Davis was married April 25, 1908, to Miss Charlotte Crumb of Milton, Wis., by Rev. L. A. Platts, the twenty-fifth anniversary of which occasion was celebrated here one week ago. Their home for seven years was in his native town, and one of my most happy and pleasant memories is that of my first visit to Adams Center, in attendance at a religious gathering, when I was entertained at the home of Mr. and Mrs. Davis and enjoyed their cordial and delightful hospitality. There is one child, a daughter, Gertrude Viola, who, with the wife, survives to hold in happy, grateful memory the life of loving, loyal service of father and husband. The only other near relative surviving is a sister, Viola, Mrs. Jay Williams of Milton Junction, Wis.

As it was in Adams Center, so it has been here these eighteen years in Milton. Mr. Davis has taken an active, helpful part in the religious and civic interests of the community. For several years he has been a member of the Board of Trustees of Milton College, serving as vice-president of the board and as an efficient member of various committees. Recently, because of other work, he resigned these positions, but his resignation had not been accepted by the board, and so at the time of his death he still held these offices of trust, although he had not been active for a year or so.

He was an interested and influential member of the Church Brotherhood, and of the Milton Civic Club. He looked upon life earnestly and seriously, perhaps too seriously for his own physical and mental well-being. He could not be induced to enter into sports, or games; golf, tennis, checkers, ball, croquet, none of these things had much of an appeal to him. Life was too important, too serious a matter to be spent in such ways. I do not know that he censured others who indulged in the relaxations of such things. I never heard that he did; but for him other matters were of more importance. His sense of responsibility was acute. If counsel and advice which he gave did not eventuate happily, his concern caused him deep distress. This temperament combined with heavy work and advancing years and attendant worry wrought a strain and stress upon his nervous system with the

sad result that we all so deeply lament. But a worthy, highly respected, noble man of our church has gone, gone from his profession, from the community, from his friends, and from his home. Let us draw the cover of loving charity over the sad ending, and remember only the bright and happy and helpful elements of all the years of his sojourn among us, years of steadfast, upright, courteous, true integrity of Christian character. Let us be grateful for these memories of the past, memories of a happy helpful life, not gone or lost with the passing of the earthly body, but a life continuing on and on in other lives made richer far and better yet because of what he accomplished, because of what he was. And may these thoughts bring comfort, courage, strength, and consolation to every stricken heart, to lives and homes that are bereaved, and fill the passing hours of loneliness with meditations that are sweet and glad and satisfying to the soul. Amen.

## WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON  
Contributing Editor

### WORSHIP PROGRAM FOR JULY

Hymn—Come Thou Almighty King.  
Prayer.

Response by society—"I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon."

Read 2 Kings 5: 1-14.

Follow with open discussion by society, of what present day classes of people are represented by the little Israelitish maid and the leprous Naaman.

What would be the outcome today if the Seventh Day Baptists who are scattered over the United States should stand by their colors as did this little maid?

How would this affect the self-righteous, moral lepers in our communities who presume to tell God their own rivers are better than his?

Hymn—Coronation.

Benediction by society in concert—"Cleanse thou me from secret faults."

MRS. ELLEN W. SOGWELL RAMSEY.

## Young People's Work

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

### IT IS TO THINK

I need not shout my faith. Thrice eloquent  
Are quiet trees and the green listening sod;  
Hushed are the stars, whose power is never spent,  
The hills are mute; yet how they speak of God!

—Charles Hanson Towne.

### SUMMER CAMPS

BY REV. AHVA J. C. BOND

A request from the president of the Young People's Board is at hand in which I am asked to write something about summer camps for this department of the SABBATH RECORDER. With no specific suggestion as to what particular phase of this subject I should treat in this article, my mind is left free to run where it will, except of course that my general subject is "Summer Camps."

Now, where shall I begin? When such a request as this comes from Miss Marjorie Burdick it is but natural, I suppose, that I should recall quite early in my contemplation the camp at Bethel, Conn., where Miss Burdick directed a camp of New Jersey girls, assisted by the Misses Dorothy Hubbard, Anna Crofoot, and Elizabeth Bond. I have vivid recollections of that experience because I was there as ground police, water carrier, wood chopper, and a few other things—a rather useful factotum, besides serving as a teacher and leader in more formal activities.

Of course we lacked many of the things that go to make up an ideal summer camp, but we had also the most fundamental requisites of successful camp life.

In the first place we had youth. If a summer camp such as I have in mind is to be at all successful the first prerequisite is a bevy of girls, or a bunch of boys, or possibly a group of girls and boys together. In the last seven years I have been in the three sorts of camps, made up respectively of these three groupings, and in every case I have found that the first essential to a successful camp is young people.

When you have these, made up, as all the groups I have had anything to do with have been, of happy, hopeful, wholesome young people, then you will have a good camp—one altogether worth while.

In the second place we had at Bethel the out-of-doors. This was not the most attractive spot I have ever seen, but there were trees and hills and a winding brook, and stars by night, and sunshine and rain and clouds. There was one sunset at Bethel that was worth more to see than all the money expended on the whole camp during the entire ten days we spent there. It has become one of the life experiences cherished by all who witnessed it. I have seen a beautiful sunset in the Rockies and in the Alps, on old ocean, and in the West Virginia hills, but there was something in that total experience at Bethel that is still unsurpassed in my experience of sunsets.

When this picture suddenly came back to me just now, in memory, I thought I would try to describe it. But I must give it up before I begin. There were the low, rolling, swirling, racing clouds of the most varied leaden and greyish colors. In spirit we were caught up in them and were transported over hill and valley in rollicking ecstasy, light-hearted and happy. Then as if by the waving of a magic wand the heavens quieted, the colors changed from somber hues to red and golden, and the sun which we had not hoped to see again that day, set in a visible glory unsurpassed, ever, I doubt not.

Perhaps I do not need to go any further in naming essentials of a successful summer camp. Young people and the out-of-doors. These are the basic elements. The rest is all contributory.

Of course there must be organization, which may be designated under two heads, namely, personnel and regulations. Protection and guidance must be supplied. There must be a place, and some equipment. These things are necessary for the comfort and happiness of the young people.

Leaders of our summer camps should possess two major appreciations. They must be able to appreciate young people, and they must have an appreciation of nature. And these two can be included in one—an appreciation of God—of God as he manifests himself in the life of young people, and as he answers through nature that quest of the divine in the

youthful heart for the divine that surrounds him and which draws him out of himself, while it enriches the self within.

I have a high appreciation of the value of our summer camps in building Christian character, and in training our young people to live the good life in the love of God, and for the service of their fellows. This wholesome recreation and happy association, this simple living and natural worship, will equip our young people for more accurate moral judgments and more wholesome attitudes amid the perplexities of the more complex environment of school and college.

## YOUNG PEOPLE'S INTRODUCTORY SABBATH CATECHISM

BY GEORGE A. MAIN

LESSON 5

CHRIST'S BIBLE (*the Old Testament*)  
ON SABBATH OBSERVANCE

1. *What was Christ's attitude toward the Old Testament Scriptures, and what should be the attitude of his followers toward it?*

Ans.—Christ recognized the Old Testament, his only Bible, as the inspired Word of God; accepting its doctrines and narrative as the truth; its laws eternal or temporal in accordance with its teachings; its poetry, songs, and parables as profitable to us. Sincere Christians should accept Christ as their authority on the Old Testament as in other matters.

2. *At what point in the world's history was the seventh-day Sabbath instituted, and to what particular race of people, if any, does the Sabbath especially belong?*

Ans.—Genesis 2: 1-3. Scripture teaches us that the Sabbath was not only the first great institution, even preceding that of marriage and the separation of mankind into distinct races, but that it was the crowning work and hence a part of creation.

Genesis 17: 5. Preceding the birth of Abraham, the first Hebrew, by over two thousand years, according to Scripture, the Sabbath can in no sense be Jewish but is inherently universal in its relation to all mankind—a fact clearly proved by the designating of the last or seventh day of the week as Sabbath or "rest day," in most of the world's languages (more than one hundred in addition to the Jewish language).

3. Give a few illustrations of obedience to God's will, which must have included observance of his creation-instituted Sabbath, prior to the engraving and promulgating of his laws at Sinai.

Ans.—Genesis 5: 28. God's servant, Enoch. 6: 9. The righteous Noah. 26: 5. Abraham was especially fitted to found a nation which should preserve God's will for all mankind.

4. What two distinct proofs have we that the observance and preservation of the Sabbath were of extreme importance in God's sight?

Ans.—Exodus 16: 4, 22; 23, 28, 30. So important was their Sabbath keeping that God chose his Sabbath law as the one law to be used as a test of their recognition of his commandments and his laws—impressing its importance by some of the most marvelous of all recorded miracles.

Exodus 31: 14-16. So serious was Sabbath desecration that, during the generations of the Jews, it was to be punishable by death. When there were no longer any Jews and Gentiles in Christ's church, the death penalty of course passed away, while the Sabbath which it was designed to emphasize was to continue unchanged, forever.

5. How does the giving of the law at Sinai stand among the great events of the world's history?

Ans.—Scripture records the giving of the Ten Commandments as accompanied by the most miraculous course of events ever known.

Exodus 19: 16, 18-21. Preparation for the great event, marked by miraculous displays of nature.

Exodus 20: 1. God conversed with Moses and the people.

Exodus 24: 10-12. God was seen by men, as in a marvelous setting. 24: 15-18. Moses' forty days in the mount, and God's glory as seen by him.

Exodus 31: 18; 32: 16. The miraculous engraving of the law on tables of stone. 34: 1, 4, 5, 21. God engraves new stones to replace the broken ones, and gives added emphasis to the Sabbath by including it in the temporary Jewish ordinances in addition to its place in the unchangeable laws of God, the Ten Commandments.

6. What significant position does the Sabbath commandment occupy in the Decalogue, and of what four distinct parts is it made up?

Ans.—The first three commandments embrace solely our duties to God; the Sabbath commandment embodies our duties to God and man, thus becoming the key-commandment of the ten; the last six outline our duties to our fellow men.

Exodus 20: 8. An introductory reminder of the Sabbath that had been given them to remember before; in fact, long before, at creation.

20: 9. Both a prelude to the Sabbath command and itself a command to use the first six days of each week for work days; a practice essential both to health and happiness, regardless of whether or not we have accumulated sufficient wealth to make work otherwise unnecessary.

20: 10. A statement of fact, that the seventh day is the Sabbath of Jehovah (not the Mosaic or Jewish sabbath, merely, it should be noted); followed by the clear command that this holy day shall be a day of rest from ordinary work for all the people.

20: 11. The one reason for God's choosing the seventh day as his holy day, that it only could fittingly commemorate him and his greatest handiwork, creation. The reason for Sabbath sacredness must be changed before the day can be shifted—and God only can change either of them.

7. For what reason were the Jewish ceremonial laws given, and in what very important respects do God's laws differ from these Mosaic laws?

Ans.—These laws were formulated and given to the Hebrews by Moses solely for the temporary purpose of helping that people to better observe God's permanent and perfect laws, the Ten Commandments, until Christ should come and bring in the new era when all people should be one in him. These two groups differed fundamentally in that—

Exodus 20: 1; 31: 18. God's laws were written and spoken by Jehovah. Deuteronomy 31: 9, 24. The ceremonial laws were written by Moses.

Exodus 24: 12; 31: 18. God's laws were engraven on stone. Deuteronomy 31: 24. Moses wrote his laws in a book.

Ezekiel 20: 11, 12. God's laws and Sabbath were to be lived by. Ezekiel 20: 25. The other laws were not to be lived by.

Nehemiah 9: 13; Psalm 19: 7. God's Sinai-given laws were perfect. Hebrews 7: 19. The Jewish laws were imperfect.

## CHILDREN'S PAGE

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

### BEING DEPENDABLE

GENESIS 39: 5, 6

Junior Christian Endeavor Topic for Sabbath Day, July 15, 1933

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

TED PROVED TRUE TO HIS TRUST

"Come on, Ted," shouted Jack. "Come over to the drug store with Hal and me for a soda."

"Can't," grumbled Ted. "Mother's gone to the store and she's left me to take care of Alice."

"She'll be all right," argued Hal. "We won't be gone five minutes." Ted put his book down and stood up. Then his mother's parting words came to him. "Remember, son, I trust you, or I couldn't leave Alice in your care." To the boys' surprise he sat down again and announced, "I'm not going." And nothing that the boys could say changed his decision.

But in his heart Ted resented having to stay with his small sister. Startled by a noise, Ted looked up from his book to see a big truck lurching wildly down the street. "Look out, Alice," he called. But Alice played happily on. Ted's feet never touched the steps as he jumped to the walk, then over the fence. Swiftly he drew Alice inside the yard just as the truck crashed into the tree under which she was playing.

That night Ted looked out of his window at the shattered tree and then he prayed, "O God, help me always to prove trustworthy."

See how many cases in the life of Joseph you can find in which he proved to be dependable. Suppose Joseph had been like some boys you know who get out of doing the daily tasks assigned them whenever they can, what would have happened? Do you think Joseph thought more work and more responsibility a reward? Why? Have you any regular task assigned you, such as animals to feed and water, babies to care for, setting table, dishwashing, sweeping? Do you feel proud and happy when someone asks you to do an important thing? If you were going to

Ecclesiastes 12: 13; Romans 3: 31. God's laws embody our whole duty, are eternal. Hebrews 9: 10; 10: 8, 9. The ceremonial laws were imperfect and temporary.

Galatians 3: 27, 28. God's laws, a part of Christianity, for all men. Ephesians 2: 14, 15; Colossians 2: 14. Jewish laws were for them only.

8. What fearful punishment was imposed upon the Hebrews directly because of their widespread Sabbath desecration, and in order to emphasize upon all the world the extreme importance of observance of God's holy day?

Ans.—Nehemiah 13: 15, 16; 10: 31. Nehemiah reminds them that they have broken the Sabbath, in spite of their definite promises not to do so.

Nehemiah 9: 13-15, 16, 17, 26, 27, 34-37; 2 Kings 25: 1, 7. Nehemiah tells them that their captivity by the Babylonian king was the direct consequence of their breaking the Sabbath commandment.

9. Did the Jews understand that their captivity by King Nebuchadnezzar was the direct punishment for their Sabbath desecration? How did they show this?

Ans.—They recognized that Sabbath breaking was the cause of this half century of captivity and, after release from it, promulgated the man-made Pharisaic laws—which were extreme in their interpretation of the fourth commandment—to help avoid another such catastrophe. Matthew 23: 1-3. Christ praised their intentions but denounced their manner of accomplishment, in this and other passages.

10. What two portions of Old Testament Scripture, in addition to many brief passages, especially emphasize the perfection of God's laws and hence of his Sabbath which was inseparable therefrom?

Ans.—Psalms 19 and 119.

11. What conclusions should we draw from our study of the Old Testament, the only Scriptures known to Christ, the disciples, and the apostles, concerning God's Sabbath day?

Ans.—That the seventh-day Sabbath was and is an inherent part of creation, made for all mankind, essential to the best interests of man, and important to all as a permanent sacred institution.

A fellow says, "There is loose thinking" when some one disagrees with him; but it is the other fellow who is always guilty of doing the "loose thinking."—Selected.

choose a person to trust with a big job, would you be likely to choose one who had proved he could be depended upon? If you were to choose between two boys and you knew nothing about them except in small things, how would you choose between them?

### OUR LETTER EXCHANGE

DEAR RECORDER CHILDREN:

I do believe I am lonesome this afternoon for I haven't had a letter from a single one of you in two weeks or more, although I look for letters every mail time. Surely I'll not be disappointed this week, for vacation is here at last, and now that the last busy school days are over will you not have more time to write? I'll be anxious to know what you are planning to do this summer, so please write.

Yesterday my Sabbath school class of girls studied the lesson about David, Nabal, and his wife Abigail. You will find it in the twenty-fifth chapter of 1 Samuel; read the first thirty-five verses. The story is entitled "A Heroine Who Stopped a Quarrel." My girls are each going to write a story for the RECORDER about a boy or girl who felt as angry as David toward someone who had been selfish or disagreeable while another boy or girl helped, as Abigail did, to stop a quarrel. Helen Nelson handed me her story last night, so I'll send it this week.

Sincerely yours (for more letters),

MIZPAH S. GREENE.

### THE SELFISH BOY WHO BECAME UNSELFISH

Once upon a time there was a little boy named Ronald. He was very, very selfish. His mother could not get him to be unselfish.

One day his father bought a toy train and took it home for him to play with.

In the afternoon a boy came to play with Ronald. The boy's name was James. Ronald would not let his friend even touch the train. This made James very angry and he began to throw sticks at his playmate.

Just then James was caught at his trick, for his sister Agnes came along and saw him. He had to go home and go to bed. He learned never to throw sticks again.

Ronald was sent to bed, too. This helped him to cure himself of his selfishness.

HELEN NELSON.

### THE GIFT OF THE SHINING STRANGER

(Continued)

When Boris held his wonderful lamp to light his grandmother into her tiny room behind the chimney, it seemed to grow even brighter and the flame to glow with a more shining radiance. As his grandmother kissed him good night she remarked that the rough floor had become smooth so that she could walk better and that never had her bed seemed so soft and comfortable.

A very happy little boy crept softly into bed that night, after he had placed his precious lamp on the corner of the mantel. The very last thing he saw before he went to sleep was his shining lamp with its high, glowing flame.

The next morning Boris could hardly wait to dress or eat his breakfast, he was so anxious to show his lamp to his playmates. He was in such a hurry that he was cross to his dear mother because she did not get breakfast ready more quickly; he grumbled because he had to bring in wood and water; and when, after breakfast, his mother asked him to get her some eggs he said impatiently, "No, I haven't time to get the old eggs. I want to show my lamp to all the boys and girls."

But when he went to get his lamp, he almost cried with disappointment for the lamp had become dull and tarnished and the flame was no longer clear and shining. He was no longer anxious to show it to his schoolmates and went sadly after the eggs for his mother.

That night he came merrily running home from school for it had been a very happy day after all. He had learned his lessons so well that he had received hearty praise from his teacher; the boys had chosen him to lead their games because they said he was fair and unselfish; and last of all, on his way home from school, he had gone out of his way to take home a tiny girl who had become frightened at a barking dog. It was only a puppy, to be sure, and was only trying to play with her, but she was so little that even a puppy looked big and fierce to her.

As soon as Boris reached home the first thing he saw was his lamp shining even more brightly than it had before, and oh, how clear and high was the flame. "Oh mother!" he cried, "did you polish my lamp up for me?"

"No," was his mother's answer, "I have hardly had time to even look at it."

"That's funny," Boris said to himself, as he stared at the lamp with a puzzled frown. "It surely didn't look much like a golden lamp this morning."

It was not long before everybody in the little village had seen Boris' beautiful lamp; people came from far and near to see it and were sure to go away feeling happier than when they came. It was almost always shining brightly and the flame was wonderful to behold. Whenever it did chance to grow a little dull, Boris would stop and stare at it thoughtfully for a moment, and then he would hurry off on some forgotten errand for his mother or run to make amends for some cross word spoken to mother, grandmother, or a playmate. No amount of rubbing would take off a single tarnished spot. They came and went away themselves, but it didn't take Boris long to guess why they came and what took them away.

(To be continued)

### TRACT SOCIETY - MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society met at the call of the president in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, June 11, 1933, at 2 p. m., President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, William C. Hubbard, Herbert C. Van Horn, Courtland V. Davis, Asa F. Randolph, Mrs. William M. Stillman, Ahva J. C. Bond, William M. Stillman, Jesse G. Burdick, Irving A. Hunting, George R. Crandall, Frederik J. Bakker, Mrs. Herbert C. Van Horn, Everett C. Hunting, Neal D. Mills, James L. Skaggs, and Business Manager L. Harrison North.

Visitors present were: Mrs. Irving A. Hunting and Mrs. James L. Skaggs.

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

The president reported, pursuant to action at the last meeting, that he had mailed written notice of today's meeting to all the trustees of the society.

The minutes of the last meeting were read.

Corresponding Secretary Herbert C. Van Horn reported as follows:

Report of Corresponding Secretary, June 11, 1933

Fifteen letters have gone out from the office in answer to inquiries concerning the Sabbath and our work. A Sabbath keeper of Utica, N. Y., writes of her interest in our work, and that she came to a knowledge of the American Sabbath Tract Society from a book of tracts containing the Experience of Elder Joseph W. Morton found by her son in a second-hand book store. She is planning to attend the sessions of the Central Association at Verona, N. Y. Such inquiries should impress upon us the desirability and the need of using some effective method of publicity of the fact and place of Seventh Day Baptist headquarters.

To the Bible Forum of Paw Paw, Mich., on its request, have been sent information and a price list of our publications. This forum seems to be attempting some interchange of thought among Sabbath keepers.

During the month your secretary has preached once—at Plainfield in its regular morning service—and attended all the sessions of the Eastern Association, June 1-4. On Sunday forenoon of this meeting the Tract Society hour was provided for and carried out. Besides the introductory remarks by the secretary and a Survey of Our Tracts by Jesse G. Burdick, phases of the Sabbath in Evangelism, Missions, Choosing a Vocation, and in Experience were treated in brief addresses by Leon M. Maltby, Everett T. Harris, Neal D. Mills, and Willard D. Burdick respectively. Secretary William L. Burdick conducted the helpful devotional period. The addresses were all good and the speakers commended by many.

Your secretary is planning the program for the Tract Society hour at the Central Association, June 15-18, and has been given a place on the tentative program of the Southeastern Association, Berea, W. Va., for the Sabbath morning sermon, July 8.

Attention of the board is called to the serious condition of the tract depository. Our shelves are practically bare of those tracts for which there is the most demand. A careful checking over by the secretary, June 8, reveals about eight thousand nine hundred (8,900) tracts, divided up as follows: Why We Are Seventh Day Baptists—4,000; Exposé of Faith and Practice—2,280; The Sabbath and Seventh Day Baptists—900; Seventh Day Baptists as Distinguished From Seventh Day Adventists—560; Sabbath Post Cards—400; Familiar Quotations From the Bible About the Sabbath—275; two others—150 each; and a few others ranging from 7 each to 25.

Of more than twenty different tracts carried in the past two years we are now entirely out. Especially among these may be mentioned: A Lawyer's View of Sabbath and Sunday, Sabbath Catechism, Seventh Day Baptist Fundamentals, First Day of the Week in the New Testament, Jesus Christ the Final Sanction for the Sabbath, Origin of Sunday as a Christian (?) Festival, Pro and Con.

A normal month's distribution would take practically every tract we have if they were a bal-



anced lot. At least \$500 is imperative for the next year for printing alone if this department is to mean anything in our work. That does not include anything for distribution.

Humbly submitted,  
Herbert C. Van Horn.

Leader in Sabbath Promotion Ahva J. C. Bond made the following report:

*Report of the Leader in Sabbath Promotion*

The leader in Sabbath Promotion has written to all the churches of the Eastern Association in the interest of Lewis Summer Camp, and to all the women's societies of these churches on behalf of financial support. In response to the latter, four societies have contributed forty-three dollars (\$43) toward the support of the camps this year, and twenty-five dollars (\$25) for permanent equipment.

The boys camp will begin July 19 and continue for two weeks; and the girls' camp will open August 3 continuing two weeks, and longer if the attendance will justify.

The director of the boys' camp will be Rev. Neal D. Mills, who assisted in the camp last summer; and the director of the girls' camp will be Mrs. Margaret K. Henrichsen, who has had considerable experience in camp work. Mrs. Henrichsen is a member of the Plainfield Church. Mr. and Mrs. Charles Kellogg, members of the Piscataway Church, have been engaged as cooks. Supervisors have not been secured as yet.

We have learned indirectly of a camp to be held again this year near Milton, Wis., and plans are being made to have camps at North Loup, Neb., Boulder, Colo., and possibly at Nortonville, Kan. I desire to read to the board a letter from Rev. Ralph H. Coon with reference to the camp proposed for Colorado young people, to be held again this year at Cedar Cove, Big Thompson Canyon.

A young people's meeting was held Sabbath evening, June 3, in connection with the Eastern Association, which was held with the Plainfield Church. About forty young people held a supper meeting in the church parlors, presided over by Frederik Bakker, and participated in by representatives of eight churches of the association. After supper Rev. Everett R. Clinchy, executive secretary of the National Conference of Jews and Christians, gave a challenging address to the young people.

I have accepted an invitation to speak at the next regular rally of the New England Seventh Day Baptist Christian Endeavor Union in July, they having agreed to meet on the evening following the next regular Missionary Board meeting. I am planning also to attend the Central Association which meets this week at Verona, N. Y. I shall preach Sabbath morning, and will have part on the Tract Society hour.

For reasons of economy the Faith and Order Movement has accepted the resignation of the general secretary, Ralph W. Brown, who has been with the movement for years, and has appointed Canon Hodgson of Winchester, England, to serve in that capacity. Decision to publish the

Responses of the Churches to the 1927 Reports has been postponed for further investigation as to cost of such publication. You will remember that a response from Seventh Day Baptists was adopted at the last General Conference.

Treasurer Ethel T. Stillman reported treasury balances as follows:

*Tract Society Balances, June 9, 1933*

General Fund .....	\$323.81
Denominational Building Fund .....	256.53
Maintenance Fund .....	644.15

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

*Report of Committee on Distribution of Denominational Literature for May, 1933*

There has been no meeting of the committee this month.

Number of tracts sent out .....	2,184
Number of RECORDERS sent out .....	9
Number of 1933 Calendars sent out .....	1
Number bound volumes sent out .....	10
Number of Seventh Day Baptist Song Books sent out .....	15
Number 1932 Year Books sent out .....	1

SABBATH RECORDERS discontinued .....	2,220
New subscriptions .....	5
Net loss .....	2
	3

Respectfully submitted for and in behalf of the committee,

Jesse G. Burdick,  
Chairman.

The Budget Committee reported informally requesting discussion of policies in the making of the budget for the coming year. General discussion followed.

The Committee on Conference Program reported informally.

Leader in Sabbath Promotion Ahva J. C. Bond presented the request of Rev. Ralph H. Coon for funds to the amount of \$25 to \$30 for transportation of himself and Rev. Lester G. Osborn to conferences for Seventh Day Baptist young people to be held at Boulder, Colo., and Nortonville, Kan.

It was voted that the request be referred to the Committee on Young People's Conferences and Summer Camps with power to act. The minutes were read and approved.

Adjournment.

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

## OUR PULPIT

### INESCAPABLE IMPERATIVES

BY REV. ALVA L. DAVIS

#### IV. THE SANCTITY OF AUTHORITY

The fifth commandment, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."—Exodus 20:12.

The fifth commandment is the first commandment upon the second table of the law.

By many it is considered as a bridge between the first and second tables. It has been called "The Children's Commandment." Yet we shall see that this commandment applies not only to the duties of childhood, but through all the days of life. It covers the relationships between parents and children, teachers and pupils, age and youth. It indicates the circle in which the child is to show honor: in the home, to one's country, and to all men. It suggests, at least, parental duties and responsibilities.

When given, this commandment was a religious necessity. It still is. In his great drama, *Faust*, Goethe, at the very moment of his death, was filled with great anxiety—an anxiety he was laboring to avert. He saw a church and a home in danger of being destroyed by the rising of the sea, and he died considering how he might save that church and home for humanity. The rising sea was a symbol of the rise of criticism and materialism—a symbol of the outbreak of a new wealth of thought in the midst of which the Church and the home, twin institutions of faith and religion, were likely to be overwhelmed.

He foresaw that any force which threatened religion would lay waste the home; that any devastation in the realm of religion would be accompanied by the shaking of the foundations of domestic piety; that when home authority decays, all authority decays. We cannot escape the law that there is a vital relation between the duties we owe to God and the duties we owe to members of our homes.

#### *Preliminary Considerations.*

There are several angles from which to view the message of the fifth commandment

before engaging in any comprehensive analysis of its primary message.

First, it comes to us as a *command*. Here we have the majesty of divine law. It is no mere human proposition. God himself speaks in this commandment. It is a *personal* matter. It is *thy* father, *thy* mother, *thy* days, the Lord *thy* God giveth *thee*. It is a direct, personal message to all who read and hear the words of the commandment.

To this commandment is attached the promise, "that thy days may be long upon the land." This is the only commandment offering a reward to those who obey it. It is Paul who makes this commandment apply to long life for the individual. In this he is right, in that obedience not only guarantees well being in life, but has a tendency to lengthen life. Do the good die young, as a rule? A famous child specialist has said, "When it comes to serious illness, the child who has been taught to obey stands four times the chance of recovery the undisciplined child does."

Again, this commandment links father and mother together. They stand on the same level. Even yet, in Egypt, we are told, they sometimes plow their fields with a woman and a donkey hitched together. It is the glory of our faith that mother is crowned queen in the home.

Classical culture is childless. The old nations had plenty of fairy and nursery tales but they were for adults. The literature, morality, and religion of the old pagan empires entirely neglected the child. Parents' power over children, especially the father's, was absolute. We are told we may still see at Athens the *Barathon*, and at Sparta the *Taygetus*, where unwanted children were left to die. To these places were sent scavengers of humanity; some of the male infants were picked out and trained to be gladiators, and some of the female children were chosen to be reared to lives of shame. Beggars took unwanted babies, maimed and disfigured them in order to excite sympathy of the passerby and obtain charity.

While this commandment is primarily addressed to children, it has to do with every human relationship. While, in a strict sense, this commandment passes out when our parents pass on, in a broad sense, the commandment forever remains. We are to remember our parents after they are gone.

*The Family a Divine Institution.*

God made the first family. The destiny of the human race was entrusted to the human family by the Creator. The fifth and the seventh commandments tell us that the family life is to be kept pure. The family's attitude toward parents and parents' attitude toward children are the test of the family.

The coming of Jesus shed a new light on the home and the treatment of children. Personally, Jesus fulfilled this commandment. During his life he was subject to his parents. On the cross he honored his mother. He rediscovered the child, and made it the model of true belief and life.

*A Message to the Children*

The fifth commandment, in its emphasis on the sanctity of authority, has a message for every loyal son and daughter. I am not much concerned with that much-debated question as to whether this generation of youth has wandered farther from truth and morality than the former. But I am mightily concerned that our own generation shall seek in a large, magnificent way to help make our present civilization law-abiding. Parental prestige is on the decline. Home ties rest lightly. Youth is forgetful; but this has always been true. The modern child is a wise child. He has the tendency, and I think he gets it from us, to think that the new generation is wiser than the old, therefore he treats the old with contempt. The sad part of it is, he is likely to associate his parents, the former generation, with the past. When he is brought to reverence the days that are gone, and the people whose achievements outlived those days, he has taken a long step toward understanding this commandment.

The fifth commandment is clear, unequivocal in its message for young people of every age in the great matter of authority in the home. The word "honor" carries along with it three kindred words—respect, obey, love. Genuine honor implies genuine respect. When a child honors his parents, he is being educated to the duty of honoring his God. When he shows reverence in the home, he has taken a step toward paying reverence to God.

Respect for father and mother will forever destroy that attitude on the part of some children of being ashamed of their parents.

No boy or girl who speaks slightly of father or mother is to be trusted in the higher loyalties of life. That was a wonderful tribute President Coolidge paid to his mother that morning when he assumed the office of President of the United States in his father's home in Vermont. When he started for Washington that morning, he turned aside from the main road to visit the grave of his mother. Said he, "It has been a comfort to me during my boyhood, when I was in trouble, to be near her last resting place, even in the dead of night. Some way that morning she seemed very near to me."

Honor implies obedience. This is not an arbitrary commandment. If we look deep enough into any commandment we will find there are really no arbitrary commandments. This commandment is for the higher good of fathers and mothers, as well as for sons and daughters. It is abused, of course, many times on both sides. Yet this commandment remains as the divine solution of many otherwise unsolvable problems in every life and in every family group. To refuse to obey is not only unnatural but dangerous. What quality of youth is more beautiful than obedience?

Honor implies love. Respect and obedience will prevent boys and girls from doing the wrong thing, but love will lead them to do the right thing. Love begets love. In China, we are told, on New Year's morning, every son takes a present to his parents, thanks them for what they have done for him in the past, and prays for a continuance of their affection. What a fine thing for all sons and daughters in America to do.

"Would you like to know how always to say  
The pleasantest things in the pleasantest way,  
To bring you the friends you will always need,  
Friends who are true in word and deed?"

Just say them to the home folks first.

"Do you want to know how always to do  
The things that courtesy asks of you?  
For courtesy is the oil, you know,  
That makes the wheels of the day's work go.

Just try them on the home folks first.

"For home folks are nearest and dearest and  
best,  
And home love is surest to stand every test;  
So if you would know how to do and say,  
The pleasantest things in the pleasantest way,  
Just try them on the home folks first."

*A Message to Parents*

This commandment is not without its vital message to parents. It calls upon all parents to deserve honor and respect. A man can

choose his occupation, select his life partner, make his own choice in religion, and even have much to do with the length of his life. But his parents are an accident of birth; he has no choice in the matter. Many things in life are voluntary; family ties are compulsory. A bad heredity makes it most difficult to honor one's parents. So we are not pressing this commandment too far when we insist that fathers and mothers should prove themselves honorable.

I have referred to the modern child. What shall be said of the modern parent? Justice demands that we realize that the people who are today criticising the younger generation are the people who have reared this younger generation. Joseph Joubert said, "Children have more need of models than of critics."

A bit of telephone gossip is going the rounds of a small town where listening in over the party lines is a common thing. It runs about this way: A woman calls up her house number. She is at a dance, following a bridge party in her club. She says: "Is this you, nurse? How is Mary? Her fever is a little higher? Has the doctor been there? He has? What did he say? That her condition requires close watching? You will be very careful, won't you? Kiss the darling for me. I plan to be home about one-thirty. Good night. Be careful, won't you? Good-bye."

Jane Cowl, discussing the kind of woman who presides over many American homes, ends her discussion thus: "Will she ever look into the mirror long enough to know that prettiness means absolutely nothing, and regardless of her features, real beauty can come only from something quite lovely inside her, and that without gentleness and graciousness she is less than half the woman she might be?"

To help the child keep this fifth commandment, the parents have to keep the other nine commandments themselves. Doctor Coffin suggests that there ought to be a commandment 5-A, reading, perhaps, "Fathers and mothers, prove yourselves honorable."

Thank God, there are fathers and mothers who emerge from the struggle of life worthy of genuine honor, whose children rise up to call them blessed. Robert Louis Stevenson wrote to his father, "I wish I might become a man worth talking of, if it were only that you should not have thrown away your pains." Thomas Carlyle wrote, "O pious

mother, kind, good, brave, and truthful soul, your poor old Tom has fallen very lonely, very lame and broken in this pilgrimage of his; and you can't help him by a kind word any more. But from your grave in the kirkyard yonder you bid him trust in God, and that also he will try to do."

No matter how far we roam from the kind of home, how big we grow, we are always babies to our mothers. Doctor Shannon tells of an aged mother introducing her son to him, saying, "I want you to meet my baby." The fact that he was in middle life, weighing one hundred eighty pounds, didn't for one moment cause that mother-heart to regard him other than the little one, nestling in her bosom, in the long gone years.

Charles Wagner tells of a friend of seventy-five taking him to visit his mother in her ninety-third year. He called her "mama," and she called him "little one." Seventy-five summers and winters had not been able to steal that baby from her, who, to the rest of the world, was just a man. When Mrs. Garfield, the aged mother of the President, was told of her son's assassination she cried, "Who could shoot my baby?" Her foot was still upon the cradle, though her son was in the White House.

While punishment is not specifically mentioned, it is implied. But the punishment is none the less stern because it is only implied. Disobedience in childhood is the source of much trouble in after life. The divorce court is often just the aftermath in the lives of men and women who were not taught as children to honor their parents. A man after visiting the Tombs prison said, "Show me a man's cradle, and I will show you his destiny." Obey, and be happy. Disobey, and misery and shame will follow.

It is said that George Washington wanted to be a sailor. His trunk was already aboard the vessel, and a small boat was waiting to take him to the ship. When his mother wept, he ordered his trunk to be brought ashore, saying, "I will not break my mother's heart to gratify myself." His mother replied, "George, God has promised to bless those who honor their parents, and he will bless you." How well that prophecy was verified, American history bears ample testimony.

"Honor thy father and mother." It is a bitter thing if remorse has to come in. The father of Dr. Samuel Johnson was a bookseller,

and often wanted Samuel to help him in the shop. But Samuel refused. It is said that years later, Dr. Samuel Johnson could be seen standing in the market-place in Uttoxeter, where his father's old bookshop had been, bareheaded in the rain, as penance.

Let every son and daughter so live that when fathers and mothers have grown old and gray, and are yet with us, they may point to our lives with pride and joy, and say, "That is just what I expected my boy or my girl to be."

### DENOMINATIONAL "HOOK-UP"

MANHATTAN, KAN.

Rev. D. Burdett Coon writes from here, where they have for a time been with their daughter, Mrs. Beulah Brackett, to have his RECORDER address changed to 2455 Twelfth Street, Boulder, Colo. For six and a half years their furniture and goods have been stored in Boulder while Brother and Sister Coon have been serving in Jamaica and elsewhere in the home field. Now they are returning to their Boulder home. Mr. Coon tells of the wonderful library privileges he has been enjoying at the Kansas State College located at Manhattan where his son-in-law is a teacher. But he assures us he would "much rather be out preaching the everlasting gospel to a needy world."

NEW AUBURN, WIS.

We were very glad to have Secretary Wm. L. Burdick and Rev. James H. Hurley with us, May 22, 23. Two splendid services were conducted by Secretary Burdick. His words of encouragement were greatly needed and were appreciated. All feel spiritually helped by these meetings. Many calls were made among the church members during these two days.

CORRESPONDENT.

DE RUYTER, N. Y.

A very large attendance and a deep spiritual tone, with "The Uplifting Power of the Cross" as the theme, marked the sessions of the Central Association at Verona last week. The most of the people from this church were in attendance on Sabbath day.

Rev. A. J. C. Bond of Plainfield, N. J., president of the Seventh Day Baptist General Conference, and Rev. Herbert C. Van Horn, also of Plainfield, editor of the SABBATH RECORDER, returned by the way of De Ruyter,

having attended the sessions of the association at Verona. They made a valuable contribution to the union meeting of the village churches on Sunday night. Doctor Bond of Plainfield offered the prayer, and after the unusual sermon by Rev. Theodore Bond of this village, Rev. H. C. Van Horn gave a very interesting and inspiring talk. Rev. Theodore Bond was substituting for Miss Derby in this service.

—De Ruyter Gleaner.

VERONA, N. Y.

The sessions of the Central Association held with the Verona church June 15-18, came to a close Sunday afternoon. Theme—The Uplifting Power of the Cross. The sermons and addresses were of unusual interest.

At the opening session Thursday night an anthem was sung by the Verona choir; they also furnished two anthems for the church service on the Sabbath. The music furnished by the ladies' trio and men's quartet of Verona, the quintet composed of ministers, and men's chorus of sixteen voices added much to the interest of the meetings.

Throughout the sessions of the convention the texts were artistically illustrated on the blackboard by Mrs. T. J. Van Horn of De Ruyter.

There was a large attendance and the convention was pronounced one of the best ever held.

The meals were served cafeteria style under the direction of Mrs. Orlo Perry, Mrs. Howard Davis, and Mrs. Chester Stone, committee.

Much credit for the arrangement and success of the program was due Orlo H. Perry of Oneida, retiring moderator.

Mrs. S. A. Bates of Watertown, a woman of marked ability and wide experience in church and Sabbath school work, was elected moderator for the coming year.

CORRESPONDENT.

NORTONVILLE, KAN.

The attendance record was shattered on Children's Day with 177 present. Thirty-six boys and girls, under the direction of Miss Evelyn Ring, Mrs. Fred Bruns, and Miss Lulu Hurley, presented a splendid program.

Commencement time was an event for eleven of our young people. Six were graduated from high school and five from the eighth grade. The four highest in scholarship in the high school were from our group. Zella Babcock was valedictorian and Austa

Stephan salutatorian. Ethel Wear and Doris Stephan were the next two in scholarship. The other members of our group who were graduated, and well toward the head of the list in scholarship also, were William Prentice and Archie Wear. Two country schools were represented in the eighth grade class, as well as the town grammar school. Norma and Charles Wheeler were graduated from the "Lane" schoolhouse, Norma being at the head of her class; and Harry Van Horn from another district, at the head of his class. Lila Stephan and Junior Huffman were in the village eighth-grade class, Lila standing second in her class. Seventh Day Baptist young people always show up well.

A special "commencement service" was held on Sabbath day, May 20, in honor of the above young people, who sat in a body with our Seventh Day Baptist teachers. Miss Esther Vincent and Miss Lucile Prentice were with the eighth graders and Mr. Lawrence Maris, the high school physics teacher, with the seniors. We were one hundred per cent on our representation as Mr. Henry Ring, our member of the school board, and Mr. Kenneth Hurley, the school janitor, were both present. Pastor Osborn preached on "Finishing the Job"—that of building a life.

The night after commencement Pastor and Mrs. Osborn entertained the six seniors at supper and for the evening.

The new tennis court is proving very popular, as are the other things on the playground. A committee selected from the three Endeavor societies has the grounds in charge, with Donald Ring as chairman. We believe that a healthy body is a great aid in Christian living, and that training in team-work, good sportsmanship, and self-control will be of much value in the future life-work of the young people. The intermediates at "open house" last Sabbath night made ice cream, which they enjoyed after games on the lawn.

Pastor Osborn is giving a series of studies at prayer meeting on "Portraits of the Church in the Epistles." Some already considered are "God's Building," "God's Family," "God's Tilled Field," "God's Little Flock," and "God's Holy Priesthood."

We enjoyed a visit from Rev. and Mrs. D. B. Coon last Sabbath, with their daughter Beulah and her husband—Mr. and Mrs. Ervin

Bevlin—of Manhattan. Brother Coon spoke at prayer meeting and assisted in the Sabbath morning service.

An "unusual" dry spell is working havoc with gardens, the corn and wheat, and other crops.

Lila Stephan received the Bible which Pastor Osborn offered to the one handing in the best review of the series of Sabbath studies given recently at the prayer meeting. Alma Bond received a copy of Geo. Main's "Sabbath in Divine Revelation and Human History," as second best. The set of booklets of the New Testament for the best review of the series of sermons on "God's Holy Things," preached some weeks ago, went to Donis Stephan.

Pastor and Mrs. Osborn have taken a little seven-months' old baby from the orphanage at Atchison. She has blue eyes, light hair, and a winning smile, and has been named Lois Marilyn Osborn, but answers to the name Marilyn.

The Christian endeavorers entertained the Cotton Blossom singers from the Piney Woods school at breakfast on the parsonage lawn the morning after their concert here. About thirty enjoyed the hot cakes and sausage served by the committee. The boys sang several numbers and one of the number gave a reading.

CORRESPONDENT.

MIDDLE ISLAND, W. VA.

Mr. Paul Maxson of Gentry, Ark., a student of Salem College, has been preaching for us at Middle Island twice each month. Rev. and Mrs. Herbert L. Cottrell and son Paul, of Marlboro, N. J., were welcome visitors at our Sabbath services the first Sabbath in June. Mr. Cottrell conducted the communion services at that time.

CORRESPONDENT.

### HELPFUL THOUGHTS

We cannot afford to leave out the Word in the processes of our cleansing. Picture its scenes, and let them hang about the chamber of the imagination to hallow and adorn it! Let its precepts purify our principles! Let its promises inspire us with deeper and more ardent desires! Let its revelations of glory lift up and sanctify our aims and ambitions, and set the affections firmly on things above.

—Mark Guy Pearse.

## Religious Education

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

### THE PROGRAM OF THE WESTERN ASSOCIATION

As the director of religious education of the Sabbath School Board was present at the sessions of the Western Association at the request of that body, and at its expense, the program centering around religious education, he was requested to tell about the meetings in this department.

The ninety-eighth annual session of the association opened on Friday afternoon, June 2, with devotional services led by Rev. Emmett H. Bottoms, pastor of the Nile church, where the meetings were held, and Albert N. Rogers, a student in the seminary at Alfred. After the devotional services, there was a short business session for the report of committees and appointment of necessary committees.

Following this service, the writer gave an address which centered in the Bible school and the Vacation Religious Day School. The place of each in the total program was stressed, as well as courses of lessons for each. The address was followed by an open forum in which several took an active part bringing out many helpful suggestions. It seemed that it was generally felt that lesson courses and the work in general should be carefully coordinated, overlapping being eliminated as far as possible.

The services Sabbath evening were very impressive, the first part being a vesper service under the leadership of Albert Rogers, who had charge of all the music except for Sabbath morning. Following the vesper service there was a short devotional period led by Mark Sanford of Little Genesee. Rev. Harley H. Sutton, pastor of the church at Little Genesee, delivered an excellent sermon which was followed by a testimony meeting conducted by Pastor A. Clyde Ehret of the First Alfred Church.

The Sabbath morning service was in charge of the local church, Pastor Emmett Bottoms taking the lead. A well arranged worship service led up to the sermon of the morning which was delivered by the writer, who spoke

on the theme, "Religious Education as Related to the Total Program of the Church." The speaker tried to show how religious education undergirds the total program of the church, after he had defined the objective of Christian religious education as follows:

"The objective of Christian religious education from the viewpoint of the evangelic denominations is complete Christian living, which includes personal acceptance of Christ as Savior and his way of life, and, under normal circumstances, membership in a Christian church; the Christian motive in the making of all life-choices, the whole-hearted participation in the constructive contribution to the progressive realization of a social order controlled by Christian principles."

The first half of the program for Sabbath afternoon was arranged by Miss Elizabeth Ormsby, and was a young people's program. There were four papers, each stressing some phase of religious education from the viewpoint of young people. All were excellent, and should have a large hearing among our young people.

Following this program by the young people, the director of religious education spoke on the theme, "Training for Leadership in Church Work." The fact was stressed that training for leadership, as the term is used today, does not simply mean training for work in the Bible school and Vacation Religious Day School, but training for all phases of church work. The address was followed by a general discussion on training for leadership.

After special music by Albert Rogers and devotions by Rev. Harley H. Sutton, the sermon of Sabbath night was delivered by Rev. Edgar D. Van Horn, pastor at Second Alfred. This, too, had as a background the thought of religious education. It was an excellent sermon and should eventually find its way to "Our Pulpit" in the SABBATH RECORDER. Following the sermon there was an hour of sacred music. This was to have been directed by Professor A. E. Whitford of Alfred, but owing to his illness it was directed by Albert Rogers. He was aided in the program by the Seminary Quartet consisting of Donald Gray, Orville Babcock, Albert Rogers, and Trevah Sutton, as well as the quartet for the Nile Church, the members of which we are unable to name.

## MARRIAGES

**BAKER-VINCENT.**—At the home of the bride's parents, Mr. and Mrs. Floyd Vincent, near Milton Junction, Wis., the evening of June 17, 1933, Mr. Harold Randolph Baker and Miss Doris Ann Vincent, both of Milton Junction, Rev. Erlo E. Sutton officiating.

**BIRD-VERREY.**—At the home of the bride's parents, on May 15, 1933, occurred the marriage of Mr. George A. Bird and Miss Mary A. Verrey, both of Adams Center. Rev. Loyal F. Hurley officiated.

## 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.)

**DAVIS.**—Grant Winfield Davis, son of Samuel A. and Emma Dickerson Davis, was born at Adams Center, N. Y., September 3, 1868, and died in the town of Milton, Rock county, Wis., April 28, 1933, in the sixty-fifth year of his life.

Farewell services, attended by many friends, neighbors, and relatives, were held at his late home, May 1, 1933, in charge of Rev. E. Adelbert Witter, assisted by Rev. Erlo E. Sutton, who offered prayer, and by Rev. Edwin Shaw, who read an obituary, which appears elsewhere in this issue of the SABBATH RECORDER. At the request of the family there was no music connected with the service. A large delegation of members of the Janesville Bar Association attended. The burial was made in the Milton cemetery. E. S.

### Sabbath School Lesson III.—July 15, 1933

DEBORAH—Judges, Chapters 4, 5

Golden Text: "God is our refuge and strength, a very present help in trouble." Psalm 46: 1.

#### DAILY HOME READINGS

July 9—Deborah a Judge. Judges 4: 1-5.  
July 10—Deborah a Leader. Judges 4: 6-10.  
July 11—Deborah a General. Judges 4: 11-16.  
July 12—Deborah's Song. Judges 5: 1-11.  
July 13—A Woman's Courage. Esther 4: 9-17.  
July 14—Esther Saves Her People. Esther 8: 1-8.  
July 15—The Lord Our Strength. Psalm 46: 1-11.  
(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

After the usual business of Sunday morning, an excellent sermon was delivered by Pastor A. Clyde Ehret of the First Alfred Church. Unfortunately it was heard by a mere handful of people as the attendance was small—the usual thing in the Sunday morning service in most of our associations.

As a practical demonstration of what may be actually accomplished by trained leadership in religious education, the program Sunday afternoon was an excellent example. It had been carefully planned by Professor Walter L. Greene of the seminary. There were three addresses; the first by Professor E. F. Hildebrand, who spoke on the theme, "Worship for Religious Education." He gave some examples of poor programs of worship, then programs that would develop a real spirit of devotion and worship. The second address was by Mrs. Ella L. Bassett, who spoke on the subject, "The Project Method in Religious Education." She illustrated this method by projects that had actually been worked out in classes in the Bible school. No one who heard her and saw the work that had been done, could question the value of this method in religious education. Mrs. Edgar D. Van Horn, who for years has supervised Vacation Schools, gave an address, "Vacation Schools as a Part of a Religious Education Program of the Church." This address and the work Mrs. Van Horn has done along this line were a clear demonstration of the place of the Vacation School in the total program of the church and that it should be made a permanent part of the church program.

Following a vesper service led by Mr. Rogers, and devotions by Rev. A. Clyde Ehret, the closing sermon was given by Erlo E. Sutton, who used as his theme, "Our Confession of Faith," and as a text, "Thou art the Christ, the Son of the living God." At the request of the moderator of the association, J. Fred Whitford, this sermon was evangelistic in tone.

The writer feels that the entire program of the association was very instructive and helpful to those who attended, especially those who were interested in the total program of the church, and he wishes to thank the friends of the Western Association for the invitation to attend as well as for paying the expenses of the trip.

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SEVENTH DAY BAPTIST EDUCATION SOCIETY,  
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## PUBLICATIONS

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**AMERICAN SABBATH TRACT SOCIETY**  
Plainfield, New Jersey

# The Sabbath Recorder

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## THE NEW RULE

"Live and let live!" was the cry of old,  
The call of the world when the world was cold,  
The call of men when they pulled apart,  
The call of the race with a chill on the heart.  
But "Live and help live!" is the cry of the new,  
The cry of the world with the dream shining through,  
The cry of the brother-world rising to birth,  
The cry of the Christ for a comrade-like earth.

—Edwin Markham.

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