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AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

The Sabbath Recorder

VOL. 115

JULY 10, 1933

No. 2

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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(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

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THEODORE L. GARDNER, D. D.,
Editor Emeritus

HERBERT C. VAN HORN, D. D., Editor

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General Conference A few short weeks and the one hundred thirty-first anniversary and the one hundred twenty-first session of the Seventh Day Baptist General Conference will be in session at Milton, Wis. To many it will be merely another Conference; for some, perhaps the first; for all, may we not pray, that it shall be an *outstanding* Conference.

Some, for a time, have felt perhaps that Conference, this year, should be omitted. But certain difficulties were in the way of its postponement. And besides, many feel that, of all years and of all circumstances, the General Conference is needed this year. Very likely that is true. Then this year we should all make the most of it. There may be many who will not be able to go. Let no bitterness mark their stay at home. Remember the power of prayer, and let your vacant Conference chair be more than compensated for by your earnest incessant prayers. Churches may well, this year, organize special—and many — prayer services, where thanksgiving may be expressed for God's continued goodness and mercy, and prayer made in behalf

of the leadership of Conference—prayer that the perplexing problems may be rightly solved and various complexes be smoothed out.

Our General Conference is largely the product of the past. For one hundred thirty-one years it has ministered in behalf of the churches. Its unifying influence can scarcely be over estimated; and as a source of inspiration, courage, outlook, and determination to go forward in God's work, its value cannot be properly emphasized. Without its messages in sermon, address, and song, its information through reports and personal contacts, and its comprehensive discussions and co-ordinated planning, our work would be inchoate and futile.

Our Conference is a challenge to the present. It is more than trite to say that never before were we faced by difficulties so hard or perplexities more confusing than now. Present conditions demand the utmost of our best judgment, zealous consecration, and spiritual fervor. Lack of vision now will cripple us for a generation. Lack of courage and faith will shipwreck our soul. Lack of loyalty to the Master who calls, "Follow me" and "Go—teach, preach, disciple the nations," will spell worse than denial and failure—it will spell betrayal. No future remorse or self immolation will atone for our Lord's betrayal. Determination and persistence to find the way through will mark the beginning of a new era of service and growth. It is the challenge of life, development, progress, victory.

Then our General Conference is an opportunity to show our faith, manifest our concern, prove our loyalty. Conference always has been an opportunity and we have appreciated the fellowship afforded with old friends and acquaintance with new. We have enjoyed the thrill of stirring messages and the inspiration of freshly presented ideals. Today we are called to deeds of courage—to walk by faith, a faith that will grip us and open our resources to the limit for God and the truth.

In other Conferences we have attended the sermons and addresses, and too often "sat out" the reports and discussions on the lawn, or by the lake in pleasant conversation. This Conference is a challenge to our concern for these things for which we have not cared to think ourselves responsible, and with which we have been content to let others wrestle.

New policies may need to be mapped, new plans made, new points of attack determined. Let those who go up to Conference go to give of *themselves* to this task, and without reserve. Your counsel is needed, your advice sought for. This is your opportunity to help shape the policies of the societies and to elect responsible and efficient officers to the boards.

This all applies to the young people as well as the older. It has been gratifying in the past year or two to see an increased attendance of young people on the business sessions of Conference. But it is not yet as general as it should be. Young people, Conference needs you in its business councils, in its deliberations, in its struggle with its terrific problems. Do not feel you have done *all your* part when you have been loyal to your own special meetings. Those meetings and your presence and interest in them have encouraged your elders. But at this Conference you are needed in these discussional periods; your presence will manifest your concern. Your presence will do more—by it you will be saying to a generation now toiling at the oars against contrary winds, "Fathers and mothers, we are backing you against the world. We believe in you and the cause. We may not have the answer yet that will help you, but 'trusting in Jesus Christ for strength' we are putting our shoulder to the wheel of the denomination truck, and God helping us, we are going to lift and push forward." God bless you, young people; nothing this side of heaven would so encourage and cheer and make invincible the faith and the dedication of your fathers in and for the task.

Such a Conference will be outstanding — a worthy product of "the faith of our fathers"—the past, the powerful challenge of the present, the opportunity that opens up the future. From such a Conference can go back to the churches inspiration, power, courage, which under God will lead us to carry on without fear of defeat.

Home Fundamentals Many parents today are "baffled" at conditions around them and with trends that place children in control of the home.

The psychology that insists that the child must not be repressed, that he must be given free rein, has led to lawlessness, disobedience,

and in many cases, to anarchy. The freedom that children are demanding is bringing the home and the nation to the brink of the precipice. It does not take a wise man to note that the increasing freedom of youth is accompanied with a corresponding increasing lack of character fundamentals — truth, honesty, purity, dependability. Civilization cannot long endure where these virtues are missing.

The school, often enough, has been blamed by home and church for much of the revolt of youth that must be at least jointly shared by them. True it is that agnostic, anti-theistic, and atheistic college and university professors have destroyed, in their students, faith in God and in the Bible. After this is said, it must be admitted that the home, too, is largely to blame.

Much criticism has been leveled at the homes of the past two generations. No one wishes to return to the old patriarchal home where the father was an autocrat—or boss—and the mother an able assistant. But the charges against such homes bear wrong implication and are prejudicial. The homes to which injustice has been done were homes where father and mother were home-keepers—and gathered their family at morning, noon, or night, and read the Bible and had prayer. There was a unity, a solidarity there that is often lacking today and largely destroyed by the conditions of now—economic, social, religious. A way must be found by those who are raising families and who still love God and are loyal to the interests promoted by the Church—a way to establish these fundamentals which make for the stability of this country. The American home, whatever the effort required, must be restored or the best American institutions will decay. Moral decay wrought the downfall of great nations of the past, and moral decay is eating at the heart of the American nation today. Her hope lies in the renewing and development of moral tissue and fiber.

Obedience is one of the fundamentals that must be learned in the home. Respect for authority—so noticeable everywhere for its absence—must be inculcated and emphasized by the home. By precept, command, and example must these principles be stressed, imparted, and insisted upon till they have done their work. Only then will the future of the nation be safe.

Baptist Convention Last month, the great conventions of the Baptists, both the Southern and Northern groups, were held at Washington, D. C. While, we are told, they were not record breaking, numerically, these conventions were marked with power and optimism. "Despite depleted treasuries, retrenchment in work, and the uncertain outlook, the spirit of defeatism was nowhere evident. Never have we seen," writes Curtis Lee Laws, "in a convention greater faith and courage. Good times may not be 'just around the corner,' but God is on his throne." This is the good word, we, as Seventh Day Baptists, need to get from this convention. "God is still on his throne." That does not mean that all we have to do is to stand "at ease." Rather, that we shall continue to march full of courage and strength. "In both conventions," Doctor Laws continues in his report, "the spirit of optimism prevailed. This was born of faith in God and a deep and abiding confidence that the work we have undertaken to do is essential to the progress of the kingdom of God in the world." This is a message to Seventh Day Baptists, as much as to the Northern Baptists. Soon will we be going to our Conference at Milton. Let us go up in the spirit and faith with which the Northern Convention ended its session. What may not be accomplished on our front, if, with optimism born of faith in God and a deep and abiding confidence that the work we have undertaken to do is essential to the progress of the kingdom of God in the world. In a day like this—of bewilderment and confusion, of unrest and uncertainty—we must not fail our Lord and Master by proving disloyal or indifferent.

Items of Interest The "Great Chalice of Antioch," dating from the century in which Christ lived, if the verdict of a group of experts is correct, and carved, it is believed, by a skilled artist who actually knew him, will be on display in the Hall of Religion at the World's Fair in Chicago this year. It has never been given public display in the United States and only once before—anywhere—in Paris in 1931.

Discovered by Arab excavators in Antioch, Syria, it is now the property of Fahim Kou-chakji, of New York, who has it insured for \$300,000, though he has refused offers far greater than that for it. The "Great Chalice"

bears two portraits of Christ with his disciples gathered about him.

Among those who have studied the "Great Chalice" and have agreed upon its age and authenticity are Dr. Arthur B. Cook, of Queen's College, Cambridge; Dr. Gustavus A. Eisen, noted scientist and archaeologist; and Dr. A. T. Olmstead, president of the American Oriental Society.

Those and others fix its date as that of the Golden Age of Greek Art, lost to the world after about A. D. 100, principally by the following facts:

1. The artistic principles used are those of the lost Golden Age.
2. All the symbols employed to represent Christ and the saints in later portraiture are lacking.
3. Workmanship closely akin to that of other objects known to have belonged to the first century such as the Pompeian Cups, the Boscoreale Treasure, the Augustus Cup, the Morgan cups, the Ivory Phyxis of Berlin and other related objects.
4. Decorative pieces used in the chalice; lotiform buds, grape vine, rosettes, and the bead band are like those used in the Augustan and Tiberian periods.
5. Form and proportions and its dynamic symmetry duplicate those of similar objects of the Augustan era and were not used in works of later date.

Besides this, the theme of the chalice, while Christian, follows the style and motifs of other contemporary pagan art.

In one of the portrait groups Christ is represented as a mature but still young man, beardless, spiritual, dignified, and clothed in a toga. The figures to the left and right are identified as James, brother of the Lord, and Thaddeus, St. Jude, a near relative. Peter and Paul are in their natural places of honor. Behind Paul is St. Andrew, brother of John, depicted as a wrinkled old man.

Christ is seated in the center in the second scene holding in his hand the scroll of the law rolled on two staffs. About him sit the four evangelists, Matthew, Mark, Luke, and John. James, brother of John, is seated behind Matthew. Each is identified by some symbol of his occupation.

The "Great Chalice" was in Paris when the World War started and when the German armies reached the Marne it was hurriedly taken to New York where it has re-

posed in a bank vault except for its one trip to Paris. On that journey it was transferred from LeHavre to Paris in a special car under military guard furnished by the French government.

It will be brought to Chicago secretly and will be under the eye of a watchful guard day and night while there.

Dr. Arthur B. Cook, after careful studies, said there is a possibility that the "inner cup" of the "Great Chalice" may have been actually used by the apostles. This cup, like the outer container, is of silver, beautifully wrought. It stands on a low pedestal approximately seven and a half inches high.

Christians of all denominations will gaze upon it with reverent awe when they view it at A Century of Progress Exposition in the Hall of Religion.

From the *Christian Advocate* we take the following appraisal of the late Cyrus K. Curtis:

The toplofty intelligentsia who look with disdain on their fellow countrymen and women whose patronage of *The Ladies' Home Journal* and *The Saturday Evening Post* made the late Cyrus H. K. Curtis a multimillionaire, have not joined in the expressions of appreciation of his sterling qualities, which have come from so many sources, as he has passed out of this life. The *Christian Advocate* praises him, not so much for his business success, which in its field has not been equalled in America, as for the standards of moral excellence to which he required his editors, writers, and artists to conform. In a world which, in some respects, has changed greatly for the worse, his papers stood for purity and decency, respect for the home, for the family, and for religion. Other publishers might jump their circulation by appealing to the baser side of human nature, not this man whose boyhood in the State of Maine had built into the very fiber of his being those sturdy principles for which the name Puritan used to be a title of honor, until the anti-Puritan writers, cartoonists, and actors got possession of the newspapers, stage, and screen and made the word suggestive of hypocrisy and fanaticism. Mr. Curtis lived to see his papers almost smothered on the news stands by magazines which appeal to all that is degrading in human nature. All honor to him that to the end he would not outbid these execrable sheets for the circulation which was the lifeblood of his publications.

THE LAST SUPPER WINDOW

Among the wonders and beauties of America is Forest Lawn Memorial Park in Glendale, Calif. It possesses the greatest collection of large marble statuary in Amer-

ica, and the most notable collection of stained glass windows, including the world-famed "Last Supper" window, in the majestic "Memorial Court of Honor."

The story of the creation of this window, as told in a descriptive booklet, reads almost like a fairy tale. Mr. Hubert Eaton, chairman of the board of Forest Lawn, was traveling in Europe. While admiring the great Rose Window in the St. Francis Cathedral of Assisi, he remarked that it was a shame that the colors in such lovely stained glass were a lost art, as everywhere he had been told that the exquisite coloring in the stained glass of old could not be duplicated.

To his surprise his companion, an old friar, replied, "No, signor, you see those three lower portions. They have just been restored by the descendants of the same family that created the original in the twelfth century."

"Where are these people?" asked Mr. Eaton.

"In Perugia," the friar said, "stands the Caselli-Moretti studio where the same family has made stained glass for centuries. The secret of this art has been handed down from father to children until now there is left only a slip of a girl, Professoressa Moretti—the last of her line—the only one left to restore our old glass when replacements are needed."

Mr. Eaton went on to Milan where Leonardo da Vinci painted the greatest picture in the world—"The Last Supper." Unfortunately he painted it on a plaster wall, up which the moisture has been creeping through the ages, and gradually that lovely picture has been flaking away. Napoleon tried to restore it, and every king of Italy since, until it is no longer Leonardo's.

As Mr. Eaton and his companion stood gazing regretfully at the picture, like a flash his mind went back to the story the old friar had told him and he exclaimed, "No, by the grace of God, Forest Lawn will save 'The Last Supper' for civilization, and in stained glass!"

His companion, the royal superintendent of fine arts, tried to discourage him, showing him how difficult it would be to do the picture in stained glass. But Mr. Eaton insisted on going to Perugia in search of Rosa Caselli Moretti, the artist. As he explained to her his mission, her face was lighted with a glorious light as she said, "I would give my soul to do that." "How long will it take?" he

asked. "Six years at least," was her reply. "I will not copy 'The Last Supper' at Milan—I know it is no longer Leonardo's owing to the changes that have been made. In museums of Europe are Leonardo da Vinci's original sketches, and because of the work I have done for the governments of Europe, I believe they will allow the original sketches to be brought to my studio. Therefore, it will be possible to recreate in stained glass Leonardo's original painting as it stood on the wall in the little church at Milan."

There was long, anxious waiting. There was hard work on the part of the artist and many obstacles had to be overcome. Judas broke five times in the making, and Miss Moretti began to have a feeling that perhaps God did not intend that she should finish the work. She said, "I have prayed—I shall try once more and if Judas breaks again in the furnace, I shall not finish 'The Last Supper.'"

"The suspense was terrific," said Mr. Eaton, "until one day across the water came the glad news: 'The Last Supper' is finished." The day was set for its exhibition in Perugia. On this day came the great or their representatives—the king, Mussolini, the minister of arts, the great artists, generals, diplomats, all to do "The Last Supper" honor and to stand in wonder at the super-artistry of its creator.

"We believe Moretti's 'The Last Supper' will enrich and uplift the artistic conscience of all who view it. We believe its spiritual message will make us all better men and women and renew those simple truths we learned at our mother's knee. We dedicate this great masterpiece to the sacred and aesthetic enjoyment of all the people."

L.

FROM THE CONFERENCE PRESIDENT

Last week I said something about the worship services in connection with the Conference which will be held with the Milton and Milton Junction churches August 22-27. If those who read that article got the impression that considerable emphasis is being placed upon this phase of the Conference program, it is correct to say that such is our aim. We believe that nothing is so much needed as a sense of the presence of God. We need to become more conscious of his personal indwelling, and of the certainty and the ade-

quacy of his leadership for the denomination. If many representatives of the churches, or perhaps better yet, representatives from many churches, but best of all, many representatives from many churches, come together at Milton in a spirit of inquiry, and with a desire to be led into ways of Christian living and of Christian service, the Conference will be a success, and the new Conference year will be one of larger hope and greater achievement. And the spirit in which the delegates come, and the consecrated courage with which they depart will mean infinitely more than the number of delegates, important as that is.

But there will be other important items on the program. The boards will report their work for the most difficult year in their history, perhaps. An outline of the work for the coming year will be presented by each board—a program of activities which they will have attempted again to bring within the possible income for the year. The programs of work which they present will be the result of hours of earnest and intensive consideration on the part of committees and boards. The results of these deliberations will be presented to the Conference for further consideration on the part of the people, who directly represent the churches. And this will be no mere gesture on the part of the boards, and this part of the program no perfunctory exercise. The situation calls for the full and sincere co-operation of all who have at heart the interests of the kingdom of our Lord and Master as represented by Seventh Day Baptists.

There are two things for which the Milton Conference of 1933 should become especially noted: It should be notable for its spirit of deep devotion and consecration to Jesus Christ in the power of the Holy Spirit, and for the sincerity and frankness with which matters of interest to the denomination shall be discussed in open conference. This latter, too, should be under the guidance of the Holy Spirit.

Three centuries of Seventh Day Baptist history converge upon us as we assemble at Milton. We know not what the future centuries require of us. We shall be true both to the past and the future if we seek the will of God for our lives now, and plan to go forward in our day to do faithfully the tasks he calls us to, and in which we shall find his blessing.

AHVA J. C. BOND.

MISSIONS

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

STANDING WITH CHRIST IN THE WORLD'S CRISIS

Before these words reach the readers of the SABBATH RECORDER, the fiscal year of the General Conference will have come to an end and it will be known whether the denominational boards are able to balance their budgets, and therefore whether we must retrench more. Whatever the result at the close of the Conference year Seventh Day Baptists ought not to retrench. If the budgets are not balanced, there should be a determination to do better in the months to come, and we can do better in spite of the hard times, for we have not exhausted our resources.

One thing we should keep in mind, now that the fiscal year is closed, is that usually there is a tendency to relax in our contributions after the close of the financial year, June 30. Ordinarily this works a hardship and if it happens this year, it will be worse than a hardship. It will cause distress, for our boards cannot borrow, as they usually have done to tide over the lean months.

There are higher reasons, however, than preventing hardship to the workers why we should not allow July, August, and the following months to be lean ones. There is the world's need and there is Christ, the world's Redeemer, appealing to us to do our best. Our work is none other than to exalt Christ and to bring every man into personal touch with him.

The whole world is passing through a very trying and uncertain period of its history, and its hope is that men, one by one, may be brought to Christ. This alone can save the home, State, and Church. In the unfolding of human events we have arrived at the auspicious hour. All that has gone before has led to this hour. Christ and his religion are hanging in the balances. His followers can make him supreme in all lives and cause his way of living to purify all human institutions if they will; the means have been placed in their hands. The hour for decisive action has struck.

Seventh Day Baptists are called upon to have part in this work; they have been raised

up for this purpose. Some are wondering if we as a people are equal to these things. It is useless to enter doors which God does not open and it is worse than useless, it is ruinous, not to enter the doors he does open. When God asks a people to take up a work, he will enable them to do it, no matter how large and difficult it seems to be, provided they undertake it in humility, enthusiasm, and loving devotion to him and their fellow men. God often requires very difficult things, sometimes the seemingly impossible; but his resources are infinite and his demands are backed by his grace, wisdom, and power. The denomination which launches out at his command cannot fail; and the denomination which, for any reason whatsoever, does not is doomed to defeat. Seventh Day Baptists can enter every door opened to them if they will. Some are saying, "We are a small people"; so we are; but we will always be small unless, with stress and struggle, love and devotion, self-sacrifice and anguish over a world without Christ, we go forward at God's bidding. We must not hesitate, we must not fumble, we must not measure our plans for the future by what we have done in the past. Our only measure for work the next and succeeding years must be the call of God; the only measure of our energy and diligence must be the world's appalling needs; the only measure of our consecration must be the Master's devotion to us; the only measure of our sacrifice must be the Father's sacrifice in giving his only begotten Son, beloved and precious.

THE SABBATH IN MISSIONS

BY REV. EVERETT T. HARRIS

(Address delivered at the Tract Society Hour of the Eastern Association, held in Plainfield, N. J., June 2-4, 1933)

Text: Titus 2: 13(b) and 14(a)—"Our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people."

We humans will go to great extremes rather than allow ourselves to be considered different from the crowd. The ladies say, "Everybody wears it," which is sufficient reason for them to buy a new hat. And the men are just as sensitive in the things that are dear to them. But to be "a peculiar people" of God we must be different from the world and worldly men. This does not mean being "queer" as many have thought. "Peculiar" in its true meaning

denotes "something distinctively one's own and hence dear to the owner." To be the peculiar people of God is the greatest aspiration that could possess our denomination. To be different for a purpose and to be distinctly his own and hence very dear to him is the height of my desire, personally. To this end I am willing to be different from the crowd and even to undergo purifying—something of self denial and sacrifice—if only by so doing God will consider me one of his peculiar people.

Our future existence as a denomination depends on our remaining a peculiar people in the matter of the Sabbath and not hesitating to make it known. In other words the Sabbath has a very important place in our missionary program, both here and abroad. It is not enough that we merely keep the Sabbath. If we had a cure for some dread disease it would be transgressing the law of love to keep it to ourselves. In like manner we must not keep the Sabbath truth to ourselves alone or God will surely withdraw his spirit from our midst. That this is true beyond a question of doubt is shown by the history of the Natton Church, England, which was situated about ninety miles from the Millyard Church. Two centuries ago the membership of this church was from thirty to forty, but at present it is practically extinct. One of the chief reasons for its decline is seen in an article taken from a newspaper of a neighboring town, as it appears in our "History of Seventh Day Baptists in Europe and America," page 48. It is quoted in part, "There (Natton) the congregation meets on Saturday mornings when all their neighbors are about their secular occupations. There is nothing in their type of service to differentiate it from that of an ordinary non-conformist service and necessarily little or nothing is said in advancing the peculiar views whose prevalence founded the sect. There appears to be little attempt to propagate the faith, and without such effort the number of adherents is not likely to increase." This from a disinterested third party—and words of truth, that should make us think. Can you not picture this group of faithful Sabbath keepers coming week after week to worship but doing practically nothing to spread their peculiar views—receiving but never giving and like the Dead Sea of Palestine doomed to stagnation and extinction? Unless we put the Sabbath in an

active home and foreign mission program we can expect nothing more than to follow them.

It is said, "It is discouraging to have had such a long and honorable history of Sabbath promotion and yet we have not made any advance. If we have God's truth, why does it not spread as did the Christian movement in the early church?" But let us consider again the course of history. God does not hurry through his changes. Christ came in the "fulness of time" after centuries of patient waiting by his peculiar people within the Hebrew race. In the centuries to come have we any reason to believe that the white race will remain supreme? Civilizations rise and fall, but the Word of God will stand forever. With this great truth in mind can we not see how petty is our fear that the Sabbath of God will ever be lost? It is for us to plant the seed and cultivate the soil. God in his own time will give the increase.

In considering the Sabbath in missions from the point of view of a member of the missionary board, I believe that the understood policy of the board is to call out and send as missionaries those who will give a proper place to our Sabbath views in the saving of souls. This is not being narrowly denominational, but rather is being true to the trust God and his people have placed in us as a board.

As we look over the field, we see that the Sabbath is not only given a place but is being accepted. The increases in membership and new churches being organized on foreign fields are a source of encouragement to us, as we see just the opposite here at home. The movement in Germany coming about through no action of our own should warm and thrill our hearts. Once more God has shown the power of his Word to speak for itself. As Dean Norwood said in effect at the Conference last year: Instead of trying to save the Sabbath, get on board and be saved by it. Let a spirit of confidence surge through our hearts as we view the vigor and life that still pervades the peculiar views that make us God's people.

Is there a place for the Sabbath in home missions during these trying days? As we hear the testimony of men and women who have come to the Sabbath and have at last experienced the joy of being at peace with God in the keeping of his Sabbath, we can answer, "There is a place." There are those who hunger for a foundation under their feet

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

REPORT OF THE ADAMS CENTER LADIES' AID

The outstanding event of the past year was the Sunday morning breakfast meeting of the Woman's Board, during the General Conference, when it was our privilege to act as hostess to the women of our denomination.

Our members are growing fewer but we are still carrying on our customary activities. We raise our money in the usual ways: teas, dinners, food sales, commissions on sales of vanilla, ready-jell, heating pads, etc., dues and collections at our regular meetings, also one rummage sale held in Watertown each year.

We have paid \$112 to the Onward Movement for the Woman's Board and \$15 for the Missionary Society. We paid for redecorating our session room as well as the usual necessary cleaning and repairs.

Several extra meetings have been held for sewing for the needy and our rummage sale. Plants, flowers, and fruits are sent to those who are ill and each year at Easter time plants are purchased for the junior endeavorers to carry to the shut-ins. The urn which we placed near the graves of Rev. and Mrs. A. B. Prentice is filled with flowering plants and vines each springtime.

This year we are taking up a missionary study in connection with our regular meetings, following the plan outlined by the Baptist Board of Education. The theme is "Christ in the Modern World," using as a text-book, "Eastern Women of Today and Tomorrow."

Death has removed three members: Miss Alice Peckham of Lowville, N. Y.; Mrs. Martha Graves of Veatal, N. Y.; and Mrs. R. Grace Lindsey of Adams Center.

Mrs. Hurley has been our loyal, efficient president for several years and we deeply regret the removal of Pastor Hurley's family to new fields of labor. While we realize that our loss will be others' gain, it is hard to break the "tie that binds our hearts in Christian love."

MARGARET G. STOODLEY,
Secretary.

that is eternal rather than man-made and transient. As Rev. Loyal Hurley has pointed out in an excellent sermon in a recent SABBATH RECORDER, there are those who through honest convictions keep Sunday because they believe the resurrection and Pentecost to have occurred on that day. Whether or not this is sufficient reason for keeping Sunday, it can be definitely shown that these two events occurred on Sabbath day, making that day all the more sacred. It appears that God has tried every conceivable way to make the Sabbath day precious to us, and yet men have covered over facts until good and sincere Christians are confused.

Spreading these truths through tracts, having the truths clear cut in our own minds, being ready to speak a word in season are just a few of the things any of us can do to make our own church a home mission center.

There is a myth to the effect that on a certain day, at an appointed time, all the people on the earth were going to lift their voices in one great shout in the hope that the supposed inhabitants of the planet Mars would hear and answer back. When the appointed time came everybody drew a deep breath and then waited. A great silence pervaded the land. Everybody waited for his neighbor to shout. No one wanted to be the first or to be in such a small minority as to look ridiculous. So the opportunity was lost. We, Seventh Day Baptists, have held our breath a good many years. If we would all unite our voices in spreading the Sabbath truth, we would make our voices heard. The piping voice of the minister can have little effect, but with every layman adding his voice he can be a power in his community and the world. No more looking to see what your neighbor is doing. God gives you strength to raise *your* voice and do everything in your power to remain "a peculiar people" unto God.

I will take no man's liberty of judgment from him; neither shall any man take mine from me. I will think no man the worse man, nor the worse Christian. I will love no man the less for differing in opinion from me. And what measure I mete to others, I expect from them again. I am fully persuaded that God does not, and therefore that man ought not, to require any more of any man than this.—*"Works of Wm. Chillingworth."*

QUESTIONS

1. Why was Abel's offering more acceptable than that of Cain?
2. Why was Enoch translated?
3. Why the Great Flood, in Noah's day?
4. Why was Noah instructed to take sevens of clean beasts and fowls into the Ark with him?
5. How long was the water, of the Great Flood, upon the earth?
6. Who was the father of the Canaanites?
7. What embarrassment befell Abram and Lot, that they could not dwell together?
8. For how few was the Lord willing to save Sodom and Gomorrah?
9. What important buildings were, later, erected on the mountain where Abraham prepared to sacrifice his son Isaac?
10. Who said "He that winneth souls is wise"?

COMMENCEMENT AT ALFRED

The ninety-seventh commencement at Alfred University was a memorable occasion. It was marked by the presence of the governor of the State of New York, Honorable Herbert H. Lehman, and the retirement of President Boothe Colwell Davis after thirty-eight years of continuous service with the university.

The baccalaureate sermon, which will appear in the SABBATH RECORDER, expresses President Davis' hope and expectation of Alfred University's future usefulness in shedding light on world problems. His text was, "Let There Be Light."

The annual alumni banquet was a testimonial dinner in honor of President and Mrs. Davis and Professor and Mrs. C. R. Clawson. After the dinner Dr. Finla G. Crawford of Syracuse, president of the Alumni Association, acted as toastmaster. The first part of the program was a tribute to Professor Clawson who had served as librarian for twenty-five years. The second part consisted of toasts to President Davis showing the affection that many have for him. He was presented with a bound volume of letters written by alumni and members of the faculty.

During the week two organ recitals were given by Professor Ray W. Wingate, director of music. The first was a vesper service in which many of the selections were familiar hymns. Among them were, "Now the Day Is Over," "My Faith Looks Up to Thee," and

"Day Is Dying in the West." The second recital was a group of Alfred melodies, past and present, including "Where the Hills of Allegany," "Song of the Bell," and the "Alma Mater."

The annual sermon before the Christian Associations was delivered by Rev. James C. McLeod, university chaplain. His subject was "The Individual's Responsibility." A short quotation will show the trend of thought.

Too many college students become spoiled babies who want other people to keep the nursery warm and comfortable and clean while they just play around with toys. They call themselves individualists, but they forget that the really great individualists are those whose names generations have remembered; those who have proved that the majority is not always right, but is often tragically wrong; those who were willing to be real individualists and who could stand alone for a cause which they believed right; who knew that their influence had to fall somewhere.

We can walk by throwing our weight first on one foot and then on the other or a little on both, but we can't go neutral, because our weight must fall somewhere. Just so with influence—it must be added to some habit that is forming the world, whether it be good, bad, or indifferent. Too many people resign because they feel they are too small or could have little influence. It must be remembered, however, that every crisis in the world's history has been passed because of an individual who turned the tide.

The Footlight Club, the dramatic organization among the students, presented the play, "The Faith Healer," by William Vaughn Moody. The club has recently been recognized for its good work by the national dramatic fraternity, Theta Alpha Phi, and received into membership. The Alfred unit is known as the New York Chapter of Theta Alpha Phi.

Governor Lehman came to help dedicate the new building of the New York State College of Ceramics. During the dedication program felicitations were extended to Alfred University by the State Education Department, the American Ceramic Society, the Fellows of the American Ceramic Society, the University of Illinois, and the Ceramic College Board of Managers. The dedicatory address, "The Basic Structure of the Ceramic Industry," was delivered by Mr. A. V. Bleininger, chief ceramist, Homer-Laughlin China Ware Co., of East Liverpool, Ohio. In his presentation address Governor Lehman outlined briefly the educational program of the state and the founding of the ceramic college. The last three paragraphs of his address follow:

At no time in the history of the country is there a greater need for trained leadership in our industrial life. As the nation turns to a planned economy through the National Recovery Act, leadership will fall to those who by training and education are qualified to lead. A technical college has a greater responsibility than the production of technicians; it must supply effective leaders who are willing to move forward. The State of New York is interested in the training of men and women as well as technicians. This job has been well done and the state will lend its hearty co-operation in the future.

Your governor and the State Education Department have had great confidence in the administration of President Davis, and it is with sincere regret that we learn of his retirement. He has earned his rest by the work of many years at Alfred. He takes with him the grateful appreciation and best wishes of the people of the state. I know that his successor will enjoy the same confidence in the future. Dean Holmes, of the Ceramic College, and his faculty are doing a fine job, and I am particularly interested in the work of the new department of glass technology which is the first of its kind in this country.

As governor, I am glad to have this opportunity to know better Alfred University and the State College of Ceramics. In the past two years I have visited most of the state schools and colleges, but this is my first visit to Alfred. As I turn over the keys of this building to the president and dean, I am confident of the continued success of this state undertaking. I look forward to its greater usefulness to the people of the state, and I assure you of the continued support of the State of New York.

Following this address the honorary degree of Doctor of Laws was conferred on Governor Lehman and the degree of Doctor of Science was conferred on Mr. Bleininger.

The commencement day address, "An Appraisal and a Program," was delivered by Dr. Finla G. Crawford. He compared the Alfred of 1895-6 with the Alfred of today in respect to enrollment, buildings, equipment, number of teachers, changes in student life, and spiritual enrichment. He then outlined the duties and responsibilities of the alumni. He said:

President Davis, I bring this program as a part of my address, not to dim in any measure the brightness of your administration, but rather to demonstrate, as you lay down the mantle which you have worn so successfully and so well, that the Alumni Association which you created is vigilant, militant, and alive to the needs of our university. You have served well, not only in creating an institution with endowment, with buildings, and with students, but you have created a body of alumni, former students, and friends who have at heart the interests of

the college you love. May your precept and example ever inspire us to live so that we will be a credit to this institution and to the world. At this ninety-seventh commencement, at the occasion of your retirement, we say to you, God speed! and may God's richest blessings attend you!

Between eighty and ninety received the bachelor's degree at the close of the exercises. The names of those whom many RECORDER readers will recognize are Maxine Armstrong, Leonard Breeman, Jr., Charles M. Burdick, Jr., Eugene R. Crandall, E. Claire Greene, Ruth Kenyon, Elizabeth Ormsby, Donald E. Van Horn, and Elizabeth A. Van Horn. Rev. John F. Randolph of Milton Junction, Wis., received the degree of Bachelor of Divinity. The names of two of those who received honorary degrees will be familiar to many. The list follows: Doctor of Literature, William Herman Leach; Doctor of Divinity, Walter Lackey Greene; Doctor of Music, Alonzo Neil Annas; Doctor of Science, Arthur Kendall Getman; Doctor of Laws, Finla Goff Crawford.

The four delightful vocal solos used during the exercises were composed by Dr. A. Neil Annas of DeKalb, Ill. The titles were "Dawn," "Morning," "Youth," and "Achievement." They were sung by Miss Vera M. Wiswall of DeKalb, Ill., accompanied at the piano by Doctor Annas.

L. R. P.

Young People's Work

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

IT IS TO THINK

A LEADERSHIP TRAINING
CAMP CONFERENCE THIS YEAR
IF? IF? IF? IF? IF? IF? IF?

At least twenty register by July 20th.

Can you come? Yes?

Valuable courses — good fellowship — swimming and outdoor sports — combine pleasure with work for a week before our General Conference at Milton, Wis.

Send application to editor of this page.

SEVENTH DAY BAPTIST GIRLS' CAMPS

Five summers I had the pleasure of spending a part of the season with some of our girls in camp. The first year was the never-to-be-forgotten camp at Bethel, Conn., and after that each summer found me with the girls at Lewis Camp, and year before last also at White Cloud, Mich. Last summer it was necessary to spend the time recuperating from the diphtheria, and this summer other duties keep me from camp; I miss it physically, mentally, and spiritually. I count those few weeks each summer as very valuable in my life. I believe that the time any girl or boy spends in one of our camps under the influence of Christian leaders will be a time of growth and great happiness. I have said many times that the girls in camp live at their best during the camp period and they never will lose the value of those days. It is not easy to live in such close relationships with a wide variety of dispositions and keep sweet and willing to do your part. It means learning to live together in a Christian way. But, oh, the good time the campers do have! Here are a few things the girls have said and written:

"Well—after the second day in camp we are all ready to say 'Hurrah for camp.' It's a pleasure to be here on this beautiful lake just enjoying the wonderful scenery. Even the roads up here are lovely to drive along. We all (there are twenty-four of us) arrived Monday sometime during the forenoon. We played around and got used to each other the rest of the day. A friendly sing and talk around a big campfire on the bluff above the lake as the sun went down finished the day and off we went to bed. Our real camp program started off with a bang Tuesday morning at seven O. J.'s (Odd Jobbers) were suddenly seen heading for this, that, and the other place, doing their particular duties. Cooks went to the kitchen and started breakfast for the gang of us. As the program for the day went on everyone seemed to get more enthusiastic and we are continuing so. After an invigorating swim in the afternoon we were all ready to pile in and swarm around the table for a hearty supper when the whistle blew. We're ready for the campfire now—after that comes bed and sleep."

"We are surely having a good time at camp, and how can we help it with such beautiful scenery in front of the camp and across the lake."

"It just seems as though I was the happiest when I was under the trees or on a hillside in Rhode Island studying my Bible work."

"Lewis did me more good than . . . ever could do, because the contact with nature emphasized everything that we studied. I found that after camp I was a better Seventh Day Baptist and a better girl. I believe that if every Seventh Day Baptist girl and boy could attend a camp like Lewis we would have a strong denomination."

"The two weeks I spent at Lewis Camp . . . I shall never forget. They meant a great deal although perhaps I didn't realize it so much at the time. The association with other girls and the study of Jesus in his own out-of-doors was a great inspiration to me."

"Do you remember the night we stood on the steps watching the stars? It was lovely that night after we went to bed, too. I could see the stars way off in the distance, and the hills and the deep, black woods. I loved those nights when everyone had gone to sleep and I could sit up on my cot by the window and look off into the distance—it seemed so powerful and yet so calm. And then I would wish my cot didn't squeak so!"

"I think songs are the real heart of the camp perhaps. It seems to have a magical force for bringing everyone together in thought and spirit. While I am not the least bit talented in that direction I love to sing with a group—especially without books, the songs that everybody knows and without formal leadership . . . anyone who wants to starts the music. Everyone seems to enjoy singing and there is a better feeling of fellowship afterward."

The prayer written by one of the girls at the age of twelve years:

"Our dear heavenly Father, we thank thee for this wonderful world. We thank thee for the trees and all their glory; for the birds and their wonderful songs; for the flowers and their beautiful colors. We thank thee for the woods where the lively squirrels and many other creatures run around and have a good time; for the pond that is filled with fish and frogs who enjoy to get themselves wet. We thank thee for the sunrise which we see every morning and for the sunsets which we see every evening. We are glad that this camp was placed where we could hear and see all these things. We know that no one could have made a more perfect world than this. Amen."

"There is no substitute for wisdom. The next best thing to it is silence."

YOUNG PEOPLE'S INTRODUCTORY SABBATH CATECHISM

BY GEORGE A. MAIN

LESSON 6

THE SEVENTH-DAY SABBATH FROM APOSTOLIC DAYS TO THE PRESENT

1. *What command did Christ give with reference to Christianizing all the world?*

Ans.—Matthew 28: 18-20; Mark 16: 15-16. They and their disciples were to eventually go into all the world and preach Sabbath-keeping Christianity.

2. *What powerful anti-Christian influence had been in existence from the beginning of human history and was still so powerful as to misguide a large portion of the new Christian Church and divide it into two distinct groups?*

Ans.—The worship of Baal, or sun worship. Genesis 6: 5. Wickedness appeared almost at the beginning of human history.

2 Kings 23: 5. Sun worship even in the ranks of God's chosen people.

Jeremiah 7: 18; 44: 17, 19, 25, 30. Sun worship responsible, along with Sabbath desecration, for Babylonian captivity.

Deuteronomy 17: 2, 3, 5, 6. Sun worship, like Sabbath breaking, punishable by death—so serious was the offense against God.

Matthew 24: 4, 5, 24; Mark 13: 21, 22; Romans 1: 25. Christ warns his disciples against pagan influence, and Paul especially warns the Romans against their worship of the creature (the sun) in place of the Creator.

3. *Explain the conditions which resulted in the division of the Christian Church into two distinct groups: Sabbath keeping and Sunday keeping.*

Ans.—Partially Christianized sun worshippers, particularly in Rome, refused to give up their chief worship day, the sun-day; the only possible result of which compromise with paganism, was that Sunday became the chief day of the Roman Church. Similarly, the partially reformed Romanists who made up the Protestant Reformation, refused to reform to the extent of returning to the Bible Sabbath; the result of which is the present Sunday of Protestantism.

While the Church at Rome was continuing in its Sundayism, all of the rest of the newly formed Christian churches, with but one or two possible exceptions, continued in the observance of the true Sabbath of Scriptures.

4. *By what various names were the numerous Sabbath-observing churches founded by Christ and his followers known?*

Ans.—While there is no reason for believing that the doctrines of these many Sabbath-keeping churches varied appreciably; however, they early began to receive various designations, for obvious reasons.

a. *Founder's Name.* Nazarenes was a name very naturally applied to the true followers of Christ the Nazarene. Christians was the designation given to the particular group of Sabbath keepers at Antioch. Paulicians was the name of another group, presumably because they very properly placed emphasis on the teachings and practices of the Sabbath-keeping Paul. Cerinthus, a co-worker of John, headed a large group who came to be known as Cerinthians.

b. *Locality.* The Sabbath-keeping Waldenses acquired that name from the fact that they inhabited the Waldensian valley.

c. *Outstanding Characteristics.* Because of the especial purity of the lives of these uncontaminated early Sabbath-keeping Christians, one group was called Puritans (centuries before that name was applied in colonial days). Passagi, which means holy, was a name applied to another Sabbath-keeping early church. Ebionites, which word meant poor so far as worldly goods were concerned, is still another name applied to the early Sabbath-keeping Church.

5. *For what other avowed reasons than their Sabbath observance were these numerous Sabbath-keeping Christian sects so persecuted by the Roman Church as to almost annihilate them, during the dark ages?*

Ans.—The following amazing quotation from a Roman Catholic author (Rainer Sacho) reveals other respects in which these pure early Sabbath-observing Christians differed from Roman Catholics and brought persecution and death upon themselves:

"There is no sect so dangerous as Leonists, Sabbath-keeping followers of one Leo, living in the beginning of the fourth century," for three reasons:

"First, it is the most ancient; some say it is as old as Sylvester, others as the apostles themselves.

"Second, it is very generally disseminated; there is no country where it (that is Sab-

bath-keeping Christianity) has not gained some footing.

"Third, while other sects are profane and blasphemous, this retains the utmost show of piety; they live justly before men, and believe nothing concerning God which is not good."

6. *As Sabbath-keeping Christianity spread over the earth, what unmistakable proof of the antiquity of the seventh-day Sabbath, entirely aside from the Bible, did it meet in almost every land—positive assurance for those who would accept it of the truth of Biblical Sabbathism?*

Ans.—The word for the last day of the week, in over one hundred of the world's languages in addition to the Hebrew, means Sabbath or rest day; proving that when these languages were formulated, the last day of the week was the Sabbath of these peoples as well as of the Jews. The words for the first day of the week do not mean Sabbath in a single instance, and only in Roman Catholic countries is the word for Sunday given religious significance, as might be expected.

7. *When did the principal Sabbath-observing denominations of today originate, and how do they differ in the matter of their denominational ancestry from Sunday-keeping Protestant sects?*

Ans.—In 1844, a group of Sunday-observing Adventists turned to the observance of the Bible Sabbath through the influence of a Seventh Day Baptist convert to their Adventist beliefs, Mrs. Rachel Preston, of Washington, N. H. The records of the Seventh Day Baptist denomination go back to about the end of the sixteenth century, at which time prior records seem to have been lost. From these two denominations other smaller sects and innumerable individuals have come to the Sabbath truth, or at least to belief in it. From the standpoint of denominational ancestry, while Sunday-keeping Protestant denominations are the products of protesting Catholics, all Sabbath-observing faiths are denominationally the direct heirs of the long line of Sabbath-keeping sects who never at any time acknowledged allegiance to the Roman Church or at any time accepted the pagan sun-day doctrine.

8. *What significant present-day movement will materially simplify the problem of those who wish to keep the Sabbath of the Bible, but find it seemingly impossible in a Sunday-keeping, Sabbath-desecrating world?*

Ans.—The five-day week movement; which will require but five days of ordinary work, leaving the individual to keep whichever he wishes to of the other two days, and to do his or her own work on the other one.

CHILDREN'S PAGE

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

HOW TO BE LIKABLE

ROMANS 12: 15-17

Junior Christian Endeavor Topic for Sabbath Day, July 22, 1933

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

TO MAKE YOU THINK

Place a "T" after each statement which is true and an "F" after each one that is not true.

- A person is liked who
1. helps others
 2. is kind
 3. talks of himself or herself
 4. brags
 5. thinks of others first
 6. is selfish
 7. is thoughtless
 8. says unkind things of others
 9. is optimistic
 10. is a good loser.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

This is my first letter to the RECORDER. I will be ten the first of July and will be in the fifth grade. My daddy's name is Archie R. Hurley. I am the granddaughter of Rev. George W. Burdick.

I had an Angora cat but it ran away. Now I have another kitten.

We have just returned from watching the men working on the new church. They have the foundation and the basement walls finished.

Your friend,
MAXINE HURLEY.

Milton, Wis.,
June 25, 1933.

DEAR MAXINE:

I was especially glad to receive your letter, for several reasons. In the first place it is the first letter I have received for several weeks;

in the second place you have added one more to my splendid band of RECORDER children; and in the third place you have told me just who you are. I knew your mother well when she was even younger than you, and I can almost claim relationship since your Aunt Beula is my very own cousin.

I'm sorry you lost your Angora kitty, but I am glad you still have a pet kitten left. I am very fond of our Skeezics kitty though he has been rather disturbed for several minutes and hasn't wanted to be petted. You see a little bull dog that has come to live across the street from us came over to get acquainted, but he soon ran home in fright, for Skeezics swelled up with fright and anger and said very plainly in cat language, "I don't care to make friends, thank you."

Sincerely yours,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

Our school let out the ninth of June which was almost three weeks ago. My mother has started me in with music lessons. My teacher is Miss Turner.

We are having our street oiled. It is a long process. It has been under way about a week now. My little brother goes up and down the street watching the graders.

In the Denver public library they are starting a vacation reading contest. I was in it last year and year before last. Those two times we received a map showing the books we read and the countries in which they took place. I have already read four books and am reading my fifth and sixth now. After we have read a book we take it back and report about it.

Pastor Coon is moving down here in Denver with his family. They have been living in Boulder.

I must close now.

Your friend,
MARY L. JEFFRY.

Denver, Colo.,
June 28, 1933.

DEAR MARY:

It is nice that you can take music lessons this vacation. I shall be anxious to know how you are getting along with your music and how well you enjoy it. It is always very worth while to learn any lesson that may some day help us to give pleasure to others.

I hope your little brother does not have any such accident as one of our little neighbor boys had last summer, when the street next to ours was being paved. He tried to cross the street, slipped and fell into a puddle of wet cement, and when he came home he was a sight to behold. No doubt your little brother stays on his own side of the street as wise boys should at such a time.

I think it is a fine idea for your public library to have a reading contest. How I should have enjoyed that when I was your age for I dearly loved to read, even then. If prizes are given in this contest I hope you will win one.

I must close here to leave room for a story written by another member of my Sabbath school class.

Yours sincerely,
MIZPAH S. GREENE.

A PEACEMAKER

Mary was invited to visit Constance. The day had gone along quite well when Constance proudly showed Mary her new dress.

Mary didn't say anything about it until Constance said, a little crossly, "Don't you think it is very pretty?"

"Oh, I don't know. I think my new dress is a great deal prettier," replied Mary.

"How can you say that, Mary Lewis? You know my clothes are always better and more expensive," said Constance.

The two girls quarreled, saying things that they had never thought of before. Mother came upstairs and said that she was ashamed of the girls to be jealous of each other now when they had always been such friends.

"Did you realize," said she, "that clothes are only a small part of a person? Jealousy shades all the difference in your clothes."

The girls looked at each other and smiled for they could see how foolish they had been.

MAXINE CRANDALL.

THE GIFT OF THE SHINING STRANGER
(Concluded)

Everyone grew to love Boris' wonderful lamp and Boris carried it all over the countryside for everyone to see and enjoy, especially the sick and the sorrowful. As he grew older he could carry it farther and farther away from home and people were almost as glad to see Boris as his lamp; he was always

so cheery and helpful. They began to tell him their troubles and secrets and to ask his advice. He was loved and trusted by everybody.

When he had grown to manhood, he said to his mother, "Mother, dear, I am going to travel all over the world making dark places bright with my beautiful lamp, and helping people to be better and happier."

So one day his mother bade him good-by with a happy heart for she felt that her wish for him had been granted; and Boris blessed the world with his lamp until he became a tired old man. Then one day he said, "I must give my lamp to someone else to carry while I go home and rest. But I must choose someone who will keep the lamp shining and beautiful," and he sat down by the village well to rest.

Just then a merry band of children rushed by and when they saw the beautiful lamp they crowded around Boris to see and admire it.

"I can't see anything," cried a tiny girl. A kind, laughing boy lifted her high above his head so that she could see.

"That's the boy who must carry the lamp," said Boris smiling at him, and that night he went to the kind boy's home and gave him the lamp just as the Shining Stranger had given it to him so many years ago, and he smiled happily as he heard the little boy say just as he had once upon a time, "Mother, see what the Shining Stranger has given me."

DENOMINATIONAL "HOOK-UP"

GENTRY, ARK.

The Christian Endeavor has been rather alive lately in spite of the hot weather, at the regular meeting of six or eight members on Sabbath afternoon, beside swimming and ice cream parties and a picnic supper at the creek. Ford Lewis of Stonefort, Ill., has been visiting us for a few weeks. We welcome all young people and put them right to work.

C. E. CORRESPONDING SECRETARY.

WASHINGTON, D. C., CHURCH

The children of the Bible class from one of the courts of the southwest section of the city, together with their leader, Miss Imogene Wormley, and several members of the church visited the city jail last Sunday afternoon. The children repeated portions of Scripture and sang several selections. Pastor Sheafe

spoke a few words of cheer. A touching incident was a solo by one of the prisoners now under sentence of death. He sang, "My Mother's Prayer."

Elder Lewis C. Sheafe left for Hampton, Va., where he will attend the Ministers' Institute being held there this week.

We are glad to have Sister Lizzie Lee home again from the hospital and back at her work. Her cheering smile was greatly missed.

CORRESPONDENT.

NORTH LOUP, NEB.

A fair sized crowd witnessed the impressive service Friday night when two young men were led down into the baptismal waters by Pastor Warren. The platform and baptistry were beautified by flowers and greens. The young people's choir furnished appropriate music. At the Sabbath morning communion service the young men were received into the church. At the annual church meeting, June 25, Pastor Hurley S. Warren was unanimously re-elected for the ensuing year.

The severest hail storm in many years, coming in four sections, visited North Loup and vicinity the afternoon of June 29. Hail as large as baseballs were reported in many places causing much damage to crops and gardens and breaking many windows.

CORRESPONDENT.

STONEFORT, ILL.

It has long been the custom of our church to partake of the sacrament of the Lord's Supper annually, on the third Sabbath in May. This has come to be considered our home coming also. This year nonresident members came from Johnson City, Carrier Mills, Harrisburg, and Eldorado, besides friends in the community and from other localities.

We had invited the Farina Church and they came in goodly numbers with their pastor, Rev. C. L. Hill, bringing their share of the bountiful dinner, served at the noon hour. They shared in the worship, as well as the social hour, and brought special messages in song. Brother Oliver Lewis presided at the morning session and Rev. C. L. Hill preached. A male quartet from Carrier Mills was greatly appreciated also. In the afternoon Brother Hill of Farina had charge of the communion service.

June 10, we were pleased to have occupy

OUR PULPIT

BACCALAUREATE SERMON

BY PRESIDENT BOOTHE COLWELL DAVIS

(Preached June 12, 1933, in the First Seventh Day Baptist Church of Alfred)

Theme: "Fiat Lux," the Alfred University motto.

Text: Genesis 1: 3—"Let there be light."

The full verse of the text reads, "And God said, Let there be light; and there was light."

CORRESPONDENT.

WALWORTH, WIS.

Rev. E. A. Witter and wife entertained their Bible school class on Wednesday evening. A fine social time was enjoyed by all. Part of the evening was devoted to reminiscences of the earlier days in the life of those present in which there was brought out a contrast between those days and the present in the social, intellectual, and economical fields.

This is a century of progress. In the incidents related we were helped to see the covered wagon as it trekked across the country, and in imagination hear the hum of the spinning wheel and the bang of the loom, as the busy housewife and daughters busied themselves in making cloth and carpets for home comfort.

Yes, and hear the haw Buck or gee Bright as the men and boys drove the patient oxen to accomplish the needed work in clearing the land and building the homes of those days. Yes, and we had a whiff of the old time tannery as one related his boyhood experiences.

It was altogether an enjoyable evening. At an early hour refreshments of ice cream and cake were served.—*Times*.

A skeleton has been unearthed in northern New York which is believed to be that of the famous war scout Natty Bumppo, who was the "Deerslayer," "Hawkeye" and "Pathfinder" of James Fenimore Cooper's stirring tales. The skeleton lay in a grave, surrounded by fragments of what might have been a wooden coffin, near the place where the original of the Deerslayer was reputed to have died in 1804. It is proposed to rebury the body and mark the spot. He was the inspiration of one of the best loved characters of fiction.—*Selected*.

For the text of my baccalaureate sermon a year ago, I chose the words, "And darkness was upon the face of the deep," from the preceding verse of this first chapter of Genesis. I announced then that my theme this year would be the Alfred University motto, "Fiat Lux," and the text the words from the following verse, "Let there be light."

In carrying out that promise I wish tonight to study as our theme this Latin motto, "Fiat Lux," which is well translated by the English words, "Let there be light."

For twenty years "Fiat Lux" has been familiar on our campus as the title of our college paper. It is not my purpose, however, to discuss it as the name for our campus paper, though I think it is an excellent name; nor to comment on the degree in which I think the paper has justified its name, valuable as such a study might prove. I am thinking of the text as a translation of a university motto, the best such college motto of which I know.

It may be asked why a college president should work under the inspiration of such a motto for thirty-eight years, and then choose it for the theme of his last baccalaureate sermon. There are several reasons, only a few of which can now be mentioned.

For one thing no man can see the fullness of this motto until he has put a life work into its realization. For another thing, we have seen so much of the darkness, in its aggravated forms in these last few years, that the light seems more precious, as a thing to strive for, than ever before. And to mention only one other: Months ago, while on a sick bed, my mind was wandering over themes I had overlooked, and one which I might use if I should live to preach another baccalaureate sermon. This theme and text appeared to me very vividly as one I had overlooked, and

which had many charms for me. I have since tried many times to recall all the attractive elements of the theme as they came to me then. Some of them seem elusive, but the richness of the theme and my duty toward it had a haunting persistence.

Later when I set to work to prepare a baccalaureate sermon, the theme seemed to demand for itself a place in a final baccalaureate message. Furthermore, we had been for more than two years in a period of economic, and in some respects moral, if not intellectual darkness. So I postponed the subject and selected for one year ago the theme, "The Darkness Before the Dawn." I then tried to analyze the underlying principles that make themselves known and heard in the dark, and to let them speak to us the truth about themselves.

The challenge of the darkness and its promise of the dawn which follows the darkness, proved a fascinating study, and led up to the lesson of the night, which is to find the star, the Star in the East, which guided the Wise Men; the star that points to the manger cradle, to purity and to love.

But I would call your attention now to the story of the light, and the incomparable motto of our alma mater, as an appropriate theme for this baccalaureate sermon.

Forty-seven years ago this month, when Alfred was celebrating the fiftieth anniversary of its founding, and organizing for the first time its Alumni Association, President Jonathan Allen uttered these significant words, (and I quote them with greater satisfaction because I was present and heard them uttered):

Within this quiet valley, shut in by these circling hills, these perpetual guards against the noise and strife of the driving world, we gather to inaugurate the fiftieth anniversary of our alma mater. Her good genius presides over the occasion, and lifts the trivial and the common into dignity and importance. We pause, and reverently brush away the gathering dust from the fast-fading records of other days. Year by year for fifty years we have gone from here in youth, filled with romantic thoughts of the untried future. Time has passed. The blossoms of youth have given place to the fruits of mature life. Some of us return, sobered by age, ripened by experience, saddened and subdued by trial and sorrow. Our ranks are thinning. We are falling, each to his resting place, but our alma mater renews and enlarges her life year by year. To what end? Her aim is the increase of light. Fiat lux—Let there be light—was deemed the

most suitable legend for the official seal of this college. The increase of light is the especial mission of the ideal college. Deity, speaking light into existence, created the fittest emblem of himself, dwelling in the light unapproachable. Deity fills all space and permeates all matter, transmutes it into heat, light, and electricity, scatters darkness, gathers atoms into worlds, refreshes the earth with showers, covers it with beauty, and peoples it with life.

The mind, receiving truths that flash upon it with the self-attesting powers of sunlight, perceives the divine plan running through and shaping all into organic unity, and philosophy is born.

Almost another half century has passed since these inspired and prophetic words were spoken. President Allen has now been dead for nearly forty years. The men and women who were then prominent in Alfred are all gone. Only a few of those of us who were here then, in our youth, are now left. The marks of age are upon us, and we are handing on this torch of light to the generations which shall follow us. But Alfred University, though it has made great strides since then, is still young. Its full growth lies long centuries ahead. Its mission of shedding light, begun nearly a century ago, goes on, generation after generation, with ever enlarging efficiency and power.

Tonight we pause to consider again this motto on our official seal, and to analyze the function of a college in a period like the present. We call it "depression."

In economic life throughout the world dark shadows lie across the sky; in political life there are tempests where the storms shut out the sun; intellectual life seems lacking in literary luminaries, such as shone forth in other days as bright stars in the firmament—heralds of the dawn. Spiritual values seem to be in eclipse, as multitudes of men "choose darkness rather than light because their deeds are evil." It is a depression in which Dean Inge has gloomily remarked, "The possibility of another dark age is not remote."

What has our college motto to say to us at such a time? In an ancient social crisis it was said by one servant of Jehovah to another, "Who knoweth whether thou art come to the kingdom for such a time as this?" Can we not look at the motto of our alma mater today, "Let there be light," and say like Mordecai to Queen Esther, "Who knoweth whether thou art come to the kingdom for such a time as this?"

"Philosophy is born," said President Allen, who probably wrote our motto, "when the mind, receiving truths that flash upon it with self-attesting powers of sunlight perceives the divine plan running through and shaping all into organic unity."

Today the world needs that philosophy—that perception of the divine plan, permeating and shaping all into organic unity, as it would seem it could never have been so much needed before. Distant peoples are for the first time neighbors and their backyards meet. They talk to each other over their fences by means of ether waves. They think common thoughts and have common needs.

But this philosophy which tells of organic unity, is only acquired, as truth is flashed upon the mind. The college is the most effective agency known to civilization for flashing truth upon the mind. Here is the significance of Alfred's motto, "Let there be light."

In three fields this illuminating power of higher education has been exercised, and must continue more and more to be dominant in our complex and interwoven civilization. These three fields are overlapping and capable of infinite subdivisions; yet I think they may be discerned as areas, comprehensive and useful for our study tonight.

They are:

First: The Economic Field.

Second: The Social Field: viz., political, institutional, etc.

Third: The Field of Human Personality; viz., individual enlightenment.

I. *The place of the college in shedding economic light.*

No one will doubt that the problems of economics have grown up by slow and evolutionary processes from the very simplest beginnings, to the complex and jangling machinery which we have today. But this fact makes even more apparent the fact that the present cannot be understood, except by understanding the past, and by being able to trace the involved movements of civilization and industry through their stages of development, up to their present status. Colleges have furnished to civilization the storehouses of recorded life. Beginning with language development, speculative thought, and rudimentary sciences—these storehouses of knowledge have enlarged their scope to include history, the arts, and now the practical sciences

in ever increasing number. We can now trace, not only the steps of progress, but we can find here the means of research and investigation, which suggest and chart new courses of progress, and discover new agencies and materials by which progress may be hastened.

To some extent, of course, colleges prepare men to make a living—to earn and save money. But I am thinking of something more than vocations. Men may become capable of applying scientific thought to the great common problems of society, only by being provided with the material of vital social needs, as specific "case problems" for study. This material must be arranged and presented according to its historical development. Relations to situations must be discovered; significant facts must be classified; different hypotheses must be analyzed and possible courses of action presented for comparison and choice.

The problems of over-production, taxation, wages, unemployment, inflation and deflation, public utilities, domestic commerce, foreign trade, transportation, investments and banking, are so involved, complicated, and technical that untrained minds are confused and bewildered by them.

The majority of men stand helpless before them. This is one of the explanations of the mass movements which gather about noisy leaders and encourage dictatorships. So rapid have been the movements of industrial and commercial changes that untrained men could not keep pace with them. Stampedes in public policy are easy in countries and under conditions where the citizenry is incapable of making independent and intelligent decisions concerning public questions.

The college is the chief agency to which civilization must look for the dissemination of knowledge among men, and for the development of discriminating judgments.

It is in these respects that every college must fulfill the mission which our motto, "Let there be light," imposes upon Alfred University, in the matter of shedding light upon the economic life and problems of our times. That the times are more critical, and the pressure for solution, is more insistent than ever before, in the field of economics, only intensifies the demand made upon the college that it stand as a light-bearer amidst the darkness and the confused clamor of voices in the present period of economic distress.

II. *The place of the college in flooding social institutions with light.*

As I have already intimated, there is an overlapping in any exhaustive study of economic and social problems.

But in our brief study tonight of the college as a light-bearer to social progress, I am thinking particularly of the institutions of society. Here, too, what I have said of colleges as storehouses of recorded life in economics, is equally true of social institutions.

Information in regard to the family, the state, democracies, courts of justice, the church, public education, higher education, charitable and penal institutions, and all the rest, is assembled, analyzed, and catalogued for ready reference in our colleges.

Colleges are becoming highly departmentalized. They are equipped, not only with a teaching staff of experts, but with research laboratories and specialized facilities for observing truth and properly recording and publishing it.

Furthermore, colleges themselves constitute unique institutions of modern society, consisting of aggregations of trained and disciplined minds, brought into contact with still larger assemblages of impressionable minds, for the purpose of widening the horizons of knowledge and of extending and making more effective the disciplines of learning.

President Angel of Yale University recently stated the function of the college in these significant terms, viz., "To teach men to think and thus set them free in the world of thought and conduct, acquainting them, as far as may be, with the great germinal ideas which have been bequeathed by the past, and upon which our culture and civilization rest."

This comprehensive definition of the function of the college includes, by implication at least, all the adjustments and transformations of the institutions of society which adapt them to a changing world, and its new and unsolved problems. We must find in the training of the colleges the light which should guide governments in preserving democratic ideals, when a new industrial system is putting a great strain on democracy; the light which will safeguard the family as an essential and primary unit of society, in a period when domestic life has been revolutionized, and the simple home life of our fathers and

mothers no longer exists; the light which cherishes the values of religion amidst new findings of science that force upon us new theories of the universe and a re-interpretation of creeds and philosophies.

There is no other place to go for light on these ever shifting problems of social institutions and their necessary relations to life, than to *scholarship* as it is concentrated and made effective in our colleges. If we lose sight of this mission of the college to society and to social institutions in these trying periods of social readjustments, little remains of value in the college, and there is no other lighthouse to which we may look for guidance along the shores of our uncharted sea of change.

I have not attempted to enumerate all the social institutions or social problems on which the light from the college must be shed. The growing problems of crime, prevention, and punishment baffle us. Penology and law courts, civic responsibility and the training of youth for citizenship, preventive medicine, temperance and self control, modern traffic safety—to say nothing of race prejudices and class distinctions—they all confront us. Society looks to the college for light on the solutions of its limitless social problems.

III. *College light on human personality.*

The trained human personality is the product through which alone, the college can give light to the bewildered economic forces of the world, and illuminate the pathway of social institutions.

The only way to train humanity is to train men. It is the individual man therefore that must be contacted and enlightened by the college before any impact can be made on society as a whole.

The first mission of the college is to help man realize the old Greek motto, "Know Thyself." Man cannot know himself, however, save as he knows man; and he cannot know man, save as he knows humanity on its higher levels of thought and action. The college makes available to the man the thoughts and deeds of civilization on these higher levels.

In educational awakenings the individual finds for himself spiritual values that interpret to him society at its best. He may "pick up the golden threads of his own essential being in the contemplation of what is greatest in human history."

A distinguished American educator has re-

cently said: "Some will find themselves most of all in the majestic lines of the Hebrew Scriptures. Some will meet themselves face to face in the glory that was Greece and the grandeur that was Rome; or in the wide pervasive history of the Christian Church; or in the singularly stirring legend, art and letters of the Middle Ages; or further afield, in the myth and beauty of the Orient — Chinese, Persian, Indian; or in the compelling sweep of these past three centuries and more of music; or in the briefer and more marvelous development of modern science.

"To shut away any people from these sources of self-discovery and self-advancement in the highest range of human aspiration—forces which should startle the individual with the revelations of his own unrealized potentialities—is to harm in turn the whole race of men."

Here is a graphic picture of the processes of education flashing light on the individual, while at the same time it releases floods of light upon his race.

In these processes of personal enlightenment the college is the accepted means of achievement. In the atmosphere of books and laboratories the habits and methods of scholarship are formed and strengthened. Relations of comradeship in research are established and tastes and aptitudes developed.

Here also the motto of Alfred is justified in its fruits. A thousand times I have seen this motto fulfilled in the individual lives of men and women on this campus. There is no finer illustration of the increase of light, than is found in the developing personality through four years of college life. Maturity and clarity of vision, resourcefulness, poise and confidence, discriminating taste, and high spiritual purpose are all products that enrich personality when the light of learning plays full upon it.

Achievements of this sort in personality are no less a service to society than are the illuminations which the college supplies for economics and social institutions. They blend into one great public service.

After a lifetime of study of social problems and a long and intimate knowledge of colleges, their aims and achievements, and of college men and women, I want to leave my testimony to the value of the light that is in the colleges. I am constrained to put it in the words of the great Teacher in his Ser-

mon on the Mount: "Ye are the light of the world," and the converse, "If the light that is in thee be darkness, how great is that darkness."

Society has no other torch to lift aloft and light the path of progress like the light of the college. Social institutions flounder in the darkness and are broken to pieces in the pitfalls of error, without the light of learning which it is given to the colleges to uphold for the safety and protection of society.

Nearly three centuries ago George Fox said in England, "Every Quaker should light up the world for miles around." Alfred University has been saying by its "Fiat Lux" and its daily tasks, for nearly a hundred years, "Every college man and woman should light up the world for miles around." This is the task which Alfred was born to fulfill.

The hope of rendering such a service as this to society has inspired public-spirited men and women to give generously of their means to create here college foundations, erect buildings, endow professorships, and found scholarships. It has prompted the state to make liberal provision for specialized forms of education.

To share with such public-spirited citizens and the state the privilege and task of spreading the light is the high calling of every college teacher and executive. To have a part in this service to society is a goal worth any effort and sacrifice. In this work the benefactors and teachers in the college may become "builders together with God," and share in the creative thought and purpose of the Author of all light. This they can do through their impact on human personalities.

It is said that Baldwin, the builder of the Hudson River tunnel, was asked one day while the work was in progress, and he was still crossing the river on a ferry boat: "Would you not like to live when the tunnels are all finished and in general use?" and Baldwin replied, "I would rather live *now* and help build them." I feel so about Alfred University. It is good for benefactors, teachers and students alike, to have a share in building it.

The part played by students in building a college, and in making it a light-bearer to the world is perhaps the most important part of all. From the students themselves comes the finished product — the points of light for world illumination.

The text which I have chosen for this bacalaureate sermon is, however, more than a motto. It represents a divine command: "And God said, Let there be light; and there was light." Here is an implied promise, too, as well as a command.

In the development of personality and character, the Creator has given man the responsible task of creating and disseminating light. Our civilization has chosen the college as the means by which to perform the task.

It is good to feel that it has, not only a divine authorization, but a divine assurance of success. In that faith and hope Alfred was founded; in that faith and hope her future is assured.

My young friends of this senior class, you are the beneficiaries of this torch of learning, set on this college hill, and endowed with the money, the love, and the sacrifice of many friends of education.

You have learned our college motto, "Fiat Lux." You have now come to graduation day, a new day in life's experience, a day when you must shine for yourselves as well as for your alma mater.

In an ancient tongue are found these words, entitled the "Salutation of the Dawn." I quote them because they are significant for a graduation day:

"Look to this day,
For it is life—the very life of life,
In its brief course lie all verities and realities
of our existence,
The bliss of growth,
The glory of action,
The splendor of beauty,
For yesterday is but a dream, and tomorrow
is only a vision;
But today, well lived, makes every yesterday
a dream of happiness,
And every tomorrow a vision of hope.
Look well, therefore, to this day,
Such is the salutation of the dawn."

Your alma mater sends you forth with her benediction and her love to carry her motto, "Let there be light," into a world darkened by ignorance, selfishness, and sin.

From the radiance of your lives, your faith, and your faces, may men find the way to him who is "the way, the truth, and the life," until they, too, can say:

"If God exists—help thou my unbelief!
I, too, shall find him in a brother's face.
If God exists—O blessed faith and true,
I've found him in the radiant soul of you."

MARRIAGES

ROBERTS-WING. — At the Seventh Day Baptist parsonage, De Ruyter, N. Y., June 9, 1933, at 8 p.m., Mr. Edward E. Roberts, of Syracuse, and Miss Hazel M. Wing, of Cuyler, were united in marriage, Rev. T. J. Van Horn officiating.

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.)

BURDICK.—Margaret Jean Burdick, daughter of Frank F. and the late Mabel Whitford Burdick, was born June 29, 1919, in Dunellen, N. J., and died at Bryn Mawr Hospital, Bryn Mawr, Pa., June 25, 1933.

Peggy, as she was affectionately called by all who knew her, was loved for her happy and pleasing disposition. She was the oldest of the family and particularly during the last five years since the death of her mother she has been a faithful companion to her father and has bravely borne the burden of helping to care for the home. Peggy enjoyed school and, being an unusually good student, advanced beyond most others of her age. Her fondness for reading gave her a broad knowledge for one of her years, and the ability to converse intelligently on many subjects. During her eight-weeks in the hospital Peggy made many friends among the nurses and among the friends and pupils of her Aunt Grace, all of whom admired her sweet Christian character and patience in suffering.

Besides her father, her sisters Ruth and Lois and brother Myron, she leaves a host of other relatives and friends who will miss her pleasant smile in church, at school, and in the other associations of life.

The funeral service was held at the home, June 28, conducted by her pastor, Rev. Neal D. Mills of the Piscataway Seventh Day Baptist Church of New Market, and Dr. H. C. Van Horn, former pastor of the same church. Burial was made at Hillside Cemetery in Plainfield.

N. D. M.

GREGOIRE.—Andrew Gregoire was born in Welton, Iowa, February 14, 1876, and died at his late home in Milton, Wis., June 10, 1933. He was the son of Ann Head and John Baptist Gregoire.

December 19, 1900, he was married to Clarissa May Hurley of Welton, Iowa. To this union were born three children: Leona, David, and Glenn, all of whom with their mother survive him. Of his brothers and sisters, one brother and three sisters have passed away before him, while one brother and three sisters survive him. Those who are gone are: Edith, Florence, Ida, and James.

Surviving him are: Mary Ellen McCarthy of Moline, Ill.; Lily Gregoire of Perry, Okla.; Bertha Martin, of Berthad, Colo.; and Charles, of DeWitt, Iowa.

Early in the year 1901, Mr. Gregoire was baptized and joined the Seventh Day Baptist Church in Welton, Iowa. In 1920, he moved to Milton, Wis., bringing his family and joining the church of his faith at that place.

After weeks of illness the door swung open for him, and he was given release from his pain. Funeral services were held at the Congregational church in Milton, Tuesday afternoon, June 13, conducted by Pastor Carroll L. Hill, who was assisted by Rev. Eli F. Loofboro. Interment was in Milton.

C. L. H.

HILL.—Barbara, daughter of Russell and Martha Hill, was born in North Loup, May 29, 1927, and passed away April 13, 1933. Since the death of her mother, August 25, 1931, she had made her home with her grandmother, Mrs. Inez Hill. Prior to her mother's death she resided with her parents in Chicago.

Surviving are her father, Russell Hill, her younger sister, Inez, who lives with her aunt, Kate Hill Harman, at Miller, Neb., and many other relatives.

Barbara attended the Seventh Day Baptist Sabbath school and always took an interested part in the Bible lessons. She often sang for the primary group or for the entire school.

Barbara's passing was caused by spinal meningitis. Therefore a public service could not be held. Her uncle, L. H. Austin, took the little body to place beside that of her mother who was buried at Laurens, Iowa. Sabbath morning, May 6, at the close of the Sabbath school hour brief memorial services were held for Barbara. (This sketch was largely taken from the North Loup *Loyalist*).

H. S. W.

JACKSON.—Race Jackson was born in Graceian County, Tex., May 9, 1875, and passed over to the spirit world at his home in Rattan, Okla., April 28, 1933.

With his parents he had in earlier days come to the neighborhood of Nady, Ark., and there was united in marriage to Mary Ann Parrish in the spring of 1905. In the fall of this year he accepted Christ as his personal Savior and was baptized by Elder G. H. Fitz Randolph, uniting with the Nady Seventh Day Baptist Church. Throughout his remaining life he has been a loyal and faithful member of some church of this holy faith.

He leaves beside a host of friends: his wife, three sons, and one daughter, also one sister, Mrs. Georgia Plemons of Nady, Ark.; and a brother Henry of Checotah, Okla. Farewell services were held in the home by Mrs. Julia Herrion, a Nazarene Holiness woman, and interment in the Belzoni cemetery at Belzoni, Okla.

As his pastor I should like to add my personal tribute for the loyalty and zeal of Brother Jackson. He stood through the years that I

have known him, a man, four square, and under the most trying conditions I have ever known.

The data for this obituary is furnished by his daughter, Mrs. Minnie Lee, Belzoni, Okla.

L.

LONGINO.—Mantie Manerva, daughter of Rev. James F. Shaw and Samantha Ann Messer Shaw, was born April 3, 1882, on College Hill, Texarkana, Ark., and passed away May 22, 1933, in the Michael-Meagher Hospital, Texarkana, following an operation.

In 1891, the family moved from Texarkana to the locality where Fouke now stands and there in the forest hewed out for themselves a home. Soon after the Seventh Day Baptist Church was organized and on December 9, 1893, Manerva was baptized and united with the church. Thus she had an active part in the development of the village and the church. She was married to C. H. Longino June 6, 1895. To this union there were born six children. One died in infancy; the others, all living at home with the father, are: Mantie, Ada, Irma, Clifford, and James. The deceased is also survived by two sisters: Mrs. J. F. Lee of Redmond, Ore.; and Mrs. Ada Sanders, who has made her home with the Longino family for many years; and two brothers: Edgar W. Shaw of Dallas, Tex.; and Edwin G. Shaw of Houston, Tex. Besides these she leaves a host of relatives and friends to mourn her passing.

A faithful companion, a devoted mother, a loyal worker in the church, and a kind neighbor has gone to her reward. "Blessed are the dead who die in the Lord . . . that they may rest from their labors; for their works follow with them."

Funeral services were held in the Methodist Episcopal Church conducted by Pastor Severance assisted by Rev. Mr. Jennings and Rev. Mr. Andrews. Interment was in the Fouke cemetery.

R. J. S.

Sabbath School Lesson IV.—July 22, 1933

ISAIAH DENOUNCES DRUNKENNESS AND OTHER SINS—Isaiah 5: 1-30.

Golden Text: "Righteousness exalteth a nation; but sin is a reproach to any nation." Proverbs 14: 34.

DAILY HOME READINGS

July 16—Drunkenness Denounced. Isaiah 5: 8-12.

July 17—Woes of the Drunkard. Isaiah 5: 18-24.

July 18—Drunkenness and Poverty. Proverbs 23: 19-26.

July 19—Sobriety Enjoined. Titus 2: 1-10.

July 20—Obeying the Law. 1 Peter 2: 11-17.

July 21—Avoiding Evil Companions. 1 Corinthians 5: 9-13.

July 22—Prayer for the Nation. Psalm 85: 7-13.

(For Lesson Notes, see *Helping Hand*)

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Milton, Wis., August 22-27, 1933.
President—Ahva J. C. Bond, Plainfield, N. J.
Vice-President—Loyal F. Hurley, Adams Center, N. Y.
Recording Secretary—Paul C. Saunders, Alfred, N. Y.
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A YOUNG MAN'S PRAYER

"GOD MAKE ME A MAN—

Give me the strength to stand for right

When other folks have left the fight.

Give me the courage of the man

Who knows that if he wills he can.

Teach me to see in every face

The good, the kind, and not the base.

Make me sincere in word and deed,

Blot out from me all sham and greed.

Help me to guard my troubled soul

By constant, active, self-control.

Clean up my thoughts, my speech, my play,

And keep me pure from day to day.

O make of me a man!"

—The "Christian Observer"

In "Presbyterian Advance."

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