

# 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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**Treasurer of General Conference**—James H. Coon, Milton, Wis.  
**Treasurer of the Onward Movement**—Harold R. Crandall, Westerly, R. I.

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

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**Corresponding Secretary**—Herbert C. Van Horn, Plainfield, N. J.  
**Treasurer**—Mrs. William M. Stillman, Seventh Day Baptist Building, Plainfield, N. J.  
 Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

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

## HISTORICAL SOCIETY

(INCORPORATED, 1916)

**President**—Corliass F. Randolph, Maplewood, N. J.  
**Recording Secretary**—Asa F. Randolph, Plainfield, N. J.  
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 Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

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# The Sabbath Recorder

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JULY 17, 1933

No. 3

## 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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# The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

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WHOLE NO. 4,610

THEODORE L. GARDINER, D. D.,  
Editor Emeritus

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

L. H. NORTH, Business Manager

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less expressly renewed.

**Debts** Seventh Day Baptists pay their debts. For them there is no such thing as repudiation of just obligations. Debts must be paid. This is true of personal debts, but it is the denominational debt of which we are thinking. The debts resting upon us as a people are of as much concern and obligation as any of a personal nature. That is axiomatic and needs no argument.

The denominational indebtedness aggregates nearly \$40,000, of which about seventy-five per cent is of the Missionary Society. This is all honorable indebtedness, and is the result of our failure through a series of recent years to raise enough of a continually reduced budget to finance the work of missions, Sabbath promotion, and the like, authorized and encouraged by Conference. At the General Conference, two years ago, the Missionary Board's proposed drastic program of reducing our foreign field force was so vigorously opposed that subsequently the board reversed its recall of workers. But with that we did not maintain the enthusiasm at Conference aroused by the opponents of the withdrawal of China workers. In spite of cut salaries on

all the fields, and expenses reduced on every hand, deficits continued to mount up until our bank borrowing power was exhausted. Today we have an appalling indebtedness—no longer enlarged by bank loans, but in part carried by our employees in delayed salary payment. In his Missions editorial, not long ago, Secretary Wm. L. Burdick emphasized this matter in his "Superlative Needs."

These debts must be paid. A large interest was awakened at the Eastern Association in the matter of debt payments by Brother Alexander Vars and considerable enthusiasm was aroused at a plan to raise and pay the debt. The matter temporarily was side-tracked in the interest of raising the budget during the closing weeks of the Conference year. It was a great disappointment to many. This does not mean that no plan or attempt shall be made to raise the debt. We are most of us aware, however, that every effort in late years to raise money for special needs has appreciably reduced the budget income. Important as debt payment is—and moreover it must sooner or later be made—it is apparent that our workers on home and foreign fields must be paid and maintained—first—as long as they are our employed representatives on the field. Anything less is inexcusable.

But something must be done soon to retire our indebtedness. The way is open always for anyone wishing to contribute to this cause to do so through the Onward Movement treasurer, Rev. Harold R. Crandall, Westery, R. I. Some valuable suggestions were made at the Eastern Association to the Finance Committee of General Conference to promote the raising of the budget. It is hoped that the men on this committee will soon be able to suggest some plan by which the debt may be paid. Whatever it may be, however, be assured it will rest with us individually as Christian men and women, by sacrifice and self-denial, to raise this debt. The editor has never found any royal road to debt liquidation.

**Think on This** We read in a Baptist paper that according to the report of the last session of the Montana convention there were fifty-six churches in the state and only forty-three church edifices. Yet these churches gave last year "nearly \$94,400. There were 580 additions," making a total membership of 4,652.

Approximately this one small state convention is about equal to our General Confer-

ence as to number of churches, but with fewer members. Yet note the addition of 580 members and the more than \$94,000 raised, while we had a net loss in membership and we realized in our United Budget only about a third as much as raised by the Montana convention.

What is the matter, Seventh Day Baptists? Are we asleep or dead? Life and sensitiveness should react in increase in membership and amount of money contributed for God's work.

**Southeastern Association** The fifty-ninth session of the Southeastern Association opened Fifth Day afternoon with Moderator J. Brady Sutton in his place. Before the session closed thirty-five were present. "Higher Ground" was sung with Mr. Rufus Crabb leading, assisted by a choir of young people who sang with spirit. Mr. Crabb, with his wife, son, and daughter, rendered several quartet numbers during the association. This family recently moved to Berea from Athens, Ala., and make a welcome and useful addition to the Ritchie Church.

Moderator Sutton gave the initial address, based upon the words of Joshua—"Choose you this day, whom ye will serve." Although "no preacher or the son of a preacher," Mr. Sutton gave a good account of himself as an ambassador of Christ. Throughout the association his modest, unassuming but able leadership was a real inspiration to all who followed through. Mr. Sutton in earlier life had heard a call to preach, but the way seemed impossible to obey in a special manner. However, great peace of mind and heart came in the promise to God to dedicate his first-born son to the gospel ministry. The church at Little Genesee, N. Y., is now profiting by the able and consecrated ministry of this man's son dedicated to God before he was born. On this occasion Brother Sutton expressed his appreciation of the Ritchie Church's sending Elder Seager, accompanied by two or three other spiritual members, to Middle Island, thirty-five years ago, for revival services. At that time his own Christian experience began.

The devotional services of all the meetings were helpful and contributed very much to the sessions. Leaders were Mr. Rufus Crabb; Rev. Eli F. Loofboro; Rev. A. T. Bottoms; Rev. O. S. Mills, a pastor at Berea forty-one

years ago; and Mr. Paul Maxson, a college student who has been doing occasional preaching at Middle Island. This young man has his home at Gentry and is preparing for the ministry. The sermons were of a high type. Pastor Geo. B. Shaw's was based upon Ezekiel 47: 12 (read it—he gave the difficult passage from memory). He urged that "fruits" are different, and that kinds of Christian service vary. Christians ought to be so trained. One of his illustrations in this reflected honor on the moderator. Speaking of the service of prayer, Mr. Shaw told of a person's dying request—that Brady Sutton offer the prayer at the funeral. The speaker showed how the various ideals of life and service are of value and are possible—they "issue from out the sanctuary." They are results of a walk with God.

Pastor Eli F. Loofboro's sermon was brief and pointed, making good preparation for the Sabbath evening testimony meeting in which a large number took part. A Seventh Day Baptist association would be greatly lacking if this service were ever left out. Many look forward to it as the *feast* of the meetings. The sermons by the secretaries of our boards were given good attention by large audiences. Dr. Wm. L. Burdick's on Sunday morning was evangelistic and inspiring. It would seem every one present must be touched by it and helped to a nobler life of sacrifice, loyalty, and obedience, and led to carry on in the Lord's work. One of Ritchie's former pastors, Rev. Wm. L. Davis of Salemville, Pa., also preached a most helpful message on *Going Forward in the Master's Work*. He emphasized obedience, conviction, co-operation, and courage. His optimism and faith should inspire all to carry on victoriously. Toward the close Mr. Davis sang two or three stanzas of the old hymn, loved by our fathers, "Hold the Fort for I Am Coming," with its refrain, "By thy grace, we will."

At the missionary hour, Doctor Burdick had discussed the matters pertaining to the Onward Movement in two addresses: *Why a United Budget?* and *Why Raise the United Budget?*—by Rev. Geo. B. Shaw, and Secretary Van Horn. Mr. Shaw very skillfully sketched the essentials of the budget and how it represents our entire program. It represents a careful, comprehensive planning and presentation of our entire work. Secretary Van Horn stressed the importance of raising



it. Aside from representing this comprehensive program we should raise it, because of the unthinkable loss if we do not; because of its minimum askings; because Conference has authorized the boards to depend upon it. "My money," he said, "is a part of myself," and "that part which I lay upon God's altar, is that much of myself, definitely consecrated to his especial service." Doctor Burdick followed these remarks with a strong message on "Putting You in Remembrance." Clearly he presented the needs of the Missionary Board and of the entire denominational program. As always, he fairly urged, "The work is all one work." If one part suffers, all suffer.

Just as plainly Secretary Van Horn urged the work from the point of view of the American Sabbath Tract Society. We believe from these presentations the people of the South-eastern Association have a broader, more sympathetic understanding of the work and conditions under which we are trying to carry on. We believe this will be reflected in somewhat increased contributions to the Onward Movement Budget in the months to come.

#### SABBATH DAY

The Sabbath was a big day in West Virginia. Long before the opening hour of the morning meeting, autos loaded with Seventh Day Baptists from Lost Creek, West Milford, Clarksburg, Salem, and Middle Island were pulling up at the church. As these comers mingled with the local folks and others gathering, an enjoyable opportunity was afforded for exchange of greetings and pleasant fellowship. The music of the morning was furnished by the Salem choir, which rendered three rich anthems under the leadership of Professor Clarke Siedhoff with Mrs. Hallie May at the piano. An enjoyable feature of the association program was the furnishing of special music by the choirs of the different churches.

An inspiring audience listened to the editor of the SABBATH RECORDER as he brought the message from the text, "Ye shall be called the repairers of the breach, the restorer of paths to dwell in." The Ritchie house of worship is a comfortable and commodious building, but its capacity was greatly overtaxed and the people overflowed its aisles, Sabbath school room, vestibule, and steps. Later the pastor reported that four hundred

fifty were fed at the noon-day meal; also that for the Onward Movement the offering amounted to \$26.86.

A strong program was rendered at the woman's hour, prepared and conducted by Miss Conza Meathrell, associational secretary of the Woman's Board. It was remarked that our pastors would need to look to their laurels and their jobs if these women should enter into competition with them. The editor of the Woman's Work will gather the splendid papers of this hour for her department of the SABBATH RECORDER.

#### OUR YOUNG PEOPLE

It thrills the heart to say our young people in West Virginia. This state, ever rich in mineral resources, timber, and cattle, is richest in her young people. They are her choicest product. Radiant youth were in evidence in every session and on every occasion where they could render a service. A well behaved group, they modestly and efficiently took their places on programs as well as in dining hall and kitchen. Everywhere, in fact, they gave good account of themselves. Special activities by them will be reported by others—in their fellowship breakfast and other services. A sunrise meeting was planned for by the riverside at five-thirty in the morning. Heavy night and early-morning rains compelled them to carry out the program at the church. In spite of the rain and earliness of the hour, forty, it was reported, were on hand for this program which was carried out before the breakfast was served. Rev. Clifford A. Beebe, a former pastor, who with his family was present, gave the principal address of the morning. Miss Lillian Bottoms arranged for this meeting and stoutly stood by the guns when the extreme early hour was somewhat criticised. She insisted that a sunrise service should be held at sunrise, and she was right. All hail to such ideals and loyalty. The editor left Berea at 1 p.m., regretting that he could not hear the afternoon program which closed the association.

The next meeting goes to Salemville, Pa., and the moderator is Roy F. Randolph of New Milton, W. Va., with Albert Blough of Salemville, assistant moderator. Velma Hodge, Berea, is recording secretary; and Lotta Bond, Lost Creek, corresponding secretary.

At this association the Daytona Beach, Fla., Church was received into membership, and

Dr. Josie Rogers was elected as representative upon the executive committee. The communication from the Commission was discussed and it was voted to ask the Commission of the General Conference to study the question of the interchange of delegates, time of associations, etc., and report to the association with recommendations.

#### BEREA

Nestling at the foot of the high hills surrounding a big bend in the Hughes River, Berea is now of easy access by good, well graded roads. When the hard surface is applied this will be an ideal country village, some fifteen miles from the railroad town of Pennsboro. For three generations or more Seventh Day Baptists have been active in Ritchie County. Many have been the ups and downs. Perhaps there never was a better outlook for a future church in this large community than now. It is really the only church ministering in a community with a radius of five or six miles. Outsiders appreciate the unselfish work being done by Seventh Day Baptists and are co-operating in many helpful ways. There were seventy-one enrolled in the Vacation Bible School—the supervisor, not one of our own people, giving freely and untiringly of herself. She is a trained leader in religious education employed in the city of Cincinnati. She did likewise last year. The pastor and parsonage family never spare themselves in service. They are deserving of the loyal and sympathetic support of the church, spiritual, moral, and material. The future of this church is very promising.

#### FROM THE CONFERENCE PRESIDENT

In my last two letters to the SABBATH RECORDER I have discussed in an informal way the program for the General Conference to be held with the Milton and Milton Junction churches, August 22-27. I have not mentioned in either letter one series of items in that program which I believe will be one of the most important phases of the entire program. I refer to the evening addresses.

I believe in following tradition where the tradition is a good one. Therefore I have done so with respect to the services to be held Sabbath eve and the evening after the Sabbath. Every other evening there will be one address following the vesper hour and the worship service.

Perhaps a few sentences from my correspondence concerning this matter will indicate somewhat the importance placed upon these evening addresses.

In inviting one man to be one of the speakers I said, "I am very anxious that these addresses shall stimulate our thinking and strengthen our faith."

Later I received a reply in which the writer of the letter asked more time to consider the question of accepting and said in part, "I do not feel that I have any message for our people, especially one such as you suggest—stimulate our thinking and strengthen our faith, for it so often happens that when thought is really stimulated, the faith that has been weakens."

In my reply I said, "You have long been familiar with the adage, 'A little learning is a dangerous thing.' Doubtless the same may be said of a little thinking, or of superficial thinking, or of thinking restricted to a particular field of thought. I am asking you to give us an address which will carry us out beyond the superficial and narrow, into the depths of thinking and the heights of aspiring, that will leave us with a strengthened faith in the fundamental and eternal verities." This man is undertaking the job.

Another speaker who accepted my first invitation, said in his reply, "Tell me a little more about what you have in mind and I will try to fill the bill as well as I can."

In my reply to him I said, "You asked me to tell you a little more about what I have in mind. In writing to one of the men whom I have invited to make an evening address, I suggested that we wanted an address that would stimulate our thinking and strengthen our faith. He has asked for a little time to consider the question before accepting the appointment, and made this suggestion: 'It so often happens that when thought is really stimulated, the faith that has been weakens.' I am writing him that we want to get beyond that sort of thinking that weakens faith. In that statement of his he has stated the problem. Thought that weakens faith is too superficial, or too narrow, or perhaps too compartmentalized.' I am not sure whether that word is in the dictionary, but I think you know what I mean.

"I am choosing no theme for the Conference program. I am trying to choose men for the addresses who are living in our pres-

ent day, but who are finding, and may be able to define with some degree of clearness, the eternal verities and the abiding realities."

I am sure the evening addresses at Conference will stimulate our thinking and strengthen our faith.

AHVA J. C. BOND.

THE DENOMINATIONAL BUDGET

BY REV. HAROLD R. CRANDALL

The Conference year 1932-33 has come to a close and the Onward Movement treasurer has closed his books for that period. There are some interesting facts in connection with the year's history of denominational finances. Receipts for the year are the smallest in the history of the United Budget—\$20,863.64. This is \$5,000 under the budget for the year and about that much under the amount received for the previous year. With general conditions taken into consideration, this may not be so bad as appears on the surface.

Twenty churches have done better than last year. Obviously others have done less. The increases were small amounts, but in some cases a large percentage over the preceding year. The names of the churches ought to be of interest. Here they are: Berlin, Boulder, Daytona Beach, Denver, Edinburg, Little Genesee, Gentry, Second Hebron, Second Hopkinton, Jackson Center, Los Angeles, Lost Creek, North Loup, Nortonville, Richburg, Stonefort, Syracuse, Walworth, West Edmeston, and White Cloud.

Not since the present treasurer has been in office have there been so many contributions in the month of June, though the amount never has been so small. This is an indication that interest is widespread and the many did their best. Many touching notes came with the contributions which represented real sacrifice. The amounts making up the first \$2,000, with the exception of two \$100 checks were mostly under \$50, with \$5 and \$10 predominating. One Sabbath-keeping Baptist, but not a member of a Seventh Day Baptist church, a dear lady past eighty, sent \$50 in June. She had sent \$45 in October, so her contribution for the year is \$95. And she never has attended a Seventh Day Baptist church or even seen a Seventh Day Baptist. She is a subscriber to the SABBATH RECORDER. Another writes that the church services are

poorly attended because of no funds to buy gasoline and horses too old or too hard worked to drive to church. Crops are poor and corn wilting for want of rain. Another lady past eighty earned a little by making and selling quilts and sent her contribution. Another wrote that the amount was so small that she was ashamed to send it, but wished to do what she could. Gifts sent in such spirit will accomplish good far beyond their seeming power.

While the Conference year has ended, you are reminded that another began immediately and the expenses go on without interruption. Your continued contributions are necessary, even in greater amounts. Church treasurers are urged to send monthly whatever amounts may be in hand. Salaries of workers must be paid regularly and the amount you can send this month may be just what is needed.

Westerly, R. I.

STATEMENT ONWARD MOVEMENT  
TREASURER, JUNE, 1933

	Receipts	
	July 1, 1932	June 30, 1933
Adams Center	\$ 46.00	
Special	20.20	
	\$ 66.20	\$ 586.86
Albion	5.00	100.33
Alfred, First	\$163.58	
Special	10.00	
Women's Evangelical society	50.00	
Special	90.00	
Ladies' Aid society	100.00	
Paul E. Titsworth, extra	5.00	
Cortez R. Clawson, extra	5.00	
Mrs. Thomas W. Rogers	100.00	
Helen A. Titsworth, extra	5.00	
In memory of Mrs. Emmett Witter	3.00	
	\$531.58	1,839.97
Alfred, Second	74.50	312.15
Andover	20.00	30.00
Attalla		
Battle Creek		
Christian Endeavor society,		
Covered Wagon Trek	\$ 5.00	
Junior Christian Endeavor society, Covered Wagon Trek	5.00	
	\$ 10.00	77.00
Berlin	\$ 48.50	
Mrs. Vars and J. D. Vars, extra	10.00	
Special	4.50	
	\$ 63.00	278.08

Boulder	5.00	20.68	Special	5.00	
Brookfield, First	\$ 10.00			\$122.93	528.21
Sabbath school	5.00			11.00	21.00
	\$ 15.00	128.46	New Auburn		
Brookfield, Second	12.00	143.00	New York City	\$ 94.00	
Carlton	\$ 1.00		E. Mildred Wiard	20.00	
Sabbath school	6.00		Mrs. J. M. B. Ambler, extra	5.00	
	\$ 7.00	19.00	Mrs. F. W. Williamson, extra	5.00	
Chicago	\$ 25.00		Extra	5.00	
Mrs. Alfred S. Burdick	100.00		Special	5.00	
	\$125.00	251.00		\$134.00	797.40
Daytona Beach		35.00	North Loup	17.50	126.50
Denver			Nortonville	15.00	86.10
Ladies' Aid society	\$ 20.00		Pawcatuck	\$285.00	
Birthday offering	3.47		Ever Ready class	15.00	
Juniors	7.00		Mr. and Mrs. J. H. Austin, extra	5.00	
Sabbath school	10.00		Mrs. C. C. Boston, extra	5.00	
	\$ 40.47	93.22	Mrs. L. F. Chace, extra	5.00	
De Ruyter	114.00	291.00	Mr. and Mrs. A. C. Whitford, extra	5.00	
Detroit			Christian Endeavor society, special	3.00	
Dodge Center	\$ 1.50		Junior Christian Endeavor society, special	1.00	
Christian Endeavor society,				\$324.00	3,283.00
Covered Wagon Trek	5.16		Piscataway	57.75	338.27
Mrs. Hardie	10.00		Plainfield	\$282.85	
	\$ 16.66	41.88	Special	10.00	
Edinburg	5.75	43.33		\$292.85	1,859.35
Farina	\$204.50		Portville		
Mrs. Gertrude Johnson	100.00		Richburg	\$ 23.50	
	\$304.50	475.50	Ladies' Aid society	50.00	
Fouke	\$ 1.00		Special	5.00	
Juniors	1.00			\$ 78.50	207.00
	\$ 2.00	29.00	Ritchie		6.00
Friendship	10.00	90.00	Riverside	\$ 22.00	
Genesee, First	\$ 67.40		Special	16.00	
Special	4.00			\$ 38.00	444.00
	\$ 71.40	339.70	Roanoke		
Gentry	8.00	11.50	Rockville	\$ 23.60	
Hammond	\$ 11.00		Loyal Workers	15.00	
Women's Missionary Society	15.00		Christian Endeavor society, special	1.25	
	\$ 26.00	42.55	Junior Christian Endeavor society, special	.25	
Hartsville	11.00	23.00		\$ 40.10	165.70
Hebron, First	1.50	61.50	Salem	297.19	1,126.19
Hebron, Second		30.00	Salemville		55.73
Hopkinton, First	\$ 64.50		Scio		
Special	35.00		Scott		24.25
Christian Endeavor society, special	3.00		Shiloh	\$ 84.35	
	\$102.50	735.00	Christian Endeavor society	5.00	
Hopkinton, Second	15.40	56.80	Intermediate Christian Endeavor society	3.00	
Independence	41.50	399.25		\$ 92.35	665.06
Jackson Center		48.45	Stonefort		15.00
Little Prairie		13.00	Syracuse	8.00	44.90
Los Angeles		128.00	Verona	\$ 46.00	
Lost Creek	29.00	214.00	Special	30.00	
Marlboro	35.27	167.38		\$ 76.00	181.00
Middle Island		17.00			
Milton	135.47	1,855.99			
Milton Junction	\$117.93				



Walworth, special	30.00	65.00	Debts	129.76
Washington	20.00	20.00	Tax on checks	.40
Waterford	\$ 73.00			
Junior Christian Endeavor society, special	1.50			\$ 4,096.89
	\$ 74.50	295.00	HAROLD R. CRANDALL,	Treasurer.
Wellsville	15.00	15.00	118 Main Street,	
Welton	86.94	86.94	Westerly, R. I.	
West Edmeston	10.00	36.00	July 1, 1933.	
White Cloud, special	1.50	187.57		
Individuals:				
Reta I. Crouch	\$ 10.00			
Friend	4.00			
W. H. Tassell, M. D.	10.00			
L. S. K., Mystic	10.00			
Miss Luella Short	50.00			
Miss Mary A. Davis	3.50			
Mark Wiley	20.00			
Mrs. Ruth Threlkeld and family	25.00			
Special	40.00			
Lois Fay	1.00			
Mrs. A. A. Almy	2.00			
L. S. K., extra	5.00			
Rev. J. Franklin Browne, special	10.00			
Mrs. M. M. Lanphear	5.00			
Wardner Williams	1.00			
Mrs. Mary C. White	5.00			
Mrs. T. H. Monroe	.20			
Members Young People's Board "Trek by Foot"	2.00			
Mrs. H. D. Witter	5.00			
Mrs. Jesse Deeley	1.00			
Lewis R. Burdick	1.00			
	\$210.70	449.45		
Interest		1.58		
Southeastern Association		30.26		
Conference collections		400.66		
Western Association	25.18	45.18		
Woman's Board		83.33		
West Hallock		3.00		
Central Association	72.40	72.40		
Eastern Association	33.03	33.03		
		\$20,863.64		
<i>Disbursements</i>				
Missionary Society	\$1,609.99			
Specials	263.50			
		\$ 1,873.49		
Tract Society	\$ 437.13			
Specials	12.50			
		449.63		
Sabbath School Board		311.75		
Young People's Board		77.85		
Woman's Board	\$ 45.50			
Specials	35.00			
		80.50		
Ministerial Relief	\$ 116.95			
Specials	15.20			
		132.15		
Education Society		141.55		
Historical Society		32.35		
Scholarships and Fellowships		91.00		
General Conference	\$ 376.46			
Preferred Claim	400.00			
		776.46		

CORRESPONDENCE

FROM RHODE ISLAND

Dear Sabbath Recorder:

Just reading report of May meeting and stop in the midst to send our renewals that June 30 may find you a little ahead instead of more behind. Wish I had time and words to express my appreciation of every department.

The optimism, courage, and help are God given. Thank you for all.

Sincerely

[Few realize what encouragement and cheer such a message brings those who have the responsibility of the work upon their hands and hearts. These are trying days at headquarters for the entire Tract Board, and words of appreciation and the prompt financial support combine to give new courage and quicken faith and zeal.]

FROM WOODVILLE, ALA.

We are looking forward with much hope to a time when you can come to visit us again . . . and hold a series of meetings at our community church here. It would be such an inspiration to our children and to the community also. Your former visit is still living with us and inspiring us.

FROM PHILADELPHIA

Dear Editor and Brother:

I am sorry to bother you so often (change of address) but I do not know how to get along without the dear RECORDER—it is like a visit from a dear friend each week. God bless you in the rich, helpful writings you give us each week in it. We all need to be spiritually alive to stand up under the discouragements we meet these times. We must pray without ceasing, fight under the banner of Christ, and "trust in God."

Sincerely

MISSIONS

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

SOME THINGS TO BE KEPT IN MIND

(Substance of address before the Eastern Association, June 3, 1933)

There are several closely related subjects which I am impressed we should always keep in mind and my subject may be called, "Some Things to Be Kept in Mind in Church and Mission Work." The most I have to say applies to all denominational work. Paul says to Timothy, "Of these things put them in remembrance." We often stumble not because we do not know the vital things, but because they are out of our minds for the time being.

I. We need to keep in mind the relation of the boards to the churches and the churches to the boards. A brief historical survey of the development of our churches and boards will bring out this relationship as nothing else can.

With Seventh Day Baptists, as well as with Baptists, the local church recognizes no head save Christ. For instance, it organizes itself, though a group desiring to become a church often call a council to advise them. It alone can disband itself. It conducts its affairs, selecting its officers. The church alone can ordain a minister; though it calls a council, the act is really that of the church. It is not obliged to recognize a minister ordained by any other church, and if it does, as is usually the case, it is done by sufferance. It is subject to no association, conference, or commission, except in an advisory way. I am not saying whether this is the best church polity or not; but it is what we have, and those who advocate making the church subject to some earthly organization or group of men usually do not want the authority exercised over their own church.

With the absolute independence of the local church, the only way by which churches can unite in work is by co-operation. This Seventh Day Baptist churches began to do at a very early date. In 1684, the two congregations then existing appointed a yearly meeting, the purpose being mutual encouragement and co-operation in advancing the work. This yearly meeting was continued for one hundred seventeen years. As the years passed, churches

were organized in states other than Rhode Island, mainly in Connecticut, Pennsylvania, New Jersey, and New York. By the close of the seventeenth century some of these had formed yearly meetings, and it appears that they had commenced to attend the yearly meeting in Rhode Island. In 1801, the Rhode Island yearly meeting, in which other churches were represented, decided to organize the General Conference. That which prompted this was a desire for a closer and more effective co-operation in extending the work in which all Seventh Day Baptist churches were equally interested.

The General Conference had not been organized a score of years when it was found that it was too unwieldy to be effective, and it began to appoint committees to carry on mission work and to promote publications. Out of this movement, in time, grew the present societies. A mission committee, called "mission board," was appointed in 1818. This did not prove entirely efficient and a missionary society was formed in 1828. By 1842, there were three missionary societies. These not meeting the needs of the hour in some ways, the present Missionary Society was organized in 1843, and the former societies in time dropped out. The publishing work among Seventh Day Baptists had something the same history. The present Tract Society is the result of various efforts, extending through the decades, on the part of the churches through the General Conference to bring into existence an efficient organization which should promote the publishing interest and Sabbath reform. The Education Society had the same history, the present society being the third to be organized. Also the Sabbath School Board and the Young People's Board were brought into existence by the churches through the General Conference.

Thus we see that the denominational societies and boards did not organize themselves, that they were brought into existence by the churches through the General Conference, that they are the creatures or the children of the churches and that they were organized as a means by which the churches might cooperate in promoting the Master's kingdom.

There is a still closer tie binding churches to the denominational societies. Anyone contributing a small amount to the societies becomes a member for that year, and anyone may become a life member by contributing

\$25. Furthermore, all properly elected delegates in attendance at Conference are members of the societies for that year. By this arrangement a large number of people are members of the societies; can vote in the annual and other meetings of the societies, elect the officers and members of the boards, and determine the policies of the societies. This relationship should be understood and the rights and prerogatives which it gives should be faithfully exercised. The members of the boards are responsible for the work, but the members of the societies, as described above, also have weighty responsibilities in electing the members, determining the policies, and in seeing that the members perform their duties and carry out the policies.

In this connection I wish to mention three corollaries:

(1) Inasmuch as the boards are to carry on the co-operated work of the churches, they should be carefully chosen.

(2) For the same reason board members should take their membership seriously, remembering that they have grave legal and moral responsibilities. People have been known to take membership on denominational boards something as they receive a bouquet.

(3) Inasmuch as the members of the boards are responsible for the policies and for carrying them out, they should not be forced to do things against their best judgment.

II. We need to keep in mind the purpose of the Christian Church and Christian missions. There are about 240,000 churches in the United States requiring over \$3,000,000,000 of wealth to equip them and nearly \$400,000,000 annually to run them. Besides this these churches have been sending to foreign lands 18,000 missionaries at an expense of \$40,000,000 or \$50,000,000 annually and they are carrying on mission work in the homeland at a cost of about \$40,000,000 or \$50,000,000 yearly. What is the purpose of all this? Or in other words what is the Christian religion undertaking to accomplish?

There are many ways of stating it, all meaning much the same thing; but there is a statement which has long appealed to me more than any other. It is an answer to the question stated in the terms of what the Christian religion purposes to do for the individual and for human institutions.

(1) Considered in the light of the individual, it is the purpose of the Christian

Church and missions to produce transformed and redeemed men. A redeemed man is the noblest fruit this earth ever offered to heaven. A godless man is the most complete wreck that earth ever produces. This is true whether the godless man be openly or secretly godless. No other class of people discouraged Christ as did the hypocrites. They are the most hopeless, no matter what they profess.

Godlessness makes the worst wreck earth ever witnesses. You go out on the street and come upon an automobile wreck with its victims strewn around. It is a ghastly sight; but it is not as ghastly a wreck as a life lived in selfishness and godlessness.

Man is fearfully and wonderfully made. He has powers and possibilities beyond human calculation. The most important thing in connection with man is noble character. Without this man is a wreck. It is this that gives not only glory to man but his joy and blessedness as well. To help man to attain unto his exalted and glorious destiny are the Church and Christian missions. The Christian Church and Christian missions have as their foremost purpose the producing of men of righteous, Christlike character. The best illustration of that which God purposes man to become is Christ on the Mount of Transfiguration. Viewing Christ there, we get a view of the transformed, redeemed, and glorified character which the Church and missions undertake to produce.

(2) The work of the Church and missions considered from the standpoint of human institutions has its chief field in reference to the home and State. They are God's means of producing and maintaining homes that are a type of the heavenly home and that will be a constant help, uplift, and benediction to all members of the home. Many homes are so only in name and others are a curse to the race. It is God's intention that homes should be places where each generation is reared in peace, love, and righteousness. The Church and missions endeavor to bring this about.

(3) The State is a divine institution intended to protect all men in the right to hold property, and to enjoy life, liberty, and an equal opportunity. Also it is its province to prevent injustice in industrial, economic, social, and religious affairs, and to do whatever is necessary for the common welfare and happiness of the people. The thing governments need the most of all is righteousness.

They are as righteous as those who constitute them and as godless as those in power. It is the history of governments, through the ages, that they fall because of unrighteousness. It is the purpose of the Church and missions to produce righteous governments by producing righteous citizens and officers in governments.

III. We as Seventh Day Baptists need to keep in mind, particularly in this time of panic, that there is much work which we are called upon to do.

We have our part in the general work of producing transformed, redeemed men, godly homes, and righteous governments, and in addition to this to us has been committed the special work of giving the world a Sabbath backed by God's Word. This is highly important, and our position is unique. We join with the Baptists in proclaiming baptism of believers only, soul liberty, and freedom of the Church from every sort of ecclesiastical and political bondage, but we go a step farther than they and endeavor to promote Sabbath observance by the sanctions of God's Word. Though only a means to an end, the Sabbath is essential to the development of noble Christian character, it is essential to the home, it is essential to a righteous State.

There never were more open doors to Seventh Day Baptists than today and there never were more urgent calls. We are carrying on work in four continents and there are calls from many places and countries. This is a day of opportunity for Seventh Day Baptists. We must not let the depression and misfortune discourage us. We must halt the sagging of contributions and renew our courage. There are discouraging things, but we must not allow them to paralyze us.

This earth is but a grain of sand bathed by shores of eternity. Great is the work to be accomplished on it and God is calling upon Seventh Day Baptists to perform their part. We must not fail him, we must not falter.

We are anxious to have perfect church organizations with elegant edifices, large congregations, eloquent preachers, and beautiful music; we are anxious that certain forms of doctrines be accepted by all; and we are anxious that we have perfect denominational organizations with high standing throughout the world. These are all desirable under right conditions, but they are not the great ends for which the Church and missions exist. Godly men are the supreme object of heaven and

earth so far as this world is concerned. The entire plan of the gospel centers on producing noble men, righteous society, and the attendant prosperity and blessedness.

### ELECTION OF DEAN POSTPONED

The readers of the SABBATH RECORDER will be anxious to know about the appointment of Dean Main's successor in the seminary at Alfred. President Davis writes concerning the matter and the following is taken from his letter:

The Board of Managers of the Department of Theology and Religious Education met at Alfred on Sunday, June 11, and discussed the matter at length. The treasurer reported that there has been a falling off of \$800 in income during the past year from investments of the Education Society, due to losses and shrinkage in values in some of these investments. Because of this fact the board of managers decided to recommend to the Trustees of Alfred University the postponement for one year of the filling of the vacancy caused by the death of Dean Main. They also recommended that the classes in the department for the coming year be equally divided between Dr. Edgar D. Van Horn and Dr. Walter L. Greene, an arrangement similar to that which was made for the second semester following Dean Main's death.

The board also voted to recommend that Dr. Edgar D. Van Horn be made acting dean for one year. This arrangement was made in order to economize expenses for the year, and with the belief that for next year sufficient courses could be offered in this way to provide satisfactory work for the students now enrolled in the department.

This recommendation was presented to the board of trustees at the annual meeting on June 12, and was adopted by the board.

All of us regret that the financial conditions make it seem impracticable to bring to Alfred at this time a new dean with anything like an adequate salary, because of income insufficient to justify such an appointment.

Canon Eaton.—“There is no word, no hint, in the New Testament about abstaining from work on Sunday. The observance of Ash Wednesday, or Lent, stands on the same footing as the observance of Sunday.”



## WESTERN ASSOCIATION—MODERATOR'S ADDRESS

JUNE 2, 1933

On behalf of the Friendship Seventh Day Baptist Church, host to the 1933 Western Association, it gives me great pleasure to extend a most cordial welcome to all delegates. We invite you to participate in and help make worth while the meetings outlined for this association.

Recognizing the vital need for a stronger program of religious education and training in our churches, the committee in charge of this associational program voted unanimously to center the main addresses and discussions around the general topic of religious education and to invite our director of religious work, Rev. Erlo E. Sutton of Milton Junction, to be present throughout the three sessions to direct and enrich the presentation and discussion of this important subject. Following the business session this afternoon, Director Sutton will bring for your consideration the very great importance of religious education and will preside over an open forum discussion concerning the advancement of this phase of the Master's work in our church communities.

The Roman Catholic Church has succeeded in its efforts in most communities to drive the Bible and religious education from the public schools. In a most inconsistent manner the hierarchy of this great Christian church has cried out since against the "Godless public schools." Some years ago priests were prone to speak in a derogatory manner concerning the more or less superficial religious education work of the Protestant churches. This criticism has largely ceased since the religious education renaissance of the past decade in the Protestant churches.

Personally, I welcome their criticism and am too liberal to deny that the Romanists have a religious education program, backed by so-called authority, that functions, and is mainly responsible for the healthy growth in church membership and in creating church loyalty and solidarity so often lacking in our own churches. We will get very little from closing our eyes and patting ourselves on the back. "All is not as it should be in Denmark," is an aphorism applicable to our religious education program.

We have achieved commendable results in training teachers for the Sabbath and Vac-

tion Religious Day Schools, but there is much to be done before real efficiency is obtained. We have established leadership training courses and a few sterling young people have taken advantage of these normal and psychological helps. We have established a few summer camps which have been enthusiastically patronized by the youth of our denomination wherever the opportunity afforded for such a camp, but the ones so served are in the great minority. The work is hardly under momentum and we need spiritual inspiration and vision to build properly for the future.

May I be so bold as to suggest that we all have been too prone to criticize and to take issue with those who do not see exactly as we see when religious matters are involved? We have divided into two camps when we should have been standing shoulder to shoulder spreading the unadulterated gospel to a needy world. Valuable ground has thus been lost and the work in the Master's vineyard has suffered.

I frankly admit my own inability to understand all of the sacred and holy book of Revelation; I cannot, personally, apply (as solutions to modern problems) certain passages of the Old Testament written hundreds of years before the advent of Jesus Christ and for a certain people who existed under a totally different national and religious environment. I believe the Bible to be the inspired Word of God, and that it should be our guide in faith and practice; and because of this, I do not think the Bible teaches nor the Master would condone the practice of debating non-essentials and quarreling over individual interpretations of isolated passages of Holy Writ.

It is enough for me to recognize the Master's plainly spoken command: "Go ye into all the world and preach the gospel to every creature." There need be no divisiveness in complying with this request. We are all of one mind and one accord about the blessed gospel and salvation through the cross.

Most of you know our venerable pastor emeritus, M. G. Stillman. Some years ago he was on a train returning from an inter-denominational meeting of clergymen in Chicago. Three ministers from Minneapolis and St. Paul came to his seat and asked if he was willing for them to turn over the back of the seat in front and share the double-seat with him. For several miles the urban ministers discussed the types of sermons and services

used by each to attract large congregations. Their methods varied from the use of addresses on popular, political, and national subjects to the use of forums on Sunday mornings. Finally they turned to our "M. G." and asked, "Brother, what do you preach in your church?" In his quaint way, Rev. Mr. Stillman replied, "With the grace of God I try to preach the gospel!"

My friends, that is God's command to all his servants: "Go ye and preach my gospel." We can all agree upon this blessed gospel of our Lord and Savior and we can best obey his command by dropping petty differences and unitedly giving of our best to his service, —our money, our time, and our energy. When Jesus rebuked the men who were about to stone the woman taken in adultery, the handwriting in the sand was equally applicable for us: "He that is without sin among you, let him first cast a stone at her." If we could see this, stone-throwing now would become as unpopular as it did following that rebuke by the Master, two thousand years ago.

Before we can launch successfully a program of religious education, we must be able to fulfill the requirements laid down by Jesus when his enemies tested him by asking which is the greatest commandment. Our Lord's reply was for all time: "The first of all the commandments is: thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength, and thy neighbor as thyself . . . there is none other commandment greater than these."

Early in the World War the central powers, then hailed as the enemies of civilization, were pressing steadily upon Paris. The attack was the most stupendous, the most sustained, the most irresistible advance in all history. Paris was doomed! The cause of democracy was lost! Civilization itself seemed to be crumbling! Finally, great statesmen of the allies awakened to the fact that defeat after defeat had come from lack of unity of purpose and action in an aggressive campaign. In desperation, personal differences were pushed aside for the salvation of humanity, and suddenly a definite, united objective was ordered and a counter-attack with a united and irresistible front, was launched at the Marne, which resulted in the world's most decisive battle being won by those who seemed ready to admit defeat.

Today, we are face to face with the foes

of Christ. There are great religious leaders who say we are approaching the great battlefield of Armageddon. I do not know. What I do know is, that never in the history of the world has there been such a need for, and such an opportunity for, trained leadership in religious work as there is today. The soil is fertile; rich harvests are possible; but where are the sowers? Where the reapers? What can we do about it?

This is no time for divisiveness; this is no time for debating; this is no time for evasions; but, this is the time for each and everyone to take a personal inventory of our talents and the use we have been putting them to—and then to do some constructive thinking and achieving.

The children of today are the citizens who must carry on the work of the church tomorrow, and the Church of today has a grave and vitally important responsibility relative to the Church of tomorrow.

The future of this church or of any church, yes, of our denomination, hinges very largely upon the religious education program of that unit. During the three days of this association we shall hear vital truths concerning the improvement possible in all lines of our religious education. We shall be shown how to improve our Sabbath school work; how to secure spiritual objectives in our Vacation Religious Day Schools and our summer camps; and how to improve and make available efficient leadership-training courses in every church.

You cannot afford to miss a single session of this association, for the entire program is built around religious education and the advancement of God's kingdom here in Allegany County. We most cordially invite you to attend and to urge your neighbors to come and share with us the spiritual blessings prepared for these three days at Nile.

J. F. WHITFORD,  
Moderator.

## THE ATTENTION OF MY CHURCH

The bride eyes not her garment,  
But her dear Bridegroom's face,  
I will not gaze at glory.  
But on my King of Grace—  
Not at the crown he giveth,  
But on his pierced hand;  
The Lamb is all the glory  
Of Immanuel's land.

—Exchange.

## 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.

### YOUNG PEOPLE TRAINING FOR LEADERSHIP

BY REV. ERLO E. SUTTON

The widespread interest in Christian religious education is expressing itself in a demand for better leadership. This is true not only in regard to the Bible school and Vacation Religious Day School, but in regard to Christian Endeavor and other lines of church work. Progress in the total program of the Church cannot advance farther or faster than the vision and ability of those charged with the responsibility of leadership. Fortunately, an increasing number of better trained workers is being procured by the Church, especially from among younger people. Moreover, the Church is taking greater interest than ever before in discovering and training its leadership during youth. In their enthusiasm and eagerness for service, young people are most willing to pay the price for intelligent and constructive leadership. Large numbers are enrolling in summer conferences and in other types of training agencies.

In order to provide definite and systematic training for youth, those especially interested have outlined a leadership curriculum having the needs of youth particularly in mind. This is the first level of a graded program of leadership training, and is intended primarily for young people of the senior age group of the Church. In this work for the high school age,

adolescents are introduced to the basic experiences, and skills of leadership. It lays the elementary foundations upon which to build the more specialized types of training provided for those who are older.

The plan for training young people for leadership is organized on the basis of a few simple units of work, each requiring a minimum of some twenty-four hours of study for its completion, and approximately one-half of this time should be devoted to group or class conferences under the direction of some older person. The work of each unit includes such activities as: (1) investigations, observations, study of reference materials, committee meetings, personal conferences with the leader, construction work; (2) meetings in group or class conferences for the exchange and evaluation of experience; (3) execution of individual and group plans taking such forms as pageants, programs of worship, service, and recreation.

It will readily be seen that such training will make for better leadership in the Bible school, Vacation School, Christian Endeavor, and all other lines of Christian work in which young people are interested, especially when we consider the aims of such training. Among the more general aims are the following: to engage youth in such activities as will further all-round growth and enrichment of religious experience; to help youth to understand the meaning of the universe and of life in terms of their relation to God as revealed in the life and teachings of Jesus; to set before youth in a vital manner the opportunities and requirements of Christian leadership; to acquaint youth with the various forms of service, and with the fundamental principles that should determine the choice of a life work; to discover youth of outstanding leadership capacity and give to them suitable forms of training for leadership.

The subjects offered for training young people in leadership are such as should thrill and challenge our high school young people inasmuch as they will enable them to do better work for the Master. Among the courses offered are the following: The Master Leader (Christ), The Bible in the Making, Prophet Pioneers, Life Investments, Youth and Worship, Life in the Growing, Growing a Christian World, Youth in the Church, etc.

The writer knows from his experience with a large class of this nature, held in the eve-

nings last year in connection with one of our large Vacation Schools, that the work is intensely interesting both to the teacher and the pupils. How wonderful it would be if several such groups could be formed in our churches. Seventh Day Baptist young people are among the finest, why should they not be the best?

### YOUNG PEOPLE'S INTRODUCTORY SABBATH CATECHISM

BY GEORGE A. MAIN

LESSON 7

THE SABBATH GOD'S SOLUTION OF MAN'S PROBLEMS

1. *Just what is meant by the simple statement that the Sabbath was made for man? Mark 2: 27.*

Ans.—1. The making of the Sabbath for man implied that the Maker had a purpose therein, a definite place for the Sabbath in man's life.

2. Being made for man, the implication is that it was made by Jehovah, a part of his creation, just as the Scriptures teach and as the world's languages substantiate.

3. That, having a definite place in man's life as a part of God's plan, it could not and would not be changed except by the Creator and only when man so changes as not to need a Sabbath.

2. *Where do we find the first lesson concerning the practical purpose and advantages of the seventh-day Sabbath?*

Ans.—Genesis 1: 31. God looked back over his week's work, and saw that it was well done. Had this one single lesson been appreciated and followed, sin, depression, poverty, all of man's ills would have been entirely avoided.

3. *What is the next lesson we may learn from Scripture as to the purpose of the Sabbath?*

Ans.—Genesis 2: 2. God set us an example of resting regularly from our work, a need the neglect of which always impairs our usefulness.

4. *What is the final lesson we can learn from the record of God's first week?*

Ans.—Genesis 2: 3. God made the Sabbath a blessed and hallowed day; because he knew man would need frequent reminders of him; because the completion of so marvelous a uni-

verse as ours should be frequently brought to the mind of man; and for many other reasons, no doubt.

Had mankind continued uniformly to recognize the Sabbath as a sacred day, and used it as such as God would have it used, this fact, too, would have prevented all the world's evils—not an occasional day irregularly chosen; not any one seventh of the time; not the hours from an indeterminate midnight to the next; but the definite hours from the setting sun of each sixth day to the same time on the next day. Leviticus 23: 32; Deuteronomy 16: 6; Nehemiah 13: 18, 19; Mark 1: 32; Luke 4: 40; Matthew 8: 16.

5. *What are some of the lessons to be learned from the Sabbath commandment as God gave it to us at Sinai, the following of which would completely change the entire aspects of life and eliminate all man's troubles?*

Ans.—a. It teaches love and respect for God, through our remembering each week the one day distinctly his.

b. It established labor as the one legitimate source of man's livelihood; thus eliminating dishonest trading and all other improper methods of securing a living.

c. It enjoins continuity and implies diligence in our work, through unbroken sequence of work during implied regular hours.

d. It provides the two health-giving requirements, exercise and rest, and the breaking of the monotony of routine.

e. It teaches us an appreciation of nature and its Creator; being the only one of the commandments which tells that the God referred to is the Creator, not one of the numerous other gods then believed to exist.

f. It alone of the commandments teaches regularity, and system—habits which we increasingly need as new complexities of all kinds enter into our experiences.

g. More important, perhaps, than the others, the Sabbath command provides the time absolutely necessary if we are to study and determine what God's will for us is.

6. *To what extent are there possibilities of good to mankind through a return of the Christian Church to the Sabbath, and to what extent are each of us individually responsible for that glorious end?*

Ans.—Romans 14: 12. Webster, once asked for his greatest thought, replied, "My accountability to God." None of us can avoid our own personal accountability.



Ecclesiastes 12: 13. The recognition of our responsibility to God through leading others to truth, and our own keeping of the commandments, covers all our duties.

There can be no doubt but what if we unitedly brought the Christian Church back to the intended observance of the Sabbath, the ills to which the nations are now given would completely disappear.

### ANNUAL MEETING AT STONEFORT

The annual meeting at Stonefort the twentieth of May was a very pleasant occasion for the local people and for those from Farina who were able to make the trip. By seven o'clock, seven autos with about forty people were on their way from Farina. All arrived without accident or car trouble in time for the eleven o'clock meeting. The church was well filled with worshipers who enjoyed the order of service, the two anthems by the choir, and the sermon from the text, "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." Habakkuk 3: 2. Following the morning service a very enjoyable social season and dinner recess occupied nearly two hours, in which the good people from Stonefort and from Farina engaged in such conversation as had to do with community, church, and home life. Promptly at two o'clock the group was convened for the afternoon service which consisted of a praise and testimony service in which a program of song specials by local quartets and singers, and singers from Farina led the way. This was a most enjoyable service and was entered into with real zest and opened the way for the communion service that fol-

lowed. The afternoon service was two hours long and so far as the writer was able to learn, no one found fault because of the length.

The deacons who served were Oliver Lewis, Pierce Bracewell who is past eighty years of age, and E. F. Randolph who is deacon of the Farina Church. Following the passing of the emblems the song, "Shall We Gather at the River," was sung and the audience moved about shaking hands and saying good-by. Several auto loads of people went home by the way of Stonefort Bluff and the occupants walked to the top for a look at the remains of this historic old structure. Because of the lack of space in the RECORDER no particular mention will be made of the beauties along the way that made appeal to the aesthete, or of the restfulness of the early morning trip with its birds and flowers, or of the strenuousness of a trip that begins at seven in the morning and ends at nine in the evening; but space will be taken to say that both local and visiting participants vote the day a grand adventure in friendliness and Christian fellowship, an experience well worth while. During the noon recess several pictures were taken, one of which I am sending for publication, principally because I think a picture of the Stonefort church has never been published. May the Lord bless these churches as they try to serve him, and may he keep us all loyal to the work he has called us to do.

C. L. H.

The day is not distant, and it may be very near, when we shall all have to fight the battle of the Reformation over again.—*Sir Robert Peel, of England, about 1840.* This prophecy is now being fulfilled.—*Liberty.*



## CHILDREN'S PAGE

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

### MAKING WISE CHOICES

JOSHUA 24: 15

Junior Christian Endeavor Topic for Sabbath  
Day, July 29, 1933

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

Perhaps at first thought you would say that you do not have many choices to make, but when you stop to think you will see that you are continually making choices. What kind of habits in choosing are you forming? If we want to choose wisely in the more serious matters of life, it is very necessary that we form wise habits in choosing in the less important things. Here are a few cases in which it was necessary to choose quickly. Each junior might choose one of these instances and complete the story telling how the choice was made.

Mary and Jane, who were great pals, were forwards on the basketball team. Mary received the ball and started to pass it to Ethel, the other forward, who was in a good position for the basket, when Jane asked for it. Mary knew that if she passed it to Ethel, Jane would be mad. She must decide quickly! What will she do?

Mary Lou wished very much to be a Camp Fire girl but her widowed mother could earn scarcely enough for the bare necessities. Several times she had put away some change for Mary Lou's fees but had been compelled to use it for groceries.

One night after Mary Lou got home from school she remembered that she had not brought her arithmetic home. She hurried back to the school to get it before the janitor should close the building. She ran into her room and over to her desk. As she started to leave with her book she spied a dollar bill on Miss Brown's desk. It would just pay her Camp Fire fees! But it would be stealing!

Just then she heard the merry whistle of the janitor as he came down the hall. Would she slip the dollar bill into her book or tell the janitor that Miss Brown had left it there and let him take care of it?

Jack was the big bully of the school. He delighted in teasing Tony and was always

calling him "dago"! Tony declared that he would get even with Jack some day. And finally his chance came. The last day of school their class had a picnic down by the river. While most of the youngsters were swimming, Jack went for a ride in a canoe for he could not swim. All at once Tony heard a cry for help. He turned just in time to see Jack, who was trying frantically to cling to the overturned canoe, go down. This was his chance to get more than even. Then he remembered that Jack could not swim. What would Tony do?

### OUR LETTER EXCHANGE

CHILDREN'S MEETING—CENTRAL ASSOCIATION

Held Sabbath Afternoon at 3 o'Clock at  
Churchville School House  
Mrs. H. L. Polan in charge

1. Song service—Familiar hymns by the children
  2. Exercise by the children—  
The Best Day  
The Best House  
The Best Book
  3. Memory chapter, Psalm 23—Belle and Calvin Whitford
  4. Bible stories—  
The Garden of Eden  
The Rainbow Promise  
Story—Little Pig Brother  
Told to the group by Miss Velma Lidell of De Ruyter
  5. Object lesson talk on "Homes"  
Miss Anna Smith
  6. Songs by the children
  7. Learning of a Sabbath hymn
- Mizpah benediction  
Roll call of churches:  
Verona children—20  
Adams Center—5  
Leonardsville—3  
Brookfield—8  
Total number of children—36  
Adults—7  
Ages of the children ranged from two to fifteen years.

Near the close of the service peonies were distributed to each child during the singing of a verse—

"Jesus loves me this I know,  
For the Bible tells me so."

DEAR CHILDREN:

I do not know who sent me this splendid children's program, though I can make a pretty good guess, and wish to thank the sender.

There are no letters this week though I have looked for them every day, but here is

another story written by one of my Sabbath school girls at Independence, which I'm sure you will enjoy. Two more are still to follow, and I hope many more of my RECORDER children will try story writing. I'm just sure you could do it.

Sincerely yours,  
MIZPAH S. GREENE.

#### THE QUARRELSOME CAPTAINS

One day Miss Hall, the girls' basket-ball coach, announced that the two teams would have a game the following Friday afternoon. Of course the girls were delighted.

Jane and Josephine were captains on opposite sides. They were both very quarrelsome. When the day for the game arrived all were happy except Jane and Josephine. The others noticed this but said nothing.

All went well. Jane's side finally won the game. Jane then said to Josephine, "Ha, ha! Your side isn't as smart as you think they are. Oh! Oh! Smarty, you lose."

Josephine replied, "Oh, yeah! Well your side cheated. They played out of turn and did everything unfair."

It certainly looked as though a very terrible quarrel was to take place. But soon the peacemaker, Barbara, appeared, saying, "It makes little difference who won. It is only a game. We must remember the old saying, 'Win without bragging and lose without excuses.' Think about it, girls, and I am sure you will both forgive and forget."

What a wonderful place in which to live this world of ours would be if we were all like Barbara.

HILDA CLARKE.

#### THE BLIND WEAVER

A blind boy stood beside the loom  
And wove a fabric. To and fro  
Beneath his firm and steady touch  
He made the busy shuttle go.

And oft the Teacher passed that way  
And gave the colors, thread by thread;  
But to the boy the pattern fair  
Was all unseen—its hues were dead.

"How can you weave?" we, pitying, cried;  
The blind boy smiled, "I do my best;  
I make the fabric firm and strong,  
And one who sees does all the rest."

Oh, happy thought! Beside Life's loom  
We blindly strive our best to do,  
And He who marked the pattern out,  
And holds the threads, will make it true.  
—Author Unknown.

#### WHITE CLOUD MEETING

The semi-annual meeting of the Michigan and Ohio churches met at White Cloud, June 2-4, with a good attendance. The Battle Creek Church was well represented. On Sabbath day the church was filled. Rev. E. M. Holston of Battle Creek delivered the sermon—his theme being the Scripture text and question, "What think ye of Christ?" This is a question worthy of earnest consideration by each one of us. We who profess to know and love Christ show to the world by our daily lives just how deeply rooted this profession is.

The young people's meeting on Sabbath afternoon was conducted by Rev. Wm. Simpson of Battle Creek. The subject for study was, "The Church." Papers were read by several of the young people on Baptism, The Lord's Supper, and our responsibility as church goers. Mr. Simpson brought to our attention the fact that the greatest and best things come to us through and from the church. It is hard to tell who receives the most good from these young people's meetings, the youth who take part or the older ones as they see the young people, who are so near and dear to them, expressing their ideals for service and desires for a pure and helpful life. The Church needs sincere, consecrated youth who are willing to shoulder these responsibilities as they come to them. We believe these meetings were a source of inspiration to all who attended and brought home to our hearts a fuller realization of our duties as a part of this wonderful institution—The Church.

MRS. DORA SIEMS.

#### EVEN WHEN WE SEE

Somebody said to Fanny Crosby, the blind poet and hymn writer, "You never refer to your affliction, in your hymns, unless it is in the one entitled 'All the Way My Savior Leads Me'." Her reply was, "I never thought of my affliction while writing that hymn; we need the Savior to lead us even if we can see," and the bright smile that played upon the face of the blind hymn writer revealed the fact that Christ was ever guiding her.—Louis Albert Banks, in "The Unexpected Christ."

"The pulpit is degraded when it is transformed into a political forum."

## OUR PULPIT

### RESUME OF SERMON AT CENTRAL ASSOCIATION

BY REV. PAUL S. BURDICK

Text—Thy heart shall thrill and be enlarged. Isaiah 60: 5.

The Prophet Isaiah called for a new deal. He wanted his people to overlook the boundaries of nationalism and let their light shine to all men. To be sure, he gives them the promise of a Redeemer to Zion and recompense to the enemies of the Lord. But without waiting for that to come to pass, he calls upon his people to "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee . . . and nations shall come to thy light, and kings to the brightness of thy rising." It is in pursuance of this new course of internationalism that he promises them, "Then thou shalt see and be radiant, and thy heart shall thrill and be enlarged."

There are many thrills which people may enjoy in the accomplishment of some desired end. There is the thrill of mountain climbing; of enjoying the sunrise; of watching the opening of a lovely flower; of tracing, and perhaps guiding, in the unfolding of Christian character in our children. Those thrills are most genuine and lasting in which life touches life for good; friendship finds expression, and love an outlet in service.

It is said of the Franciscan Brothers that they walked along the by-paths, seeking to bring to everyone they met a spiritual adventure. The thrill they experienced was to be passed on to others. And J. K. Chesterton says of the founder of that order, St. Francis of Assisi: ". . . from the pope to the beggar, from the sultan of Syria in his pavilion to the ragged robbers crawling out of the woods, there was never a man who looked into those brown burning eyes without being certain that Francis Bernardone was really interested in him, in his own individual life from the cradle to the grave; that he himself was being valued and taken seriously, and not merely added to the spoils of some social policy or the names in some clerical document."

Then—there is the thrill of love finding its expression in ministering to the hidden need in the souls of men.

The prophet also promises Israel, and us as well, that hearts shall be enlarged. Oh, the contracting power upon the heart of pride and selfishness, of greed and lust! How the soul is narrowed and confined and the affections debased until final nausea sets in. God save us from the crushing power of sinfulness and worldliness. Edna St. Vincent Millay has beautifully expressed the soul's struggle in a poem:

"The world stands out on either side—  
No wider than the heart is wide;  
Above the world is stretched the sky—  
No higher than the soul is high.  
The heart can push the sea and land  
Farther away on either hand;  
The soul can split the sky in two,  
And let the face of God shine through.  
But East and West will pinch the heart  
That cannot keep them pushed apart;  
And he whose soul is flat—the sky  
Will cave in on him by and by."

Let us meet this pressure of the world by an enlargement of our sympathies and more definite efforts for the winning of men to the Christian gospel. When our lives are truly and humbly laid at the foot of the cross, Christ will shine through us and our hearts will thrill and be enlarged in his service.

I believe we should have definite objectives. Suppose that every Christian were given the task of winning one person to Christ in a year, or that our Sabbath school classes could be thrilled with the purpose of redeeming some soul from sin; a new spirit would take hold of us as we were taken hold of by God, and our hearts would thrill and be enlarged.

#### PRAYER

Oh, God, broaden our sympathies to include all in whom thou art interested. Deepen our emotions till they respond to every human need about us, and thrill at the deliverance of every sin-bound captive. Amen.

#### OBSERVATIONS

BY THE CORRESPONDING SECRETARY  
OF THE TRACT SOCIETY

People in West Virginia have been enjoying (?) a dry spell since May. The month of May was very wet, hindering seriously the planting of crops. Much that was planted had to be put in in mud. June brought no rain, or at most but infrequent and insufficient showers. Many begin to feel that the President need not exercise the extraordinary



powers conferred upon him to reduce the production of farm staples. Nature would seem to be attending to that. But Sunday found abundant rain that refreshed the countryside and caused a more cheerful emotion to be experienced by many.

The promotion of our entire denominational program as summed up in the United Budget and the need of raising it was the compelling motive of the corresponding secretary's visit among the churches prior to the meeting of the Southeastern Association. The tendency everywhere is to feel that "here things are worse than anywhere else." So the writer has felt a bit as an old timer in this country, years ago. He was a cattle man and neighbor to the biggest cattle man in the country. The latter lived only in his cattle—so to speak. He was always put to bed by a bit of dry weather or snow or anything that looked like shortage of feed for the cattle. As he had gone to bed "to die" on one such occasion his neighbor was called to his bedside. With bedding pulled high he was in a pitiable plight. "Neighbor," mourned he, "hear my poor cattle bawling for hunger. There is nothing to feed them. What shall I do? What shall I do? I can't buy a spear of hay anywhere. My end is near." The neighbor began pulling down the bed covers with the words—"Roll over, Simon, your going to have company." Of course there is depression and suffering and hardship—but there is "company." We must get well together. It is better to work together for recovery than to give way to pessimism and complaining. We can pull out of a rut if we will all sacrifice and pull together.

#### FIRST STOP

A drive through Pennsylvania is always intriguing. Even a day with the mercury trying to push the top out of the thermometer could not detract from the real enjoyment of river or mountain, village or farmside on such a trip. Many people by the roadside, wanting to go somewhere, were wagging their thumbs for a ride. Some were picked up; many were passed by. It is a pleasure to give some people a "lift," especially college boys on their way home from school. It is depressing to pick up folks who seem only to be going somewhere else. Most depressing, perhaps, is to see a man and wife—or at least a man and woman traveling together—want a "lift." We may well be anxious for the

years ahead, full of people who have learned to loaf and "hike" because of the lack of employment. The worst evil of the times is not the loss of money, of property, but the loss of confidence, the loss of self-respect, the loss of self-maintenance.

Fine fields of wheat were nodding assent to the reaper, while some was shocked at the vigorous attack already made upon it by the harvester. Rye and barley were not lacking, while corn "knee-high by the Fourth of July" is promising a fine prospect for a bumper crop. Friends from the West would be surprised at the farming industry in this mountain state.

At Salemville a fine audience greeted the secretary on a Thursday night. Respectful and attentive hearing was given the message. While preparing the lights for the evening service, Pastor William L. Davis suffered quite painful burns on his hands, and the meeting had to proceed without him. But with Brother Charles Wolfe to lead in singing a few gospel songs, the services got under way, though all regretted Mr. Davis' absence and the cause of it. His work shows up well in this community. He has just been called for the tenth year in this pastorate. Every church supporting a pastor and maintaining its own program is to be commended. It is questionable, however, if in doing this only, it can really be called a Christian church. The Christian church must take its key from the Christ who said something about our obligation to others, and that the gospel must be preached to every nation.

#### OTHER PLACES

Two churches, Salem and Lost Creek, were celebrating the closing of successful terms of the Daily Vacation Bible School. With Lost Creek it was the tenth consecutive year in which the school has been operated. This year the supervisor, Miss Elizabeth Kennedy, is a product of the training furnished by this church, as were also all her assistants. But Sabbath evening and Sabbath afternoon furnished splendid opportunity for the secretary's message, with a good hearing. Middle Island gave the Sabbath school's regular time to the visitor so that he might be as early as possible at Lost Creek. Middle Island has been without a pastor since Rev. Emmett Bottoms took up his theological training work at Alfred, a year ago. Recently, twice a month the pulpit

#### DENOMINATIONAL "HOOK-UP"

ASHAWAY, R. I.

For the past two years the Ladies' Sewing Society of the First Hopkinton Church has sponsored a quilt exhibit, which has proved to be a great success and drawn many people, not only from the home town, but from the shore resorts and surrounding towns.

This year the exhibit was held on July 10 and 11 in the parish house. Besides valuable quilts there were shown shawls, coverlets, rugs, woolen and linen sheets, samplers, fine specimens of needle and woven work, and daguerreotypes. There were seventy-five quilts and sixty-six different patterns, and thirteen beautiful Paisley shawls. A "kodak quilt," loaned by Mrs. Ed. Dean of Malden, Mass., made in blue print cloth, shows many interesting scenes in New England—churches, schools, homes, etc. A quilt loaned by Miss Abbie Hakes and made by her mother contains 5,490 pieces; and one loaned by Mrs. Anna Merris, contains 7,360 pieces. There was one pieced by Mrs. Harriett A. Macomber when eighty-four years of age, and one by Mrs. Frank Merritt when nearly ninety years of age. Miss Abbie Green of Hope Valley loaned a beautiful white spread made in 1825, and another one was made by Charlotte Irish 125 years ago. There were many other articles of great interest, and all must be seen to be appreciated. — *Gleaned from "Westerly Sun."*

NORTH LOUP, NEB.

At the Sabbath school hour the new officers were installed by former superintendent L. O. Greene, and assumed their duties with the beginning of the lesson period. Mrs. Hemphill, the new superintendent, called a meeting of teachers and officers for Sunday evening to discuss plans for the coming year.

Most fittingly, plans are going forward for a proper observance of the sixtieth anniversary of the founding of the Seventh Day Baptist Church in North Loup. The date has been set as August 18 and 19. A competent committee, is making arrangements for a splendid program. This program will not only be in memory of our brave pioneers who gave to the valley the worth while organization, but will be full of inspiration for the ones who are left to carry on.

On Friday night, August 18, a pageant will be given. On Sabbath day, August 19,

has been supplied by Paul Maxson of Gentry, Ark., a Salem College student preparing for the ministry. This young man is well thought of both in the school and in the church. Roanoke was visited on Sunday and the service of the evening conducted amid a violent downpour of rain, driven by wind. So wet was this storm that the writer's car suffered from a dampened ignition system. But West Virginia is a wonderful country, and so with a push to start the car, we coasted to our home for the night. Many times through the past twenty-eight years, this, the Lee Bond home, has furnished the writer shelter and hospitality, comfort and encouragement. Everywhere interest in our program and difficulties has been manifest and people are sympathetically ready to do all they feel they can do.

#### THE DOCTOR'S FUNERAL

He lay in his casket. "Back county" mountaineers and villagers by hundreds were gathered to pay their tribute of respect to one who healed their bodies, gave them sympathy and comfort, and ministered often to their souls. Loads of mountain flowers were heaped in fragrance about the coffin. Men and women and little children wept alike over their great loss. Here lay the form of one who unselfishly had poured out his life for them. This man, not widely known, but who had given without reserve of himself for humanity, would not again drive the rough, mountain roads and over rocky lumber trails to minister to human needs. "The Christian Doctor," said the preacher, "holds a sacred office. It is nearest to that of the Savior. He ministers to men's sick souls as well as to their bodies."

From that inspiring funeral service went men and women with a stronger desire to live unselfishly. Said the wife of a noble Christian minister living under somewhat easier circumstances, "We are going home to see if we can do something."

"Lives of great men oft remind us,  
We can make our lives sublime.  
And, departing, leave behind us  
Footprints on the sands of time."

The lives of humble men and women may be made great by unselfish, faithful service, in the spirit of the Master, and become noble inspiration to others who come after them.

there will be letters from old settlers, a historical address by Superintendent L. O. Greene, reminiscences by Mrs. G. L. Hutchins, greetings from early members, directory of members who are making good away from here, and other pleasant features. A social time will be spent in the evening.

—Loyalist.

#### BROOKFIELD, N. Y.

Professor Ray Polan and daughter Genevieve, and son Donald, of Alfred, are guests at the Seventh Day Baptist parsonage and attending the commencement exercises.

Dr. and Mrs. Geo. Thorngate and family were visitors at the Polan home, Thursday evening. They were en route from Milton, Wis., to Raybrook, N. Y., where Doctor Thorngate is on the staff at the State Hospital.

—Courier.

#### WALWORTH, WIS.

Arrangements are being made by the quarterly meeting of the southern Wisconsin Seventh Day Baptist churches to open a summer camp at Indian Hills, Geneva Lake. The camp will be open on July 17 for girls, and a week later for boys.

The Vacation Bible school which has been in progress for the past two weeks in the Seventh Day Baptist church, will close this week on Friday, and in the evening the pupils will give a demonstration of the work done, in the church.

The parents and friends of the pupils, and all others interested, are invited to attend this closing exercise.—Walworth Times.

#### ALFRED, N. Y.

President Paul E. Titsworth arrived from Chestertown the first of the week, and the family is now getting settled in their new home.

Pastor and Mrs. Ehret left Sunday morning for Adams Center and Thousand Islands. They will return Friday, the 7th.

The sessions of the Vacation Bible School opened at the high school, Monday morning, with thirty youngsters in attendance. The teaching force is as follows: Superintendent, Orville Babcock; primary, Flora Burdick; intermediate, Mrs. Ella Bassett.—Sun.

#### NEW AUBURN, WIS.

We are glad to have Mrs. Rosa Williams home again. Have had a visit from Elder

James Hurley and Secretary W. L. Burdick.

Duane North and Philip Loofbourrow were graduated from high school. Philip, son of Rev. and Mrs. Loofbourrow, was valedictorian and was presented with the bronze plaque with his name engraved on it for the highest award for "all around" student. This plaque hangs in the high school.

At our Sabbath service we are taking turns reading sermons, and we have a social once a month.

#### CORRESPONDENT.

#### MILWAUKEE, WIS.

From the International Christian Endeavor Convention, being held in Milwaukee, Miss Marjorie Burdick writes:

"I am in Milwaukee — spent the day helping get ready. Splendid building for the meetings and no doubt we are to have a grand time. I am at the Hotel Schroeder (headquarters for the International Society). I have a fine room on the nineteenth floor. My only objection is that they sell beer. I walked miles today to find a place to eat where they didn't. It seems difficult to 'buy dry' in Milwaukee. However, a sign on Wrigley's Restaurant says, 'Welcome C. E.' and there are no beer signs, so in I went. The convention opens tomorrow. Russell is bringing a load of juniors over from Milton. Some of the young people are coming and also Miss Dorothy Maxson (associational secretary) and Rev. Carroll L. Hill, our trustee—that is the one appointed by the denomination. I am so glad that we are to have representatives here."

#### THE BIBLE

"The Bible is the treasury of the poor, the solace of the sick, and the support of the dying; and while other books may amuse and instruct in a leisure hour, it is the peculiar triumph of that book to create light in the midst of darkness, to alleviate the sorrow which admits of no other alleviation, to direct a beam of hope to the heart which no other topic of consolation can reach, while guilt, despair, and death vanish at the touch of its holy inspiration."

It is a significant and gratifying fact that the Bible continues to be the best selling book in the world. It is absurd for anyone to consider himself educated and cultured who is not familiar with Biblical literature.

That there are thoughts and truths of value in the Bible to meet the needs and suit the moods of all of us, will be evident to anyone who follows the advice below, contributed by a student of that wonderful book:

If you have the blues, read the twenty-seventh Psalm.

If your pocketbook is empty, read the thirty-seventh Psalm.

If you are losing confidence in men, read the thirteenth chapter of First Corinthians.

If people seem unkind, read the fifteenth chapter of John.

If you are discouraged, read the one hundred and twenty-sixth Psalm.

If you find the world growing small and yourself great, read the nineteenth Psalm.

If you can't have your way in everything, keep silent and read the third chapter of James.

If you are peevish, ill-tempered and "all out of sorts," read the twelfth chapter of Hebrews.

—Selected.

## MARRIAGES

GRAY-RANDOLPH.—At the home of the bride's parents, Rev. and Mrs. John Fitz Randolph, at Milton Junction, Wis., on June 16, 1933, occurred the marriage of Mr. Donald V. Gray and Caroline E. Fitz Randolph, both of Milton Junction. The bride's father officiated.

## OBITUARY

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

CORLISS.—Stanley Webb Corliss, fifty-seven, son of S. J. Corliss and Harriet A. Corliss, was born July 28, 1875, at Edgerton.

He moved to Milton at the age of twenty-five, and spent the remainder of his life at the home-stead here. He was afflicted for many years with heart trouble and lived a very quiet, useful life with his mother. He passed away on April 23, 1933, being survived by his parents and sister, Mrs. August Kletzien of Racine.

Farewell services were conducted from the Gray and Albrecht funeral home, April 25, 1933, Rev. John P. Randolph officiating. Burial was at Milton Junction.

ROOD.—Harry Lee, son of George B. and Virginia Saxton Rood, was born at North Loup, Neb., February 17, 1877, and died after a brief ill-

ness, in Halifax Hospital, Daytona Beach, Fla., June 16, 1933.

While a young boy, he was baptized and joined the Seventh Day Baptist Church of North Loup, and although long separated from the associations there, he had never united with any other church. Frequently he mingled with the Seventh Day Baptist group of Daytona Beach, and in various ways supported the churches of his home city. He was a man of strong character and sterling principles, and the influence of his high ideals was felt by all around him. His entire business life was spent in newspaper work.

October 22, 1912, he was married in Walworth, Wis., to Miss Belle Thorngate of North Loup, Neb. Soon after, they located at Daytona, Fla. In 1913, they moved to New Smyrna, Fla., and established the New Smyrna News, a weekly newspaper. In 1926, it became the New Smyrna Daily News, which Mr. Rood owned and published at the time of his death.

He was a great lover of his adopted state, and through his newspaper had done much toward the development of New Smyrna, and surrounding community.

Members of his immediate family left to mourn his passing are his wife and one son, George Henry, fifteen years of age. Others are his aged mother, Mrs. Virginia Rood of Milton, Wis.; two sisters, Mrs. Jay Van Horn of Edinburg, Tex., and Mrs. D. Nelson Inglis of Milton, Wis.; and one brother, W. Ray Rood of Riverside, Calif.

Funeral services were held Sunday afternoon, June 18, at the First Baptist church in New Smyrna, conducted by the pastor, Rev. J. J. Winburn, assisted by Rev. Oliver C. Cox, rector of St. Paul's Episcopal Church. The many friends in attendance from his home city and other sections of the state and the numerous and beautiful floral tributes bore testimony of the high regard in which he was held.

J. J. W.

#### Sabbath School Lesson V.—July 29, 1933

GIDEON—Judges, Chapters 6-8

Golden Text: "The Lord is the strength of my life; of whom shall I be afraid?" Psalm 27: 1.

#### DAILY HOME READINGS

July 23—Gideon Commissioned. Judges 6: 11-14.

July 24—Gideon's Humility and Caution. Judges 6: 15-24.

July 25—Gideon Attacks Idolatry. Judges 6: 25-32.

July 26—Gideon's Army Sifted. Judges 7: 4-8.

July 27—Gideon's Conquest. Judges 7: 13-23.

July 28—Gideon's Faith. Hebrews 11: 32-40.

July 29—A Song of Praise. Psalm 98: 1-9.

(For Lesson Notes, see *Helping Hand*)

"The trouble with this world is that we each want to be human and want everybody else to be perfect."



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AMERICAN SABBATH TRACT SOCIETY  
Plainfield, New Jersey

# The Sabbath Recorder

Vol. 115

JULY 24, 1933

No. 4

## MYSELF

I have to live with myself, and so  
I want to be fit for myself to know.  
I want to be able as the days go by  
Always to look myself straight in the eye;  
I don't want to stand with the setting sun  
And hate myself for the things I have done.

I don't want to keep on a closet shelf  
A lot of secrets about myself,  
And fool myself, as I come and go,  
Into thinking that nobody else will know  
The kind of a man I really am;  
I don't want to dress myself up in sham.

I want to go out with my head erect,  
I want to deserve all men's respect;  
But here in the struggle for fame and pelf  
I want to be able to like myself.  
I don't want to look at myself and know  
That I'm bluster and bluff and empty show.

I never can hide myself from me,  
I see what others may never see,  
I know what others may never know,  
I never can fool myself, and so,  
Whatever happens, I want to be  
Self-respecting, and conscience free.

—Author Unknown.

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