

The Sabbath Recorder

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No. 1

THE SIN IN OUR SOCIETY

The truth is that there has been sin in our society—wholesale, unabashed, ruthless sin. The sin of gluttony for money and for power and for a specious prosperity; the sin of sharp and heartless business practice, of false objectives, of unlimited reliance on fundamentally unethical axioms—the sin of blindness which could not see the truth because it did not really love the right—such sin as exacts its wage not merely from the sinners but from their fellow men.

The agony of our generation is not the failure of ignorance; it is due to flaws in human character more blameworthy by far. This is the Humanism which has pulled our civilization to the brink of disaster—not the sophisticated Humanism of Mr. Lippmann and the intellectuals; but the practical Humanism of respected Christians who have given homage to the God of Love on Sundays, and then have denied the God of Truth and Righteousness six days of the week in the way they have sought to organize his world and insinuate their own devices for the inexorable principles of his moral governance.

—Henry P. Van Dusen, in
The Plain Man Seeks for God.—"Scribners."

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Higher Loyalty The recurrence of the nation's birthday should challenge its citizens to a loyalty of the highest type. Thinking people are no longer satisfied with parade and noise. The seriousness of the times demands a sane consecration of life to the better ideals. People are beginning to realize that war has had its day and that its glories are due to fade out entirely. More and more, leaders are declaring against war. Thousands of ministers have declared that never again will they sanction war or in any way lend the blessing of the church to it.

In his "penitent reparation" to the Unknown Soldier, Rev. Dr. Harry Emerson Fosdick, of the New York City Riverside Church, has undoubtedly "gone the whole way" in his renunciation of war. Remembering what he said on occasion of the last world conflict and also what he did in France during the World War, he declared that never again will he sanction another war, directly or indirectly. Doctor Fosdick's words deserve to be broadcast the world over, and remembered. He said:

I renounce war because of what it does to our men. I've seen it. I renounce it because of what it forces us to do to the enemy. I renounce it and will not sanction it because of its consequences and the undying hatred it nourishes. I renounce it and never again will I be in another war. I stimulated raiding parties to their murderous tasks. Do you see why I want to make it personal? I lied to the Unknown Soldier about a possible good consequence of the war. There are times I don't want to believe in immortality—the times I want to think that the Unknown Soldier never can realize how fruitless was his effort. The support I gave to war is a deep condemnation upon my soul. . . . The noblest qualities of human life, which could make earth a heaven, make it, in war, a hell. *Men cannot have Christ and war at the same time.* I renounce war.

Values of Visitation Much has been said in the SABBATH RECORDER concerning the plans and work promoted by the Committee on Religious Life. Too much can hardly be written in favor of such work. Many churches have loyally undertaken the campaign during the past weeks and have experienced real spiritual uplift. New members have been added. Some whose spiritual interest had been lost have been encouraged to secure a new grip on their faith and are experiencing a real joy in renewed fellowship. Others are finding a larger blessing in a better Sabbath observance and the call back to old loyalties.

Objective results are bound to come with consecrated effort, and careful, systematic planning and co-operation. But there are other results. There is especially the satisfaction of unselfish service. To know that one is in the line of plain duty brings its compensation and reward. In bringing a word of sympathy or of encouragement to one in need of such help one is bound to find his own spiritual life expanding and his joy abounding. A lady said to one of our ministers after a round table discussion at Leonardville, that the blessings of the visitation were not limited to those visited, but that the person engaged in the work got a wonderful blessing. She was quite right, as many others could testify. It is too bad she did not say so publicly, thereby encouraging others to engage in similar work. Such testimony justifies the effort. The testimony of the followers of Jesus must have quickened the joy and deepened the spirituality of all who bore witness as they "went everywhere preaching."

Organization of the work and dedication of the workers in the spirit of prayer will justify any church in attempting to follow

the program outlined by the committee. Should such visible results as accession to membership fail to materialize, the spiritual quickening and larger joy in service on the part of those who go out will react in favor of the church's larger faith and life. This work should be continued. The plan was not offered as a "stunt," nor suggested as some quick and easy way to discharge obligations. It is intended as a program to be continued throughout the year, and years to come.

On another page will be found a request by the chairman of the Religious Life committee, Rev. Alva L. Davis, Verona, N. Y., for a report from the churches. The response should be general to this request, that the committee may be able to make its report fully to the General Conference. If all the splendid results are made known, the hearts of the members of the committee will be made glad and the whole denomination be encouraged.

Elder Conradi Readers of the SABBATH RECORDER are by this time fairly well acquainted with the life and work of Elder Louis R. Conradi among Seventh Day Baptists. Two years ago next month he attended our General Conference, became a member of the Adams Center, N. Y., Seventh Day Baptist Church, and after a thorough examination was accredited by the Conference as a Seventh Day Baptist minister of the gospel. Those who heard his statements in the examination and his wonderful evangelical message were deeply impressed and inspired. Later as he visited a few of our communities this impression was deepened and love for this godly man quickened and appreciation of his scholarship and devotion was strengthened.

The courage and hope with which he returned to continue his labor in Germany bore fruit, and before the end of the year seven Seventh Day Baptist churches had been organized. During the past year this work has grown; twelve churches are now established and a European Conference formed, a conference which includes the five churches in Holland and the old Mill Yard Church in England. Even now there may be others. Constantly Brother Conradi is being invited to visit unattached Sabbath-keeping groups and help them form Seventh Day Baptist churches. He never goes uninvited and his work is never to break up other churches. He has never

been a proselytizer. Already the hope of a conscientious young leader in the organization in which for so many years he labored—a sentiment expressed to the writer nearly two years ago—is being realized. It was, "I hope Brother Conradi will be as great a blessing among your folks as he has been among us."

Elder Conradi is coming to America this summer. While still vigorous in body and mind, he is getting to be an old man. He wants to become better acquainted with us, that he may encourage and assure without question the groups from which new churches are organized, that they are not making any mistake in lining up with Seventh Day Baptists. As thorough as was our examination of him as a candidate for our ministry, even more careful was he in his investigation of Seventh Day Baptists, lest he make a mistake and lead others unwisely. He is right in wanting to visit again our Conference and as far as possible our churches. There are groups of unattached Sabbath keepers in this country inviting him; and doubtless as a result of his visits there will be new Seventh Day Baptist churches joining our Conference in America. His visit, we trust, will not only be of encouragement to him, but of spiritual blessing to us. Our Conference program will be enriched by his messages and our life by his presence.

Brother Conradi has conducted his work in Germany on faith, that is, without visible help from America. This was literally true the first year and largely so the year just closing. The United Budget provides for \$500 for work in Germany, of which Elder Conradi has received Germany's pro rata. This has not been used for his living, but in promoting the work.

The former visit of Brother Conradi was financed by a half dozen interested people, in the amount of \$400. The same sum will be necessary this year. There is no provision in the Budget for it, and those who bore the burden two years ago are not in position to do the same this year. One-half the amount should have been sent before RECORDER folks will read this. Interested ones will be glad to contribute as soon as they have a chance. Twenty-five dollars was received yesterday, June 27, from one lady of a very small church, with an expression of her joy in the faith and courage of Elder Conradi. Whatever we do for this purpose must be apart

and above our regular support of the Denominational Budget. We must not fail in our support of that. Brother Conradi would be the last one to wish such a thing.

Your offering for this purpose should be sent to Karl Stillman, treasurer of the Missionary Society, Westerly, R. I.; or to Corliss F. Randolph, 83 Jefferson Ave., Maplewood, N. J.

The Central Association The ninety-seventh session of the Central Association was held with the oldest church of this group of Seventh Day Baptist churches located in central New York, the First Brookfield Church, at Leonardsville. This church was organized in 1797, and at present reports a membership of eighty-six. Rev. Paul S. Burdick is the pastor. The church for many years regularly took its turn in entertaining the General Conference. But with the growth in attendance, it became impossible to continue this since 1906, when it entertained Conference for the last time. The well attended association of 1934, with all its pleasant relationships, brought back to many minds the old Conference experiences.

The weather throughout the meetings was delightful. The rain on Thursday and Friday nights came after everyone was cared for, and only made the following day the more comfortable. A good attendance marked the association from the very beginning. The house was filled and overflowed, Sabbath morning. The early morning business sessions were unusually well attended, and those who were present were alert to the interests of the sessions and of the future welfare of the organization. The next session will be held at De Ruyter, N. Y., the second oldest church in the association, organized in 1806. The officers were re-elected for the ensuing year.

Adventure "We will try a new route to Leonardsville," said the editor to his wife, as they set forth for the Central Association on a beautiful June morning. And it was so. This editor's wife fears her husband will never grow up and that his desire for new routes and "shorter cuts" will never be satisfied. Maybe it's in the blood from his ancestors — that desire that pushed them out of Wales and Holland and kept them moving over seas and then through wil-

dernesses of mountains and plains across a continent—New York, New Jersey, Pennsylvania, West Virginia, Ohio, Illinois, Wisconsin, Iowa, Nebraska, Utah. At any rate, with the genial pastor of the Piscataway Church for ballast and fellowship, the venture was made. Around the Watchungs, over the Far Hills through north Jersey, the way led with well marked highways already familiar. From Millburn, birthplace of Pennsylvania's Governor Pinchot, the way led to Port Jervis and in fine view of the great monument of High Point Park—highest point in New Jersey—peak of the beautiful Kittatinny Mountains.

From Port Jervis the real adventure began. At first over a new highway carved out of the high side of the mountains the way led up the Delaware River, overlooking its narrow and winding valley. This road will rival the Storm King highway when completed. Detours, mountain roads—unimproved as well as good—kept the driver busy through some eighty miles or more of forests, partly cleared fields, and rough land, with everywhere the mountain laurel at the height of its pink and white glory. Adjectives quickly failed and "See!" "Look!" "Oh, oh!"—and finally just the pointing or waving of the hand had to express the emotion of the adventurers.

Hancock was finally reached and from there across the divide separating the two great streams, Delaware and Susquehanna, near their head waters, the journey was easy but not so impressive. However, it was a beautiful country, and up the Unadilla River the impression was deepened in the hearts of two of the travelers who once pastored the Brookfield Church that New York State is one of the most beautiful countries ever seen.

Then Leonardsville—a pastor's welcome — over Beaver Hill to Brookfield nestling at its foot in beautiful Beaver Valley. Here were found heartfelt greetings from another pastor's family, and soon we were at our home with Doctor Brown, who has been a personal friend for near a quarter of a century. The doctor and the preacher, men cannot well do without. Their contacts are such that, though often by some not appreciated, they are nevertheless important and pervasive. Many memories are awakened when this doctor is visited—memories of ordinations attended together, associations visited, snow banks buried in, long, anxious hours together at sick beds, of lives saved by a doctor's skill and persis-

tence. Verily a doctor has a wonderful influence for good. Who will take the place of the godly, country doctor?

Ministers and Sermons Ministers present were the pastors of the association, Theodore J. Van Horn, Herbert L. Polan, Paul S. Burdick, Alva L. Davis, and E. Adelbert Witter, retired, with his home now at Adams Center; Neal D. Mills, representative of the Eastern Association; and Edgar D. Van Horn of the Western.

The sermons were thoughtful and inspiring. "Divine Politics" was the association's message, delivered by Pastor Paul S. Burdick. The text was also that of the association, Psalms 127, "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city the watchman waketh but in vain."

Very thoughtfully the speaker led his hearers to realize that with changing governments elsewhere and weakening influences in our own, demanding improvement, more than is usually considered, our government must turn back to God and take him into the account. There are to be seen in the text two forces—a supreme One who will work, and weak, frail, stumbling men, men who fail because they do not recognize God. These forces must combine. Man must join his feeble force with God's omnipotent power.

Encouragements are to be found. When fathers and mothers go into prayer closets and look to God for direction and help in training their children, they are to see him "build" for them.

In the early formation of our government, men recognized God and laid the foundations of a government upon the sound principle of trusting in God. They turned to God. "Except the Lord build the city, they labor in vain that build it." That this government has so long persisted, and so strongly, is due to such facts.

Our labor difficulties are due in great degree to the fact that human interests are sacrificed for dividends and men rule God out of the count. If we are to have a warless world, peace, and fruits of peace, we must take God into account. Arms makers are playing one nation's fear against another's to enlarge their own profits. We must take united stand with God in labor, peace, temperance, and

other great issues. We must never cease to be a praying people.

The message of Pastor Davis on Friday night was a masterful discourse on the danger of emptying our religious symbols and of depending upon shells of formalism. Israel brought the ark—symbol of God's presence—into the battle to save themselves from defeat by the Philistines. But the glory of the Lord had departed from the ark and it was without power in the hands of an apostate people. Christians are in danger of emptying sacred symbols by careless, backslidden lives, making of none effect the cross, baptism, the Lord's Supper, the Sabbath, and prayer. These are all means of grace to help us realize the presence of our Lord and to a holier life.

On Sabbath morning, to an inspiring audience of more than two hundred people, Corresponding Secretary Herbert C. Van Horn, of the American Sabbath Tract Society, spoke on the theme, "Let Down Your Nets," and encouraged the people to see that our "twilight" hour is the break of a new day. It is the Master whom we hear, and now but dimly see, from the shore calling in love and sympathy to those who have toiled through the night and taken so little. "Cast your nets on the right side of the ship," he said at this day-break-twilight time. Seventh Day Baptists must have (1) a conviction of the world's desperate condition and need; (2) a renewed assurance that it is Christ who calls and who understands and is able to direct us; and (3) a faith in our task. The restoration of the Sabbath may be a slow process, but God's truths will prevail and his commands be justified. "My words shall not return unto me void."

Rev. Neal D. Mills from New Market brought a carefully prepared and thought-provoking message on the text, "From heaven fought the stars; from their courses they fought against Sisera" (Judges 5: 20). We must not be discouraged in fighting battles involving moral and spiritual values, because we fight not alone. The hosts of God are contending with us for righteousness, a world peace, temperance, common brotherhood, and high ideals. Entrenched evils, powers, and iniquities must yield before consecrated and persistent attack, because God's hand controls the universe. We are fighting on the side of the stars.

The closing address was preached by Dr. Edgar D. Van Horn, president of the Education Society, his theme being "Religion Is the Hope of the Future." In these days of swift changes in economics, education, ideals, thought, crime, and in new functions and methods of government, it is necessary that we look carefully at our "controls." With high powered cars on crowded highways, perfect controls are absolutely essential. Religion is our essential control. America's greatest loss has not been in failure of banks, in lack of jobs, or sunken prosperity—but in the loss of confidence in spiritual things, our loss of confidence in God, in ourselves, and in our fellows. This confidence must be restored. Breakdown has come not so much in economics as in morals. What the nation needs is as simple as the need of Naaman of old—"wash and be clean." Our greatest battles are not fought on Flanders fields, but on the plains of our own souls. Our chief challenge is to live life on the plain of high ideals. Religion, to deal adequately with the situation, must be fundamentally right. The Church must have and practice a vital religion and not be content with forms. One of our brave soldier youths, more than fifteen years ago, before going into his last battle where he made the supreme sacrifice for what we thought we were fighting for, wrote his last words to mother, "War is a bum business." Vital religion is leading thousands of youth to dedicate themselves to the absolute overthrow of war—"never again," it is "bum business." God give us men who will prove loyal and true to the teaching, life, and spirit of Jesus.

Impressions Some very favorable impressions were made throughout this splendid ninety-seventh session of the Central Association. The first one came the very first thing in the first meeting and was deepened as the meetings progressed. It was promptness. At the minute to begin, the meeting began. Mrs. Eva Bates of Watertown, the moderator, evidently believes in this virtue; it was marked not only in beginning sessions, but throughout the sessions. Tab was kept on the speakers and time called on them, if necessary, when the next order on the program was due. This gave equal opportunity to all, and rarely did a program exceed the time allotted to it.

From the opening hymn of praise led by the local choir under the leadership of Mrs. C.

Shrag, until the parting hymn, "God be with you till we meet again," when all joined hands in a great fellowship circle, the music was appropriate and inspiring. Beautiful anthems, stirring choruses, inspiring quartets, duets, and solos contributed their share to uplifting services. Three pastors and their wives rendered duets, maintaining the record of pastors' families for musical ability. The worship service conducted at the closing meeting by the Brookfield juniors, led by Mrs. Ina Polan, was impressive—seven children devoutly participating—and shows what beautiful work can be done even with a small group where there is loving, consecrated, trained leadership.

The quiet hour periods, or "Meditations," were conducted by Rev. T. J. Van Horn of De Ruyter, skilled in spiritual and worshipful leadership. The first of these was typical. The story of young Jacob, forced to leave home, was simply and feelingly told—his experience at Bethel being made very real to us as the undertones of the fine new organ carried the music of "Nearer My God to Thee." Two or three verses of this hymn were sung as different phases of Jacob's experience were related. As the meditation progressed, we, too, were led to feel "Surely God is in this place . . . this is the very gate of heaven." No Christian citizenship, the speaker declared, can be its best without cultivation of the spiritual life. We must live near to God and pray that our experiences shall be more than a dream. All were in harmony with the sentiment, by this time, of the hymn—"I can hear my Savior calling" — and the closing prayer.

In the address of the moderator, who referred to the fact that we were closing almost one hundred years of history, we were impressed with the recollection that while we are oppressed and puzzled by many cares and problems, our ancestors, too, had many as difficult and perplexing for them as ours are for us. As they persevered and struggled on, so must we press on without loss of faith. By skillfully describing trees growing on the bare rocks above their summer camp, with roots thrust down through crevices until soil and moisture are reached and are made the sturdier to withstand the winds and storms, the speaker led us to see that we shall stand the storms and buffeting winds if our roots are grounded in faith and fellowship with God.

Disappointment was felt by all in the absence of Secretary William L. Burdick. The special interests of the Missionary Society were represented by Rev. Herbert C. Van Horn, corresponding secretary of the American Sabbath Tract Society, who spoke of the hopeful work in Jamaica, England, Holland, Germany, and China. Twelve Seventh Day Baptist churches in Germany have been established by our Elder Louis R. Conradi, who plans to meet with us at our General Conference. About four hundred people belong to these churches, the largest of which is in Hamburg. After reviewing the work on the home field, the speaker went into an address in which he declared the work of missions does not require an apologetic. Jesus commissioned us to "send the light." We can find no reason why God loves us any more than he does the outcast of India or the ignorant native of darkest Africa. Because the light came first to the British Isles, our ancestors received the blessing, fruits of which we now enjoy—blessings not to be hugged to ourselves but to be passed on to others. If the church is to survive at home, it must pass the gospel to others away and beyond. The church as an *untapped* reservoir will become but a dead sea. A living church must be an outgoing church.

Pastor Herbert L. Polan spoke very effectively in presenting the ideals and aims of the Religious Life Committee. As badly as we need money, he urged, we need inspiration, deeper religious life, larger spirituality even more. It takes time to put over a program. Hence indoctrination constantly is needed; matters of our faith need to be better understood. The personal visitation campaign at once leads churches and pastors to center attention upon those who have belonged to us as a people and for any reason have slipped away. Here is afforded a wonderful opportunity to win back those who are in the shadows. Mr. Polan pointed out that scientists say but a small fraction of the power in gasoline is used. He thought this was true of Seventh Day Baptists. We must train our boys and girls and hold them—perhaps they will find the way we have missed in doing our work. The great work of a preacher or a people is not only to win men to Christ, but to encourage and train Christians to win others to the better life.

Two discussion groups were conducted—

one on Christian Baptism by Rev. Alva L. Davis, and one on Today's Appeal to be Seventh Day Baptists, by Mr. Polan.

Several unusual matters naturally impressed themselves upon the observer. The moderator was a woman, and a very capable one. Some comment already has been made upon the manner of conducting the meetings, their promptness, etc. The moderator's introduction to many orders of program revealed the carefulness of preparation for the introduction as well as in placing them there. A well-prepared-for program means a well-carried-out program. Another departure was the order, "Findings." At the close of each session a few minutes were allotted to "Findings," when some one with the responsibility, briefly and helpfully summed up the main points brought out by address, sermon, or discussion. It might have proved a happy thought had the editor secured these various "Findings" and introduced them as a report of this association. The discussion conducted by T. Stuart Smith of Verona on Religious Education or Church Schools, one by Raymond Burdick, and the one conducted by Rev. Edgar D. Van Horn on Colleges and Christian Citizenship, elicited many contributions from the audiences. People have helpful things to say, if given a chance and like to "talk back."

The programs of the young people's and woman's hours were impressive, and the papers exceptionally fine. We hope to give at least extracts from these papers, if not the whole, in their proper departments. Miss Agnes Smith of Verona had charge of the former and Mrs. T. J. Van Horn of DeRuyter the latter. A very impressive pageant—"Mothers of the Bible"—closed the program, conducted by Mrs. T. J. Van Horn who represented the Spirit of Motherhood. One by one she lighted the candles for mothers of the Bible, candles representing obedience, reverence, faith, truth, hope, service, etc. Much difficulty and great, steady persistence were experienced in lighting the candle of reverence; some difficulty with obedience, but all at last were successfully lighted. Thus was symbolized motherhood lighting the footsteps of youth in building the home, the church, and nation.

Perhaps the last unusual thing to be mentioned was the re-election of this year's officers, by some thought to be a very good thing to do. Certainly the success of the program would lend encouragement to such thinking.

The treasury of the association, like the Eastern, is in good condition with a balance reported of \$91.68. Sabbath and Sunday morning offering for the Denominational Budget amounted to \$67.83.

MILTON COMMENCEMENT

[The editor greatly regrets that the limited space in the SABBATH RECORDER does not permit the publication of the splendid report of the sixty-seventh commencement of Milton College, which on June 14 graduated a class of thirteen.]

PRESIDENT'S ANNUAL STATEMENT

JUNE 14, 1934

Enrollment

Again, as last year, we have to report a decrease in enrollment in the college. The total this year has been 109, a decrease of twelve per cent from the 124 enrolled last year. As last year's decrease was fifteen per cent from the year '31-'32, we must take what comfort we can from the fact that the falling off this year was less than last. The proportion of sexes has changed somewhat. Last year the men constituted about sixty-seven per cent of the student body. This year they are about sixty-two per cent. In other words, last year the ratio was one woman to two men, and this year it has been about one woman to one and two-thirds men.

Including the School of Music and Summer School, the total number enrolled was 143 as compared with 156 a year ago. From the number of applications and inquiries received, there seems good reason to hope for a larger enrollment next year.

The trustees' action in voting to give scholarships paying full tuition fees for valedictorians of high schools during their freshman year in college should not only increase our enrollment but should also serve to raise our scholastic standard.

Finances

The difficulty of collecting income from some of the investments of the college has continued and even increased. This is especially true of mortgages on real estate, but our income from the Seventh Day Baptist Memorial Board has fallen off this year more than last. Strenuous, if not altogether successful, efforts have been made to live within our income.

For the nine months from July 1, 1933, to March 31, 1934, expense was less by nearly twenty per cent than for the corresponding period of the previous year, a notable economy.

The bequest of Hannah Crandall, late of Westerly, R. I., was mentioned in the report of last year, but at that time none of the money had been received. During the year \$15,000 has been paid to the college from that estate and there is a little more to come.

Last summer the state legislature appropriated money to be loaned to unemployed young people to enable them to attend higher institutions of learning. From this fund administered by the State Industrial Commission, \$1,929.50 has been borrowed by our students and paid in on tuition and other college fees. During the current semester eight students have been employed by the Federal Emergency Relief Administration at \$15 per month to work for the college. About eighty per cent of what they receive from the F. E. R. A. comes back to the college in fees. We feel some satisfaction from the fact that we were able to get our whole quota of F. E. R. A. students from those who otherwise would not have been in college. By means of this F. E. R. A. labor and by using second hand brick, we have been enabled to build a walk from the Main Hall to the Studio—not an ideal walk but better than mud—if we ever see mud again.

The chief change in the outer aspect of the college is, of course, in the improved athletic field. For much of this we are indebted to the C. W. A., but not for all of it. The C. W. A. put in about \$5,000 in all—three-quarters in labor and one-quarter in materials. While a great deal of work was done on the field by the C. W. A., it was left by them in a quite unfinished state. Much work has been done since by volunteers and not a little has been accomplished by the plan of giving admission tickets for next season's games to those who did a certain amount of work. Some of the students working under the F. E. R. A. have worked there also. The thanks of the college are due to those, both students and others, who have generously given of labor and time to the project. In order to make the field large enough for a track as well as a football field, a strip of land one rod wide along the west side was purchased and added to the field. This purchase was underwritten by four members of the faculty and the cash for payment

was advanced by one of them. Three of these men have also given unstintedly of their time and strength to doing the actual work of the bringing of the field to its present nearly completed state. In fact, Coach Crandall, Professor Burdick, and Professor Inglis have this year added much to the obligation which the college owes them.

It is perhaps generally known that nearly three years ago the Industrial Commission made the requirement that the Main Hall should be equipped with stairway type of fire escape, but gave us permission for a temporary postponement provided the chapel be not used for evening lectures, and the like. As this restriction is a decided inconvenience, and the stairway type of fire escape must be installed eventually, it is highly desirable that it be done as soon as practicable. This improvement will make it possible for us to have our voice and piano recitals of the School of Music as well as lectures in the chapel. For a place for the recitals of the department of organ, of which we are also proud, we shall have to continue to be indebted to the Seventh Day Baptist Church.

A change in the official college attitude in regard to dancing has taken place this year. Previous to 1929, dancing was forbidden but not entirely prohibited. From 1929 to 1934, dancing was forbidden except to those who had written permission from parents or guardians. But since there were only about a half-a-dozen students whose parents refused this permission, the change to faculty supervised dancing on the campus was not so great as might at first appear. It may also be mentioned that ninety-seven per cent of the students signed a petition asking that dancing be allowed and that a ballot of the alumni taken by mail in 1931, showed a three to one vote in favor of such a change. Most of the faculty were in favor of granting the petition of the students. I may say that personally I have not come to agree to the change without some misgivings; but the system of the last five years was proving unsatisfactory, and to go back to the system of many years ago would be to come into opposition to practically all the students, to three-fourths of the alumni, and to a similar proportion of the faculty. This, it seemed to me, would be going back to the system already rejected by most Christian colleges, at too great a cost. The new system, under

control of a committee headed by Professor Leland Shaw, seems to be working well and I sincerely hope it will prove to be the success its advocates desire.

At the election of trustees last July, certain new members were chosen. Rev. Carroll L. Hill was elected for three years, Mr. Frank Holmes for two years to fill out the unexpired term of the late Grant W. Davis, and Stephen Bolles for one year to fill out the term of Dr. Geo. E. Coon who had resigned. As a resolution about the loss of the college in the death of Mr. Davis has been published, it is perhaps sufficient to say here that his valued counsel is much missed in the work of the trustees.

Changes are taking place in the faculty as well as in the board of trustees. Most notable is the retirement of Mrs. Anna W. Crandall, who has served as head of the German department since 1900. Her faithful work and her charming personality have endeared her to a host of students to whom, as returning alumni, the college will not seem right without her. The trustees of the college, at a special meeting this morning have made her professor emeritus in recognition of her long, efficient service. Beginning this autumn, Professor Inglis will be head of the Department of Modern Languages and will be assisted by Miss Bertha Zimmer, who has taught the classes in German for Mrs. Crandall during most of the year just closing. Failing health has also made necessary the retirement of Mrs. Maxson ("Auntie Mae" to the girls who have lived in Goodrich Hall). Mrs. Maxson has been matron for ten years and has won the lasting affection of the girls who have been in her care.

This year we have again had the assistance of several recent graduates who were glad to take further work in the college, and who have acted as assistants without expense to the college treasury. These included Amy Greene, Richard Johnson, Mary Michel, Dorothy Schooley, and Paul Van Horn. Professor Stringer arranged for Kenneth A. Babcock and Walton Clarke to take his work during the part of the winter that he was in Florida.

In the new courses in commercial subjects, fifteen students have been enrolled this year—a larger number than have been studying Spanish or Latin or physics. For next year we are beginning a School of Business Administration with a short course leading to a cer-

MISSIONS

WORK, AIMS AND IMPORTANCE OF THE MISSIONARY SOCIETY'S PROGRAM

THE WORK

As most people know, the Missionary Society is operating under a depression budget, the appropriations last year having been cut about one-third on an average. Nevertheless, the missionary program for the year embraces work on four continents, and under five flags.

The number of workers employed by the Missionary Society varies slightly from time to time, but there are about forty workers who are being supported wholly or in part by the society.

The budget, if raised, will aid one fourth of the churches in the homeland in supporting their pastors, and the majority of our churches in foreign lands are largely dependent upon the Missionary Society in maintaining their work.

Owing to retrenchment last year, the work on all fields was retarded and some portions of the home field were neglected entirely. Without increasing the budget, the present appropriations include some aid to churches entirely neglected last year, as well as to those who were helped in the support of their pastors.

The Missionary Society's charter authorizes it to carry on every form of work necessary for the advancement of Christ's kingdom, and it has at times promoted all the foremost lines of work—medical, industrial, and educational with others; but today, in the homeland, special lines of activity, such as education, publication, Bible schools, and young people's work have been largely taken over by other boards. Nevertheless, the society is still carrying on medical, educational, and industrial work in foreign lands, together with its other lines of endeavor, and its workers everywhere promote young people's societies and Bible schools.

While the society during the last fifty years has not published a separate paper, the corresponding secretaries have regularly contributed to the columns of the denominational paper, the SABBATH RECORDER. In fact, the press is one of the chief means of promoting missions, as well as all denominational and religious work.

tificate. A description of this course is included in the catalog and need not be repeated here. As that will require all the time of Professor Hulett, some other arrangement for publicity must be made for next year.

What the future has in store for Milton, of course none of us knows. One of our greatest needs is some means by which more students can earn a large part of their expenses, for it is not likely that Milton will ever become a rich man's college. But our needs seem so many that it may be invidious to mention any one. We can only continue to do as good work in the future as we have in the past if we have the loyal support, both financial and moral, of all our friends. And to do as good work as in the past is not enough. We must do better work! May we be given strength and wisdom beyond the strength and wisdom of man, to enable us to do it!

TRACT BOARD MEETING

The Board of Trustees of the American Sabbath Tract Society met on June 17, 1934, at 2 p.m., President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, Herbert C. Van Horn, Asa F. Randolph, Neal D. Mills, Irving A. Hunting, Franklin A. Langworthy, A. Burdet Crofoot, Frederik J. Bakker, Mrs. Herbert C. Van Horn, Everett C. Hunting, James L. Skaggs.

The board was led in prayer by Rev. James L. Skaggs.

The minutes of the last meeting were read.

Corresponding Secretary Herbert C. Van Horn submitted his monthly report.

He added remarks concerning the proposed visit of Rev. L. F. Hurley to the churches in the East in the interest of the Denominational Budget, and also concerning conditions in the Mid-West and West.

The Committee on Distribution of Literature reported that at the request of Rev. G. D. Hargis, 2,150 assorted tracts were sent to him; that during the past three months thirty-one subscriptions to the SABBATH RECORDER have been obtained, while thirty-five have been discontinued, six of which being free, made a net gain of two paid subscriptions.

The report of the Budget Committee was referred back to the committee to be reported at the July meeting.

AIMS

Turning to the aims of our missionary program, we note that it is a part of the present day movement to establish on earth Christ's kingdom with its joy, peace, plenty, justice, and love.

To be more definite in stating the aim of missions, we note that, when considered in relation to the individual, its aim is to transform men and to help them grow into noble, useful, joyous Christlike personalities; that when considered in relation to society its aim is to produce a brotherhood of all men and all nations, completely good, blotting out injustice and wrong; and that when considered in relation to Christ, its aim is to make loyalty to him foremost and his way of life the guide for all men.

Christ appeals to Seventh Day Baptists to join with all Christians in accomplishing the things outlined above, and in addition to that he has given them a particular mission, which is the promulgation of the Bible Sabbath. It is expected that every missionary supported by the Missionary Society will be a herald of the Sabbath of the Bible and every church aided by it will be as a city set on a hill, radiating the light of Christ's Sabbath.

IMPORTANCE OF OUR MISSIONARY PROGRAM

One hesitates to undertake to describe the importance of our missionary program, because no words of pen or tongue are adequate for this purpose. Only eternity can reveal its importance. The following facts if kept in mind will help:

1. God, the Father, considered the mission program of so great importance that he sent his Son to earth to promote it and to die for it. The cross is the Father's measure of the value of missions.

2. The weal of the nations and the world is hanging more upon the missionary program of the Church than anything else. The world is in the throes of a crisis. The Church holds the key to the situation, and missions are the supreme agency of steadying a troubled world and saving it from complete collapse. To slacken the pace of missions under these circumstances is like burning food in time of famine.

3. The perpetuity of the Church depends upon the promotion of the missionary program. When the Church neglects and deserts missions, she neglects and deserts Christ

and must eventually lose out; but if she presses her missionary program, she cannot fail. Christ's promise and power are back of those who, in his name, undertake to "make disciples of all nations."

4. Every Christian needs to engage in mission work for the sake of his own growth and joy.

5. It is important just now that Seventh Day Baptists do not falter in their missionary work, not alone because to do so means privation and hardship to forty mission workers, but also because our mission program has reached a critical period. If we can weather the present financial storm, we can soon begin to build up again.

For two thousand years missions have been the force transforming men and nations; the work is well begun; and Christian people with their vast resources must not suffer the work to decline.

ITEMS FROM THE FIELD

NORTHWESTERN ASSOCIATION

I have made a number of calls at some terraces rented by the city and occupied by unemployed. They are people who need help, especially a strengthening of their faith if they are Christians, and all need to be pointed to Christ.

I have made a special effort to make the prayer meetings interesting and profitable. I have prepared special messages and Bible studies using slides for typed outlines and colored pictures of religious subjects or of nature as visual aids.

There is always the problem of just what work should be done. Our summer camp last year was such a success (parents and young people alike agree that the splendid results have lasted all through the year) I think that should go on. Vacation Bible School does similar work for those a little younger. We plan to have a three weeks' school in each of the churches this summer. We are also planning a triple or dual exchange of pastors for young people's camps and conferences. We plan to take care of the traveling expenses for such an exchange here in the churches involved if we do it.

Then I feel that we should, if possible, keep in touch with the scattered ones we have visited before, where there seems to be any interest. This would require three trips.

At least seven are to be baptized when arrangements can be made, and one other to come in.

MISSIONARY PASTOR RALPH H. COON,
Denver and Boulder.

PACIFIC COAST ASSOCIATION

The deacons and deaconesses, Elder Ballenger, and others, agree with the pastor that our greatest need is a real spiritual quickening. To this end, we have taken to prayer, seeking to be led by the Holy Spirit. Whatever plans we have had in mind we are temporarily setting aside until we are sure they are God's will. To date there are about fifteen definitely praying for such a quickening.

There are three families now considering church membership. All of them are people of earnestness and prayer and will make their decisions as they pray over the matter. So I am not trying to influence them unduly. I would rather they came freely.

Several hopeful contacts have been made recently. Please add your prayers to ours for a real outpouring of the Spirit upon us.

PASTOR LOYAL F. HURLEY,
*Part-time Missionary Pastor in
Southern California.*

SOUTHWESTERN ASSOCIATION

You might be interested to know something of the method of the work being undertaken under the new arrangement. I am therefore so writing at this time.

We are averaging five hours weekly in teaching and preaching appointments, which includes outstation work at Bozarth, together also with work undertaken in special missionary work at other points not regularly visited.

There is an expressed desire for evangelistic meetings to be held over a protracted period at Bozarth, which will probably be undertaken some time in next month.

We are in receipt of a communication from an Elder Kerns at Enid, Okla., a Missionary Baptist minister who states that some years he has been keeping the Sabbath of Christ, and that there is a group of several independent Sabbath keepers at that place. If possible to arrange, we will probably visit them in the near future, looking toward their addition into some Seventh Day Baptist church.

We are hoping to arrange for special meetings at Nady some time this summer, since I

believe it more than probable some may be added who are "hanging over the edge."

The protracted drought is having a disastrous effect upon crops in this, as well as so many other sections, but at present there is no actual distress.

Local interest in the work and all appointments remain fairly satisfactory.

MISSIONARY PASTOR ELLIS R. LEWIS,
Gentry, Ark.

A CONFERENCE ADDRESS

BY REV. EDWIN SHAW, D. D.

(Concluded)

To my mind there is a wide difference between rethinking and rearguing. If we may believe what others, who have a far larger, a wider field of information and observation than is mine, tell us, if we may believe them, very much of the preaching in the pulpits of today is merely a rearguing, restating, rehashing, of views and positions; and the man who has the ability to reargue, with new illustrations, and in fine language, that which his people already know and believe and approve, is the popular pastor, the one who is sought for when vacancies occur. And it is said that the great mass of church-going people shrink from thinking in matters of religion; they avoid and turn aside, not from rearguing, restating, but from rethinking in matters of religion. That is where they seem to draw the line.

And speaking of drawing the line, I think it was a year ago last February, that I read in the daily paper a news item, coming from a meeting of the American Association for the Advancement of Science which was being held at Cleveland, Ohio, as I remember it. A paper had been presented to the gathering by a professor of biology at a Roman Catholic university, and in the discussion which followed someone asked this question of the professor: "Do the Roman Catholics in their schools accept and teach evolution?" The reply was, "Yes, except in the case of man." That seemed to be the place where the line was drawn by Roman Catholics.

But whether they wished to do so or not, people have been compelled to rethink in matters of religion. When astronomy changed man's views of the universe from an earth-centered one to one measured in millions of light years, the Church had to do a lot of

rethinking. When geology changed man's views as to the age of the earth, and biology changed man's views as to the origin of species, then the Church had to do a lot of real rethinking. When devout spirit-filled students of history and literature changed man's views as to the nature and character of the early writings which recorded man's attempts to explain and interpret the universe, then the Church had to do a lot of real rethinking. When modern prophets like Washington Gladden, Josiah Strong, and Walter Rausenbusch, brought to us the overwhelming importance of the social message of Amos and Hosea and Micah and Isaiah and Luke and Jesus, as compared with the apocalyptic messages of the books of Daniel and Revelation, then too the Church has been compelled to do a lot of real rethinking.

And now, in my opinion, we are face to face with a situation that is in need of most careful, prayerful, unprejudiced, honest rethinking, and this is so because we are in a measure so unaware of it. You know it was for centuries that the Church believed in, supported, and defended the system of human slavery, largely because people were born and brought up in its midst, and did not realize just how unchristian it was. But we hope that now we are beyond that attitude.

You know for centuries the Church believed in, supported, and defended the system of international warfare. We hope that many people are beginning to see how unchristian it is, and strenuous, united efforts are being made to outlaw war.

You know for centuries many people have spent their lives in devoted service to others, and that benevolence and charity have been among the activities of Christian people; but somehow so often such service has not been thought of as religion. We hope that, more and more, people are coming to realize the force of the words of Jesus, "in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me"; coming to realize that service to fellow men is service to God, that the gospel of Jesus is the social gospel, good news here and now among men, a setting up of institutions and relationships among men on the principles of the Sermon on the Mount. A passion for social righteousness is gripping the lives of many people, and they are coming to see that this is religion, the kingdom of God, here on earth,

as Jesus meant it. These are matters of the more or less distant past, and looking back we can see and understand in a measure that changes were slow in coming because people, born and brought up in the midst of these conditions, did not realize just how unchristian they were. Now what is the situation that seems to me to be facing the church, especially the leaders in the Protestant religious world?

We are living in the midst of a system of conducting business, transacting business, that has grown up and developed in the presence of, with the approval of, and with the support of the Church, of Christian people; we call it our economic system, and, as it was with the system of human slavery, we are almost totally unaware of how unchristian it is. Oh, we talk glibly and piously about the Golden Rule, and the Sermon on the Mount, and about love being the greatest thing in the world; and then we go out and buy and sell and trade and do business to make money, seeking profit, to turn into capital to seek more profit. And we kid ourselves into thinking that our motive for making money is to promote worthy causes, and we make much of the virtues of thrift, and saving, and shrewdness (honest of course), and hard work, as means to get profits, and he who thus makes profits and accumulates capital, is looked upon as the successful man. Now there are two pitiful, pathetic things about this: one is, as I have said, that we are practically unaware of how unchristian this system of capital and profits is; and second, we just cannot help ourselves; we are in it, as it were, bound hand and foot, and we just have to live with it. But there are a few here and there who are waging war upon the system. Why? Because they have learned from Christ the law of love, and they are trying sincerely to apply it in all human relations, and they see how impractical, how impossible, that law of love is so "long as men—not only the disinherited," the poor and the outcast, "but the privileged as well, are conditioned by a system which not only stimulates but actually creates greed and egotism and hypocrisy and hate." I quote the following sentence, for it so well states just how I feel about the matter.

"Every man who has sat with open heart at the feet of Jesus must feel condemned as he contemplates the unspeakable wickedness of the way in which men are conditioned to

injustice and evil by the system into which they are born."

I have no solution for the problem. Our way of doing business, our economic system, unethical and unchristian as it is, cannot change overnight. The change must come gradually, and it may come much more quickly than I anticipate; but I feel sure that it is bound to come sometime, when competition and strife among men shall not be for money profits, but for human service, when men shall cease to struggle against one another, but struggle to approach and reach a standard of righteousness. One of the reasons I like golf is, because no matter how poorly I play it does not help those with whom I am playing; and no matter how well they play it does not hinder my efforts, as is the case with tennis and ball games. We are not struggling against one another, but all are struggling for a standard, for par, and better.

In conclusion—everywhere there is constant need of recovery. 'Tis so in life; day by day our physical bodies tire and wear away, and need recovery. 'Tis so with institutions and organizations. Recovery comes from reconditioning, and wise reconditioning comes from rethinking. Do not be alarmed at, or hesitate to face, the outcome of honest rethinking. Any view or belief that fails when subjected to the examination, the test, of rethinking, better be laid away, for a time at least, on the shelf with other useless keepsakes.

But a parting word. We are not likely to be called upon to do rethinking in all realms of life. Let our rethinking be done in those realms where recovery is most needed, where problems are most intense and most insistent.

A TRIBUTE

Rev. E. A. Witter closed a pastorate of ten years' service with the Walworth Seventh Day Baptist Church the last of April, 1934.

During the years of service he has faithfully served the church in an able and efficient manner. He has served the village wherever he could render service. A clean community life has been a part of the content of his message and work. He was a good sermonizer; his sermons exhibit a depth of thought, coupled with a certainty of utterance of experience with men and truth.

He is a man of strong convictions, holding firmly to his religious belief, yet charitable in

his treatment of those of other difference and practices. His sphere of influence has been broad, both as a herald of righteousness in his own field and as a supply for churches of other denominations. The genial personality of both Mr. and Mrs. Witter has won for them many friends and endeared them to many. I am glad to give this tribute to my pastor, who has so faithfully ministered to all who were in need in joy and in sorrow in every way.

MRS. EVA H. MCLEARN.

Walworth, Wis.

WOMAN'S WORK

A surge of gratitude sweeps over us, O Lord, at the memory of thy faithful witnesses who kept the faith alive in their sphere. May we be of their number. Amen.

SHOULD MOTHERS AND CHILDREN GO TO SABBATH SCHOOL?

(A paper read at the Eastern Association at Shiloh, N. J.)

BY MRS. W. D. KENYON

I believe the one who assigned this topic should have gone a step farther and said, "Should mothers and fathers go to Sabbath school?" Since the home is the foundation of all training schools and parents the very first educators, both parents should be included in the training school, because the unity of all homes and home interest involves both parents and children.

Home is a shelter from the world at large. In its child welfare program the National Woman's Christian Temperance Union declares that to every child belongs the right to be well born . . . to an education, to protection, to be morally safeguarded, and to be spiritually trained.

The ideal home safeguards the morals of children and guides the education and spiritual training which is supplemented in our Sabbath schools. It is too sadly true that other agencies often are left to supply the training and education which have been neglected at home. Joy Elmer Morgan of the National Education Society says, "Character education must be buttressed by religion."

Our Sabbath schools are organized to reveal God to child and adult alike, but the home has

the first chance for child training and many, many hours more than our Sabbath schools. Somewhere I have read, "If the groves were God's first temples, parents were his first priests." It has been suggested that there should be a compulsory education for parents, but those who frame mischief by a law are proving we cannot compel a virtue by a law. The standard of right and wrong in many homes is so demoralizing it is little wonder the children are indifferent to all laws of right living. It is often quoted of one faith that if given the first seven years for training, we may have the rest. We who have been taught in Christian homes can hardly realize the condition in those places called homes in which the Word of God is never read, the sacred name spoken carelessly or in profanity, and the study of the Bible a thing unknown. Would that parents in the early years might feel the responsibility of building a life, of guiding the choice of a human destiny.

Building character is not the work of days or months; it is the process of years of training. If we make Jesus and his teachings real to the children and youth and if these lessons begun at home are supplemented by Christian teachers of our Sabbath schools, our young people are not going to lose the knowledge of the richness of the life Christ brought to the world.

The influence of conscientious Christian teachers of boys and girls in our Sabbath schools can hardly be estimated. Early impressions are indeed most lasting. One of my sons, grown to manhood, heard the beautiful quotation beginning, "Other sheep I have," and said to me, "That was the golden text I learned the first Sabbath school I attended in Alfred." At that time he was about five years old.

Discussing the prevailing deplorable conditions with a mother whose fine son had recently completed his theological course, she said to me, "My children have had to stand alone against those things all through their college life." Where first were those young people trained to stand alone? It was in a Christian home where teaching and example were so impressed on young minds that no corrupting association was ever strong enough to overcome that early thinking. All honor to young people who can stand against popularity in this time of confusion.

We need Daniels today, but where shall the spirit and courage to stand alone be evolved? It should originate in every home in our land, and it should be fed and nourished in the Sabbath schools. God gave Jeremiah a commission and power and a promise.

Have we no responsibility for the careless homes about us—with children trained in vice and wickedness? We who are strong must help bear this infirmity. Pastors and their wives have their full responsibility, but the reformation of sin-filled and indifferent homes is not alone theirs. In our Sabbath school we sing, "I would be pure for there are those who care." Do we care for our youth as we should? Are we safeguarding them in home and church? There are too many homes who do not care, where neither children nor parents are interested in our churches or Bible schools, and the tremendous problem before us is how to become home missionaries in this condition.

The boys and girls who attended our Bible schools are not often found in the juvenile courts. A Christian home and mother exert a powerful influence for good, but the other type can exert an influence just as strong for evil. Children must be rightly trained for the church and citizenship of tomorrow.

Responsibility is not discharged when the penny is tied in the corner of the youngster's handkerchief and he or she is headed churchward. Thirty years ago the man I know best said, "If I expect my children to go to church and Sabbath school, I must go with them." What parent ever becomes wise enough in Bible knowledge to need its study no longer? If Christian men and women are to be developed, children must be trained. Such training must be given in the growing time; it must be both physical and spiritual. The lessons we wish to teach must be lived, and the truths we seek to instill in young minds and hearts must be practiced. This applies equally to home and Sabbath school management, and teaching in our Sabbath schools should be so attractive that our children will not be compelled to attend, but will look forward with anticipation to the lesson study each week. "The church that saves the children gains the world."

Our children's theories on life and the hereafter need not cause anxiety if they can be guided to righteous doing in their games and in the daily home tasks. Let us study the Sab-

bath school lesson with our children and together go to God's house to learn in class study the lessons of faith which lead us in the way of all truth.

ADDRESS OF WELCOME

BY DONALD GREENE

We have come together this evening for the opening service of the ninety-seventh Central Association. I am sure no formal address of welcome is required; we always look forward to these meetings as a time not only for glad worship but for renewing old acquaintances, for meeting old friends and making new ones. One of the most precious things we have as Seventh Day Baptists is our feeling of comradeship between individuals and between churches. It is a splendid thing that almost any of us can attend a service in any of the churches of the association and immediately feel that we are at home, that we are welcome, that we are among friends. This is perhaps becoming even more true with better roads and easier transportation. Not so many years ago it was about as much of a task for some of the families out on farms to go to church at all as it would be now, say, for a family in Adams Center to attend a service in Verona.

There are many serious problems confronting us, and it sometimes seems as if our paths were beset with more difficulties than we can readily master, but the associations with each other and the inspiration and divine guidance of these meetings go a long way toward giving us courage for the future. As the various sessions are planned, there should be something of interest to everyone, something which will be carried away and will prove helpful in our daily work. If we can derive some new measure of sympathy for each other's misfortunes, interest in each other's welfare, and tolerance of each other's mistakes, these meetings will not have been in vain.

On behalf of the First Brookfield Seventh Day Baptist Church, therefore, it gives me great pleasure to welcome you all to these sessions. We look forward to a successful association, both in attendance and in inspiration. We hope that your stay in Leonardsville may be pleasant and spiritually profitable, and that when you go away, it will be with the intention of returning here again and again.

GOD'S SHARE OF YOUR BUSINESS

BY J. B. CONYERS

When we contemplate the glorious gifts that have been so lavishly and bountifully poured out to us by a kind and loving heavenly Father, such as life, sight, health, food, clothes, love, and salvation—the greatest gift of all—it is passing strange indeed that there are those who dare to offer God a tithe of less than what he required, as his, from the Children of Israel! We belong to Christ, body and soul, because we have been bought with a price through his precious blood; so whatever we have, or ever expect to get, belongs to Christ, but he only asks us to put by a tithe, regularly, into his kingdom work (1 Corinthians 16: 2) according to the way we have prospered, each week. The rest of our earnings are entrusted to us, loaned to us, for life, for our own use. Reader, can you afford to offer Christ less than what he says is his share of your income? In my opinion, the tithing system is God's own financial system by which he planned to support and keep the kingdom work going forward, without even a halt, even in times of depression. We may try hard and long, but we will not improve or equal God's plan or system. Let's adopt it as individuals and give it a trial. Our church work will never be in need of funds. The present failure to raise the budget is but another example of the outcome of any attempt to set up a financial system of support of God's work, different from God's perfect plan. If every Seventh Day Baptist would give God one tenth of his net income per week, it wouldn't be long until our denomination would be rejuvenated and all church financial worries would cease. Brother, sister, are you afraid to give God what is his? Then perhaps some day you may lose it all. Your neighbors may call it a "financial reverse," but it may be that God is just entrusting your money to some one more worthy who will render unto him his part of the income. The law collects its part in taxes; if not paid, the property is sold. The landlord collects his part; if not paid, by sheriff's sale of the property. Do not for one minute think that God is not going to require his part at your hands; he has many more ways of collecting his share than the law or the landlord!

Fort Myers, Fla.

YOUNG PEOPLE'S WORK

"STEPPING IN THE LIGHT"

(Given at Eastern Association on the young people's program, Sabbath afternoon, by Miss Ruth Kenyon, member of Ashaway Christian Endeavor society and delegate of the New England Christian Endeavor Union)

A REPORT OF THE WORK OF THE NEW ENGLAND SEVENTH DAY BAPTIST CHRISTIAN ENDEAVOR UNION

I am glad that light was chosen as the theme word for this association. Light has ever been a symbol for truth, and youth is constantly seeking that truth. Because many, both old and young, choose to walk in darkness, that does not make the light glow less brightly for those who seek and find it.

The idea of a union of our New England societies came as a vision to enable our young people to realize more fully the joys to be derived from stepping in the light of Jesus. It has proved an effective channel, enriching opportunities and enabling a broader scope of service through this unity. The young people of our faith need to co-operate closely, realizing our strength if all work together for the same common end.

To give a comprehensive idea of the work of the union since it was organized in 1927, I think it would be well to divide the activities under four heads:

1. The value to individual societies.
2. The value of working as a union.
3. Promoting denominational interests.
4. Missions.

The societies of our four churches, Ashaway, Westerly, Rockville, and Waterford, are composed mostly of small groups, with the responsibility resting on the shoulders of a few conscientious workers. It has been a source of inspiration to them to feel themselves an active part of a larger organization.

It sometimes seems the little we can offer does not amount to very much, but by casting our bit with the others, we have seen worthwhile tasks accomplished and received encouragement to carry on.

Special occasions set aside by the union for visiting other societies have promoted a spirit of fellowship. Attendance and interest have been increased through friendly contests staged by the union.

When, at times, the societies might become discouraged, there is always the knowledge

that they are needed by the union as much as they need the union.

One of the greatest values of working as a union comes in the fellowship which results from our quarterly rallies and social occasions. The joy of personal fellowship with Jesus Christ becomes increasingly radiant as it is shared with others.

A friend of mine at Alfred once asked, "Do you Seventh Day Baptists all know each other?" Of course, we do not, but our union gives us a fine opportunity of becoming well acquainted with many, and of feeling more keenly the influence of the splendid pastors who have given their time and talents in guiding the work.

Others beside our own pastors have come to address our rallies, among them Pastor Bond, Editor H. C. Van Horn, Rev. Eugene Davis, and Mr. Carlton Sherwood.

Wise, thoughtful planning and efficient execution are necessary to the success of any enterprise. There must always be someone with devotion and zeal to lead others, and in the work of our union, leaders have arisen and have strengthened their abilities by using them for carrying on the Master's work.

Each year the union has carried out some plan for a program in which the societies should each participate, and presented it in all the churches. Co-operating in this way has brought us all more closely together, as well as giving an opportunity for the church people to learn something of our activities.

This year and last, entertainments were presented, with one act plays and vocal and instrumental music interspersed. These meant hard work and planning, but we felt more than repaid by the interest shown and the generous contributions to the freewill offering.

Our annual banquet at Chasanba Lodge has come to be a cherished tradition. Last fall, Betty Crandall as toastmistress introduced a unique idea by planning her program as a football broadcast. Of course the New Englanders made the touchdowns and enthusiasm reigned high for the union.

At the first executive meeting ever held, the following motion was passed: "Voted that the secretary write to all the boards and tell them we are in existence and ready to do any work they wish." To representatives of boards here today, I would say again, the union is in existence and would welcome their suggestions and

be glad to be of help in forwarding their work.

Our first program prepared for the churches was given in 1928 for promoting the interest in the Onward Movement. Great foresight was shown by at least one of our speakers, for her topic was, "Our Boards in 1948."

Naturally we feel a particular interest in Lewis Camp. We also realized the need of transportation to and from camp and donated a car for that purpose. Perhaps some of the young people here could tell whether it was "Tilly" or "Stilly." I'm not sure.

Another important phase has been sending delegates to our General Conference. In this way, those of us who cannot attend are able to obtain first hand reports and we feel more closely in harmony with the work of the denomination.

And last, we come to missions.

"Behold how many thousands still are lying in the darksome prison house of sin, With none to tell them of the Savior's dying Or of the life he died for them to win."

Christ commanded, "Go ye into all nations and teach the gospel." The union is interested in all our mission fields but we feel a particular interest in our Jamaica field, as we have been supporting native workers there since 1928. We have also been able to contribute a small sum toward the building of a new church at Bath. The letters received from our missionaries there have brought their problems more closely to our hearts and filled us with greater desire to do our part in sending the light to Christ's other children.

So, we have come to the seventh year of work as a New England Seventh Day Baptist Christian Endeavor Union. Do not think we have not met stumbling blocks and encountered disappointments in many of our cherished plans, but because we realize that loyalty to Christ demands service — and sacrifice, we would carry on:

"Trying to walk in the steps of the Savior Upward—still upward—we'll follow our Guide; When we shall see him—the King in his beauty Happy, how happy, our place at his side."

Wife: "Dear, I've got something I want to talk to you about."

Hubby: "Good! Usually you want to talk to me about something you haven't got."—*Exchange.*

DENOMINATIONAL BUDGET

STATEMENT OF TREASURER, JUNE, 1934

Receipts		June	Total
Adams Center		\$ 45.00	
Special		5.08	
		\$ 50.08	\$ 454.58
Albion		10.00	95.34
Alfred, First		\$145.72	
Ladies' Aid Society		100.00	
Women's Evangelical society,		50.00	
		\$295.72	1,447.19
Alfred, Second		\$ 75.15	
Special		20.00	
		\$ 95.15	293.96
Andover		22.00	37.00
Attalla			
Battle Creek			138.10
Berlin		25.00	184.81
Boulder		2.50	21.00
Brookfield, First			173.74
Brookfield, Second			113.94
Carlton			18.00
Chicago		15.00	225.00
Daytona Beach			50.00
Denver		2.50	36.83
De Ruyter			249.00
Detroit			
Dodge Center			145.50
Edinburg		16.80	52.80
Farina		41.50	246.50
Fouke		2.00	23.00
Friendship			125.00
Genesee, First		97.80	413.95
Gentry			13.30
Hammond		20.00	40.00
Hartsville			80.00
Hebron, First		\$ 37.25	
Special		5.00	
		\$ 42.25	107.15
Hebron, Second			10.00
Hopkinton, First		\$ 88.00	
Christian Endeavor society,		3.00	
special			
Intermediate Christian En-		1.00	
deavor society, special			
Junior Christian Endeavor			50
society, special			
		\$ 92.50	507.50
Hopkinton, Second		2.70	29.20
Independence		17.00	426.00
Jackson Center			8.50
Little Prairie			7.42
Los Angeles			132.00
Lost Creek			115.58
Marlboro		41.80	135.33
Middle Island		2.50	17.50
Milton		100.18	1,203.58
Milton Junction		50.00	327.44

New Auburn	12.00		
New York City	\$ 42.05		
Special	20.40		
	\$ 62.45	576.10	
North Loup		189.70	
Nortonville		20.00	
Pawcatuck Christian Endeavor			
society, special	\$ 3.00		
Intermediate Christian En-			
deavor society, special	1.00		
	\$ 4.00	3,119.65	
Piscataway	32.50	251.88	
Plainfield		1,273.25	
Portville		8.00	
Richburg	\$ 28.00		
Special	10.00		
	\$ 38.00	68.00	
Ritchie			
Riverside		438.50	
Roanoke		10.00	
Rockville	\$ 15.50		
Loyal Workers	15.00		
Intermediate Christian En-			
deavor society	2.00		
Sabbath School, special	4.00		
	\$ 36.50	130.40	
Salem	214.35	1,010.35	
Salemville		11.25	
Scio			
Scott			
Shiloh	\$ 91.63		
Women's Benevolent society	108.50		
	\$200.13	680.85	
Stonefort		7.00	
Syracuse		5.00	
Verona		180.00	
Walworth		36.00	
Washington		6.00	
Waterford	\$ 37.00		
Christian Endeavor society,			
special	1.50		
	\$ 38.50	246.00	
Wellsville			
Welton		111.93	
West Edmeston		66.00	
White Cloud, special	20.50	93.75	
Individuals:			
Lois R. Fay	\$ 1.00		
T. B. Freeman	3.00		
Kate M. Place	5.00		
Lars Jensen	2.50		
Dr. and Mrs. George			
Thorngate	10.00		
	\$ 21.50	301.00	
Woman's Board, special	33.34	33.34	
Central Association	67.83	67.83	
Western Association	33.78	52.57	
Southeastern Association		26.86	
Conference collections		188.51	

Young People's Board in			
Holland			5.00
Pacific Coast Association			25.00
Junior Christian Endeavor			
societies			15.00
			\$16,972.46
Amount received in June			\$ 1,848.36

Disbursements			
Missionary Society	\$995.05		
Special	153.24		
			\$ 1,148.29
Tract Society	\$204.62		
Special	5.00		
			209.62
Sabbath School Board	\$159.38		
Special	10.00		
			169.38
Young People's Board			39.89
Woman's Board			9.97
Ministerial Relief	\$ 59.84		
Special	10.08		
			69.92
Education Society			72.39
Historical Society			16.62
Scholarships and Fellowships			29.92
General Conference			259.11
Tax on checks			.56
			\$ 2,025.67
Amount of budget			\$27,800.00
Amount received			16,972.46
Amount in arrears			\$10,827.54

118 Main St.,
Westerly, R. I.,
July 1, 1934.

HAROLD R. CRANDALL,
Treasurer.

The following variously called "boners" and "howlers" are extracted from a little book called *Boners*, published by the Viking Press. It is claimed that they are *bona fide* answers culled from students' examination papers:

- "The Acropolis was the she wolf that nursed Romeo and Juliet."
- "A blizzard is the inside of a fowl."
- "Shakespeare lived at Windsor with his merry wives."
- "Milton wrote 'Paradise Lost'; then his wife died and he wrote 'Paradise Regained.'"
- "An interval in music is the distance from one piano to the next."
- "A cat is a quadruped, the legs, as usual, being at the four corners."
- "Geometry teaches us to bisex angels."

—Selected.

CHILDREN'S PAGE

DAVID, WHO TRUSTED

Junior Christian Endeavor Topic for Sabbath Day, July 21, 1934

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

When David was a boy he took care of his father's sheep. He spent his time, therefore, wandering over the hills about Bethlehem. He learned many wonderful things in these hills, for he was a great lover of nature. We know this because so many of his songs were about things of nature. It is not surprising that David trusted God, for the more one studies nature, the flower, the cloud, or the stars, the more he feels that one who could plan and make these wonders surely can be trusted to direct and care for his people here on earth.

SOLOMON, THE WISE

Junior Christian Endeavor Topic for Sabbath Day, July 28, 1934

It is possible for one to graduate from school with good grades and still be a very unwise person. Those who are at the head of our schools realize this, and the real up-to-date schools today are trying to give wisdom as well as book learning. They are trying, for instance, to teach good citizenship. That is, they try to teach the scholar how to use what he learns in school to make him the kind of citizen that is desirable. Solomon chose Wisdom, that is, he wanted to know how to use his knowledge so that he would be a good man. It takes wisdom to know how to live our lives so that they will be of the most value to God and to our friends and all those who are influenced by us. That is just what our Junior is doing, trying to help us to live our lives wisely. In Junior we learn to trust God as David did, and we learn to live our lives wisely as Solomon did. We take the pledge which begins:

"Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do." Is that not a wonderful pledge? Wouldn't it be wonderful if every junior had this pledge hung in his or her room where he could see it when he rose each morning?

"Cars are not the only things that have floating power—think of Ivory soap."

OUR PULPIT

OUR SOURCE OF LIGHT

JOHN 8: 12

(Manuscript version of sermon given at Eastern Association, Shiloh, N. J., June 7, 1934, by Pastor James L. Skaggs, of New York City Church)

The ancient Psalmist cried, "The Lord is my light and my salvation; whom shall I fear?"

Jesus said, "I am the light of the world: he that followeth after me shall not walk in darkness, but shall have the light of life."

The Apostle John said, "There was the true light which lighteth every man coming into the world. And the light shineth in the darkness and the darkness apprehended it not."

Throughout the Bible light seems to be used as a symbol of the divine wisdom, help, guidance, which have come into the lives of men. It is a symbol of our understanding of the things of God. We are told that natural light travels at the rate of 196,000 miles a second. Surely it is well fitted to be used as a symbol of the flashes of intelligence, clearness of moral judgment, the illumination of our imagination, when our minds would dwell upon the things of God.

Perhaps nothing in our physical world plays a larger part in our human experience than just common physical light: the light of the sun, the moon, and the stars. And we have contrived marvelous artificial light to meet our needs when we cannot have a sufficiency of natural light. Turn out the lights in this room and you change everything. Lose the sight of your eyes and the whole physical world is changed for you. You will at once feel the need of someone to lead you and guide you, someone to look after your most common needs and comforts. What a misfortune it is to be blind!

I think the Psalmist must have felt a spiritual blindness and have found a great relief from it when he cried, "The Lord is my light and my salvation; whom shall I fear?" Jesus saw men walking in sinful ways and with their understanding darkened, when he said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Men who are in moral and spiritual darkness do not seem to realize their need so read-

ily as do those who find themselves in physical darkness. Let a day be heavily clouded and we greatly miss the brightness of the sun. The sun shines bright as ever, but there are clouds hiding it from us. The recent dust storm in the West floated eastward and over New York City. That dirt in the air shut out the light until it seemed like a heavily clouded day.

When the sun goes down in the evening, almost all forms of vegetable and animal life relax. There is a tendency to sluggishness, to inactivity, to sleep. It is the same world which we see and experience at mid-day, except the invigorating, warmth-producing, life-stimulating light of the sun has been withdrawn, and depressing darkness has settled down over the face of the earth. The coming and going of the light of the sun makes the difference.

What the sun is to our physical world, Christ is to our moral and spiritual world. When he came, he found the world in darkness. The souls of men were moving dimly and darkly; they were not awake to their possible glory and beauty. But when his light came into the souls of men they were quickened, cleansed, invigorated, changed through and through. However, the response of men to the light of Christ is quite different from the response of our material world to the light of the sun. We call ourselves rational beings, though we may not always play the part. However, we must use our intelligence in many ways, if we are actually to receive and use the light which Jesus offers to us.

For a very great part of the world, it is yet as if there were no light for the souls of men. To some the light has never been revealed. That the light may be made to shine throughout the world, we have made our feeble efforts in missions. But even in our so-called Christian lands, many are going on just as if there were no available light for the life we live. Jesus, the light of the world, comes into our hearts only when we open the way. We hold the latchstrings. So there are many even in our midst who do not really know what we mean when we speak of Jesus as the light of life.

A sad feature of the situation is, that there may be multitudes who think they have the full light, when indeed all they have is a very dim twilight. It is very possible for us to be fooled like that. I suppose Paul thought he

had the full of spiritual understanding in his life when with zeal he was persecuting the church; but when the light of Christ really dawned upon him, he was amazed by the added revelation. His life was henceforth completely changed. People are often spiritually blind and actually do not know it. Twilight is all they have.

God is light. Jesus is the light of the world, but many do not know it, and with a good degree of self-congratulation that they have all the light that any man can have, they spend their days. We are told that sometimes children grow up to be men and women when they are physically half blind and do not know it. Then they are astonished when the revelation comes. And I suspect that many of us who are trying to be Christians would be greatly amazed should the full light Christ has for men actually come into our lives. We sometimes see a little and think we see all there is to be seen. We are so sure of it, that we think there is something the matter with people who tell us they see more than we do.

We greatly pity people who go through life blind; in darkness when there is abundant light all about them. Poor unfortunates; they cannot help it. Their physical eyes have failed them. It is impossible for them to see. But how much more sad is it for people to go through the world spiritually blind, or half blind. There is no good reason for that.

But one may ask: How are we to obtain the full light which Jesus offers to the world? What does Jesus say: "He that followeth after me, shall not walk in darkness, but shall have the light of life." It seems clear that our experience in respect to the light depends upon our relationship to Jesus, and that is no figure of speech. He says if we follow after him, we shall have the light. We shall not have to make our way through the world in spiritual darkness.

But I am quite sure that when Jesus said, "followeth after me," he did not mean just being one of a curious or half-attached crowd. He did not mean just being baptized, joining some church, and then drifting along indifferently as a nominal Christian. He did not mean just being good enough to keep out of jail.

I think that Jesus must have meant that those who followed after him would become like him. They would learn to be interested

in the things he was interested in; they would learn to do the kind of things he was doing; they would stand with him for his program and purposes. Indeed, they would come to be intimate companions, sharing his life and mission in every possible way. With such a point of view in mind, let us read the text again, "I am the light of the world, he that followeth after me shall not walk in darkness, but shall have the light of life." It seems to me that there is no limit to the breadth of interpretation of Jesus' statement, "He that followeth after me." This is no ephemeral thing that has no enduring meaning. It's a challenge to the deepest and highest resources of any man's being.

In the first letter of John, chapter 1:5b ff, we find this: "God is light, and in him is no darkness at all. If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin."

So I am sure it is not too much to declare that this challenge of Jesus, "He that followeth after me," calls for our fellowship with him in all things.

I do not believe that fellowship is to be attained by any flash of new birth, however important that may be; or by the elimination from our lives of all that is impure, dishonest, and vicious, important as such a course may be; or by any passive piety of life which we may develop. The man who looks at the negative side of life, the elimination of undesirable qualities from his life, can never be a close follower of Jesus. Jesus was comprehensive; he was positive; he was dynamic; he was aggressive. I think he did not concern himself so much with the negative virtues. A lot of the small change of conversation, as to whether it is right or wrong to do this or that or the other, would be eliminated entirely, were we in a living relationship with the comprehensive, dynamic, aggressive Christ. We waste our time and fail in our purpose in playing tiddle-de-winks with the minutiae of conduct.

If we are to follow close enough with Jesus to really get the light we must be mentally alert and spiritually on fire. If we follow Jesus, we ought to see the things that he sees. I think we might see this more clearly if we

should paraphrase the second part of the text. Did not Jesus mean to say:

"I am the light of the world,
He that shareth my faith,
He that shareth my love,
He that shareth my relationship with the Father,
He that shareth my interest in men,
He that shareth my labor of love,
He that shareth my kind of life,
He that shareth my sacrificial living, shall not walk in darkness, but shall have the light of life."

Do you remember that story in the first chapter of the Gospel of John, where John the Baptist and two of his disciples were standing when Jesus passed by. John the Baptist said, "Behold, the Lamb of God, that taketh away the sin of the world." Again on the morrow Jesus passed, and John the Baptist said again, "Behold, the Lamb of God." On this occasion two of John's disciples followed Jesus, and they abode with him the remainder of the day. It is almost certain that one of these two was the John who became the beloved disciple of Jesus. I think he must have felt the depth of the meaning when he later quoted the words of Jesus in his gospel, "I am the light of the world; he that followeth after me shall not walk in darkness, but shall have the light of life." This writing is attributed to John when he was a very old man. He had had time to test it out. It had proved true for him. We shall have that light also, if we "follow" Jesus.

RELIGIOUS LIFE ATTENTION, PASTORS AND CLERKS

Will each church having conducted its personal visitation campaign please report the same to the undersigned, giving especial attention to the following:

- (a) Methods employed.
- (b) Results.
- (c) Your estimate as to the value of such work.
- (d) Should such work be continued?

If your campaign has not been conducted, please report your plans.

To save time and expense, this letter is being published in the RECORDER. It is personal; please so treat it. A report is expected at the General Conference. May I not hear from each church by August 1, if possible?

ALVA L. DAVIS.

Verona, N. Y.,
June 28, 1934.

DENOMINATIONAL "HOOK-UP"

FARINA, ILL.

Young People's and Children's Day was observed at the Seventh Day Baptist church in Farina, Ill., Sabbath day, June 16, 1934. The young people's choir with Norman Clarke at the piano sang selections from a booklet entitled "Glorious Praise," the selections being interspersed with recitations and a little play by the primary department. The decorations for the day were under the direction of Mrs. F. E. Babcock and Miss Margaret Burdick; they were beautiful and added much to the success of the occasion.

Mrs. Adelle Howard, recently returned from Jamaica, spoke to our people Sabbath morning, June 23, and gave a résumé of the work and experiences of our missionaries there.

C. L. HILL.

NORTH LOUP, NEB.

Rev. and Mrs. Loyal Hurley and daughters, of Riverside, Calif., arrived in the village shortly after six Monday evening, having been delayed several hours on account of car trouble. A fellowship supper in their honor was served at the Seventh Day Baptist church following which Mr. Hurley gave a good talk, discussing denominational affairs and holding a round table discussion. The Hurleys, who were house guests of Mrs. Mary Clement, left on Tuesday morning for Garwin, Iowa.

"The Farmerette," a three act comedy presented at the town hall by members of the Christian Endeavor society of the Seventh Day Baptist Church, Tuesday evening, was thoroughly enjoyed by a good-sized audience present.—*Loyalist*.

ALBION, WIS.

The Campus Club had its annual picnic of members and families on the beautiful shores of Lake Ripley. Mrs. Fred Walters is president of the club.

Pastor Thorngate, Mrs. Thorngate, and daughter Mary returned last week from a three weeks' visiting tour in Eau Claire, Colfax, New Auburn, Chetek, and Exeland. The trip was taken at this time in order that Mr. and Mrs. Thorngate could be present at the commencement exercises of the Eau Claire State Teachers College, where Mary was graduated from the primary teachers' course.

The Daily Vacation Bible School started

Monday with an eager, enthusiastic group of children in the church. Mary Thorngate is supervising the school and teaching the primary class. Mrs. George Walters has the juniors and Mrs. Willis Stillman, the intermediates.

A specially interesting meeting of the Missionary and Benevolent Society was held Wednesday afternoon. A family from Utica operate a store in the village and the lady has attended these meetings. In return she invited the entire society and others to her home in Utica, which is none other than the old church building, beautifully remodelled into a lovely home. The event called forth many reminiscences and interesting recollections of the times when many of the society attended church services in this selfsame building. The cemetery was also visited and one saw many of the names of faithful old Seventh Day Baptist people who had gone on.

CORRESPONDENT.

PLAINFIELD, N. J.

Another basket lunch was held on Friday evening, June 1, in the Sabbath school room of the church. A good sized group enjoyed supper together and the program following, sponsored by the Denominational Budget committee of our church, of which Courtland V. Davis is chairman. Several large maps had been made by some of the Junior children, under the direction of Evalois St. John, showing our foreign missions and our home missionary churches. The children told about the foreign missions, pointing them out on the map. Rev. H. C. Van Horn spoke on the "Open Doors in Our Home Field," and three other speakers entertained and enlightened us on different phases of our work financed by the Denominational Budget. Such a program is enjoyable, informative, and stimulates an interest in the work of our denomination.

Twenty-three people from our church attended association at Shiloh, and reports were given at the Friday evening meeting following. All felt that it was an unusually good and helpful association.

We are glad to have our pastor back, with much improved health, after a two weeks' stay at Lavallette, for rest and recuperation. Rev. H. C. Van Horn supplied the pulpit June 16, and had charge of the preceding Friday night meeting. On Sabbath morning, June 23, the Children's Day exercises were held.

Our little folks are few in number, but we are proud of them. Many of our young people are old enough to be away at college and other schools, and we welcome the vacation season that brings them home again. There are enough now to have a Christian Endeavor society, and weekly meetings will be held during the summer.

Dr. J. Nelson Norwood, president of Alfred University, and Dr. Edgar D. Van Horn, president of the Education Society, were recent visitors, holding a conference with other denominational workers in the interests of training leaders and strengthening the seminary.

Two annual picnics have been held recently. One was the woman's society picnic in the beautiful garden of Mrs. Wm. M. Stillman. The other was the Sabbath school picnic, on July 1, at Echo Lake Park. About eighty enjoyed dinner together and visiting, games, and boating followed. Several old friends and visiting relatives of some of our group were present.

CORRESPONDENT.

RELIGIOUS EDUCATION

REPORT OF THE DIRECTOR OF RELIGIOUS EDUCATION

From March 18, 1934, to June 3, 1934

After closing a series of special meetings and a leadership training class at Hammond, La., as stated in my last report, visits were made in a number of homes of Sabbath keepers—especially near Attalla, Ala., where live former members of our church there which is now disbanded.

A week was spent in the home of Robert Butler at Woodville, Ala., whose wife, a sister of Rev. E. H. and A. T. Bottoms, and children are loyal Seventh Day Baptists. Five sermons were preached in nearby churches while here. Accompanied by Mrs. Butler, the director and wife spent one night with the former's parents, Mr. and Mrs. Thomas Bottoms at Athens.

The journey was then continued toward Nady, Ark., the next church to be visited. Enroute, a night was spent with the Threlkelds in Memphis, Tenn., a visit which was greatly enjoyed. Reaching Nady on Friday, March 30, we spent Sabbath and Sunday, during which time five sermons were delivered.

The next place visited was Fouke, Ark. Here four days were spent, during which time four public meetings were held and several calls made.

The church at Gentry, Ark., was next visited, where two sermons were delivered and several calls made in homes.

A special request had been made that we return by way of Nortonville, Kan., for the purpose of conducting a leadership training class. Nortonville was reached April 17, where a little more than a week was spent. In addition to conducting the class, four sermons and one address were delivered.

Leaving Nortonville on Thursday, April 26, we reached home on Friday, just in time for the quarterly meeting of the southern Wisconsin and Chicago churches, where the director delivered the sermon Sabbath morning. Sabbath day, May 19, was spent with the church at Walworth.

Most of the time since reaching home has been spent in looking over material that accumulated during the absence of seven and a half months from the office, only first class mail having been forwarded, and even yet much more needs to be done along this line.

During the time covered by this report, the director delivered twenty-five sermons and addresses and called in fifty-one different homes.

Respectfully submitted,

ERLO E. SUTTON.

OBITUARY

MUNROE.—The small daughter of Nathan and Elva Scouten Monroe died at the home of her parents in Fouke, Ark., June 6, 1934, aged one year.

Besides the parents she leaves one sister and two little brothers. Funeral services were conducted by the pastor. "Suffer the little children to come unto me; forbid them not, for to such belongeth the kingdom of God." R. S.

WELLS.—Ida May Hamilton, daughter of Edward and Melissa Burdick Hamilton, was born June 22, 1855, in Lima, and died in her home in Milton, May 30, 1934.

She was a member of the Milton Seventh Day Baptist Church, a regular attendant at prayer meeting and morning worship. She attended her last service on Mother's Day.

She was married in 1885, to Fremont C. Wells. Of two children born to them, Lela Livingstone, of Milton survives. There is one grandson.

Funeral services were conducted at the Milton Seventh Day Baptist church, Friday, June 1, by Rev. Carroll L. Hill and Dr. Edwin Shaw. Burial was in Milton cemetery. C. L. H.

The Sabbath Recorder

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JULY 23, 1934

No. 2

BE STRONG

Be Strong!

We are not here to play—to dream, to drift.

We have hard work to do and loads to lift.

Shun not the struggle — face it; 'tis God's gift.

Be strong!

Say not the days are evil. Who's to blame?

And fold the hands and acquiesce. O shame!

Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep entrenched the wrong,

How hard the battle goes, the day how long;

Faint not—fight on! Tomorrow comes the song.

Maltbie D. Babcock.

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