**PROPORTIONATE GIVING**

"I am convinced that I must budget my income and that, in view of the immediacy and urge of personal claims, I should devote a definite proportion of my income, increasing as my ability grows, to the support of persons and institutions which will promote the welfare of my fellows and which will express and teach the religion of Jesus."

The Conference Year for Seventh Day Baptists closes June 30. The balance of your pledge to the Work is urgently needed. If you have made no pledge, your gift at this time will be very much appreciated.

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**CREEDS**

In my friend’s church are saints and incense sweet; They enter and make genuflections low And tell their beads. She says it is not meet That she should come with me to pray, and so We go our ways... Her holy Temple claims Another friend as dear, of Israel’s race, Nor do we pray together, though she names The same God, “Father,” as she seeks his face. But when they brought one that we loved and laid Him in a church that was not theirs or mine, We knelt in sorrow and together prayed. Our creeds were less than nothing then. The sign Of death is brotherhood. Oh, we learn late Death blends our creeds as life doth separate.

The Sabbath Recorder

Baptist Tract Society, Plainfield, N. J.

Terms of Subscription

Per Year

Six Months

One Copy

Postage

In Canada, will be charged 50 cents additional, on account of postage.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

The President has offered a bribe to the voters of the Eighteenth Amendment and these taxes will be immediately dropped.

The Bible school superintendent is a very able man, the author of the bill is reported as saying, "The government must make no comment on the proposition to endorse the White House theory of buying repeal votes."

Raising the Budget

We believe the Onward Budget can be raised.

The great storm that wrecked many of Plainfield's beautiful oak trees in the editor's yard a neighbor's garage. It was heavily lodged against a similar beautiful oak in the editor's yard. The latter tree was so seriously damaged and bent by the fall that it too had to be removed. There were certain perils in "falling" in and a large expense involved in "limbing" and "stumping" it.

The president was "falling" in.

The government will service the loan project by means of the excise on hard liquor, whiskey, rum, gin, and wines. "Vote and save your pocketbook." Hurry up; push things through. Quick repeal is asked for. This cleverly timed late without doubt influenced the recent vote in New York state and others.

The appeal of the Roosevelt administration is to the lowest human motive and action. It is virtually offering cash for wet votes. Our government thus would go into partnership with debauchery interests for a rich and easy money. 'In the darkness of the last century,' the Christian Advocate points out, "when human slavery enjoyed federal protection and was defended by statesmen on the economic grounds, has an American administration touched such a low level on any question involving moral principle."

It is significant that the president speaks in this—evidently hesitating to endorse the White House theory of buying repeal votes.

The Associated Press of June 5, reports from New York that the bill was introduced by a New Jersey representative to permit the veterans' administration to conduct lotteries for the benefit of disabled veterans and veterans' hospitals. The author of the bill is reported as saying, "The government must make up to the veterans in some manner for cuts in pensions and disability allowances, and that he believed lotteries would furnish "sufficient funds to more than equal the curtailment."

Again—such a bill become law—the government would appeal to the baser motives of its people and promote and share in gambling—a sin that in no small degree has contributed to the decline of the people. When shall we learn that "righteousness exalteth a nation but sin is a reproach to any people?"

Supplements will be discontinued at date of expiration when so requested. All subscriptions will be discontinued one year in advance to which payment is made ununless renewed.

The Problem of the Sabbath Recorder confronting practically every denominational paper in America. Some time ago one of the Baptist papers carried reports from various state and national papers confronting practical problems, which are in every case was one of financial support. The Baptist and Reflector of Tennessee cost the executive board of that state $4,390; the Baptist Recorder of Minnesota cost $6,000 more than its receipts. The Georgia Baptist Index had a total cost in excess of receipts of $9,466; the Florida Baptist Witness, Florida Baptists $10,399 over and above its receipts. The Western Recorder for the same period had provided for its deficit of $10,000 but fortunately had to use but little over half the amount. The Baptist Standard (Texas) had a deficit of about $7,000.

These are all Southern Baptist papers—for the most part only state wide in their circulation and support from something like the Sabbath Recorder on the continent that many times as great. Within the year the Baptist—national wide circulation and without special extra support—has been forced to cease its publication and has been submerged in the Christian Century—an ungodly, ultra modern periodical.

So it need not be surprising that the Sabbath Recorder is not self-supporting. Last year the cost of the Recorder was $8,582.77 in excess of its receipts. This year when the expenses have been cut, the number of pages reduced, a cheaper stock used, fewer cuts made, and at that it is far from self-supporting.

Can a denominational paper be maintained and paid to pay its own way? Is it the consensus of editorial opinion that it is practically impossible. A year ago at a national editors' meeting, among forty such papers represented only two claimed anything like self-maintenance. The Canadian Baptist is one of these. "We do not believe that any denominational national journal can be self-supporting. It is limited from every side. Its great limitation is that it must be a propaganda magazine . . . . it exists to present the claims of the denomination." This periodical says, in its opinion, few religious publications would exist for any length of time" if it was not on the basis of pure journalism. It rightly concludes that "denominational propaganda should be a direct charge upon the denominations."

President Randolph of the American Sabbath Tract Society rightly urges that the cost of the Recorder above its receipts should not be looked upon as a tax, but as payment by the denomination for its service in encouraging the spread of the Sabbath truth.

It really ought to be no more expected that the Recorder should be self-supporting, than that college professors be, or that any other publication and distribution should be. True there are leaflets, booklets, and even bound books put out by some concerns that are expected to pay their way. But the methods often employed are such as often destroy their value and minimize their good effect when it is discovered what has been fostered upon the innocent purchaser. Legitimate and useful tracts and such papers as the Sabbath Recorder are types of publications belonging to evangelical and evangelistic propaganda that are worth while and do produce good results in the denomination and elsewhere.

It would be fine if the Sabbath Recorder were self-supporting—and we should use every effort to make it so as far as possible—but with that said, it is entitled to the support of the entire denomination.

A part of the problem is the circulation. Because of the economic situation many friends have been forced to discontinue their Recorder subscription. The loss of this is greater than any involved in money values. It is the loss to the home, of the denominational contacts and inspiration; the loss of spiritual uplift; the loss of personal knowledge of what others of our people are doing; the loss of touch and sympathy with those whose lives are dedicated to the upholding and promotion of the truth for which we stand and, as a people, have stood for three hundred years.

The loss is not alone to the Recorder but to our people. The problem is not alone the Recorder's but the denomination's. The problem lies not alone with the editor or the publisher—but with Seventh Day Baptists. It is ours together to solve.

"Righteousness is moral breakdown to Exalthea a Nation" ride in the saddle of this country. A fight is being waged in some of the states to legalize race-track gambling and thus to keep the money spent on horse racing from the state.

The administration offers an attempt to make the Eighteenth Amendment—repeal and reduce taxes. The administration at Washington must raise an immense revenue to pay service charges on a three billion dollar loan to finance one of its business-recovery projects. The states are ready heavily burdened, wonders how he can pay more. The government offers an attractive escape. That is, it offers to some extent to make the excise tax.

"Repeal the Eighteenth Amendment and these taxes will be immediately dropped. The government will service the loan project by means of the excise on liquor, whiskey, rum, gin, and wines. "Vote and save your pocketbook." Hurry up; push things through. Quick repeal is asked for. This cleverly timed late without doubt influenced the recent vote in New York state and others.

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We have endangering the structure of our church and its denominational Onward Movement—if not its very existence—through a crisis that we must meet. The program of the entire denomination is in critical danger. Our leading the way is the first phase of it only. Underneath it's the Missions Department, and Secretary Dick's alternatives are alarming. Read his brief address in the Missions Department. It is not merely a matter of cold dollars and cents. It is vastly more. It is a matter of life and death to us. We have either the principle enunciated by the Master—and trying to save our own life we are now losing it.

The Committee of General Conference to Promote the Raising of the Budget is coming to the churches again. Eleven days only of this Conference year remain. Nine thousand dollars is absolutely needed in June—not "may be." Now in that tree—"falling"—against the wind, against the heavy lean, against the top-heavy giant—the "call" must be made. But it was done by careful engineering, right tackle and cables, and every available man lending a hand. Also, remember, there was some peril from a disturbed and anxious owner, who was responsible for the entire outcome. There is a picture of our Sovereign Governor. Our engineering in the main is right—cables and tackle are right and anchorage is right—oh, there is mighty strength rooted in our God. "Will your anchor hold?" No doubt.

There must be prayer in disturbed and anxious hours. We are sure there is. But—and here we must not fail—there must be a laying hold of the rock, of the "call"—in a right and human, and child in the denomination and by friends of God interested in our on-moving task. Do not forget the Doctor Goodell address in the Missions Department, and Secretary Burdick's editorial on choices. "And the wall was built for they all had a mind to work." "Underneath are the everlasting arms."

Items of Interest

AMONG OUR MINISTERS

His friends are pleased to learn of the happy marriage of Pastor Claude Hill of Farina, Ill. We all unite in congratulations and best wishes to this couple, who have announced they will be at home at Farina after June 5.

Rev. James L. Hurley has accepted a call to the church at Dodge Center, Minn., and is already upon that field. We are sure this is a happy arrangement, both for Pastor Hurley and his church. Thirty-three years ago Mr. Hurley was pastor of a great field. He will be a live wire in the Master's service wherever he is and as long as he lives.

Adams Center, N. Y., is losing its pastor, Rev. Loyal F. Hurley, who for twelve years has been endearing himself to the people of this vicinity—to the churches on the Pacific Coast. What is a loss for one community will be gain for another. We rejoice for him, and understand, will make the change of pastorates at Conference time.

Rev. James L. Skaggs, pastor of the New York City Church, will spend the month of July on the Iowa field in missionary pastoral work. This is in keeping with the policy and program of the New York Church to share its pastor with others, one month in the year. Pastor Skaggs will be accompanied on the field by his family in their car.

Pastor Neil D. Hines, who has loaned the Pisgah Church to the Levins Camp work at Ashaway. He will serve as director of the boys camp in July. We believe we are correct in passing out the word that Pastor and Mrs. Harold R. Crandall of the Pawcatuck (Westerly) Church will again assist in overseeing the girls' camp at Ashaway.

TRIBUTE TO DR. ALFRED S. BURDICK

From "Clinical Medicine and Surgery":

These are times when the world can ill spare those who are called to "speak the word..." and to guide leaders in any field, even though we know that their opportunities are enlarged by their release from the physical work. Especially does the medical profession need the men who have labored and are now called to take up the art and science of the profession which, so well at it that they have served the churches. We are glad to have this opportunity to say that was one of the most worthwhile endeavors of Dr. Burdick, to render unto Caesar and the church and to the government. They were willing to render unto Caesar the things that were of Caesar's, but they desired also to render unto God the things that were God's. The church was in the habit of sending its pastor to Conference. In that particular year, and so far as I know not in any other time in its history, the church elected a lay delegate to Conference, and likewise paid his expenses to Nortonville and return.

I know it meant much to that delegate, and the memory yet has his very great interest in all that went on in that most important session of our General Conference.

In the light of the fact that many churches should give serious consideration to the matter, and possibly elect a delegate to the Conference at Milton, paying all necessary expenses, I feel that the following statement is not inappropriate. Again we are in difficult and distressing times. Many feel that of all times we should get together this year in regular Conference assembly to pray and confer, to seek guidance and get inspiration. May we hope for at least a fair representation from the churches, and a sincerity of approach to all our problems, to assure an adequate and responsible, and responsive, delegation from many churches.
I have known him and his dear wife since the time when she and I were in district school together, when his kindly, and perhaps I should say mainly, paternal care was so important, and the friendship has grown rather than waned, with the years. I have come to appreciate more and more their kindness, loyalty, and generosity toward all their old friends as well as the present host of new ones. Their home in Chicago has always been open with a warm welcome to any of their friends passing through, and every possible effort has been made to give the visitors a happy and interesting time, even when it meant often a good deal of sacrifice in time, strength, and money. They have been interested always in every helpful work, and evidently perfectly united in their plans and cares for others and for each other.

Since Doctor Burdick was persuaded, in his eightieth year, to retire from his editorial work, the faculty of the Abbott Laboratories, in 1921. In this latter field, Doctor Burdick did splendid work and achieved high distinction. He was president of the American Drug Association, 1922-25; a member of the Board of Governors of the Synthetic Organic Chemical Manufacturers' Association, and also vice-president in 1923; as well as a member of the Advisory Committee of the U.S. Department of Commerce from 1925 to 1931. He was also deeply interested in the work that Doctor Abbott, Doctor Burdick became president of several of the associations, as well as in other departments of church work. It was a matter of regret that Mrs. Mary Wheeler Andrews, the only constituent member living in Boulder, could not be included in the list of those present. Mrs. Bailey removed from Boulder not long after the organization of the church.

BOULDER CHURCH CELEBRATES

The Boulder Seventh Day Baptist church celebrated on May 20, 1933, the fortieth anniversary of its organization. May 20, 1893, was the date of the church's organization. The Denver congregation had been invited to join in our service and the entire membership was present. Between the morning and afternoon services lunch was served in the church dining room by the Boulder women to about one hundred thirty. Mrs. Maud Irish, Mrs. Minna Coon, and Mrs. Van Weaver constituted the lunch committee and deserve special thanks for the way in which the meal was planned and served.

At the morning service, combined choir of the members of the Denver and Boulder church choirs occupied the choir loft. In the afternoon an equal number of the younger members of both choirs led in the singing, with Mrs. Tacy Coon Brackett at the piano. At the morning service letters were read from former pastors by Mr. Coon; also letters from Secretary W. L. Burdick and Editor H. C. Van Horn. These letters contained hearty greetings and expressed great interest in personal relations and reminiscences which brought alternate smiles and tears. It was made very evident in these letters that the former pastors, as well as the feelings and shortcomings of the Boulder and the Denver churches, still have a genuine affection for them both.

At the close of the morning service the congregation passed out to the front of the church, where a group picture was taken by Elrow Davis, with the new building as a background— as a matter of history and as a companion piece to the one taken at the dedication of the old church on March 17, 1895. After lunch and before the afternoon service, the pictures were exhibit in the two small Sabbath school rooms at the rear of the audience room. Pictures of the first church at Twelfth and Arapahoe at its dedication and at various other times and seasons were to be seen; of picnic parties taken as early as 1893; of Conference in 1908, and of the Seventy Seventh Baptist ministry extending that membership to all that the church, which he experienced while in America.

ROSA W. PALMBORG.

STATEMENT ONWARD MOVEMENT

TREASURER, MAY, 1933

Receipts

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L. R. W.

THE SABBATH RECORDER

July 1, 1932

May 31, 1933

Adams Center | $10.00 | 59.33
Alfred, First | $10.00 | 10.00
Special | $11.90 | 138.39
Alfred, Second | $27.65 | 27.65
Andover Ladies' Aid society | $10.00 | 10.00
Battlesbridge | $10.00 | 10.00
Boulder | $15.68 | 15.68
Brookfield, First | $62.00 | 62.00
THE SABBATH RECORDER

Women's Benevolent Society... 10.00
Special collection at ordina-
tion of deacons 16.63

Brookfield, Second $7.25
Carlton 113.46
Chelmsford 131.00
Daytona Beach 12.00
Dexter 125.00
Dover 35.00
De Ruyter 5.50
Detroit 52.75
Dodge Center 177.00
Edinburg 25.22
Farningham 2.85
Fonke 37.58
Friendship 27.00
Genese, First 60.00
Gentry 3.50
Hammond 16.55
Hartsville 12.00
Hebron, First 30.00
Hebron, Second 5.00
Hopkinton, First $84.50
Special 55.00
Christian Endeavor society, special 3.00

Hopkinton, Second $142.50
Independence 632.50
Jackson Center 45.40
Little Prairie 48.45
Los Angeles 50.00
Lost Creek 183.00
Marboro 15.70
Middle Island 132.11
Milton 17.00
Milton Junction 268.30
New Auburn 1,270.52
New Haven 405.28
New York City 19.00
North Long 56.49
Special 663.40

Nortonville 71.10
Pawcatuck $100.00
Friend 5.00
Christian Endeavor society, special 3.00
Junior Christian Endeavor so-
ciety, special 1.00

Piscataway $109.00
Plainfield 2,959.00
Christians, special 500.00
Women's society, special 100.00
Portville $131.50
Richburg 1,566.50
Ritchie 128.50
Riverside 6.00
Roanoke 50.00
Rockville $10.40
Sabbath school, special 5.50
Christian Endeavor society, special 1.25

Junior Christian Endeavor society, special 35
Salen $16.90
Salemville 850.00
Scio 12.59
Sears 55.73
Shibob 24.25
Women's Benevolent society, 108.50
Junior Christian Endeavor society 5.00

Waterford Christian Endeavor society, special 1,250.20
Washington 35.00
West Edmeston 86.94
White Cloud 26.00
Individuals:
Friend 2.00
Interest 238.75
Southeastern Association 1,050.00
Conference collections 400.00
Women's Board 20.00
Woman Board 83.33
Women's Board 3.00

Receipts for May $1,150.25
Special 202.59

Disbursements $1,318.84
Missionary Society $477.70
Special 102.59
Tract Society $129.70
Special 50.00
Sabbath School Board 92.50
Young People's Board 23.10
Ministerial Relief 13.50
Education Society 34.70
Church school 42.00
Special 50.00
Historical Society 9.60
Scholarship Fellowships 5.00
General Conference $111.70
Preferred claim 200.00
Debits 311.70

HAROLD R. CRANDALL, Treasurer.

MISSIONS

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

WE CHOOSE THAT WHICH WE DESIRE MOST

We are constantly making choices. This is a world of choices. Continually we have to choose between two or more courses of action. If, in fact, if we had only one course before us, there would be no such thing as choice, we would be fated to follow a given course whether we wanted to or not. All this is apparent at an instant's thought, but it is not so clear that we choose the thing or the course we desire most. Nevertheless this is true, all things considered, whether we realize it or not. The courses before us may all be distasteful. If, so, we choose the one we choose the one we choose the least distasteful. The courses before us may all appeal to us; if so, we choose the one we desire to divide his dinner with a hungry playmate and at the same time he desires to eat it all himself. He finds that he is not so strong as he thought; he chooses the thing which is easier. Men desire to lead a sober life and at the same time he desires strong drink; he follows the stronger desire. Our choices reveal what we are. Men live lives of sin because they desire the pleasures of sin more than righteousness. Men desire Christ and the Christian life but they desire sin more, therefore they refuse to give up the one, just as the Jews chose Barabbas and rejected Christ.

The same principle holds true in church and denominational work. Men desire to see the church prosper but are not willing to follow courses that will build it up, which means that they care more for other things than they do for the church. People are very anxious to see the denomination grow and at the same time they desire to follow the course which is easier. Nevertheless this is true, all things considered, whether we realize it or not. The courses before us may all be distasteful; if so, we choose the one we desire most. The courses before us may all appeal to us; if so, we choose the one we desire most.

THE NEEESSITY FOR Raising THE DENOMINATIONAL BUDGET

(A résumé of an address given at the Eastern Association meeting, May 13, 1938.)

The necessity for raising the Denominational Budget may be considered in terms of alternatives. Suppose the budget is not raised. What then?

We should be in mind that the budget adopted for this year was almost exactly the same amount as was raised in the preceding fiscal year. It was fixed just to cover the active work of the various interests represented. Therefore any shortage in raising the budget represents an actual deficit in the accounts of the boards and societies.

A further pertinent consideration is that we have reached our borrowing limit. The banks will not lend us more money. The treasurer of the Denominational Budget has just informed us that the money received to May 31, would just about pay, in case of the Missionary Board, the salaries which were due on May first. So we see there is nothing in hand to pay the salaries now due for May and nothing upon which to maintain the future program. Other boards and societies, are facing conditions which are little better.

Suppose the budget is not raised? What then? Only then and as it is raised is there money to pay those now on the field. If it is not raised the only alternative will be further retrenchment. Whom will we have the Board call out of the field? The Missionary Board voted last year to recall Dr. H. E. Davis and family, the most expensive unit...
leading pulpits on both sides of the Atlantic and filled a professor's chair in more than one university. I have never consciously tried to make personal attraction the soul to the personal choice of Jesus Christ."

Ah, brethren, is it not time for us to weigh carefully our message and to put the first things first?

I am full of hope for the morrow. Joy cometh! Whatever may have been the deceptions of the past we may have been so reasonable to his high calling as God in Jesus Christ.

The older I grow the more I wonder grows that he should have taken such people as we are and used us for such a holy purpose; but he has been doing the same thing through all the ages of the ages of sexual fruit and made him a prophet; and with twelve men, most of whom were humble fishermen, he changed the face of the world.

This is work which cannot be done by the individual off-hand. "I will make you fishermen of men," was his promise and it is to be part of the great adventure to which I wish to call your attention.

Years ago I was asked to speak in what I considered the finest church in America—not the largest church, but the finest in architecture and in adornment, with marble and gold in matchless beauty like frozen music, and there were those who felt many souls had grown as close to the life of God as the marble columns by which they were overshadowed. The pastor was a man known on both sides of the Atlantic as a man of surpassing intellectual ability, I spoke out of my heart the most eagerly message I knew how to give and when I had finished, the pastor said, "Come home with me and let me show you to a parsonage which was a palace. Someone has said that there are two ways to fortune open to a minister—one is patrimony, and the other is marriage, and he had taken both. My feet sank into carpets of velvet. There was a fortune represented in the pictures on the walls. Many of the books in the library might with propriety have been in a museum. They were exquisite examples of the tooler's art. The minister led me to the plate glass windows of the study which looked out upon one of our great harbors. We saw the dark lanes around the wharves and could catch the shadows of passing figures in the dim light. And to me, he said, with great emotion, "Goodell, if I could know the joy that you have been speaking about to night of winning men and women to the personal choice of Jesus Christ, I would gladly leave this place and go down to live in a hovel, for though I have preached in

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This is work which cannot be done by the individual off-hand. "I will make you fishermen of men," was his promise and it is to be part of the great adventure to which I wish to call your attention.

Years ago I was asked to speak in what I considered the finest church in America—not the largest church, but the finest in architecture and in adornment, with marble and gold in matchless beauty like frozen music, and there were those who felt many souls had grown as close to the life of God as the marble columns by which they were overshadowed. The pastor was a man known on both sides of the Atlantic as a man of surpassing intellectual ability, I spoke out of my heart the most eagerly message I knew how to give and when I had finished, the pastor said, "Come home with me and let me show you to a parsonage which was a palace. Someone has said that there are two ways to fortune open to a minister—one is patrimony, and the other is marriage, and he had taken both. My feet sank into carpets of velvet. There was a fortune represented in the pictures on the walls. Many of the books in the library might with propriety have been in a museum. They were exquisite examples of the tooler's art. The minister led me to the plate glass windows of the study which looked out upon one of our great harbors. We saw the dark lanes around the wharves and could catch the shadows of passing figures in the dim light. And to me, he said, with great emotion, "Goodell, if I could know the joy that you have been speaking about to night of winning men and women to the personal choice of Jesus Christ, I would gladly leave this place and go down to live in a hovel, for though I have preached in

leading pulpits on both sides of the Atlantic and filled a professor's chair in more than one university. I have never consciously tried to make personal attraction the soul to the personal choice of Jesus Christ.

Ah, brethren, is it not time for us to weigh carefully our message and to put the first things first?

I am full of hope for the morrow. Joy cometh! Whatever may have been the deceptions of the past we may have been so reasonable to his high calling as God in Jesus Christ.
said just as I wrote them down the next morning. I thought, therefore, during the remainder of the night and tried to represent them as they talked freely and without knowing that they had a listener. I wrote down the things they related during the entire conversation; they are:

1. That these people want not light wine and beer, but "something with a real kick in it."

2. That there was no thought of lawfulness; they did not mention that. They thought it perfectly all right to go and sell the "stuff" to make one "talk, or sing, or fight," but when he did "talk, or sing, or fight," then kick him out, but he served his purpose.

3. That they with Cain of old, if questioned would say, "Am I my brother's keeper?"

We need to study this question and know whereof I speak and wherein I stand. If this is harmful to me or others, I am going to leave it alone and help others to do the same. And: "In so far as possible, I am not going to patronize places where they sell or serve beer. To be Christian I must be my brother's keeper in the right."

YOUNG PEOPLE'S INTRODUCTORY SABBATH CATECHISM

BY GEORGE A. MAIN

SUNDAY OBSERVANCE AND NO-SABBATH AND EFFORTS TO DEFEND THEM

1. We have seen that an all-wise Creator providied laws for man's guidance, and a Sabbath in his honor, to commemorate creation, and to provide a fixed time for man's highest needs. What truths did God's servant, David, and Christ express concerning the wonders of nature and the perfections of God's law? (Psalm 19: 1; Matthew 6: 29. The heavens above and the wonders all about us, unite in declaring God's glory.)

THE SABBATH RECORDER

Psalm 19: 7, 8; Matthew 5: 17-19. God's laws are perfect, everlasting.

2. Have any of these laws been changed? Which of his laws has been the object of special effort with a determination to destroy it? Why?

Ans.—God, only, can change his laws; and there is no record that God, who is declared to be unchangeable, has ever made any change. For many centuries awful or misguided men have thought it possible to destroy the fourth commandment, which requires that the seventh day of each week be kept holy.

3. How many times is the seventh-day Sabbath mentioned in the Bible, and how many passages are there which tell us of the perfection of God's laws—one of which is his Sabbath command? (Dan. 6:23, 26; Rev. 1: 10; 12: 7; 13: 7, 8; 14: 6, 7; Matt. 5: 19; 19: 7, 8; Mark 2: 28; Luke 6: 1, 2; John 5: 17; Acts 18: 19.)

Ans.—There are so many of these passages of Scripture that it is probable they have never been really counted; it would be a gigantic task.

4. How many passages of Scripture are there which speak against God's Sabbath, and his laws? Do you know of any passage which foretells that latter days people would imagine he would change God's laws, especially the one which refers to God's times?

Ans.—Not a single Biblical passage has ever been found against either the holy Sabbath or the Ten Commandments in which it stands. In Daniel 7: 25, Daniel foretells here of something which would not only think to change the times and the law, but would actually speak words against, that is blaspheme, the Most High.

5. Under what two concordance headings would we expect to find Biblical passages supporting the first day of the week as a sacred day, if such passages are to be found; and denouncing God's perfect law if there were such Biblical passages?

Ans.—Under "first day of the week" we would expect to find better blessing which could bolster up Sunday keeping, if this were possible. Under the word "law" there would be found all Biblical teachings against God's Ten Commandments, if such there were.

6. How many first days of the week are mentioned in the Old Testament? In the New Testament? And how many Scriptural passages are ever mentioned by the name of Sunday keeping? (Psalm 104: 16; 148: 12; 150: 6; Isaiah 56: 4; 66: 22; 1 Peter 2: 5; 1 Thessalonians 4: 16; Hebrews 10: 25; 13: 14; Matthew 28: 17, 18; Mark 16: 20; John 20: 26; Acts 20: 7; Romans 15: 1; Galatians 4: 10; 5: 2; Colossians 1: 17; 1 Thessalonians 4: 16; Hebrews 1: 11-13; James 1: 17; 1 Peter 1: 13; 2 Peter 3: 18; Revelation 1: 7; 4: 1; 10: 1; 21: 8.)

Ans.—There are but two first days of the week mentioned in the Old Testament, and one of these but vaguely. There are only three first days mentioned in the New Testament, none of these five first days has any religious significance. There are ordainly only about a dozen Scriptural passages, which are ever appealed to in the vain effort to show God's laws were done away and that Sunday is or should be the Sabbath.

7. Under what three general headings may we group practically all, if not all, theories brought up in an effort to destroy seventh-day Sabbatism? (a) The theory that the Sabbath has actually been done away.

Ans.—(b) The theory that we may choose any day of the week we wish as a Sabbath—"the one you are in favor of.

(c) The theory that Sabbath sacredness has been actually transferred from the original seventh day to the first day of the week.

8. Imagine three opponents of God's seventh-day Sabbath and a Platform before an audience, and arguing about as follows. Tell us what you would conclude from such a tragi-comedy.

A.—"There is no Sabbath any more. It was done away in the times of the New Testament, I have the Bible references to prove this theory.

B.—"You are wholly wrong, Mr. A. The Sabbath has not been done away. It makes no difference which day you call the Sabbath, just so we keep one day in every seven."

C.—"Both of you are in error. There is a Sabbath, Mr. A. It does make a difference which day we keep it, Mr. B. Sunday is the day we should all observe, and, while the Bible does not definitely teach us, I can quote you some passages which prove the Sabbath must be Sunday."

Ans.—You would at once conclude that the evidence they would use would not be very strong. A and B would also conclude that a holy day founded on such weak arguments could not long endure and would eventually pass away. But this is just what some one thing in the Christian Church which has done the most to hold back the progress of Christianity, and hence to deprive humanity of its many benefits.

Ans.—Matthew 12: 25. Christ emphatically declares that a divided house cannot stand. Sunday observance has done more to retard the progress and destroy the influence of Christianity than any other one thing. From which we at once see that the bringing of the Christian Church back to the Sabbath of God and Christ and its ultimate observance, is the most important duty before Christians today. As compared with this responsibility, the insignificant differences between denominations are nothing.

10. As we take up the study of the Scriptural passages quoted in attempted opposition to the Sabbath of the Bible, and the various unfounded assertions against the Sabbath, considering them under the three general headings mentioned before in this lesson, what basic facts should we especially bear in mind?

Ans.—There were more individual opinions, or unbiblical teachings, are often insisted upon as final. The Scriptures should be agreed upon as the highest Sabbath authority, and supporting Bible passages insisted upon before any except axiomatic statements are accepted—particularly when these statements are contradictory to known Scripture. 2nd. God never asked anything unreasonable. 3rd. That God never asked the impossible. 4th. That the Scripture never contradicts itself.

5th. That it is not only our privilege, but our duty, whenever arguments, or Biblical passages, are brought up which cannot at first be explained, to find out wherein they have been misunderstood or misinterpreted, and to get at the real truth.

11. The following Biblical passages are sometimes referred to in an attempt to prove that the Decalogue, or at least the Sabbath command, has been done away. Read them and give your interpretation. In the light of so many plain statements that the law and the Sabbath were not to pass away.

Romans 14: 5—Paul's advice as to esteeming day.

2 Corinthians 3: 3—Paul compares written and engraved laws, with those written on the hearts of flesh.

3: 7—The passing away of the glory of the Ten Commandments.

5: 17—Just what old things had passed away?

Galatians 4: 10, 11—What days, and months, and years did they improperly observe?
The Sabbath Recorder

Ephesians 2: 15—What enmity and law were abolished?
2 Corinthians 3: 14—What contrary bond was blotted out?
6: 16—What feast days, meat, drink, sabbaths, etc., were not to be used in judging.
12. Mention a few of the statements that are sometimes made in opposition to Sabbath keeping, implying that any one day of the week—just as good as the Sabbath as a day of rest and worship; and tell how you would reply to them.

The Date Line, which necessitates one day's change in the reckonings of travelers crossing it, renders absurd the idea of one day being more sacred than another; in fact, man fixed this line, and by moving it he could completely change the week all over the world.

An. This implies that God asked the impossible in the fourth commandment. On the contrary, he provided a perfect place, and only one, for this Date Line, and man has, God-directed purposely, chosen practically that place.

The majority keep Sunday and prefer to do as the majority, since it makes little if any difference.

An. And there are more heathen than Christians. Would these people accept heathenism, because it predominates in numbers?

One of the two first days of the week mentioned in the Old Testament:

Genesis 1: 5—God's first work day.

Exodus 16: 1—A solemn assembly, but not a holyday. Read Ezekiel 46: 1.

One of the first days of the week of the New Testament:

Matthew 28: 1—Showing that the resurrection came before the Sabbath sunset, when the day ended, thereby disproving Sunday resurrection and showing that Sunday is not the day to keep in honor of the resurrection, although we have no command to observe the resurrection day in any event.

Mark 16: 2—Mary's Sunday morning trip to the vacant tomb.

Luke 24: 1—The resurrection day (Saturday) observed as the Sabbath, and the Sunday morning visit to the empty tomb, the next day.

John 20: 1, 19—Another record of the finding of the tomb empty, and the frightened disciples locking themselves in, not for worship that Sunday, but for fear of the enemy Jews.

The second first day of the week of the New Testament:

Acts 20: 7—The only instance of a religious meeting or breaking bread on the first day of the week, recorded in the entire Bible. It was the evening just after the Sabbath (Saturday night would now call it) and not Sunday at all as now reckoned.

The third and last mention of the first day in the New Testament:

1 Corinthians 16: 1, 2—Still another instance of the command to work on the first day of the week. Paul asks that the Corinthians do their bookkeeping to ascertain how they have prospered from the previous week's business and divide their gains more fairly among their workers (who of course have them on the Sabbath), and that they lay aside for the worthy poor their share of money. There is not the remotest hint that this verse implies a religious meeting of any sort.

Revelations 1: 10—Another mention of the holy Sabbath:

This verse is often quoted as referring to Sunday. However, the only Lord's Day of Scripture is the day before Sunday, Isaiah 58: 13.

14. After studying every Biblical passage in any way referring to the first day of the week, and finding no grounds whatever either for the observance of Sunday or for the desecration of the Sabbath, what must we conclude as to the origin of Sunday observance?

Acts 20: 7—Sunday was the day used for sun-worship.
Deuteronomy 17: 2-7—Sun-worshiping Sunday observance so ungodly as to merit the death penalty in that age.

Ephesians 7: 16-18—Who was this Queen of Heaven?

Romans 1: 25—Paul finds the Romans worshiping the creature instead of the Creator. It is easy to understand how the sun-worshiping Romans, professedly Christianized, became the Roman Catholic Church with its Sunday observance.

The Sunday keeping was not the result of Biblical teachings or practice, but the direct outcome of pagan sun-worship, which element controlled the early Catholic Church, predominant in it so completely that the Protestant Reformation was the logical thing. Promoting Catholics took with them the pagan Sunday-day, hence we find it in all ordinary Protestant churches.

(To be continued)

CHILDREN'S PAGE

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

Contributing Editor

HONESTY IN WORD AND WORK

1 Thessalonians 4: 11, 12

Junior Christian Endeavor Topic for Sabbath July 1, 1893

B Y MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

John goes into the game with great enthusiasm. But when the other side beats, he gets down on his knees, and says, "Oh, no!" Then the villain of the other side, who is either afraid or angry, he has some winners on the spots, but that they didn't play fairly, and adds other disagreeable things. John has never learned that it is no disgrace to be beaten in a game, but that it is a great disgrace to be angry because he is beaten. He plays out of his turn sometimes when he has a chance to win, and often does things on the sly that are not square, in order to win. Does John know the first thing about honesty?

When the other side wins James smiles and tells the victor, "That was great." He goes into the next game eagerly. Watch him as closely as you will, you never catch him out of turn, or doing anything that is not entirely square, in order to win.

One day when visitors were present, the 7-B class was standing in line for a spelling test. A word was written on the pupil at the head of the line. She missed it. It was passed to the next and to the next, and so on until it came to Betty. She spelled it correctly. "I didn't least it seemed so to the teacher, and Betty went to the head of the class. Wishing to impress the correct spelling of the word on the class the teacher wrote it on the board. But no sooner had she written it, then Betty bravely said, although she was embarrassed by the presence of visitors, "I didn't spell it so. Miss Brown, I saw it instead of E, and went at the foot of the class.

This is what her teacher said about Betty: "I should always have thought she spelled it correctly, but Betty is too honest to take any credit that does not belong to her."

The junior society was talking about a newsboy who, to sell a yesterday's paper, told a lie and passed two cents.

"Would you tell a lie for two cents?" asked the leader.

"No, very decidedly called out Peter.

"For a dollar?"

The answer was slower in coming, but Eleanor said, "No.

"For a thousand?" This staggered the juniors. A thousand dollars looked very big. It would buy such a lot of things. But Dick called out, "No, I wouldn't."

"Why?" asked the leader.

"Because, when the thousand dollars is gone, and all the things it bought are gone too, the lie is there all the same," replied Dick thoughtfully. And then he added, "A lie sticks."

Is it a worse sin to tell a falsehood in small matters than in great?

Can you stick to the rules in a game, when by so doing you lessen your chance to win?

Do you admire John or James more, and why?

A PRAYER

Dear Jesus, thou who art the way, the truth, and the life, we come asking that thou wilt strengthen our decision to walk in that path of truth thou didst blazed for us in thy life upon earth. Help us to have so truly followed thee in this life upon earth. Help us to have so truly followed thee and to be worthy of the name of Christian and shall be worthy of the confidence of all who know us. We ask it in thy name. Amen.
THE SABBATH RECORDER

O. B. Bond. 11 o'clock—Sermon, Rev. Geo. B. Shaw.
Friday Afternoon, 1:30 P. M.
General business and appointment of committees; Missionary hour, Rev. W. L. Burdick.
Friday Evening. 8 P. M.
Music and devotional period, Middle Island Church; Sermon and conference meeting, Rev. Eli P. Loofbourow.
Sabbath Morning, 10 A. M.
Music by the Salem Church choir; Sermon, Rev. H. C. Van Horn.
Sabbath Afternoon, 1:30 P. M.
Women's Board hour, Miss Conza Meathrell.
Evening After the Sabbath, 8 P. M.
Berea Vacation Bible School demonstration.
Sunday Morning, 6 A. M.
Young people's breakfast, Berea Christian Endeavor; Address, Rev. G. A. Beebe.
Sunday Morning, 9:30 A. M.
Business; Opening worship service, Lost Creek Church. 11 o'clock—Sermon, Rev. W. L. Burdick.
Sunday Afternoon, 1:30 P. M.
Young People and Education, directed by Dean M. H. Van Horn and Greta F. Randolf.
Lamb story, written by our Madeline and Abby Crandall.
The theme association is "Living and Serving."

DENOMINATIONAL "HOOK-UP"

CHICAGO, ILL.

The Seventh Day Baptist Church of Chicago meets every Sabbath day at 2:15 p.m.; room 601 of the Capitol Building, corner of Randolph and State Streets. A cordial invitation is extended to all Seventh Day Baptists and their friends who may be in Chicago for the World's Fair. "We shall be very glad to be of any service that we can render to friends coming to Chicago and we know that the church is greatly benefited by their attendance at our services."

Pastor Paul S. Burdick of Leonardsville gave the charge to the candidates and Pastor Hurley the charge to the church.

They, with the laying on of hands by all the elders present, and the consecrating prayer by Pastor T. J. Van Horn, the solemn service of ordination was concluded.

The ministerial quarter who rendered such
pleasing music during the evangelistic meetings last fall at all seven appropriate sacred numbers during the day.

A tender and earnest welcome to the new officers was made by Deacon Lyman A. Coon and the benediction pronounced by Pastor Van Horn.—De Ruyster Gleaner.

DOGE CENTER, MINN.

The Dodge Center Church was greatly blessed by the visit of Secretary William L. Burdick, and by his four strong, helpful sermons. Rev. James H. Hurley from Welton, Iowa, who accompanied him, was prevailed upon by the church to remain and accept the pastorate here.

CORRESPONDENT.

NORTH LOUP, NEB.

Vacation Bible School began Monday with a good attendance, which has increased each day until yesterday when the total enrollment was eighty-seven. Miss Mary Davis is supervisor. There are classes in all grades except the high school.—Loyalist.

SEMINARY INTEREST

DEAR EDITOR VAN HORN:

Many of your readers will be interested to know about the work that has been done in the Department of Theology at Alfred, this year.

The instructors this year have been Dean Arthur E. Main, Professor Walter L. Greene, and Professor Edgar D. Van Horn, the latter two as part time teachers. After the death of Dean Main, which occurred near the close of the first semester, the courses he had been conducting were continued by Professors Greene and Van Horn during the second semester according to plans and outlines Dean Main had already made.

Courses were given as follows: history of religions, theological survey, English Bible, general church history, homiletics, New Testament Greek, Old Testament theology, New Testament and Old Testament Hebrew. The faculty also gave direction in correspondence courses to four nonresident students.

Thirteen students have been registered this year in the department—nine taking all have courses in residence, and four by correspondence. Of these, eleven are Seventh Day Baptists, one Methodist Episcopal, and one Evangelical. Rev. John F. Randolph has completed the requirements for the B.D. degree, in course, and was graduated with that degree on commencement day.

Four of our full time students were in attendance at a conference of theological students of the seminaries in the Middle Atlantic States in February at Pittsburgh.

Fraternally yours,

WALTER L. GREENE.

PREPARING A HEARTY WELCOME.

The churches of Milton and Milton Junction have committees developing plans for the entertainment of the next session of the Seventh Day Baptist General Conference to be held at Milton August 22-27.

No detail will be omitted for providing for the welfare and comfort of all delegates and visitors.

Chairmen of committees have been appointed as follows: the general chairman, Professor D. N. Inglis, and his secretary, Mrs. G. M. Burdick:

Entertainment—Rev. E. E. Sutton
Dining Room—Professor Leland Shaw
Kitchen—Mrs. Bayard Rood
Menu—Mrs. J. D. Clarke
Decoration—Mrs. L. M. Babcock
Recreation—Coach George Crandall
Nursery—Miss Nell Rood
Ushers, parking, and committee rooms—Mr. Julius Roller
Transportation—Mr. Ross C. Coon
Lighting and plumbing—Mr. Paul Van Horn.

W. K. DAVIS.

CORRESPONDENCE

Rev. H. C. Van Horn,
Editor of the Sabbath Recorder.

Dear Brother:

Your readers may be interested to know how we, at Salem, managed on Sabbath Day. The pastor sat in the audience until time for the benediction. The service was "conducted" by Delmar Van Horn, of North Loup, Neb. Prayers were offered by Eleanor Davis, of Salem, and by Velma Hodge, of Berea.

Claus Neagle, of Plainfield, N. J., spoke

of Man's Need for a Day of Rest. Charles Harris, of Shiloh, N. J., discussed the question of whether or not it makes any difference which day we observe. Elmo Randolph, of Salem, had the question of the great difficulty of keeping the Sabbath in the modern world. Dorcas Austin, of Western, R. I., spoke of the way to keep the Sabbath. Elston Van Horn, of Plainfield, N. J., spoke of the relation of the Sabbath Recorder to the life of the denomination.

All these young people did well. We are fortunate here in having so many willing and gifted young folks.

Fraternally yours,

GEO B. SHAW.

Salem, W. Va.,
May 29, 1933.

OUR PULPIT

SERMON BY REV. S. S. POWELL

Pastor at Hammond, La.

Text: "It is I; be not afraid." Mark 6: 50.

It was a day of blessed ministry on the east side of the Lake of Galilee, on the day preceding. More than five thousand had been miraculously fed. They had been ministered to both as to their physical and spiritual necessities. A wonder had been wrought by the Master, and the people were hungry for his presence in the wilderness. Then followed an outburst of enthusiasm on the part of the people, who would take him by force and make him to be king. But, extricating himself from their untimely and ill-advised design, he fled away to a mountain height which was near at hand, that he might perhaps spend the night in prayer.

He was there alone, for the great Teacher had sent his disciples away in a small boat that they might pass over to the other side. The moon was shining, for they were now near the Passover season, and the voyagers could get a good view out over the waters. But probably the winds arose in intensity, and the disciples found themselves losing to great disadvantage. As in the case of Jonah, the sea wrought and was tempestuous. The winds and the waves were contrary, and it was not possible to make much, if any progress.

It was now about the fourth watch of the night, when perchance some in the company, straining their eyes to the offing, were attracted to what seemed to be an object moving upon the surface of the water. It had the stature of a man and was walking. Deep down in the trough of the waves and high upon their shoulders the superstitious fear had gazed upon the appearance of a phantom, and they cried out. Then it was that a voice came sweetly over the water, and at once the form of that object assumed its old and familiar aspect, and the tones of that voice were like the music of heaven to their ears.

The voice said: "Be of good cheer. It is I; be not afraid."

We are similarly situated upon the great ocean of human life, whether in our own personal experiences from day to day or as we are engaged in the work of the kingdom of God upon earth. The old Ship of Zion must weather many a storm, as it already has, before the number of the elect can be completed. Again and again we may find ourselves toiling in rowing. But just as it was with the disciples, so it is with us. If from his mountain watch in prayer their Lord knew of their circumstances and though it was at about the fourth watch of the night he came to their relief. When Christ our Lord ascended into heaven from the brow of Olivet he ascended up out of our sight and is seated at the right hand of all power and dominion, but we are not out of his sight or hearing: "He ever liveth to make intercession for us."

"God is our refuge and strength, a very present help in trouble. . . . The Lord of hosts is with us, the God of Jacob is our refuge." But dearer to the heart of every true child of God than any personal experience are the interests and the welfare of God's spiritual Zion, and one great interest is the righteousness and the salvation of souls. "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." "If I forget thee, O Jerusalem, let my right hand forget her cunning . . . if I prefer not Jerusalem above the chief cities of Spain, even Jerusalem above the chief cities of Judah."

"I love thy kingdom, Lord. The house of thine abode,
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The Church our best Redemer saved
With his own precious blood.

"For her my tears shall fall;
For her my prayers ascend;
To her my life I give;
Till toils and cares shall end."

In all of the enterprises of Christ's Church faith is needed for their happy issue and success. Whence is our chart and guide, has very many times such sentiments in it for our encouragement and strength as that of Jonathan, Saul's son, to his armor-bearer: "There is no restraint to the Lord to save by many or by few."

Sweet indeed were the tones of that lovely voice when the disciples were toiling in rows in the garden; and doubtless of the world, be of good cheer. It is I; be not afraid." And as lovely to us is all of that Word of the Lord, the Scriptures, which has been given to us for our encouragement and faith.

COMMITTEE ON MINISTRIAL RELATIONS

(A modified reprint)

At the General Conference in 1930, a Committee on Ministerial Relations was created. That committee is set forth on page 35 of the 1931 Year Book. It was the intention that some effort should be made to advertise the work of the committee. For some reason or other, that committee has not been listed in the denominational committees in the calendar; and doubtless more effort on the part of the committee should have been made to let the churches and pastors know that the General Conference has provided this committee. However this may be, the committee has been doing much work and it appears it is time to call attention again to the committee, its purpose and its work.

1. The purpose of the committee is set forth in the first recommendation, which reads, "That a committee, to be known as the Committee on Ministerial Relations, be appointed by Conference, which shall act as an agency through which churches may secure information regarding ministers who may be available and through which ministers may secure information regarding churches looking for ministers."

By the second recommendation the missionary secretary is made ex-officio chairman of the committee. This does not mean that the committee is a missionary Board or that the work of the committee is in any way under the direction of this board or subject to it. The missionary secretary was made ex-officio chairman because the duties of his office give him information not attainable by others regarding churches and ministers, particularly regarding missionaries, missionary pastors, and the missions. All this information, however, can be had by corresponding confidentially with the committee. If churches or ministers desire full information, they can do so by corresponding with any member of the committee.

2. The members of the committee at present, aside from the missionary secretary, are: Perley B. Hare, Riverside, Calif.; A. Lovelle Burdick, Milton, Wis.; M. Wardner Davis, Salem, Va.; Esle F. Randolph, Great Falls, N. Y.

3. The articles creating this committee instruct it to gather information and to hold confidential all information from whatever source gathered. From the very nature of the case the committee cannot publish a list of available men and their qualifications. Neither can it publish a list of churches wanting pastors. All this information, however, can be had by corresponding confidentially with the committee. If churches or ministers desire full information, they can do so by corresponding with any member of the committee.

4. As indicated above, the purpose of the committee is to give information and not to dictate. Upon request the committee might advise, but there are reasons why this should be done very cautiously. The duties of this committee are set forth by the General Conference when it created the committee and will do so judiciously and in fairness to all to the best of its ability as opportunity offers.

WILLIAM L. BURDICK,
Chairman.

Ashaway, R. I.,
June 12, 1933.

LETTER OF A FATHER TO A SON

ON THE OCCASION OF HIS TWENTY-FIRST BIRTHDAY

Dear Son:

It has been on my heart to write to you a letter that would come to you on your twenty-first birthday. It is somewhat on my mind today, and as matters here are not very pressing, I think I would better get the matter off my hands.

So you are about to be twenty-one years old. You have lived twenty-one years in two of the greatest centuries that have ever contained. You have seen the development of public opinion; the perfection—so far as it has gone—of the airplane and the dirigible. In your memory has come the greatest discovery of time—the radio. In your time was fought the great war that we have largely been disappointed and disillusioned. It is a matter of satisfaction to me, your father, that you have passed through the turbulent years of stress and strain time in your own life too, sanely and more or less safely. No doubt you can see where you have made mistakes, and there are things, probably, you regret and which you wish you might forget. At least that is true of most of us, old as well as young. I am glad you have clung to your faith, to the Bible, and to some of the ideals of your home. I believe your last twenty-one years mean more to you than that time means to many. In it you early learned self-reliance, the value of truthfulness and sincerity. There is a trio of virtues that will prove of inestimable value to any one who possesses such characteristics. You have proved also the value of reliability, dependability. I congratulate you upon your attainment of the degrees for I believe you have achieved them to a considerable extent. Great as have been the past two decades, even greater will be the next ten years, in all probability, if you will follow your course.

I am glad you are realizing the need to "be prepared." The demands that will be made upon a man of your generation, and the competition, will be tremendous, and the state of the nation, demand the utmost of thorough and painstaking preparation. The minimum scholastic needs of such an age will be a college training. I am glad you are well started toward such an end. I am sure you will make the most of these college days. While your books will be far from the greatest benefit to you of the course, they must thoroughly be appreciated and attended to. College days are happy days and all too soon will be past. So use them that there shall be "the least when they are gone."

Contacts, friendships, ideals, and influences of college are of no small importance. Of course they are not everything.

Your mother and I look back over the years of your life and recall our delight in you as a babe, a little boy, and youth and young man. We have delighted in you. We have been anxious about you, and worried over you. But we have been proud of you. It was not because we did not love you, if we worried you, but because we were so deeply concerned about your welfare. No doubt we made mistakes. For them we are sorry. For the past three or four years we have been proud of you, as we never were before. I do not mean we had no pride in you before. But now, we have been proud of your growing concern for real achievement, for the things worth while, for the evidences of sterling character and worth. We believe you can learn to select the highest things in life, character, and conduct on your part. We believe you will not falter or fail.

You are before the eyes of the law a man. For you you have had a man's stature and have done a man's work. Glad are we of your ability, and of your record and standing. Now, you are a man in age, young to be sure, but old enough to take your place at the polls. What is more you are a thinking man, well read, for your years, and with no small amount of discernment. All this places responsibility upon you, and to whom much is given much is required, we read.

You have come to an age when life's problems begin to loom before you, and will continue so during your days. Life is difficult, after all. We trust you will be wise in the ways of the world, and careful in your work and conduct. In your mind.

You are aware of that already. "What shall I do?" has already made itself heard in your heart. Life's decision of a work too monstrous, "I choose, with myself only in mind?" One will ask.

"What does God want me to do?" I believe, should be the great starting point in a young
man's career. Not only, "How much can I make," but "How much service can I render?" should help to guide. "Shall I give God a chance in my life and work?" ought rightly to be answered.

Well, I did not come out to preach, my dear boy. But I am anxious that you shall never, in later life, regret decisions made amidst the twenty-first milestone of your life. "What God hath joined together, let man cleanse his way? By taking heed thereto according to the way of the Lord, and walking in it, shall the man blazes with light because it is flaming with his personality. There was no trouble with the incandescent bulb, but it requires fifty or sixty miles every year. I am making an effort to run the stove as it does to run the lights, and the fuse simply burns out with the requirements put upon it by the stove. —J. C. Massey, in Eternal Life in Action.

THE OLD ALBUM

During recent years, since we have become so sophisticated, a lot of smart cracks have been made about the hours we used to spend looking at the old family album. In its time it was not an unpleasant entertainment, and I seriously believe that the best policy is to look at it once, twice, three times. "Be strong and of good courage ... for the Lord thy God is with thee everywhere thou goest." —Joshua 1:9.

DAILY HOME READINGS

June 25—Joshua Succeeds Moses. Joshua 1:9
June 27—Joshua's Vision. Joshua 5:10-15
June 29—Joshua Instructing the People. Joshua 8:30-35
July 1—Obeying God's Law. Psalm 119:1-8

A "LOOSE CONNECTION" WITH GOD

I have been having trouble in my apartment with the electric light fuse. I blamed everybody, and everybody blamed everybody. It is perfectly natural, thoroughly in keeping with my habits, to find a scapegoat. Then I sent for an electrician. He came once, twice, three times.

THE SABBATH RECORDER

OBITUARY

Obituary Notice of 20 lines will be published in this column without charge. Additional lines will be charged at 5c per line. (Average 8 words to the line.)

Sheppard.—Iving M., son of Caleb Henry and Rebecca Sheppard, was born at Shiloh, N. J., September 29, 1910, and died at his home May 26, 1933.

Except two years in Wisconsin and Minnesota, the rest of his life was spent on the Sheppard homestead. He was united in marriage in 1885, to Kate Hume Sheppard. He had five sons: Homer, of East Syracuse, N. Y.; Ronald—Montclair, N. J.; and Everett of Shiloh. A daughter Blanche died at an early age. After the death of his first wife, Mr. Sheppard married Elizabeth Duke, daughter of Charles and Irving M., Jr., farmers near Shiloh; and Irene A., daughter of John Bond of Elmira, N. Y.

Mr. Sheppard was baptized by Rev. W. B. Gillette, September 17, 1874, and joined the Shiloh Seventh Day Baptist Church. For many years he was active in the young people's work of the church, helping out the Christian Endeavor society when there was need of an older hand.

He remained active in church affairs. His interest in civic righteousness was manifested in a tangible way. He took his place in the various uplift organizations and was, at the time of his death, mayor of the borough of Shiloh.

I. M. M.

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AMERICAN SABBATH TRACT SOCIETY

Plainfield, New Jersey

**The Sabbath Recorder**

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**FAITH**

"Faith came singing into my room, And other guests took flight, Fear and anxiety, grief and gloom, Sped out into the night."

Selected.

"Life is not for mere passing pleasure: it is an opportunity for service. He who serves not his day and generation is a parasite. One who is not efficient fails in his service to his fellows, thus being a 'passenger' through life instead of one of the brave band who help to speed up the progress of the world."—H. T. Hamblin, in The Art of Living.