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FAITH  
"Faith came singling into my room,  
And other guests took flight;  
Fear and anxiety, grief and gloom,  
Sped out into the night.  
I wondered that such peace could be,  
But Faith said gently, "Don't you see  
They really cannot live with me?"  
—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.

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The Sabbath Recorder  
VOL. 114  
JUNE 26, 1933  
No. 26
Shall we stop publishing the Recorder? And perhaps issue a bulletin once a month? Or further reduce the Recorder's size or publish it biweekly? Or make it a monthly? It seems suicidal for the denomination to do away with the Sabbath Recorder.

We believe our situation reflects the conditions of the times in which we are trying to live, and which we cannot believe are permanent. The Christian Recorder in our homes was never greater. The Christian Advocate, discussing a Methodist problem similar to our own, urges: "The lowering of church loyalty, the slump in morals, and the surge of materialistic philosophy make it absolutely necessary for the churches to maintain a wide and progressive weekly press which stands for Christian principles and a truly, divinely planned universe." The need is not less imperative for Seventh Day Baptists than for Methodists.

More Than Dollars Last week's leading editorial discussed the problem of the Sabbath Recorder. What shall be done about it? For years the American Sabbath Union and Society, and the American General Union and Society, have both been in financial difficulties. This has been especially true of the American General Union and Society, which has been unable to pay its debts.

All communications, whether on business or for publication, should be addressed to the American General Union and Society, Plainfield, N. J.

All subscriptions will be discontinued one year after date to "payment is made un- tenable expressly.

From the very beginning the services were well attended. Probably nearly a hundred dollars and cents. It is a matter of Christian principle involved. It is vastly more than denominational affairs than any other single item of dollars and cents. The Christian Recorder is doing in conserving the church, maintaining the Recorder, and keeping the denominational affairs before the people.

We believe this matter will be rightly settled, and that the Recorder will continue, on its indispensable mission begun more than eighty-nine years ago. We believe it will continue to be the blessing that has characterized it for so nearly a century. But if so it is not time to carry on, the need of the Sunday School and Tract Society was never greater. The Advocate, discussing a Methodist problem similar to our own, urges: "The lowering of church loyalty, the slump in morals, and the surge of materialistic philosophy make it absolutely necessary for the churches to maintain a wide and progressive weekly press which stands for Christian principles and a truly, divinely planned universe." The need is not less imperative for Seventh Day Baptists than for Methodists.

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SABBIATH RECORDER

5. Most of the churches of the association reported new members and in some cases a gratifying net gain. At least two pastors will have baptisms Sabbath (June 24). A new convert to the Sabbath was the Vezit, enjoying the privilege of her first association and radiant in her new experiences and contacts with Sabbath-keeping people. Living at Adams Center, she was a student, at once, at Adams Center. A Sabbath keeper at Utica, recently interested in our work, wrote the editor of her great disappointment in not being able to attend the Vezit meetings. Though altogether too slow, our influence is gradually spreading.

6. Then, there were the young people—radiant, glorious youth. It was a fine, interesting task, expected is Jagadguru data, handed to the editor to be passed on to the Dick of Rockville, R. Seveth Day Baptist Missionary Society, has Historical Society a group of very interesting to go forward without retrenchment. Will we do it? Here is a hand up. A wonderful Sabbath day.

- Included among these documents are his beautifully illuminated on the blackboard by Ahva bath, a service well planned and executed, radiant, glorious youth. It was a fine, inter...

SABBATH RECORDER

November 27, 1837, I first trod the soil of Allegany. I left college at the close of my first term in the Sophomore class, and was dismissed by the low state of my funds. By my industry and perseverance I was enabled to have gone through the preparatory and the first year terms of the Sophomore year, scrupulously avoiding debt. When I had, in my own mind, settled the question of duty in relation to the gospel ministry it was as positively settled that my mental culture should be improved and that the expense of such improvement must be met by the self-denial and economy of resources of my industry. My first mission had no Education Society and the American Society had declared that we were not in their sense, an "orthodox people."

Our Conference at Berlin I met David Stillman, whom I was there inquiring for a teacher to open a school in the academy then in line of construction at Alfred Center. Being unable to find one fully meeting his hopes in the matter of qualifications and experience, he contracted with me to open a school in the academy at Berlin. The school opened December 2, with nearly forty pupils, with ages ranging from fourteen to over thirty. Seven or eight months of study were called for, which I had never pursued and most of the time. I gave to the subjects I regarded myself qualified to teach. I made a frank confession of my deficiencies but promised to do my best. I was not in the way of the...
The Sabbath Recorder

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THE SABBATH RECORDER

shine his shoes after eleven o'clock on Sunday evening. The shoemaker readily acquiesced, believing that the policeman to be a man of honor and in actual need of a shine. After the policeman had obtained his shine, he returned to headquarters and reported the shine, and the shoemaker was immediately arrested and jailed before the district court. He was convicted and fined $8 for shining shoes after 11 a.m. on Sunday. Hypocrisy has not all disappeared yet.

FROM THE CONFERENCE PRESIDENT

WHY SHOULD WE RAISE THE BUDGET

It may be rather late for the president of the General Conference to say a word concerning the budget for the Conference year 1932-1933. It may not be too late, however, and much money is being received during the month of July and is belated payment for the budget for the year closing June 30. In fact it will be a great boon to the boards if during the first two months of the next Conference year, namely, July and August, the entire balance of the budget for the present current year shall be paid, the account being settled by the Onward Movement treasurer. I should not be surprised, therefore, if I can say something that will help to stimulate our giving until all the money is in, even though some of it is late. It will still accomplish its mission.

I shall enumerate here five reasons why the budget should be raised.

1. Because it is our budget. It is quite possible that no member of the denomination would make a request to the budget to include just the exact items in the present budget, and with the same identical amounts for each item. It is true nevertheless that the budget is our budget. Each board proposed a budget covering its own work. These budgets were assembled and reviewed and passed upon by the Commission. Then the United Budget was adopted by the General Conference in Adams Center. This conference was made up of delegates from the churches, and the budget therefore is our budget. I mean that all Seventh Day Baptists everywhere have a direct responsibility for seeing to it that the budget is raised because it is our budget.

2. It is a reduced budget. Never before in the history of the United Budget was such an earnest effort made to reduce the budget to an amount which the people could raise. The amount asked for is $5,321,193 as compared to $5,326,193 last year. Cuts were deliberately made with the proviso that this year the entire amount should be raised. In fact it seemed to all the boards that the amount asked for was the minimum amount on which they could possibly operate. They knew it meant hardship for many workers, and the elimination from the board programs of very important lines of work were inevitable. But as long as help could not continue going into debt. This budget should be raised because it has been reduced to the minimum.

3. The budget should be raised because it is possible to raise it.

I am not saying it should be raised because it is easy to do. I am not saying we can raise it as easily as everybody else does. It will take an amount equal to that raised last year. I am convinced it will cost more sacrifice to do it in a year than it did last year. Nevertheless, we should raise the budget this year because it is possible to raise it.

There are five thousand resident members of our shall in the United States. Of course we have a large average membership in all our churches, but the resident membership is just about five thousand. I know there are many more people who support generously the United Budget. But if the resident members should give for this purpose an average of five dollars ($5.00) each, the budget would be raised. We should raise the budget because it is possible.

4. We should raise the budget because the work it will accomplish.

I cannot take time or use space to enumerate the lines of Christian service that are represented in the United Budget. Each one will have to sit down and review in his own mind all the far-flung fields of Christian service now being occupied by the denomination, in order to arrive at some conception of the greatness and the importance of the work being done. You cannot possibly raise only money enough to support the pastors on the home field, the home base must be maintained. We must build up our churches and strengthen our home forces. I think all who were in that small group agreed. But someone said just as emphatically that he questioned whether these home churches arereally churches if they maintain foreign missions. And there are other lines of activity than those represented by the missions. Love is not a charity; it is an expression of our love for Christ. There is not a true Christian anywhere who has not longed for some opportunity to make a real sacrifice for Christ. Love is not satisfied until it has done something for the object of its love. When men labor all day with hand or brain, and grow tired in field or shop or office, they are converting muscle and nerve and energy into something which may be represented for the moment by money. Money is life poured out in honest toil and coined into a medium of exchange. Probably it takes more life stuff to earn a little money now than it did a few years ago. Then if we pay our pledge to the budget we also give the support for which Jesus gave his life. If it costs much to pay our part of the budget, then the greater sacrifice measures a greater love for Christ and for his kingdom which we support with our gifts.

Alva J. C. Bond

DEDICATION TALK AT ANTIOCH, W. VA.

(Submitted by James B. Smiley, Mount Vernon, Ohio)

At this dedication of a memorial to the mother of the great martyr, President Lincoln, I find myself in the unique position of being the first occupant of this great ground. I must be divinely planned that Nancy Hanks, born among these beautiful timber covered hills, should have the privilege of one to train Abraham Lincoln. He struggled through the rough experiences of pioneer life but absorbed the things of beauty and grandeur while being trained in the stern qualities that make for character, but at the same time gave him that kindly spirit that made him sympathetic to all human ills? So we properly honor Nancy Hanks.

But we go a bit further. Could Abraham Lincoln have become the great man he was, but for none of our many great citizens, except for his daily personal contact with the woods? While working with axe and wedge splitting the trees and picking the berries from the shrubs, he absorbed the things of beauty and grandeur, and became the great statesman he was. And what may not have happened, if he had not absorbed the things of beauty and grandeur, as he was trained in the stern qualities that make for character, but at the same time gave him that kindly spirit that made him sympathetic to all human ills? So we properly honor Nancy Hanks.
The work being hindered

As all know, two of the boards, one year ago, reduced their appropriations very much—because of the necessity of balancing their budgets, or in other words, because they knew they could not pay out more than they received. The cutting of the appropriations has resulted not alone in putting puzzling hardships upon the workers, but in some cases it is greatly hindering the work. The boards, as directed by the Masonic Board are made responsible for large fields requiring heavy expense in traveling. In connection with all these fields appropriations for traveling expenses were cut the same as other items. Recent letters from both Jamaica and the home field reveal a situation which seems to me though that a year will have to pass for people to get into shape to carry a heavy burden and seemed an impossible situation. We try to keep going by obligating ourselves and when traveling expenses. A communication from a critic of our work said that the work as it now stands is not payout more than they received. The absence of the people to carry on the work as it should be, is high in Jamaica and it is plain that the work is in the hands of heathens.

“Every sunny day brings many children for vaccination. We wanted to be of public service, so we volunteered to vaccinate the school children of 7. We have set aside $200, and it is our intention to travel to the. Messages each time we go. It will be a lot of burden. It seems to me though that a year will have to pass for people to get into shape to carry a heavy burden, and in some cases it is greatly hindered by the necessity of balancing their budgets, or in other words, because they knew they could not pay out more than they received.

We have been rather busy lately. It has been a splendid meeting of the branches of the Seventh Day Baptist churches of Iowa. The people of Milton and Milton Junction are anxious that the coming session of the General Conference shall be a success, and gladly do their part to entertain all who will attend.

Names of some who expect to attend have already been notified by the Entertainment Committee, but we are anxious to have the names of all who expect to attend as soon as possible. Therefore, all pastors and church secretaries are requested to send us the names of those who expect to attend as soon as possible, in order to place them to the best advantage to themselves. Where possible, we desire to place our guests with their friends, so send names early that the people here may have a chance to select their friends, that all may be happy.

Send all lists of delegates or individuals to the chairman of the Entertainment Committee, Rev. Erlo E. Sutton, Milton Junction, Wis.

YEARLY MEETING OF IOWA CHURCHES

The fifty-eighth annual meeting of the Seventh Day Baptist churches of Iowa will convene with the Welton Church on the days of July 28, 29, and 30, 1933.

MRS. W. L. Kershaw, Secretary.

Welton, Iowa.
The minutes were read and accepted. Adjoined to meet with Mrs. Edward Davis the second Sunday in July.

MRS. GEORGE B. SHAW, President.

MRS. ORIS O. STUTLER, Secretary.

QUESTIONS

1. Where, in the Bible, is the word "Scall" and what is its meaning?
2. Who, as noted in the Bible, deceived his father and twice supplanted his brother?
3. As found in the Bible, what should be the cry of him who had the plague of leprosy?
4. Who said to his Son, "If thou art my son, show me the kingdom?"
5. Who said to her mistress, "If I be a wonder to many; but thou art my strong refuge?"
6. To whom and why did God say, "How long refuse ye to keep my commandments and do my laws?"
7. To whom did his king say, "Why is thy government so bad?"
8. Where did Abram build an altar unto the Lord, when he first entered Canaan?
9. Who gave his artillery to his lad, to be carried into the city?
10. Who, as noted in the Bible, said, "There the wicked cease from troubling, and there the weary be at rest?"

YOUNG PEOPLE'S INTRODUCTORY SABBATH CATECHISM

BY GEORGE A. MAI

LESSON 4

GOD'S SEVENTH DAY SABBATH

THE SABBATH OF CHRIST AND THE APOTLES

1. What does the word "Christian" mean, and what should be the attitude of a sincere Christian towards such questions as the Sabbath?

Ans. — Christian means "follower of Christ. No Christian should do less than consider open-mindedly what is said concerning such Biblical matters; study Christ's teachings and customs to determine the correctness of statements; and then unreservedly accept the truth, and follow Christ as nearly as possible—entirely regardless of previous training or beliefs.

2. To what extent may Christians properly accept the teachings and practices of the apostles, as their further guide?

Ans. — There appears to be every reason for assuming that the apostles were divinely guided in their practices and writings and teachings. Should they, however, be found contrary to the will of God or of Christ, then they should be rejected—for Christ is the Christian's final authority, and he and God were one.

3. Whence came Christ's authority to act as our Lord, Teacher, and perfect Example?

Ans. — Matthew 3: 17. The God of heaven acknowledged his Son as his only begotten Son.

4. Christ accepts this Sonship of God, and tells us that he and the Father are one. Colossians 1: 15-17. Christ the Creator of all things, declared to be the Head of the Church.


6. What were the three outstanding characteristics of Christ's life and teachings, and hence the supreme ends toward which all Christians should strive?

Ans. — Love, and its inseparable ally, selflessness.


11. John 15: 10. Obedience to Christ's (God's) laws an essential if we wish his love.


6. Is there any other law than the Decalogue to which Christ and his apostles could have referred, when they repeatedly exalted the "law?"

Ans. — The Ten Commandments were the only laws exalted as supreme by Christ, the apostles, the prophetis, and Jehovah. 'The term "law" never received the lofty praise accorded to the Ten Commandments when the word was used in any of the other four senses: The law, meaning the books of the law; the ceremonial laws, which passed away with the old dispensation; the Pharisaic laws, which were man-made; and the law of the land, which we are admonished to obey when it does not contradict God's laws. Read Romans 7: 7 Paul affirms that the law of which one commandment was, "Thou shalt not covet," and hence the Decalogue was his only guide. If Paul is right, then Sundayism is the one outstanding sin of the present Church.

Matthew 5: 21, 27, 33, 43 All these show what Christ referred to a few verses prior thereto as our guide to heaven.

7. To what extent, if any, was God's law, the ten commandments, the ceremonial laws, the law of love, grace, faith, etc., on which Christ and the apostles laid emphasis in their unfolding of the law's meaning?

Ans. — Romans 3: 23-24, 29, 31. Paul declares that the law is established rather than otherwise, through faith.

8. Matthew 17: 20. In his sermon of all sermons, declares in unmistakable terms that not the smallest portion of God's law was to pass away, and that the breaking or the denying of even the least of the commandments displeased him.

9. Give a few instances of the apostles' placing special emphasis upon the virtues of the law, of which the Sabbath commandment was a part.

Ans. — Romans 3: 20; 4: 15; 5: 13; 1 John 4: 17. God's law and commandments our only guide to the knowledge of right and wrong.

Romans 7: 14, 15. The law is spiritual, a delight to those who love God.

10. Romans 7: 12, 16; 1 Timothy 1: 8. The law is righteous, holy, good.

11. James 2: 10; 5: 2. Love and obedience, the chief essentials. 2: 10, 11. When God's law is broken, no matter which law, the law, taken as a whole, is broken.
THE SABBATH RECORDER

9. Was the Sabbathism of Christ and the apostles Jewish and temporary, or for the future of all mankind?

Ans.—Matthew 24: 20. When Jerusalem was to be desolated, forty years on in the new dispensation, Christ's special injunction was that they should pray that flight therefrom should not come upon them, which they would suffer from the cold, or the Sabbath, thereby confirming the permanency of the Sabbath as expounded by Christ in the Sermon on the Mount.

Romans 3: 29; Galatians 3: 28. Christ's Sabbath and its Sabbath were destined to be changed and hence to extend on for the new dispensation. The Sabbath is here established as the day before the first day of the week; the Sabbath as expounded by Christ, and the commandment as given to his Apostles: that is evident from his Sabbath sermon, since many of these also were Sabbath keepers, and since they were of one mind, it is obvious that the Sabbath had not as yet been inducted into the church, and that it was to be destroyed, forty years on in the new dispensation, which time is the duration of forty years in the Old Testament.

Acts 2: 46; 8: 6; 13: 42, 44; 17: 4, 12. Many of these also were Sabbath keepers, and since they were of one mind, it is obvious that the Sabbath had not as yet been inducted into the church, and that it was to be destroyed, forty years on in the new dispensation, which time is the duration of forty years in the Old Testament.

Ansa.—Matthew 2: 23; Acts 24: 5; 11: 26. Christians, and Nazarenes. History records that these Christian Nazarenes were persecuted for one thousand years because of their Sabbath keeping — unanswerable proof of Sabbath keeping, not Sunday observance, to be true.

12. As far as we know, Christ, what is the plain duty of Christians regarding the seventh day of each week, the Sabbath?

Ans.—There is but one logical, consistent position for true Christians to take concerning the Sabbath, Sunday being used as workdays, Saturdays as God's holy Sabbath: because true Christ invites obedience to his commands, and his Father's; because the important bearing Sabbath observance has on the progress of Christianity and the promotion of its benefits; because of the greater personal joy of harmony with Christ's teachings and customs, and for many other reasons.

(To be continued)

The Baptists now take front rank numerically among the Protestant denominations of the United States, but let us remember that Christian principle, probably in the gaining of worldly wealth we are keeping peace with other denominations. In education we still have much ground to cover before we reach some of the denominations. But consider the finer things of life, the things that are the most important. Are we great in strenuosity? Are we great in generosity? Are we great in evangelism? Are we great in missionary enthusiasm? Are we great in unselfishness? Are we strong in the knowledge of the Word of God? The size of our denominations really makes against us. It is hard to train and mobilize such a vast army. We are thankful that our churches have been so blessed, and that God has made of us such a multitude. We do plead, however, that we shall not be satisfied with being "big." — Watchman-Examiner (Baptist).

THE SABBATH RECORDER

Young People's Work

MRS. MARJORIE J. BURDICK
1112 Slocum Avenue, Lansing, Mich.
Contributing Editor

IT IS TO THINK

What do we live for if not to make the world less difficult for each other?

- George Eliot.

YOUNG PEOPLE'S BOARD MEETING, MAY 13, 1933

The board met at the Seventh Day Baptist church in Battle Creek. The President called the meeting to order.

The members present were: E. H. Clarke, Dr. B. F. John, Mrs. Marjorie Burdick, Dorothy Davis, Richard Burdick, Roderick Moulton, L. E. Babcock, Mrs. Nettie Crandall, Mrs. Ruby Babcock.

Mr. Arthur Ellis was present and aided in the discussion.

Mrs. Nettie Crandall, Junior superintendent, gave an interesting report. She received sixteen replies from twenty-six letters sent out. The great need is for more help.

Many churches make no provision to buy helps for the Junior superintendent. She must either buy her own or without help. The board is desirous that each society have an adult group to sponsor it.

The president gave her report as follows:

Your president wishes to make the following report during the interval from April 8 to May 13:

Materials have been prepared and mailed for the Young People's Page of the Sabbath Recorder. The Junior Jottings and topic helps were mailed in the previous month's material covering four of the long, eight and one-half by fourteen sheets.

The Elm Grove Church for the month of May were mimeographed and mailed to the churches where there are such societies. Two sheetlets were prepared, mimeographed, and mailed to the various churches and societies.

The president had the privilege of talking to the child study group of the Miller Parent-teacher group one afternoon on the subject of religious education. The mothers all seemed greatly interested and asked many questions about materials and methods for use in their homes and church school groups.

The various materials received from other denominations and the groups received at the meetings in Chicago are being gone over carefully to learn what other churches are doing for their young people. Some of these are very helpful in planning for the work of the next year, Conference, and the possible camp conference.

The following correspondence should be brought to the attention of the board. (Omitted from Recorder.)

A complimentary copy of the new booklet, "Alcohol and My Generation," was received. I would recommend it for use in our societies to study this subject. Even some of our older young people are so busy in knowing the effects of alcohol, for either they have never known or have forgotten. Are we going to have to endure the drinking habit in our schools, restaurants as we are made to do with smoking now? What are we going to do about this situation as it is brought to us in these days?

The president received a copy of materials which are printed by the different denominations for workers with young people. With this was a letter from Mr. Richard Holland who is the exchange secretary of the Interdenominational Young People's Commission.

Respectfully submitted,
MRS. MARJORIE J. BURDICK,
President.

No motions were voted, but a frank, informal discussion of several important questions was carried on. Topics such as to reach more people than anything else sent out by the board. By whom should they be written; for whom should they be written? The correspondents are interested in the material for August and September for interns and seniors.

It was agreed that we should be very careful to give credit when we quote from other publications, and not to use copyrighted material without permission from the owner.

The minutes were read and approved.

The Work was discussed with a pioneer service, asking for divine wisdom to solve our problems.

The meeting adjourned.

MRS. MARJORIE J. BURDICK,
President.

L. E. BABCOCK,
Recording Secretary.

For what avail the plow or sow
Or land or life, if freedom fail?

-Selected.
June 9-13, 1933

On Friday evening, June 9, the sermon before the Christian Association was given by Mr. Peterson, a business man of Williams Bay, Wis. This service is wholly in the hands of the students. It was conducted by Genevieve Loofbor and Richard Davis. The music was furnished by Janette Loofbor, Sarah Davis, Leta Crandall, and Richard Place.

The gymnasium on the evening of the tenth was the scene of the joint session of the students and the faculty. diplomas were given to those students who had graduated forty, thirty, twenty-five, or twenty years ago, etc. The class of 1933 put on a charming musical stunt. Professor L. J. Shaw presided.

THE GIFT OF THE SHINING STRANGER

Once upon a time there was a little boy named Boris who lived with his mother and grandmother in a little cottage on the outskirts of a small town. The cottage was very old and shabby; the windows rattled when it rained and Boris's mother was very poor and could not furnish him with anything new. She had to make do with what she already had and Boris had to work hard to keep the roof over his head. Boris's mother loved her little boy very much and was very proud of him. She called him her little gentleman and made sure that he was taught to behave properly at all times.

Boris was a very bright and clever boy. He always tried to do his best in everything he did. His mother taught him to be kind to others and to help those who were less fortunate than he was. She also taught him to be brave and to stand up for what was right.

One day, as Boris was running errands, he saw a fairy floating in the air. The fairy asked Boris if he would like her to give him something he wished for. Boris thought for a moment and then replied, "I wish for wisdom so that I may know what is right and wrong." The fairy granted his wish and Boris was filled with joy.

Boris went home and shared his news with his mother. She was very pleased with her son and said that she would be proud of him always. Boris was happy to have the fairy's help and he continued to do his best in everything he did.

Shining Stranger. He smiled at the little boy and placed in his hands a beautiful, golden lamp, and the tiny flame burning in it shone with a dazzling radiance. "Dear little Boris," said the Shining Stranger, "there is the gift your mother has been wishing for you all your life, to make you happy, noble, and beloved. But you must keep it bright and shining and the flame ever clear and strong. Be very careful of your lamp, my boy." Then before Boris could even say "Thank you," the Shining Stranger had disappeared and Boris ran in to his mother, crying, "Oh, what a wonderful gift Shining Stranger has given me. Did you ever see anything more beautiful?"

Boris held up his golden lamp for his mother and grandmother to see, the whole shabby roof of the little cottage began to glow with a clear, rosy light until it seemed like the most beautiful room of a king's palace, and the cracks in the walls as well as the unsightly stains made by the rain seemed to have disappeared. For Boris had been worn and faded, but his lamp looked most beautiful silk, and her face shone like that of an angel.

(Continued next week)
THE SABBATH RECORDER

THE GLEE CLUB

Wednesday, June 14, was a red-letter day at Milton this year. The day was given over entirely to the glee club reunion—the twentieth anniversary of the founding.

From all directions old glee club men sought the campus for this occasion. The men rehearsed with Professor Stringer in the morning and afternoon. A fine lunch in the Great Hall followed, and the glee club men and their families sat around in groups under the trees.

In the evening the men assembled at the Congregational church for their own banquet where speeches and songs enlivened the dinner. At about eight o'clock the men adjourned to the gymnasium for the big event of the day.

When a glee club of twenty men renders music for us we are pleased and delighted. When a hundred male voices boom forth from the platform the effect is magnificent. Very appropriately the program was opened by “We Meet Again Tonight Boys.” This was followed by the “Pilgrims’ Chorus” from Tannhauser.

Very delightful were Paul Skinner’s two solos. Many watched for their favorites like only Dick Van Horn and Milton alumni, was never before sung with hundred voices were notably mentioned. But space forbids us to mention all the pieces and excellent solo parts of this unique and glorious concert.

The present glee club gave a skit, “The Grasshopper,” which was certainly one of the most exuberant comic productions ever enjoyed by any audience.

A high point in the program was the new Alumni Hymn written expressly for this occasion by C. E. Gesler of Honolulu, and set to music by Professor Stringer. Thrilling also was the vocal march, “Away! Away!”

Percy Ferrill sang “Duna” and “Macushla” most charmingly. But space forbids us to mention all the pieces and excellent solo parts of this unique and glorious concert.

THE SABBATH RECORDER

COMMENCEMENT DAY

Thursday, June 15, was a beautiful commencement day in Milton. The exercises were worthy of the day.

Dean J. Nelson Norwood’s address, “What Next?” was a thoughtful and reasoned discussion of present conditions and of the problems facing college graduates in these critical times. Doctor Norwood courageously advised graduates—jobs or no jobs—to “refuse to enter the garden of untruth.” His prudence was to raise vegetables and fruits, to get a hammer and make something useful—be creating something, be adding something to life. “Have faith,” he said, “in a better world; have faith in human nature, and above all, have confidence in yourselves.”

In the senior class Joan Place, Leland Skaggs, and Dorothy Scholley earned honors.

The only student in Milton College this year to receive “honors” was Genevieve Leoford of the sophomore class.

The Milton scholarship at the University of Wisconsin was awarded to Joan Place.

The annual award of the “Rolland Sayre Medal” for distinction in athletics went to L. J. Dickhoff, a senior.

The president announced that Robert Fitz Randolph was to be the assistant in physics mathematics for next year. He also explained that the trustees are adding a commerce course to the curriculum. This new department of commerce and business administration is to be under the direction of L. W. Hulet, a graduate of Tri-State College, Angola, Ind.

It is confidently expected that this new department will add much to the practical value and attractiveness of Milton’s already excellent curriculum.

ALUMNI

The alumni banquet took place as usual in the college gymnasium, and while the alumni have enjoyed many joyous dinners and enthusiastic reunions in this room during the last twenty years, Milton had never erected a building like this building, still the alumni realize what an excessive strain it is on the ladies each year to serve the dinner here. The carrying and then the removal of all this equipment is a very serious burden. We all hope that the erection of the new Seventh Day Baptist church with its large basement and modern equipment will solve this problem.

This year Dean John N. Daland was president of the alumni association and presided at the banquet. The officers elected for next year are Doctor M. D. Davis, president; L. W. Hulet, secretary; and Rev. Carroll L. Hill first vice-president. These are most excellent officers and the association is in good hands for facing the college’s graduates—jobs or no jobs—this year.

Rev. W. W. Holiday, 1930, of Orfordville, Wis., welcomed the seniors in their cap and gowns. “What a day!” he exclaimed. “To be at last a member of the class of 1933 gratefully responded.”

Many enjoyed the speech of Peter Clement, 1900, who mentioned some of the changes that have come in the course of thirty years.

The Honorable A. J. Glover of Fort Atkinson, to whom Milton this year granted the honorary degree of L. D., spoke eloquently regarding the needs of the farmer in these difficult times.

Helen Shaw Thorngrate, 1920, paid a graceful tribute to “Professor Tommy,” as his students affectionately taught and followed, and the Sabbath Church with its Bible School and Christian Endeavor was held.

To the Examining Council here assembled at the call of the Piscataway Seventh Day Baptist Church Council, our grateful thanks—"Dare to be wise," said Horace twenty centuries ago, and Walter D. Thomas has dared to be wise for these eight and seventy years. The purse of money handed to him is but a faint representation of the love and veneration in which he is held.

J. N. D.

OUR PULPIT

STATEMENT TO ORDINATION COUNCIL

(Statement given by Neal D. Mills at his ordination in the Piscataway church, May 13, 1923.)

The present ordination is but a faint representation of the love and veneration in which he is held.

The Milton Junction Seventh Day Baptist Church with its Bible School and Christian Endeavor society was a powerful influence for good to me from my early childhood. I hold in grateful memory Miss Mabel Maxson, Miss Anna West, and Deacon A. B. West, who were my Bible school teachers, and others whose Christian lives were a source of inspiration.

I know of no particular moment of conversion in my life. From my earliest recollections I revered God and tried to follow the Jesus way of life. When I was nearly twelve years old I was baptized in Clear Lake by...
my pastor, A. C. Bond, whom I loved and admired as an ideal Christian. Later pastors, Henry N. Jordan and Edgar D. Van Horn, each played an important part in shaping my Christian life. In such an environment I very naturally developed a practical everyday religion and learned to look for the hand of God in the common experiences of life and to trust in his protection in times of danger.

My call to the ministry, or at least my recognition and acceptance of the call, was also a matter of slow development. It may have been one cause of my hesitation. Several occasions I dedicated myself to the Master's service in whatever way I might call me to serve. The ministry occurred to me but I felt the lack of some very important qualifications and partly because I was not at all sure I wanted to be a minister. The sacrifices my father had expounded in the ministry may have been one cause of my hesitation.

When Pastor Bond left Milton Junction to become pastor at Salem, many of his friends gathered at the station to bid him goodbye. When he shook my hand he said, "Keep on, Neil, the Lord will guide you." I do not know why he wanted me to go to college but I remembered his words and felt that in some way I owed it to him to finish high school and college. I also felt that in college I would find out what my life work should be.

In 1915, during the General Conference at Milton, Rev. Eugene Davis made a stirring appeal to the young people. Along with about twenty others I went to the college and the opportunity seemed to come I would give myself to full time Christian service on the mission field or in the homeland.

In Milton College I found a wholesome, religious atmosphere. President William C. Daland, who was largely responsible for my entering college, seemed to take a special interest in me and helped me to earn my way. He was an inspiring teacher and a valuable friend. No one could know President Daland without being made a better Christian.

Upon graduation from Milton I received a letter from Pastor Bond expressing the hope that I was planning to enter the ministry. Others had expressed similar hopes but I had always thought I would like to be a teacher and had decided to try teaching at least temporarily. I had tried teaching courses and felt somewhat prepared for that profession, while I had never seen a seminary course next to nothing of what such a course might include. I also felt that there was a need for Christian teachers and that I could be of real service to the boys and girls, while my ability to influence mature people seemed meager.

Teaching proved to be an enjoyable occupation and there were many pleasant contacts with young people; yet I was not entirely satisfied and the thought kept returning that perhaps I ought to enter the ministry. With a view to becoming acquainted with the seminary I went to Alfred and took a year of graduate work, partly in the seminary and partly in the department of philosophy and education. Thus I became interested in religious education, and after three more years of teaching I went back to the seminary at Alfred to prepare for full time work, if possible in the field of religious education. I found that teaching would probably not be available in my own denomination, but the oft repeated statement of Dean Main that we need teaching pastors, and the work of some pastors whom I knew led me to believe that I could find what I had learned to love in the office of a regular pastor.

I have always had a desire to lead sinful people into the knowledge of God and to make the world a better place in which to live by helping people to apply the principles of the Christian religion in their daily lives and in society in and on their own personal lives.

I hesitate to set forth my religious beliefs in fixed statements for, like St. Paul himself, I do not wish to have apprehended; I trust that I may continue to develop my spiritual understanding and that my conceptions of truth may be enriched through the experiences of life. The following are simply the best statements of my present views that I can make. They will be chiefly confined, to the more practical and fundamental conceptions which will probably change very little.

1. God. I believe that "God is Eternal, Personal, and Perfect Mind or Spirit, who in a wise and loving way rules over all things; those who through the ages has tried to turn the minds and hearts of men toward himself in obedient trust; and who in and through Jesus Christ seeks to save men and nations. (See definition of Deism.)"

2. Man. I believe that man has a two-fold nature—physical and spiritual. In his spiritual nature he is the "image of God," that is, he is like God. He is not a perfect image of God but I believe that every man has a spark of divinity which makes him capable of developing high spiritual qualities. As the race goes on I believe that man's spiritual nature will grow and improve in divine beauty and power. I believe that some pastors have a relation with God himself. Man may develop his spirit through the use of his power to discern right from wrong and to act from high motives.

3. Jesus Christ. I believe that Jesus of Nazareth was a historical human person whose life and teachings have been recorded in the New Testament. I believe he was the looker for Messiah of the Jews fulfilling Old Testament prophecy better than they expected. He was uniquelyному like God in any other human being. He grew in body and spirit and as other men and was tempted as we are, yet without sin. My belief that he achieved character through suffering and obedience to conscience gives me hope that I, too, may follow his way of life achieve character and some small degree of divinity. I do not base most of my beliefs on the works of Christ but on his miraculous birth of a virgin, nor on any other of his so called miracles, yet I would not deny that such miracles are within the power of God because I would base my belief on the character of his life and the miraculous effect he has had on human history and in the lives of men including my own.

4. Salvation. I also believe that Jesus did not die to appease God but to change the hearts of men.

Salvation is from a life of sin to the eternal life of righteousness. The most fitting symbol of that is baptism by immersion, which beautifully symbolizes the death and burial of the old sinful life and the raising to the new life as a follower of Christ. There are several views of God referred to as the Trinity, the Triunity, or by other terms. In consistence with the foregoing statements at present I choose to be fair to all of them by not embracing any of them.

5. The Bible. I believe the Bible to be the supreme record of man's progressive understanding and knowledge of God and his righteous will. When interpreted in the light of its various backgrounds and in the spirit of its many styles of literature, the Bible is a divine guide in the beliefs of faith and Christian conduct. It contains the most inspiring and beautiful literature in the world. Its words should not always be taken literally but applied to their context and in the spirit with which they were written.

6. The Church. I believe in the Christian Church because it is visible and an invisible body. The visible body is the sum of all those organizations formed for the expression and promotion of the Christian religion. The invisible Church is composed of all those people who are truly followers of Christ.

It is the duty of the Church to promote and build up the kingdom of God, which is the visible Church. Thus the visible Church organization increases the effectiveness of Christian work through cooperation. It is also the duty of the Church to promote the
expression of religion and to provide times and places for public worship and instruction in religious matters.

I believe that the practice of Sabbath observance is essential to the Christian life and that it can most satisfactorily be observed on the seventh day of the week since that is the day enjoined throughout the Scriptures and is the day observed by Jesus himself.

I believe in the benefits of the Church, baptism and the Lord's Supper, as valuable means of expressing religious experience. Baptism as described above symbolizes the burial of the old life and the rising of the new life. The Lord's Supper symbolizes partaking of the Spirit of Christ to nourish our spirits as we partake of bread to nourish the body. I believe in the immortality of the spirit of both the just and the unjust, and in the resurrection of both Christ and of the fellowship which he had with his disciples. By engaging in this ceremony the believer reconsecrates himself to the service of Christ.

7. Immortality. I believe that man has a right to assume that human personality is incapable of complete demonstration, but I believe that the balance of evidence stands in its favor. Conscious personality is the crowning glory of the universe; it would be inconsistent with its purpose that it should be destroyed after a brief moment of existence. If the Spirit of God is immortal, why not the spirit of man? God has so created man that he feels the need of a future existence to satisfy his highest desires. God would not put such a future beyond the reach of man.

A growing interest in our church nights is being manifested. In May, the Sunshine Society served a bountiful supper to over one hundred people. The juniors and intermediates gave the evening's program, which consisted of selections by the Junior choir, special musical numbers, and with the assistance of two adult members of the church, a thirty-five minute missionary play entitled, "Color Blind." That God loves those of every land was forcibly brought out by the children in their many costumes.

Church night this month was in charge of the Christian Endeavor society who served a delicious supper, the proceeds of which will help send delegates to the state Christian Endeavor convention. Three of our Christian Endeavor members who have recently been honored were requested to give the musical program. Mrs. Bessie Hubbard, who won first place in the state contest at Syracuse and has just returned from the "Century of Progress" at Chicago where he again won honors, played two beautiful flute solos. Victor Burdick, who won first place in the county Grange vocal contest, favored the audience with two fine bass solos, and John Sanford, public school music teacher, gave a clarinet solo in the sectional or Western New York State contest and third in state contest with heavy competition, gave two numbers to the enjoyment of all. That the community is proud of the achievement of these young men was evidenced by the hearty applause which greeted them. Following the musical program, Professor H. O. Burdick of Alfred gave a most interesting talk on the Progress of Science and its application to life.

I only ask that as I voice the message, He may bless!

I do not ask
That men may sound my praises
Or headlines spread my name abroad;
I only ask that, as I voice the message,
Hearts may find God!

I do not ask
For earthly place or laur;
Or of this world's distinctions any part;
I only ask, when I have voiced the message,
My Savior's praise in heaven's song.
—From "Christ of My Heart"
by Ralph S. Cushman.

DENOMINATIONAL "HOOK-UP"

LITTLE GENESEE, N. Y.

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ASHAWAY, R. I.

The honorary degree of doctor of laws was conferred upon Frank Hill of Ashaway at the thirty-eighth commencement exercises of the Rhode Island State College. The following is taken from the speech made by one who conferred the degree.

The Rev. A. H. Burdick, legislator, educator, teacher, recipient of the bachelor's and master's degrees from Brown University, honored in his adopted state of Rhode Island, respected in his local community, leader in state affairs, cashier of the Assembly National Bank, a member of the General Assembly from 1893 to 1898, friend of the Rhode Island State college in its hour of need, sponsor of worthy community and state projects.

For all these, Honorable Frank Hill, the Rhode Island State College honors you. Especially does it cite your direct contribution to the cause of public education by your service on the state board of education beginning in 1897, a longer period of official service than any other past or present member of the board, and for your sponsoring of a service to public education which led to the enactment of a law entitled "General provisions to secure a more uniform high standard in the public schools of this state."

WESTERLY SUN.

Miss Harriet Cottrell, who was graduated from Salem College as a cum laude student is spending some time at home.

Although the line between Cumberland and Salem counties, is now the boundary of the church grounds, which are nicely graded to this little stream of water.

While James Cook are both home after being some time in Bridgeton Hospital.

The Children's Day service was nicely rendered by Pastor Hurley, who held the broadcast from the Dental Hall. The May Song, Pastor Cottrell gave excellent addresses in both sermonette and sermon. The little children sang "The Children's Sabbath Hymn;" the young people, "The Daisy Song." The congregation sang the hymn by Mr. and Mrs. Main; and the choir, the anthem by Mrs. Main.

WESTERLY SUN.

The first summer vespers service, conducted by the Christian Endeavor society, was held June 3. These services are always well attended, inspiring, and provide a fitting close to the Sabbath.

The Vacation Bible School opened Monday, June 5. The sessions are held in the high school building. Eighty-seven pupils enrolled with classes in all grades except the high school. Miss Mary Davis is supervisor.

The Nellie Shaw Missionary Society entertained the women and girls of the church at their annual guest day, June 7.

LAS VEGAS, CALIF.

On May twenty-fourth, the class of three girls, Winfred Davis, Alice Monroe and Ruth Baxter, gave a program that was made up very largely of a review of their Sabbath school year. Mr. Davis and Arthur Monroe also took part. This program was a graduation exercise for the junior class and also a Children's Day program.

We are still carrying out our plan for having various members take charge of the church services, with an occasional sermon from some minister who is invited for the service. Mr. Hurley has accepted the call to the coast and will be here this fall. He will preach once a month at the Los Angeles church.

Our attendance has held up well in spite of handicaps, and we hope that with Mr. Hurley's coming there may be some increase.

FLUSHING, N. J.

Another of the "alphabetical groups" did its bit toward the new floor covering for the Sabbath school room by holding a supper in the church—given by a man demonstrating aluminum ware. About $30 was realized.

Eastern Association was held with the Plainfield division of the South, which is a good, inspiring association and was well attended, considering the fact that schools had not yet closed. The weather was a little cool, but delicious buffet supper. All enjoyed a very pleasant time.

The women's society held a picnic luncheon in the attractive garden of Dr. and Mrs. O. B. Whitford, June 7th. On the fifteenth, a lawn festival was held at the home of Mrs. Besie Hubbard. This completed the activities of the society for the season.
Children's Day was observed Sabbath, June 17, at the morning service. The stage was beautifully decorated with shrubs, flowers, bird bath, etc. The children took part in the opening service and presented a little play, to the delight of their audience.

Pastor and Editor Van Horn attended Central Association at Verona, N. Y. —Contributed.

Religious Education

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

WHAT ABOUT IT?

A short time ago the writer picked up a little booklet published by one of the large denominations for young people. It was entitled, "What about the depression?" All of us know from experience that the economic situation has been very serious, and we are not all sure that we are getting out of it even now. Bible school workers as well as all who are interested in religious workers feel something must be done. But what? Many young people have been helped in answering this question in the last few months.

The Church and its workers stand in the midst of their greatest opportunity in these dark hours. There is a Christian solution to our present world dilemma. Men's spirits must be changed, their attitudes toward each other must be Christianized. Economic systems are necessary, but their success depends upon the manner in which they are applied in a social order. Here is a need that the Christian religion and Christian religious education can meet. The need of the hour is Christian education, Christian character, Christian ideals.

In 1908, the Federal Council of Churches adopted what was then called the "Social Creed of the Churches." It set forth a new statement of this creed under the head of "Social Ideals of the Churches." The state-

ment closes with an appeal for a "New Age of Faith," and in part is as follows: we may legitimately expect that the collective mind of the nation will be equal to the intellectual and administrative tasks involved, especially under the stress of critical social conditions, if the moral qualities are present in sufficient power.

Our people lack is neither material resources nor technical skill—these are present in abundance—but a dedication to the common good, a courage and an understanding, that are now manifest in American life. The tasks are beyond us and their accomplishment will be indefinitely delayed or frustrated, unless there can be a nation-wide spiritual awakening which has spiritual goals. Our supreme social need is a spiritual awakening.

Will we rise to the occasion?

A MESSAGE TO YOUNG PEOPLE AND BIBLE SCHOOL WORKERS

Shall we have a leadership camp or conference somewhere near the Miltons the week before General Conference? This question must be answered soon by those interested.

The president of the Young People's Board and the director of religious education of the Sabbath School Board have been thinking about this question for some time, and it has been presented in a session in the home. But to have such a camp we need twenty or more young people and Bible school workers who will attend.

It is estimated that if some twenty or more will attend, the cost can be kept within five dollars for the rent of cottages and food for the week by means of club boarding or by contributions toward their cost. Renting the cottages at less than $25 would be kept at a minimum, and might be kept within the five dollars.

The studies offered would be of such a nature as to aid those who work in the Bible school, Vacation school, Christian Endeavor and other forms of church work. Subjects offered will probably be: Adolescent Materials and Methods, Adolescent Department Administration, New Testament, Old Testament, Church school administration, The Teaching Work of the Church, etc.

An individual would be permitted to take two subjects, completing the required study during the week. This, of course, would require sixty to twelve hours work each day. However, it would be made so pleasant and the life in the camp would be so joyous that after satisfying this educational real vacation and time of Christian fellowship.

If such a camp is to be held, the editor of this department must have sufficient number of registrations by the middle of July or at most not later than July 20. We have received several inquiries from cottages which may be rented and other arrangements made.

The teachers will probably be Marjorie Burdick, Edgar D. Van Horn, and Erlo E. Sutton. Addresses all communications and registrations to Erlo E. Sutton, Milton Junction, Wis.

MARRIAGES

STILLMAN-HOLCOMBE. At the home of the groom's sister in Elizabeth, N. J., June 12, 1933, by Rev. Alva J. C. Bond, Harold F. Stillman and Miss Mildred Holcombe. They will make their home in Plainfield, N. J.

OBITUARY

Obituary Notices of 30 lines will be published without charge. Additional lines will be charged for at the rate of 50c per line. Average 8 words to the line.

MAXSON. Orson Freeman Maxson was born in the town of Genesee, Allegany County, N. Y., on March 3, 1847, and died May 13, 1933. He was married to Rhoda Wilher December 29, 1872. They had four children, Willard J. Maxson, Orson E. Maxson, Alva J. C. Bond, and Ruth E. Maxson. He enlisted for service in the Civil War in the Union army in September, 1864, and served until the end of the war. After the war he took up farming as an occupation.

He was married and joined the Bell's Run Seventh Day Baptist Church. He came to New York in 1866, and had his membership removed to the East Fortville Seventh Day Baptist Church, and his membership was received as a member until his death. He is survived by four children: two sons, Braton and Floyd, and two daughters, Grace Barber and Mrs. Kate Place. A daughter, Mrs. Canon Maxson, is married to Mr. Earle J. Willard, a brother, Frank M. Hill, all of Ashaway.

To the Bell's Run Seventh Day Baptist Church, the family left a lasting member. He was a member until his death. He is survived by four children: two sons, Braton and Floyd, and two daughters, Grace Barber and Mrs. Kate Place. A daughter, Mrs. Canon Maxson, is married to Mr. Earle J. Willard, a brother, Frank M. Hill, all of Ashaway.

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Sabbath School Lesson 11—July 8, 1933

First Sunday, Deuteronomy 31: 1-12.

Golden Text: "Blessed is the man that maketh the Lord his trust." Psalm 40: 4.
THE SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Milton, Wis., August 22-27, 1933.

President—Alva J. C. Bond, Plainfield, N. J.

Vice-President—Mrs. Emily M. Babcock, Milton, Wis.

Recording Secretary—Paul C. Saunders, Alfred, N. Y.

Corresponding Secretary—Courtland V. Davis, Plainfield, N. J.

Treasurer of General Conference—James H. Coon, Milton, Wis.

Treasurer of the Onward Movement—Harold R. Carnall, Westerly, R. I.

COMMISSION OF THE GENERAL CONFERENCE

Term expiring in 1933—Asa F. Randolph, Plainfield, N. J.


Term expiring in 1935—Jay W. Crofoot, Milton, Wis.

Term expiring in 1936—Loyal F. Hurley, Adams Center, N. Y.

Representative of the Missionary Society—William L. Burdick, Ashaway, R. I.

Representative of the Tract Society—Corliss F. Randolph, Maplewood, N. J.

Representative of the Sabbath School Board—A. Lovelle Burdick, Milton, Wis.

AMERICAN SABBATH TRACT SOCIETY

President—Corliss F. Randolph, Maplewood, N. J.

Recording Secretary—Courtland V. Davis, Plainfield, N. J.

Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Corresponding Secretary—Herbert C. Van Horn, Plainfield, N. J.

Treasurer—Mrs. William M. Stillman, Seventh Day Baptist Building, Plainfield, N. J.

Regular meeting of the Board at Plainfield, N. J., the second First Day of each month, at 2 p.m.

MISSIONARY SOCIETY

President—Willard D. Burdick, Rockville, R. I.

President Emeritus—Clayton A. Burdick, Westerly, R. I.

Recording Secretary—George B. Utter, Westerly, R. I.

Corresponding Secretary—William L. Burdick, Ashaway, R. I.

Treasurer—Karl G. Stillman, Westerly, R. I.

The regular meetings of the Board of Managers are held the third Thursday in April, July, and October, at 2 p.m., at Westerly, R. I.

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President—Edgar D. Van Horn, Alfred Station, N. Y.

Recording Secretary and Treasurer—L. Ray Polan, Alfred, N. Y.

Corresponding Secretary—Walter L. Greene, Andover, N. Y.

The regular meetings of the Board are held on the second Sunday of January, April, July and October, at Alfred, N. Y.

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Vice-President—Mrs. Eli F. Loomis, Lost Creek, W. Va.

Recording Secretary—Mrs. Oria O. Stutler, Salem, W. Va.

Corresponding Secretary—Miss Lotta Bond, Lost Creek, W. Va.

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Secretary—William C. Hubbard, Plainfield, N. J.

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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.

Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

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(INCORPORATED, 1916)

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Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Secretary—Mrs. William M. Stillman, Plainfield, N. J.

Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

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