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SEVENTH DAY BAPTIST EDUCATION SOCIETY,
ALFRED, NEW YORK

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AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

The Sabbath Recorder

Vol. 114

MAY 1, 1933

No. 18

TIME IS

Too Slow for those who Wait,
Too Swift for those who Fear,
Too Long for those who Grieve,
Too Short for those who Rejoice;
But for those who Love,
Time is not.

Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow men sincerely;
To act from honest motives purely;
To trust in God and heaven securely.

—Doctor Henry van Dyke.

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

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VOL. 114, No. 18

WHOLE No. 4,599

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

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

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year after date to which payment is made un-
less expressly renewed.

"Come Ye Apart" Thus did Jesus invite the disciples to withdraw from activities in which success and perhaps failure had their part. Rest was needed and time for meditation and prayer. It is a perennial need for busy, care-fraught lives. We need to go apart to pray. For our own soul's sake, it is needed. Our spiritual life depends upon seasons "apart" to pray. The large interests of the kingdom demand it.

Individuals as well as groups need these times apart. A little child noticed mother's withdrawal each day from the others and that for a time her door was closed. From that secret place a serene and glorified face was wont to come. Puzzled, the little one asked, "Where do you go, mother?" and the reply was, "I go to pray."

We have the example of Jesus who spent long seasons alone in prayer. From those trysting places with God he returned to his burdens and tasks with a renewed power to meet crises in a way to change a world. From the wilderness he came forth with a clearer vision of his life work and committed to the principles that were to undergird and govern

his mission. Without that divine contact could he possibly have chosen as he did?

Moses went up into the mountain and came back with a message not only for his people but with clear cut enunciations that have been fundamental to the governments of civilized nations. He came back from that apartness with God that caused his face to shine with power and purpose.

Life became new to Elijah who, apart from the heat and turmoil of success and defeat, was pried loose from self-consciousness and became aware of God's quieting influence and power.

Again we see Jesus going apart accompanied by the "inner circle," and at prayer his inner and real nature broke through the flesh and he was transfigured before them. As he left the mount he went strong in the resolve to follow through to the cross. The last instruction of our Lord left to his followers "implied a long waiting for adjustments, new visions, and new power." Examples and illustrations might be increased indefinitely.

We are continually asserting that there never was greater need of power for this or that than now. But it is unquestionably true of Seventh Day Baptists at the present time. A power beyond ourselves is needed. Our goals are unreached, our churches are at low spiritual ebb, our lives are thwarted — our work is languishing, and a sense of futility is almost overpowering. Bank accounts are reduced, treasuries are empty, resources exhausted. Bad as that is and dangerously as bankruptcy threatens — our lack of faith is our most distressing situation. "Come apart."

The resources of heaven are undiminished. The love and care and power of the heavenly Father are inexhaustible. His check book is open and the blanks bear his signature. Do we dare to fill in on the dotted line? "According to your faith be it unto you." "Be quiet and know that I am God." Remember that "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint."

Avoid the "Tragic" Slump Reactions from great revival success and Easter joys are often unfavorable and sometimes result in tragic slumps. Such reactions should be guarded against by pastors and churches. "We make

Easter the end of the great spiritual climax of the year, when it should be the beginning — this is the 'tragedy' of Easter," says W. E. Biederwolf, president of the Family Altar League.

The joy that came to the disciples on the knowledge of the resurrection of Jesus was but the beginning of the hope and courage and conviction that developed through the fifty days when the Church had its real birth through the coming in power of the Holy Spirit. During those days his disciples were learning to think of their Master as absent yet a near, vital power. They must have been anxious days though full of hope and expectancy. That they were full of prayer and worshipful waiting we are assured. Even that they contained mistakes we have some intimation. But they were glorified days, hallowed by an abiding confidence and dedicated in expectancy. While the Church works up to Easter and seeks to crystallize its inspiration by in-gatherings of souls, it ought not to let down and experience the slump so common to spiritual experience. Rather let these days be full of such helps to spiritual power and blessing as shall insure a Pentecostal revival and program. Before Pentecost the Church enjoyed itself. After the Holy Spirit came upon them the Church became a spiritual dynamic of missionary effort and zeal that changed the world.

Some of the suggestions "For Spiritual Upbuilding in Church and Home and Life" contained in the program put out by the Family Altar League are here condensed:

(1) The pastor and church officers in daily prayer for a spiritual quickening in the church. Each one should pledge to pray specifically and earnestly for this. (2) Organization of the entire membership in prayer bands . . . each with a lay leader, committed to meeting at least once a week . . . to study intensively that period of our Lord's life between the resurrection and the ascension . . . and Pentecost . . . to talk together about the spiritual deepening of their own lives and of the church; and to pray earnestly for an enduring revival, and for the coming of the Holy Spirit with power. (3) Establishment in every home in the parish of a family altar during . . . period, with daily prayer and Bible reading. . . Suggested that pastors make it more personal to the congregation by selecting the readings for his people to use . . . day by day. . . It is hoped that this experiment may result in a permanent family altar in every home where tried—one of the great goals

of the campaign. (4) Instruction in various groups for worship and study as to the meaning of Pentecost and the place of the Holy Spirit in the life of the church. . . . By intelligent and intensive effort, this can be made the richest and most fruitful period in the life of the church. (5) Expansion of Easter-to-Pentecost observance throughout the community by union services and pastoral co-operation. . . . (6) Focusing of every church during Easter-to-Pentecost upon the theme of an intensified, empowered spiritual life through prayer and consecration, culminating in a climax on Pentecost . . . with a plea for the coming of the Holy Spirit.

Helps for such a period may be had from the Family Altar League, 189 West Madison Street, Chicago, Ill., on request accompanied by a self-addressed envelope.

Doctor Henry van Dyke In the death of Doctor Henry van Dyke there is felt a sense almost of personal loss by many who never knew him personally. At the age of eighty-one this versatile preacher, theologian, and literary critic laid down his earthly tasks, after a most honorable and brilliant career. By the most of us Doctor van Dyke will be remembered not so much as a great university professor, or as the pastor of one of New York City's most fashionable churches, or as a foreign ambassador, but as the author of "The Gospel for an Age of Doubt," and the story of "The Other Wise Man," a moving classic often read at the Christmas season.

To many of our older ministers in the closing years of the nineteenth century and following he brought outlook, challenge, and inspiration in his course of Yale Lectures on Preaching—already noted, "The Gospel for an Age of Doubt." The Bible student and Sabbath school teacher have found color in Palestine and contact with the paths in Galilee that Jesus trod in his story of "Outdoors in the Holy Land." The little book, "The Blue Flower," is a collection of some of the best of his stories in the religious field.

His poems have encouraged and strengthened the hearts of many. Whose moral fiber has not been a bit steeled by the philosophy put in the mouth of the unconquerable discoverer, left to his fate by a mutinous crew, in "Hudson's Last Voyage"?

" . . . the honour of life
Derives from this: to have a certain aim
Before us always, which our will must seek
Amid the peril of uncertain ways.

"Then though we miss the goal, our search is crowned
With courage, and we find along our path
A rich reward of unexpected things.
Press toward the aim; take fortune as it fares."

In the story of "The Toiling of Felix," he weaves into the earnest search for Christ a legend based on one of the short sentences known as The New Sayings of Jesus. There are seven of these sayings found on a papyrus fragment in 1897, and before unknown, in a rubbish pile of an excavated city, Oxyrhynchus, near the River Nile. Each sentence is introduced by "Jesus Says." The story told by Van Dyke is based on the fifth saying, which reads, "Raise the stone, and thou shalt find me; cleave the wood and there am I." Felix finds the end of his quest for Jesus, not in long tarrying at worship, nor in the seclusion of the hermit's cell, but in mingling in useful, unselfish toil among men whom he comes to love as he serves. Steadily the poet catches the true gleam and interprets it in his verses.

"Where the many toil together, there am I
among my own;
Where the tired workman sleepeth, there am
I with him alone.

"I, the peace that passeth knowledge, dwell
amid the daily strife;
I, the bread of heaven, am broken in the sac-
rament of life.

"Every task, however simple, sets the soul that
does it free;
Every deed of love and mercy, done to man,
is done to me.

"Thou hast learned the open secret; thou hast
come to me for rest;
With thy burden, in thy labour, thou art Felix,
doubly blest.

"Never more thou needest seek me; I am with
thee everywhere—
Raise the stone and thou shalt find me; cleave
the wood and I am there."

His stories of the outdoors charm even as they stimulate the reader to find soul satisfying experiences in nature's temples — even as another poet has it—"sermons in stones, books in running brooks, and good in everything." But it should not be forgotten that first of all he was an outstanding preacher in a generation of strong pulpiteers. Surroundings were forgotten, it is said, when he spoke. "Won't I be conspicuous?" demurred a late-

comer, who was offered a seat on the pulpit steps. "Madam," replied the usher, "when Doctor van Dyke preaches nobody is conspicuous."

Items of Interest The public is being notified by the American Bible Society in a press announcement that Rev. Russell Bowie, D.D., of New York City, will write the brochure issued annually by the society for the 1933 observance of Universal Bible Sunday, which falls this year on December 10. The topic selected is "The Light Shineth in Darkness." For a number of years such a pamphlet has been sent by this society to over eighty thousand pastors in the United States. Last year, in addition to the brochure, material sent included an attractive poster and a sample copy of a Scriptural responsive reading folder in maroon, designed to resemble a small Bible. The many requests last year for additional copies indicate a growing interest on the part of the pastors to give this special day a large place in the calendar of the churches of America.

An innovation of sensational importance in the show world will provide one of the striking features of the exhibit of the dairy industry at Chicago's 1933 World's Fair—A Century of Progress Exposition. It will be the "Clavilux" or Color Organ, a unique instrument which "plays on color" as a musical organ plays on tones. It will be installed in the dairy building in a cyclorama amphitheater by its inventor, Thomas Wilfrid.

In the cyclorama amphitheater, which is the central feature of the dairy building, spectators will face a screen ninety feet long and forty feet high. From projectors above, streams of color flow over the screen in masses, shades, blendings, sudden oppositions of different colors, now in pastel tones, then in clashes of startling contrast.

The Clavilux in combination with music, pictures, and voice will be used in a pageant drama, "The Foster Mother of Man," the story of man's dependence on his cow. The music will be that of one of the greatest symphony orchestras in America. The Color Organ effects will be synchronized to play over the pictorial effects of a series of episodes.

Five episodes will be dramatized. The

first will depict primitive man and the worship of the cow. The second will be the coming of the cow to the Plymouth Colony of the Pilgrims. The story continues with trail makers crossing the great plains, with faithful milk cows following the covered wagons. America today will be the fourth episode, with the scene showing how the beneficent products of the dairy are distributed by modern facilities, science sanitation, and refrigeration in their variety of products essential to the vitality and strength of the race.

The final episode will be "The Perfect Family," illustrating the value of dairy products and a climax with colorful effects built up by the Clavilux. The pageant-drama will require seven to eight minutes to present.

LOST—A BOY!

Not kidnaped by bandits and hidden in a cave to weep and starve and raise a nation to frenzied searching. Were that the case one hundred thousand men would rise to the rescue if need be. Unfortunately, the losing of the lad is without any dramatic excitement, though very sad and very real.

The fact is, his father lost him. Being too busy to sit with him at the fireside and answer his trivial questions during the years when fathers are the only great heroes of the boys, he let go his hold upon him.

Yes, his mother lost him. Being much engrossed in her teas, dinners, and club programs, she let her maid hear the boy say his prayers, and thus her grip slipped, and the boy was lost to his home.

Aye, the church lost him. Being so much occupied with sermons for the wise and elderly who pay the bills and having good care for dignity, the minister and elders were unmindful of the human feelings of the boy in the pew and made no provision in sermon or song or manly sport for his boyishness. And so the church and many sad-hearted parents are now looking earnestly for the lost boy.

—The Pastor's Assistant,
(Milton Junction, Wis.)

SOME OPINIONS CONCERNING BEER

We can prove with mathematical certainty that as much flour as can lie on the point of a table knife is more nutritious than eight quarts of the best Bavarian beer.—Baron Liebig, the great German chemist.

The prevalent use of beer is deplorable. Beer drinking makes men stupid, lazy, and incapable. It is the cause of all the radical pot politics that men talk over it.—Chancellor Bismarck.

Beer is a far more dangerous enemy to Germany than all the armies of France.—Von Moltke.

I have treated nearly seven thousand cases of inebriety, and eight-tenths of that number originated from wine and malt liquor.—Albert Day, M. D., Superintendent, Washington Home at Boston, before Prohibition came.

Those who use beer as a beverage rapidly fall victims of epidemic diseases and recover with difficulty from bodily injury.—Richard Eddy, M. D.

Most drunkards commence on beer and wine and finally drink the stronger beverages. A beer drunk is the worst kind of a drunk.—L. D. Mason, M. D.

Every drop of beer that goes into a man's stomach diseases it, and creates an irresistible appetite for more.—P. V. Nasby, editorial in the Toledo Blade.

Neither beer, wine, nor spirits has any claim to be considered a valuable or useful article of diet.—Norman Kerr, M. D.

The new beer bill has begun its operation. Everybody is drunk. Those who are not singing are sprawling. The sovereign people are in a beastly state.—Sidney Smith, in 1830, in England.

Youth is being called to rally at the great International Christian Endeavor Convention, the thirty-fourth, July 8 to 13, 1933, at Milwaukee, Wis. Convention speakers, including the president, Dr. Daniel A. Poling, Dr. Albert W. Beaven, noted men from overseas, and others will face with courage and hopefulness the "implications of today's chaos and of social and spiritual unrest." There will be held up before young people the unchanging ideals of Jesus Christ which will continue to challenge youth and summon them of the new generation to "individual spiritual growth and to social progress in his spirit."

The convention's series of educational conferences will deal not only with Christian attitudes toward social issues but with practical methods of doing Christian work. The convention seeks to inspire young people to attempt great things in their own churches and societies, and will help them with ideas and training, given under the guidance of capable educators and other leaders.

Costs are promised to be low, the registration fee only \$2.50.

Registrations and inquiries should be addressed to the General Secretary, International Society of Christian Endeavor, 41 Mt. Vernon St., Boston, Mass. Any number of persons may attend from a church, society, or union. The Milwaukee Convention affords an unequalled opportunity to share with other youth in training, inspiration, and fellowship.

FROM THE CONFERENCE PRESIDENT

Yesterday, April 23, there was held in the Seventh Day Baptist Building an informal meeting of members of the Committee on Religious Life and of the Committee to Promote the Financial Program. These are both committees of the General Conference, and the meeting was called by the president of Conference. The purpose in mind in bringing together in this informal way members of these committees who reside in the vicinity of Plainfield was to consider what might be done before the end of the Conference year to further promote the interests committed to these respective committees. The thought of finances is very much with us all. Personal finance is the subject of conversation very often wherever two or more people are met together. And denominational finances are very much on the hearts of a great many Seventh Day Baptists just at this time.

It is indeed a matter for serious consideration, this question of raising the budget, upon which depends so much. Boards are conscientiously trying to carry on the work planned for the year, but are obliged to curtail their programs even beyond the severe reductions represented in the reduced budgets adopted by Conference. The budget this year exactly equals the amount of money raised last year. And the boards are trying to run on less than that in order not to increase deficits.

We have said above that finances and budgets are very much with us. If the religious life is to be reached at all in these days money will have to be taken into consideration. In order to touch the hearts and reach the lives of people it will be necessary to get around or go through or surmount this question of finances. It is the belief of those who met together yesterday that the proper and only successful way to promote the religious life is to accept the present financial situation as one affording Seventh Day Baptists the opportunity for a reconsecration of life, and a fresh devotion to the kingdom of our Lord. You will hear more about this vital matter during the next two months.

AHVA J. C. BOND.

"Being life, religion is bound to express itself constantly. Where there is no expression evident, there is no real religion existent."

MISSIONS

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

ON TIME

We believe in the power, wisdom, and goodness of God, but we often become very much discouraged because his favors appear to be delayed. We have an idea that he is going to be victorious sometime, but because the desired help is not forthcoming, we think it is going to be too late—to put it in other words, that God is going to be behind time.

Others have said that the Father's favors to individuals, churches, and missions are always on time, and there is much truth in this statement. Some, owing to carelessness or a deliberate purpose, may be behind time in their help, but not so with God. "But the Lord is not slack concerning his promises."

There are things which we feel we very sorely need and must have at once. In regard to these it may be that our lack of trust, faithfulness, and submission makes it impossible for us to have them and that if we would put ourselves where we ought to be, they would be ours at once. It may be that we need the discipline of waiting and the hardships coming therefrom. It may be that the favors do not come to us because of the neglect and wrong-doings of others; no one is neglectful or does wrong without injuring others.

The truth we should keep in mind regarding ourselves, the churches, and missions, is that God is not slack, that he is anxious to help, and that the delay may be because we have not done our part and is for our good. Also we should remember that our failures are going to injure others and all the work, and that sincere, faithful efforts are sure to bring results. All of God's favors will be promptly on time if his creatures do their part.

MINUTES OF MEETING OF MISSIONARY BOARD

The regular quarterly meeting of the Seventh Day Baptist Missionary Society was held at the Pawcatuck church, Westerly, R. I., April 16, 1933.

The meeting was opened with prayer by Rev. Herbert C. Van Horn of Plainfield, N. J., editor of the SABBATH RECORDER.

The members present were: Albert S. Babcock, Charles H. Stanton, Rev. Willard D. Burdick, John H. Austin, Rev. William L. Burdick, Robert L. Coon, James A. Saunders, George B. Utter, LaVerne D. Langworthy, Rev. Harold R. Crandall, Allan C. Whitford, Mrs. W. D. Burdick, Mrs. Elisabeth K. Austin, Walter D. Kenyon, Karl G. Stillman, Dr. Anne L. Waite, Morton R. Swinney, Rev. Carroll L. Hill, Rev. Ahva J. C. Bond, Charles E. Gardner, Rev. Everett T. Harris, John S. C. Kenyon, Rev. Herbert C. Van Horn, Alex. W. Vars, Asa F. Randolph, Rev. James L. Skaggs.

The following guests were present: Mrs. Allan C. Whitford, Mrs. H. C. Van Horn of Plainfield, N. J., and Mrs. Elbert Brooks of Waterford, Conn.

The president called attention to the fact that since the last meeting Dr. A. E. Main had died. Doctor Main for seventeen years was corresponding secretary of the board. He served from July 12, 1876, to July 20, 1893, with great fidelity, ability, and success.

Dr. Albert S. Babcock called attention to the fact that only one of those present was a member of the board at the time that Dean Main acted as corresponding secretary.

Only one of our present membership was of this board during Brother Main's service as our corresponding secretary. Enthusiastic, hopeful, faithful, he served us many years with ability and much success.

Associated memories bring to me only pleasant recollections. From that day I have always loved the man.

In conversation, he then said to me that sometime he almost feared that his fondness for study was sinful. Not all know it, but one of his greatest successes was that he became master of Arthur E. Main.

Speaking for myself, I must look intensely close to find appearance of unsoundness in the utterances of Dean Main; reading dispassionately, one cannot fail to be impressed with his unshaken, abiding trust in God and in his Christ. His evaluation of the Bible, and his love for that Book of books grew with his years, his study, and his ripe experience.

A good man and a brother.

Dr. A. L. Waite spoke, as did Rev. A. J. C. Bond and Rev. Herbert C. Van Horn.

The monthly and quarterly reports, and a comparative statement of the treasurer, Karl G. Stillman, were presented; the quar-

terly report and comparative statement were ordered recorded. They follow:

SEVENTH DAY BAPTIST MISSIONARY SOCIETY
QUARTERLY STATEMENT

January 1, 1933, to April 1, 1933

Karl G. Stillman, Treasurer
In account with
The Seventh Day Baptist Missionary Society
GENERAL FUND

Receipts	
Memorial Board income	\$ 608.08
Permanent Fund income	1,030.32
Onward Movement	1,767.49
Interest59
For debt	110.48
For home field	13.33
For General Fund	436.25
For foreign missions	18.00
For specifically designated purposes	155.80
Overdraft April 1, 1933	227.91
	<u>\$4,368.25</u>

Disbursements	
*Overdraft January 1, 1933	\$ 241.66
Corresponding secretary, traveling expenses, clerk, house and office rent, supplies, etc. ...	610.87
General missionaries and traveling expenses ...	389.60
Churches and pastors	441.06
Holland	250.00
Jamaica	541.75
Printing	71.07
Treasurer's expenses	60.00
Interest on loans	427.65
China	1,230.13
Payments for specifically designated purposes ...	60.84
Foreign Missions Conference	40.00
Miscellaneous	3.62
	<u>\$4,368.25</u>

Net indebtedness January 1, 1933

Increase in debt for first quarter

Net indebtedness April 1, 1933

SEVENTH DAY BAPTIST MISSIONARY SOCIETY
GENERAL FUND

Comparative Statement

	Receipts		
	First Quarter 1932	First Quarter 1933	Last Quarter 1932
Memorial Board income ..	\$ 924.62	\$ 608.08	\$ 104.28
Permanent Fund income ..	1,466.42	1,030.32	646.66
Onward Movement	2,411.75	1,767.49	3,105.05
Churches, Sabbath schools, and societies	260.74	384.36	738.59
Individuals	185.00	238.70	611.67
Disbursements			
Corresponding secretary and expenses	\$ 767.27	\$ 610.87	\$ 553.19
General missionaries and expenses	657.15	389.60	445.08
Churches and pastors ..	1,125.00	441.06	634.50
China	4,226.70	1,213.13	1,261.00
South American field ...	10.00		
Holland	375.00	250.00	300.00
Jamaica	1,123.06	541.75	637.60
Treasurer's expenses ...	60.00	60.00	120.00
Interest	379.79	427.65	334.99

The quarterly report of the corresponding secretary, Rev. W. L. Burdick, was read and approved, and ordered recorded. It follows:

QUARTERLY REPORT OF CORRESPONDING SECRETARY

As corresponding secretary, I would report that owing to the superabundance of office work, the low state of the treasury, and the unfavorable

weather conditions, not much field work has been attempted since the last report. The only trip made during the quarter was one which included a Sabbath spent with our church in Berlin, N. Y., and with a wide-awake Sabbath-keeping congregation in Schenectady, N. Y. Both these congregations have the efficient and consecrated ministrations of Pastor L. A. Wing.

Various requests for field work have been before me, and to some of these I hope to respond in the near future.

It is needless to say that the problems connected with our mission work in these uncertain and trying days seem to increase each quarter. Nevertheless the work is being sustained and there are many reasons why we should be of good courage.

Respectfully submitted,

WILLIAM L. BURDICK,

April 16, 1933. Corresponding Secretary.

Rev. Carroll L. Hill, chairman of the Evangelistic Committee, reported that a meeting had been held. The corresponding secretary for the committee reported that Rev. John T. Babcock had resigned his pastorate at Garwin, Iowa, and that Rev. James H. Hurley had also resigned at Welton, Iowa. Mr. Hurley had made a report on the Iowa field, showing that a number of places there needed the guidance of the society. Rev. A. L. Davis had written about the condition of the Syracuse, N. Y., Church, where he had made several trips from Verona, N. Y.

The committee recommended that a sum of money be provided to help employ Rev. A. L. Davis at the Syracuse church.

Voted that \$10 be appropriated monthly for the expense of sending Mr. Davis to the Syracuse Church for the remainder of the year.

Voted that the offer of the New York Church to permit the pastor of that church to work during the month of July in other fields be accepted, and the question of where he will help is to be arranged for by the corresponding secretary.

Rev. E. T. Harris, for the American Tropics Committee, asked the corresponding secretary to tell of the situation in Jamaica. Many problems are being ironed out, and the work there promises to progress.

Rev. Harold Crandall, for the China field, made the following report, which was accepted and adopted:

Your committee on China would report that at a meeting held last evening the following recommendations were unanimously approved:

1. We recommend that the salaries of the employees on the China field be remitted from the treasurer's office, the same as those of employees on the other fields.

2. We recommend that the traveling expenses of Carol Davis, when she returns to America to enter college, be paid by the Missionary Society.

3. We recommend that in accord with action taken by the 1931 General Conference, those handling mission funds in our China mission be bonded. We suggest that they be bonded in the following amounts:

H. Eugene Davis, \$5,000; Mabel West, \$3,000; Anna West, \$3,000; treasurer of the hospital fund, \$2,000; Doctor Palmberg, \$1,000.

We also suggest that when the bonds are procured they be placed in the custody of the treasurer of the Missionary Society. The expense is to be paid by the society. We suggest that it be left to the corresponding secretary and the treasurer to carry the same into effect.

A communication was received from Professor Allen B. West of Milton Junction, Wis., announcing that Lottie Baldwin Association had promised financial help for Miss Mabel West in retaining her for the China field so that she may continue to work in China at no expense to the denomination.

The treasurer of the Alice Fisher Fund made a report on the condition of the fund.

Voted that the income of the Potter and Woodmansee funds be added to the income of the Alice Fisher Fund and distributed to the three beneficiaries receiving help from the Fisher Fund.

The corresponding secretary reported on the Ministerial Education Fund.

The Investment Committee reported a sale and purchase of bonds. The question of interest rate on mortgages was discussed.

Voted that the action of the committee be approved.

Voted that Allan C. Whitford of Westery be added to the Investment Committee.

The committee to consider the advisability of selling part of the property in Shanghai made a report. It was adopted and ordered recorded. It follows:

Your committee appointed December 4, 1932, to confer with President Jay Crofoot and others regarding the advisability of selling any part of our properties in China, report:

That all of the several members of your committee have had one or more conferences with Mr. Crofoot with respect to our properties and work in China, the advantages or disadvantages of the various locations where our work is now being conducted, and especially relating to the advisability of retaining or selling some of our

various pieces of real property now held in China.

Your committee, at a meeting held today, agreed unanimously that although at present there appears to be no pending or prospective opportunity to dispose of any of our China properties, yet in view of the fact, as per advices recently received from our representatives on the China field, that the annual taxes assessed against our China school property have been rapidly and constantly increasing to such an extent that it is becoming burdensome, if not almost prohibitively expensive to continue our work at the present location:

We recommend that Mr. H. E. Davis be asked to fully advise us promptly and keep us advised of any prospective opportunity to dispose of our China school properties, to the end that any opportunity to dispose of that property at a reasonably fair or advantageous price should receive our careful or favorable consideration.

That in communicating this act to Mr. Davis, he be advised that this is not intended to and does not authorize him to enter into or sign on our behalf, any agreement or other instrument relating to the sale of any of our properties in the China field, until and unless he may be hereafter specifically authorized and directed so to do, pursuant to proper resolution, regularly adopted by this board.

The treasurer of the committee to Complete Records Regarding Past Bequests reported that nothing more had been done about securing copies of wills so as to discover the actual amounts that might be transferred from permanent funds to the general funds. He said that he had discovered, however, that it was apparent that there were enough funds unassigned by wills of the donors to the permanent funds, but that most of our investments are in mortgages which at the present time cannot be liquidated, and he did not believe the time was the opportune one to dispose of our mortgages and clear up the debt of the society.

The new chairman of the Tropics Committee was announced as Rev. E. T. Harris.

The following resolutions on the death of Miss Amelia Potter, a member of the board, were passed:

In the passing of Miss Amelia Potter, the Seventh Day Baptist Missionary Society has lost a valued and interested member. Fifty-three years ago Miss Potter became a life member of the society. For ten years she was a member of the Board of Managers, resigning in 1932, since, because of advancing age and declining health she had been unable to attend the meetings for some time.

This board would record its appreciation of Miss Potter's fine character, great interest, and valued services. We would that her mantle of noble qualities and abiding interest in the things

of the kingdom of God might fall on other shoulders.

Voted that a Conference program committee be appointed by the president. He appointed Rev. Harold R. Crandall, Rev. William L. Burdick, and Walter D. Kenyon.

The president of the Conference spoke.

The president was instructed to appoint a new chairman of the Evangelistic Committee. Rev. Carroll Hill, the present chairman, leaves soon to take up the pastorate of the Milton Church. The president appointed Morton Swinney.

The minutes were read and approved.

The meeting adjourned.

GEORGE B. UTTER,
Recording Secretary.

AMERICAN SABBATH TRACT SOCIETY— TREASURER'S REPORT

Ethel T. Stillman, Treasurer,
In account with the
American Sabbath Tract Society
For the quarter ending March 31, 1933

Dr.

To balance on hand January 1, 1933:	
General Fund	\$1,018.39
Denominational Building Fund	28.07
Maintenance Fund	814.37
	\$1,860.83

To cash received since as follows:

GENERAL FUND	
Contributions:	
January - individuals	\$ 50.00
Onward Movement	138.34
February - individuals	12.00
Onward Movement	59.38
Onward Movement - debt	3.46
March - Onward Movement	298.31
Onward Movement - debt	19.87
Income from invested funds:	
January	1,471.62
March	55.00
Receipts from publications:	
"Sabbath Recorder"	901.17
"Helping Hand"	457.02
General printing, etc:	
Intermediate lesson helps	8.75
Junior lesson helps	17.85
Tract depository	5.83
Outside publications	4.10
Denominational calendars	126.97
Interest on checking account	1.10
Loan from Permanent Fund	2,000.00
	5,630.77

DENOMINATIONAL BUILDING FUND

Contributions:	
January	\$ 175.00
February - Onward Movement	10.00
March	225.00
Income:	
Interest on note, Silas G. Burdick estate	21.00
Interest on deferred payments account pledges	40.50
Balance due account equipment notes	2,000.00
	2,471.50

MAINTENANCE FUND

Income - Emeline B. Whitford Bequest	.88
	\$9,963.98

Cr.

By cash paid out as follows:

GENERAL FUND	
Sabbath Promotion work:	
British Isles - Mrs. T. W. Richardson - appropriation	\$ 8.34
Special Sabbath Promotion work:	
A. J. C. Bond - salary	147.50
Stenographer	25.00
	<u>\$ 180.84</u>
Expenses of publications:	
"Sabbath Recorder"	\$2,382.23
"Helping Hand"	365.69
	<u>2,747.92</u>
General printing and distribution of literature:	
Denominational calendars	\$ 21.36
Outside publications	7.00
M. G. Marsh - services selling tracts	20.00
Letterheads, Committee Distribution of Literature	8.15
Proportionate cost of Year Book	99.70
	<u>156.21</u>
Miscellaneous:	
President's expenses:	
Traveling	\$ 7.30
Clerical work, etc.	16.28
Treasurer's expenses:	
Audit of second quarterly report	5.00
Clerical assistance, etc.	53.50
Stationery, postage, etc.	5.22
Legal expenses - recording tax sale certificate, Butensky property - 1931 taxes	2.44
Corresponding secretary:	
Salary	356.10
Compensation insurance - 1932 and 1933	1.90
"Recorder" subscription, John C. Kenyon	2.05
Annuity Gift income	430.00
Interest on notes	165.83
Payment account principal of note ..	2,000.00
Check tax	1.04
	<u>3,046.66</u>
	<u>\$6,131.63</u>
DENOMINATIONAL BUILDING FUND	
Installing picture reflectors in lobby ..	\$ 16.50
Payment account loan from Permanent Fund	2,000.00
	<u>2,016.50</u>
MAINTENANCE FUND	
Janitor service	\$ 33.00
Coal	150.15
Compensation insurance, janitor, 1932 and 1933	4.16
Removal of ashes	10.40
Brushes, etc.	6.71
	<u>204.42</u>
	<u>\$8,352.55</u>
By balance on hand:	
General Fund	\$ 517.53
Denominational Building Fund	483.07
Maintenance Fund	610.83
	<u>1,611.43</u>
	<u>\$9,963.98</u>
E. and O. E.	
Ethel T. Stillman, Treasurer.	
Total indebtedness (loans):	
Plainfield Trust Company	\$7,500.00
Permanent Fund	2,000.00
	<u>\$9,500.00</u>
Plainfield, N. J., April 7, 1933.	
Examined, compared with books and vouchers, and found correct.	
Plainfield, N. J., April 7, 1933.	
J. W. Hiebeler, Auditor.	

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met Sunday, April 9, 1933, at the home of Mrs. George B. Shaw, Salem, W. Va. Members present: Mrs. E. F. Loofboro, Miss Lotta Bond, Mrs. Okey W. Davis, Mrs. Kenneth Hulin, Mrs. G. H. Trainer, Mrs. George B. Shaw, and Mrs. Oris O. Stutler.

The meeting was called to order by the president. Mrs. Trainer read Isaiah 25. Prayers were offered by the members.

The minutes of the March meeting were read.

The treasurer gave the following report which was accepted:

Frances E. Davis (Mrs. Okey W.)
In account with the
Woman's Executive Board of the
Seventh Day Baptist General Conference

Receipts

Balance March 19, 1933

Harold R. Crandall, Onward Movement..

\$111.63

Disbursements

Harold R. Crandall:
Gift of Albion Missionary and Benevolent Society as directed by donors

Refund on Woman's Evangelical Society of Alfred

Balance April 9, 1933

\$111.63

Voted that \$2 be sent to Mrs. Eldred H. Batson, editor of the Woman's Page of the SABBATH RECORDER, for expense.

Voted that \$21.10 be returned to Mr. Crandall, balance due on refund to the Onward Movement.

Correspondence was read from Mrs. Mamie S. Severance, Fouke, Ark.; Mrs. A. E. Whitford, Alfred, N. Y.

The minutes were read and accepted.
Adjourned to meet with Mrs. Trainer the second Sunday in May.

MRS. GEORGE B. SHAW,
President.

MRS. ORIS O. STUTLER,
Secretary.

WORSHIP PROGRAM FOR MAY

"The Harvest and Home"

Read St. John 4: 31-36.

Lord's Prayer by society in concert.

Hymn—He Leadeth Me.

Read Revelation 21: 22-27.

Response by society—"In the time of harvest I will say to the reapers—Gather the wheat into my barn."

We as professed followers of Christ have consecrated our lives to him as laborers in the whitened harvest. Laborers are few, and the time is short. The night comes on apace wherein we cannot work.

The home for which we are striving lies just over yonder. Shall we loiter by the way, as children piping to their fellows in the market place? Or shall we bend to our tasks as good soldiers and receive the crown of life in that home of the faithful?

Hymn—O Think of the Home Over There.
Benediction by society in concert—"As for me and my house we will serve the Lord."

My heavenly home is bright and fair,
Nor sin nor death can enter there.
Its glittering towers the sun outshine;
That heavenly mansion shall be mine.

MRS. ELLEN W. SOCWELL RAMSEY.

LETTER FROM GERMANY

Rev. Herbert C. Van Horn,
Editor of the Sabbath Recorder,
Plainfield, N. J.

Regarding your inquiry about the Jews in Germany, I would state the following from what I have seen and heard.

At the close of the war, the Communists, but a small portion of the total population, by their violent acts terrorized the whole population and put the Socialists, as the more numerous party, into power. On account of this the Socialists later on could not check their deeds as they deserved. The communists received their orders from Russia. Many of them were Jews; the leader here in Hamburg, where we had the red flag flying for four months, was a Jew. They promised all sorts of liberties to the common people and allured them by their promises. But as soon as they got into power, the corruption increased steadily, the taxes grew heavier, crime

increased, and the number of unemployed grew into millions. And worst of all, those who did employ had to pay such heavy fees toward the sustenance of the unemployed, that it was next to impossible to employ. Many Polish Jews, who were Communists, were allowed to settle in Germany, and the Jewish lawyers and notaries public, also journalists and officials ruled about the country. They did their very best to split Germany into as many parties as possible, to prevent its unity and to prosper by its weakness.

The Catholic and the Social party ruled the land, but Communists being favored by the Socialists, increased. But gradually the Hitler and national party arose and opened the eyes of the people to the corrupt system which had been gaining in strength. The elections, for we had three right along, finally turned the scale; and though the Communists, aided from Moscow, had planned a revolution, they failed. Because of many Jews being involved, they began to agitate outside of Germany, worked the press, and reported that the Jews in Germany were terribly wronged and persecuted. All the German government did in answer was to close in an orderly manner all Jewish business for one day. No houses were demolished, nobody injured, and the next day everything went on in its usual way. Against the terror acts of the Communists which constantly increased, we are enjoying liberty, peace, and order and have every reason to be thankful that a strong, united government is at the helm again which, without the centrum being the balance power and using it to its advantage, looks after the welfare of the nation and tries to give employment to the millions.

Thus you have in few words my own conviction. Some parties who in strongest terms denounced the present government, have received their due punishment, among them some Seventh Day Adventist ministers, who believed that it was their duty or prerogative to meddle with political questions. During the very trouble I secured my permit to leave Germany and spend the seven days in Holland without great difficulty.

L. R. CONRADI.

You should so deal with your neighbor that a blush of shame need never visit your cheek.—Selected.

Young People's Work

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

IT IS TO THINK

Hard things are put in our way, not to stop us, but to call out our courage and strength.

—Anon.

YOUNG PEOPLE'S BOARD MEETING,

March 18, 1933

The Young People's Board met at the home of Mrs. Bess Boehm on the evening of March 18, 1933. The following members were present: Miss Marjorie Burdick, E. H. Clarke, B. F. Johanson, Richard Burdick, Roderick Moulton, Mrs. W. B. Lewis, Mrs. Bess Boehm, Mrs. Nettie Crandall, Mrs. Ruby C. Babcock, Miss Alberta Simpson, Ronald Crandall.

Visitors were: Rev. E. M. Holston, Mrs. E. M. Holston, Mrs. E. H. Clarke, Mr. E. F. Boehm.

Supper was served by the hostess, Mrs. Boehm. Previous to the supper the Intermediate and Senior committees met.

Miss Burdick led the devotions. She made use of the booklet, "Today," a publication of the Presbyterian Board. This is a devotional book with Scripture, thought, and prayer for each day of the month.

Minutes of the last meeting were read and approved.

The president gave the following report:

REPORT OF THE PRESIDENT FROM FEBRUARY 11
TO MARCH 18, 1933

Your president has performed the various duties which fall to her as the head of the board and its secretary and editor.

The following report of correspondence is given:

LETTERS RECEIVED

International Society of Christian Endeavor—Mr. C. M. Wright, financial secretary, concerning the Dime Campaign.

Bishop Hughes, Washington, D. C., concerning a national conference of church leaders to discuss national prohibition.

Editor H. C. Van Horn, concerning materials for the SABBATH RECORDER.

Rev. Ralph Coon, concerning Christian Endeavor in Denver and Boulder.

Leona Bond (two letters), enclosing report as associational secretary of the work in northern Wisconsin and Minnesota.

Miss Tephia Folsom, secretary of International C. E. Field Secretaries' Union, asking for reactions to meeting in Chicago and recommendations for next annual meeting.

Rev. J. L. Skaggs, enclosing bill to Christian Endeavor Trustees' meeting, forty cents travel, twenty-five cents lunch.

Miss Elizabeth Randolph, concerning new church to be built in Florida.

International Council of Religious Education—Mr. P. R. Hayward, calling a meeting of members of young people's section in vicinity of Chicago, with members of the Committee on Religious Education of Youth to consider the problem, "Plans for Helping the Adult Leader of Youth." A second letter enclosing the names of members of the city groups and assignments.

Allied Forces—Mr. Harold Singer, director of Allied Youth, concerning materials for the education of youth on the liquor question.

Congregational Education Society—Miss Lucy Eldredge, young people's worker in Congregational and Christian churches, says in reference to the *Newsbits*, "I have read with interest the February publications of your office. I am sure that they must mean a great deal to the young people of your churches because of both the news value and the practical suggestions. Thank you for sending me the copies."

Mr. P. R. Hayward—director of young people's work of the International Council, concerning the committee meeting and followed by the minutes of the same.

Rev. E. A. Witter, Walworth, Wis.—"I want to thank you for the *Newsbits*. I used the little drawing last Sabbath to help enforce the need of thoughtfulness in giving for the church and denomination." He refers to article in the RECORDER in which it says that he has been in the ministry for fifty-one years (this was mentioned in the *Newsbits*); he makes correction—fifty-three years.

Trek postcard reports and news items were received from the following:

Norman Clarke, Jr.—Report of Christian Endeavor Week in Farina, Ill.

Alma Bond—Report of Christian Endeavor Week in Nortonville, Kan.

Mrs. H. L. Polan—News of original "trek social" in Brookfield, N. Y.

Rev. H. S. Warren—Enclosed report of social held during Christian Endeavor Week, written by one of the North Loup Christian endeavorers.

Rev. H. L. Cottrell—Report of Young People's Day at Marlboro, N. J., and a Christian Endeavor social, enclosing talks for the RECORDER.

Ada Crosby, Denver, Colo.; Mary Lou Gige, Alfred, N. Y.; Carol Chester, Ashaway, R. I.; Margaret Lowther, Milton, Wis., sent news and reports of work being done in their societies. Cards from Leonardsville, N. Y., Ashaway, R. I., and the Intermediate society of North Loup, Neb.

Interdenominational Young People's Commission—a statement concerning dues for membership.

Other letters were received which had to do with materials for the *Newsbits* and the RECORDER and other board work.

PUBLICATIONS RECEIVED, FEBRUARY 11 TO MARCH 18
"Oregon Endeavor Bulletin" — January and February.

"Michigan Endeavorer" and suggestions for Easter Sunrise Service.

"Minutes of the International Field Secretaries' Union Meeting"—December 2 to 6, 1932. This was a forty page mimeographed booklet.

"International Field Secretaries' Bulletin" — January and February issue.

Two mimeographed copies of "Extension Department of the Christian Endeavor Union" with "Survey Sheet Minutes of the Young People's Work Professional Advisory Section"—International Council of Religious Education—February 8-10, 1933. This included report of Special Committee on Emphases, A Tentative Description of Proposed New Program of Leadership Training, Specialized Units for Leaders of Youth, a list of credentialed members, and a summary of "Attitudes of Young People toward Missions."

Guide to "Adventures in the Christian Quest"—Congregational and Christian churches.

(Concluded next week)

OBSERVATIONS

BY THE CORRESPONDING SECRETARY
OF THE TRACT SOCIETY

The corresponding secretary spent a little extra time with some of the New England churches while in that district for a meeting of the Missionary Board. Besides making ten calls or visits upon people interested in the work of the societies, three sermons were preached. Friday night he spoke at the Waterford church at the time of the usual prayer meeting, with some twenty present. This group of faithful Christian people is living in a spiritual atmosphere and responding heartily to the leadership and consecrated effort of Pastor Everett T. Harris. It was a pleasure to be in this hopeful young minister's home and to make the acquaintance of his four-weeks' old son. Waterford should be an inspiration to other small churches especially in the matter of having a pastor. That church, great or small, makes a grave mistake that attempts to avoid sacrifice or to save money temporarily by going without a pastor. No outside minister, however acceptably he is able to preach or sympathetically assist people, can do for the church that which needs to be done by a pastor.

The drive to Rockville on Sabbath morning, in spite of mist and fog, was an enjoyable event, both to the writer and his wife, as territory was covered full of historical interest and pleasant memories of years spent in

a Rhode Island pastorate. In passing the First Hopkinton Cemetery it was recalled by us that many stalwart Christian friends and workers had passed on during recent years.

A fine congregation faced the speaker who was welcomed and introduced by Pastor Wilford D. Burdick, president of the Missionary Board. The large number of children and young people was quickly noted. We regret that so many of them are not our own people, but we are glad they are being well cared for by Pastor and Mrs. Burdick, who are thus doing mission work in this community just as much as they would be were they in some home or foreign "field." They are to be congratulated for their vision and the community should be congratulated for having such a consecrated ministration. A helpful program of an Easter nature was conducted as a part of the Sabbath school hour.

Sabbath afternoon the secretary spoke at Hopkinton where another appreciative group had gathered for worship. Nothing in any of these three groups addressed would justify any discouragement on the part of any.

On Sunday afternoon the meeting of the Missionary Board was attended. It was marked by a large per cent of its members being present and by the quiet and grave interest manifest on the part of all. Those who for any reason have within their hearts any criticism of this group of men who wrestle over problems great enough to sink an ordinary organization would have it removed by attending one of its representative meetings. The board needs the sympathetic prayers, support, and co-operation of all our people. "Let him that is without sin be the first to cast a stone," Jesus said, but almost in the same breath he said, "Go, and sin no more."

A BOTANICAL GARDEN

In passing through Bronx Park in New York City, on this trip, a little time was spent in driving around in the botanical garden, admiring the daffodils coming into glorious bloom, and calling upon the director of laboratories of this great institution. Dr. A. E. Stout, the director, is an old Albion, Wis., boy and has been successful in many lines of experimenting with plant life. He has produced many striking varieties of day lilies and several varieties of fine seedless grapes adapted to the northern climate which he be-

lieves will completely revolutionize the grape industry in the great eastern and central states. Doctor Stout is a modest man but endowed with an enthusiasm for his work which, if it characterized the lives of ministers and laymen in the church, would speed the realization of the kingdom of God.

CHILDREN'S PAGE

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

HOW TO HELP MOTHER

EXODUS 2: 1-10

Junior Christian Endeavor Topic for Sabbath
Day, May 13, 1933

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

DARIAN

PART IV

Darian was awake early next morning. He must grind more corn than usual today as it was Leah's turn to bake bread in the village ovens. In his excitement over the journey they were to take tomorrow, Darian had forgotten Laban and his desire to be even with him, but on the way to market with Leah as he was holding again to small Jesse's hand, he heard a laugh which he could not fail to recognize, and the taunting words, "How's the nursemaid this morning?" spoken low this time, that Leah walking a little ahead might not hear.

It was more than Darian could bear. He dropped the child's hand and turning, flew at Laban. He forgot for the minute that Laban was older and larger. His anger made him feel that he was as strong as ten, perhaps even he might have come off victor had little Jesse not run crying between them.

"Please, Darian," he begged, "let him alone, he will hurt thee."

He could not run the risk of hurting the child, and besides Leah might hear and turn back, so he curbed his anger and the two walked on faster to catch Leah while Laban laughed. Even as they walked Darian was planning how he might get even with Laban. He was sure that Laban often took things which did not belong to him, things which the other boys in the school missed from day to day, but Laban was too clever to be

caught. Darian determined to watch more keenly and when he caught him in a theft he would expose him to the school. A thief was not a pretty name to be called. Laban would not like that.

The market place was gay with color and shrill with the noise of bargaining. Darian always loved to come and watch the crowds. It had been on a market day when he had been brought here on a camel, and somehow there still lurked in his mind the thought that perhaps some day he might see his father—as he used to be before the madness took him—searching for him. He was sure now that even if his father should come he would not know him, so many years had passed. He had been younger than small Jesse when he came—but still he hoped that some day the miracle would happen.

This morning he and Jesse walked about watching the merchants selling their wares, and listening to the bargaining, and then they stopped to watch some boys playing marbles in a cleared space. The boys were schoolmates of Darian's. He noticed that Simeon had a beautiful new marble; it was large and blue as the sky at dusk. Even as he admired the marble Darian saw that Laban had come up and was standing almost beside him, just behind Jesse and some smaller boys. Simeon shot the blue marble; it hit another larger marble a slanting blow and bounced off into the crowd near Darian. Everyone began a frantic search for the missing marble, but Darian did not look for the marble; he watched Laban. He saw Laban's brown, bare foot lift itself, slide slowly along the sand a few inches, and stand firm again in the sand. When at last the search had been given up as vain and the boys were continuing their game, Darian saw Laban stoop, quickly lift something from under his foot, but not quickly enough to hide from Darian's watchful eyes something small and round and very blue.

As Laban raised from his stooping position he caught Darian's eyes fixed upon him. His face flushed and his eyes dropped, but he kept his hand closed and strolled off among the market crowds.

Leah was through her marketing and called to Darian and Jesse and they followed her out and on to the narrow street toward home. From behind a doorway Darian heard

someone call his name, and turning he saw Laban peering out at him.

"I will give the marble back to Simeon," he said.

"That is nothing to me," answered Darian. "Do what pleaseth thee. I know now what I have long suspected, thou art a thief—a much uglier name methinks than even nursemaid or woman."

"But Darian, I tell thee—" but Darian was already hurrying Jesse after Leah's retreating figure.

(To be continued)

I know you are likely interested in Darian getting even with Laban. However he is not even yet. We will hear more about that, but let us put that to one side for a few weeks. Let us think now of how Darian helped Leah. How many instances in today's story can you find of Darian thinking of his duty to Leah or Jesse and doing it instead of what he felt like doing?

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

This is the first time I have written to you. I am eleven years old. My name is Alfred Eugene Lewis.

I have only one pet; it is a pet cat.

I go to school and I am in the fifth grade. We go to Sabbath school almost every Sabbath. We live three miles from the church house. When there is lots of snow we go in the sled, and sometimes when the roads are good we walk. Other times we go in the farm wagon.

I have six brothers. One of my brothers is writing to you now. His name is Murray Lewis.

Your friend,

ALFRED EUGENE LEWIS.

Stonefort, Ill.,

February 11, 1933.

DEAR ALFRED EUGENE:

Your good letter together with letters from your brother and cousins did not reach me until last week, though it was written last winter. As your teacher suggested, I am sending them one at a time since they are all from the same family, and yours comes first as it was on top.

I think a cat is the very best kind of a pet, though perhaps, being a boy, you may prefer a dog. My brother did. I think all boys and

girls should have pets of some kind, don't you?

Hurrah! for your fine large family of boys. You must have wonderful times together, but I imagine you have a pretty busy mother.

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

Please tell Eleanor we liked her story about "Janet's Christmas." Mother has read us the story quite a few times.

We haven't any daddy either, the same as Janet, but Alfreda, Belva, and I can remember something about him, and how he used to play with us. I remember daddy used to put me on the horse's back and let me ride to the lot when he was going to work. I like to ride horseback.

We have a mother dog and two puppies, but the puppies are most as big as their mother.

We have a "Sabbath day scrap book." Sabbaths when we can't go to church, mother lets us cut out pictures and paste them in the scrap book. When we get it full we are going to give it to some sick boy or girl.

Our uncle lives with us and does the work on the farm. We like to go to the barn with him and help with the chores. Sometimes I feed the calf. Her name is Margarett.

Your friend,

LAVERNE MALTBY.

Adams Center, N. Y.

DEAR LAVERNE:

Like Alfred's letter, yours was on top, so I'm sending yours and leaving Alfreda's equally nice letter until next week. You see the RECORDER is smaller than it used to be, so I cannot put in quite so many letters at one time.

I'm sure your mother dog and puppies must furnish amusement for the whole family. One of our neighbors has a mother bull dog and two puppies and they furnish amusement for the whole neighborhood. The puppies are saucy looking little fellows, with their turned up black noses.

Your "Sabbath day scrap book" is a fine idea and I hope other RECORDER boys and girls will follow the same plan.

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I see that there are not so many letters on the Children's Page of the SABBATH RECORDER as I would like to see, so I thought I would write again. I am going to try to help my little sister and brother write a letter, too. I know they will enjoy writing. My little sister is seven and one-half years old and my little brother four years old.

I still have my white rabbits and "Flopsy" has six more baby rabbits. Some little neighbor girls gave me two little baby wild rabbits for a birthday present the other day. I put them in a box and put them in the pen to see what Flopsy would do with them. The next morning I went out there and she had put them in the nest with her babies. She has been taking care of them ever since. I hope she will raise them.

When I got over the "flu" about eight weeks ago I just kept having fever. Daddy had an X-ray made of me and the doctors found trouble in the bronchial tubes. They said I could not go back to school this year. It surely does make me sick to think that I cannot make my grade this year, but I am hoping to make it up some time. I have to rest three hours a day, one in the morning and two in the afternoon. I am making my little brother and sister, Dan and Mary Alice, some dolls while I am at home.

We are having nice warm weather now and the mountains are getting green and pretty all over. The dogwood trees are in bloom now.

I surely do wish we lived close to a Sabbath church so we could go to Sabbath school every Sabbath. We just have our Sabbath lesson in our home every Sabbath.

Hoping to write again sometime soon,

Sincerely yours,

RUTH BUTLER.

Woodville, Ala.,
April 8, 1933.

DEAR RUTH:

I haven't room to answer your fine letter this week, but will do so when I send your little brother's and sister's letters next week. It was dear of you to help them write.

Sincerely yours,

MIZPAH S. GREENE.

APPRAISAL OF THE JEW

The following lines are from a sermon delivered at Little Rock, Ark., April 2, 1933, as reported in the *Arkansas Gazette*, April 3. The *Gazette* is one of the few big dailies standing for the Eighteenth Amendment.

"The Jew has played an important part in the making of the world," Doctor Heath said. "Rome gave government; Greece gave culture; Phoenicia gave commerce; and the Jew has carried monotheism, the worship of a single God, through the ages. I know of no race that has suffered so much and survived.

"When the temple was destroyed in Jerusalem, he became a wanderer, a man without a country. But today there isn't a continent, or a nation upon the earth of which he is not an inhabitant. Innumerable forces of history through many ages have helped to form his destiny. His story is at once the miracle and the romance of human history. . . .

"While the fathers of his modern persecutors were savages living on roots in a forest or gnawing a bone in a cave, his were princes in the house of King David.

"The Jew has always been a patriot in the land which gave him birth. And when given an opportunity he climbs to the heights in science, music, painting, literature, and mathematics. And all too often his only reward has been persecution, sword and dungeon, with captured children, murdered men, and ravished women. His loyalty was proven during the World War. In England eight per cent of the Jews enlisted, to six per cent of the non-Jews. America sent 225,000 in all branches of service and their quota was exceeded by one-third. Of the 800 citations for valor, 174 won the *Croix de Guerre*, 130 won the Distinguished Service Cross, and three the Congressional Medal of Honor. There were 18,000 casualties among the Jews and 3,500 of them sleep under the poppies of France and in American uniforms.

"The Jew has woven his name and fame in American history. There were five Jews who came to America with Columbus. . . .

"It was a Jew who loaned Washington \$600,000 to finance the Valley Forge campaign. The inscription on the Liberty Bell was taken from a Jewish Bible. The Lincoln penny is the product of a Jewish designer, Victor D. Brenner. In America he is a patriot without a hyphen. He is on the Supreme Court bench, he is in the United States Con-

gress, and he is American through and through.

"Every book in the New Testament with the possible exception of the Book of Acts and the Gospel of Luke was written by Jews. It was Simon Peter, a Jew, to whom Jesus said, 'On this rock I will build my Church.' Our calendar is based upon the birthday of a Jewish babe named Jesus. I know he has faults and they are surprisingly like the faults of the Christian and when I weigh them in the balance, I am glad to extend my hand to my intensely human neighbor, the Jew."

OUR PULPIT

INESCAPABLE IMPERATIVES

BY REV. ALVA L. DAVIS

III. THE SANCTITY OF SPEECH

The third commandment: "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain."—Exodus 20: 7.

What is the force of this commandment? What is the prohibition? The force hinges on the word *vain*. Yet *vain* and *vanity* are used in the Bible with many different meanings. Among its meanings are these: (1) It is used for that which is unprofitable, as in Ecclesiastes, "Vanity of vanities" (1: 2). That is, all worldly things, all men's works, are insufficient to procure happiness, peace, etc. (2) Again it signifies emptiness, as in Psalm 2: 1, "Why do the people imagine vain things?" That is, things without hope, reason, or merit. (3) It is taken for that which disappoints, or frustrates, when one shall stand in the need of help, as in Psalm 60: 11, "vain is the help of man"; or Psalm 127: 1, "Except the Lord build the house they labor in vain who build it." (4) Again it clearly means false, or falsely, as in Hosea, 10: 4, "They speak vain words, swearing falsely in making covenants." It is in this latter sense the text is used in this sermon.

The first commandment declares the sanctity of God; the second declares the sanctity of worship. This commandment, calling for holy worship, is followed by the third commandment which declares *speech* should be sacred. It declares that we should not use God's name falsely, flippantly, thoughtlessly,

irreverently. When we have learned to honor *one God only*, and not degrade and materialize him, the next step is to inculcate reverence for God's name.

Jesus taught us to pray, "Our Father . . . hallowed be thy name." In giving us this prayer it would seem as if Christ meant to teach us that it should be our earliest prayer, and that our first desire should be to reverence as holy and exalt the name of God high above all others. The petition is in reality the third commandment turned into a prayer. "Thou shalt not take the name of the Lord thy God in vain." "Hallowed be thy name."

In this petition we pray that we may have appropriate thoughts of God, suitable emotions toward him, and make reverential use of his name. While we can neither add to, nor detract from, the essential sanctity and glory of God's name and character, yet we must labor and pray that such may become more clearly visible in the world, more fully demonstrated, displayed, and admired by all people everywhere.

Perjury.

This commandment is usually regarded as a necessity for the safeguarding of oaths. Human society rests upon mutual confidence, and confidence depends upon truthfulness. The word of a man in an oath must be a sacred thing. "Thou shalt not forswear thyself" (Matthew 5: 33), which simply means swear falsely; commit perjury. Says Elliott, "False swearing is among the greatest insults man can offer God." Yet, if this commandment be regarded only as a necessity to teach the sanctity of truth, it becomes needless, since that is covered by the ninth commandment.

Some people regard the administration of an oath as a violation of this commandment. That seems far-fetched, since taking an oath in court is simply an affirmation in the solemn presence of God to tell the truth, and ends with a prayer for help to do it. Whoever breaks that oath, or lies about his property to the tax collector, or about facts which he has seen, or known, etc., the Lord will not hold him guiltless.

To these words of Sinai, the Master added a fine, venturesome word. Unto the men of his day he said, in substance: "A man ought to be so truthful in ordinary conversation as to make an oath unnecessary. When a man

speaks the truth day after day, it is not necessary for him to call upon God to verify the accuracy of his statements upon special occasions." An oath in court is only the human application of this law.

The third commandment requires there shall be no insincerity on the part of God's children in their claiming and bearing his name. For certainly when we come into covenant relations with God we come into responsibility for that name. Says Trumbull in *The Covenant of Love*: "It is as though Mr. Moody were taking a little street waif into his home to train the boy as his own son, and were formally giving that son the right to take and bear his name. Naturally he might say, 'Understand, now, my boy, that wherever you go, they'll say, there goes a young Moody.'"

Every act and word, unworthy a child of God, dishonors God and misrepresents him before the world. The teachings of Jesus lift society upon a high and holy plane where mutual trust and unquestioned confidence come to full fruition. Let the name of Jesus be forever linked with matters serious and glorious.

Profanity in Speech.

What is profanity? Webster says, "It is treating sacred things with contempt, disrespect, irreverence, or undue familiarity." Profanity, then, is taking holy ideas to express unholy attitudes, or tendencies. Possibly the catechism puts it about right, even though the language is a little quaint, "Sinful cursing, profane jests, reviling the truth of God, wickedly mentioning divine titles, attributes, ordinances, works."

We live in an age much given to profanity. It is constantly heard on our streets, in drawing room conversations, in public gatherings. It fills the pages of the latest, best-selling books. There is scarcely a magazine, except of the religious type, that does not admit it to its pages. It is the dominant characteristic of many of the popular dramas. Yet profane language violates the sanctity of speech.

Users of profanity may be classed broadly in three groups:

(1) Those who curse with *intent*; that is, they invoke the aid of God to harm some one whom they hate, or with whom they have

had a misunderstanding. They may even curse themselves. This, probably, is not the largest class, nor the most common form of cursing. Few people who believe seriously in God, it would seem, deliberately ask God to curse others.

(2) Those who take the name of the Holy God upon their lips in a *careless, flippant, irreverent* manner. Their number is legion.

(3) Those who are *vulgar* in their speech—by which I mean grossness, coarseness, and various forms of evil in speech; the use of slang, etc. It is not an uncommon thing for a group of Christians to indulge in decidedly salacious stories. It is said a man once started to tell a story to Joseph H. Choate, prefacing it with "There are no ladies present, and . . ." Mr. Choate quietly said, "No, but there are two gentlemen present." The story stopped.

A gentleman, certainly a Christian, will absolutely avoid all stories that are irreverent or profane. The third commandment is for ministers no less than for laymen. The priests in the temple may profane the Sabbath and be blameless (Matthew 12: 5), but no priest or preacher ever profaned God's holy name and was blameless.

But *why* do people become profane? Several reasons have been suggested. For many, it is caused by associations. Chameleon-like, men and women have their conversation colored by those with whom they ordinarily talk. For many, the cure for profanity would be a new group of intimates. For others, it is associates, coupled with thoughtlessness.

There are some people who think profanity adds emphasis to their conversation. In his younger days John Bunyan said, "I knew not how to speak unless I put an oath before and another behind, to make my words have authority." As a matter of fact, profanity weakens speech. Again, profanity is often the result of pent-up emotions. A person becomes violently angry; he is heated within; he begins to curse and swear to relieve his emotions.

Mr. Moody tells of a Christian whom he knew and who, when he became angry, swore. He approached him one day, saying, "I don't see how you can tear down with one hand what you are trying to build with another. How can you, a professed Christian,

swear?" The man replied, "If you knew me, you would understand. I am quick of temper; I inherited it from my father; but it comes only from my lips!" But, my friends, back of all profanity is a sinful heart.

Profanity in Attitudes.

All profanity does not consist of cursing, or false swearing. It is expressed by the very attitude of believers, sometimes, toward things which we should hold paramount. The third commandment is violated by our attitudes when we lower our conception of holy matters to the plane of commerce and business. To be sure all business should be held sacred; but the things which refer to God and his work, and all matters which are peculiarly those of the Christ, should be placed on the high mountain of thought and speech. When we don't do so in our thinking, we fail to do so in our speaking. When we don't do so in our speaking, we fail to do so in our living. Thus the whole program of the Church and the cause of Christ suffer irreparably.

In 1929, Stanley High, editor of the *Christian Herald*, made this significant statement: "The emptying treasuries of many missionary boards are a tragic testimony that men and women who might be enlisted in a world enterprise that was dynamically religious will simply not give their money to one that seems to them to constitute chiefly an ecclesiastical rival of state and privately supported charities. The dying missionary zeal will not be revived without a revolution as fundamental as that which led the churches first to dare to proclaim their gospel to the end of the world." Stanley High is supremely right. Our very attitude toward Christ's work on earth often robs the church of its hold upon the hearts of men who might otherwise be won to Christ.

Our very attitude toward God's name is likewise either helpful or destructive to the cause of Christ. "Hallowed be thy name." *Name* in Hebrew thought stands for character and personality. True, the Jew came to regard the name "Yahweh" as a sort of fetish; so mysterious and holy that it must never be pronounced by the ordinary person. History tells us of a time when the name was heard but once a year, and then the high priests on the day of atonement, entering the Holy of Holies, would whisper it in that *sanctum sanctorum*.

No negative interpretation of any commandment of the law is complete—not in the light of the teachings of Jesus. We do not keep the third commandment, simply by watching our lips to prevent the escape of profane words, or by setting a guard over any unholy attitude toward the things of God. As Christians, ours is often a tongue-tied faith. Of course, faith without proper reticence is shallow and cheap; but love, faith, reverence demand expression.

The Folly of Profanity.

What can one possibly hope to gain by swearing? The devil is the author of profanity. Billy Sunday says that if a man must swear, he should swear by the name of his own daddy, the devil. Not a single advantage accrues to the man who swears, while on the other hand he becomes a sufferer in the finer realms of life. Notice something of the costs.

Profanity breeds laziness, and because of this sin he is obliged to pay a price in intellect. It is a sure sign of ignorance, a confession that his vocabulary is insufficient to express his meaning. Profanity ruins clear thinking. An impoverished vocabulary usually means impoverished thought. Lord Byron said of his friend, Jack Bunting, "He knew not what to say, so he swore." The user of profanity pays a high price in his emotional life. It not only causes man to lose control of his higher nature, but leads to other vices and sins. The user also must pay a stiff price in his social life. For despite the fact that we live when profanity is rife, yet there are great bodies of men and women who are repulsed by the use of profanity.

Let us summarize our case against profanity:

It is a sin against the Holy God.

It is unnecessary.

It lowers manhood.

It is a bad example to others.

The user gains nothing, and he loses much.

It is not regarded by men as a mark of intellect, or learning, or truthfulness, or refinement, or honor.

It directly opposes religion, dishonors God, and demoralizes a community.

It is ungentlemanly. Says Amos R. Wells, "It belongs to the slums, and is outlawed by good society. It publicly says to all who hear, 'I am no gentleman.'"

DENOMINATIONAL "HOOK-UP"

NEW YORK CITY

The annual dinner of the Alfred Alumni in New York City and vicinity was held in the Town Hall Club in New York, on Saturday evening, last.

Approximately one hundred fifty guests were present, including alumni, trustees, and friends. President and Mrs. B. C. Davis, en route from Florida, stopped in New York for the affair. B. Colwell Davis, Jr., presided at the dinner as toastmaster of the occasion.

A special resolution approving the re-organization of the alumni which is now under way was unanimously adopted along with a resolution offered by Mr. Will Cannon '94, acknowledging the appreciation and esteem of the group for both President and Mrs. Davis in his anticipated retirement.

Speakers included Dr. J. Wesley Miller, director of the department of finance, Mrs. J. J. Merrill '90, Mr. Charles P. Rogers '88, President-elect Paul E. Titsworth '04, and President Boothe C. Davis, who expressed the appreciation of himself and Mrs. Davis for the loyalty and love of the alumni for Alfred and asked that they continue their co-operation with the school when it comes under the direction of the newly elected president, next fall. President Davis emphasized the need of immediate and continuous support of the alumni sustaining fund in order that the alumni association may go forward with its advanced program.—*Alfred Sun*.

DE RUYTER, N. Y.

Following Sabbath school last Sabbath and after lunch together in the gallery of the church, a meeting was held for the purpose of electing deacons in addition to those now serving. After a number of prayers for Divine guidance, Mr. Leon Parker was unanimously elected. Mrs. Mary Gates was chosen as deaconess. The first Sabbath in June was selected as the time for the ordination services and the pastor with the present deacons was appointed a committee to arrange the program for this occasion.

A list of six delegates was appointed to attend ordination services of deacons for the Leonardsville Church on the twentieth of May.—*Gleaner*.

It directly opposes respect for law, faithfulness in office, the administration of justice, undermining respect for God and the sanctity of an oath.

It is the most cowardly sin of all. It is doing behind God's back what we would not dare to do in the visible presence of God.

It brings contamination to the soul, to drag into the filth and mire the name of the Lord.

Profanity brings punishment here and hereafter. God will not hold the profane man guiltless. He will not let him go unpunished. We do not weigh sins by the opinions of men, but by the sentence of God.

The Cure.

The best cure for profanity is to give ourselves completely to God. All violations of this commandment may be summed up under irreverence. Hence to avoid the sin of profanity we must cultivate reverence. Reverence is a high regard for everything upon which God sets high value.

One of the best aids in helping one to keep the sanctity of God's name is by publicly meeting with believers on the Sabbath, thus acknowledging ourselves to be the children of God and grateful for a Father's care. Another way is by giving our religion a larger place in our family life. Where is vital religion to begin if not in the home? Surely Bible reading and prayer belong here. Let us name the name of God in gratitude every time we sit before the table for a meal.

We are often told that familiarity of God and sacred things causes one to lose his reverence of God. The truth is, we are not familiar enough with sacred things. If a man knows God, and has high thoughts of God, he will use no profanity. God demands of every man purity of heart, thought, and speech. He demands reverence in his Holy Presence. He is satisfied with nothing less. With nothing less should we be satisfied.

Stated positively this commandment would say, "Thou shalt take the name of the Lord thy God, for the Lord will not hold him guiltless who fails to take the divine name." It is a challenge to evangelism, to let the world know that we love Jesus, and that we glorify his name rather than take it in vain. Let us write the Name upon our doorposts, and write it upon our hearts and faces.

"Precious Name, Oh how sweet,
Hope of earth and joy of heaven."

BROOKFIELD, N. Y.

At a meeting of the joint trustees of the Baptist and Seventh Day Baptist churches Monday evening, it was voted to proceed immediately with the work of re-shingling the roof of the jointly owned church. It is planned to have a "bee" of the men of both churches next week, to lay the shingles. Wm. C. Bryant is to superintend the work.

Rev. and Mrs. H. L. Polan were visitors at the Old Ladies' Home in Oneida, Sunday afternoon. While there they called upon Mrs. Hostler and Miss Carolyn Crandall. These two old people, ninety-three and eighty-three years old, have fond memories of their old homes and the former days in Brookfield and wish to be remembered to old friends here.

—*Courier*.

ASHAWAY, R. I.

The Easter music and flowers as well as the sermon by the pastor were very much enjoyed on Sabbath morning, beside the two anthems by the choir under the leadership of Mrs. Julian T. Crandall.—*Westerly Sun*.

PAWCATUCK (WESTERLY, R. I.)

George Benjamin Utter was re-elected president of the Pawcatuck Seventh Day Baptist Church at the annual meeting held in the church vestry on Main Street last evening. Previous to the meeting a roast beef supper was served by the members of the Women's Aid society and the S. D. B. society. There were one hundred seventy seated at the tables which were prettily decorated with daffodils and blue iris, and lighted with yellow candles.

The reports of the officers showed that the endowment of the church has increased from \$15,000 a year ago to \$24,000. The report of Treasurer E. Howard Clark showed the church to be without debt.

Karl G. Stillman was elected trustee to fill the vacancy caused by the death of Charles P. Cottrell.

Rev. and Mrs. Harold R. Crandall of Main Street and Mrs. James Saunders of Franklin Street left by automobile this morning (April 24) on a vacation trip to West Virginia. They expect to cover close to seven hundred miles on the way south.—*The Sun*.

LEONARDSVILLE, N. Y.

We are looking forward to an ordination service May 20, at which time two deacons will be ordained. They are Mr. Bert Welch and Mr. George Rogers. Our Women's Benevolent Society has inaugurated a friendly visitation group to call regularly on all who are ill or otherwise prevented from attending church services. Their calls are much appreciated. CORRESPONDENT.

ALBION, WIS.

The young married people of the church gave a house warming to Mr. and Mrs. Roger Robson recently. Plans are maturing for an entertainment to be given at the church consisting of a miscellaneous program featuring a play entitled the "Lean Years." The pastor has been giving a series of three sermons representing a radio broadcasting station — Albion S. D. B.—assisted by C. S. Sayre as the musical feature. Many of our people attended the quarterly meeting. An Easter play was put on by Mary Thorngate, assisted by twelve characters from the Milton and Milton Junction churches — "Shall He Live Again?" The play was written by Myra T. Barber of North Loup. CORRESPONDENT.

[Mrs. Barber is daughter of Pastor Thorngate.—EDITOR.]

DODGE CENTER, MINN.

The S. D. B. society held a birthday social at the home of Mr. and Mrs. Frank Stebbins Sunday, April 9. There were twelve tables, one for each month of the year. A woman at each table was solicited to make a birthday cake for a certain month, and others were appointed to decorate the tables according to the month that was assigned them.

The tables presented a beautiful sight in their gay decorations. Many unique ideas were brought out, and the ones making the cakes and doing the decorations showed a good deal of ability and taste along those lines. The lady receiving first prize for the nicest cake was Mrs. Alice Glawe, who made the cake for the May table. Charles Socwell won first prize for the decoration, arranging the October table. In his decoration he carried out the Hallowe'en idea. The judges were Harry Wentz, Clifford Tappan, Art. Paulson, Mrs. Hazel Fritz, all of Minneapolis, and Mrs. Helen Ketchum of Dodge Center.

Eighty-seven guests were present. Those having birthdays in January ate at the January table, and so on through the list of months. After the judging was done, all sat down at the table representing the month in which their birthdays came, and were served to a bountiful dinner by the following committee: Mrs. Eva Payne, Mrs. Paul Giesler, Paul Giesler, and Charles Socwell.

The society has been holding these all-day socials during the winter months about every two weeks and has enjoyed these getting together.—*The Star*.

VERONA, N. Y.

On the evening of April 9 about seventy-five relatives and friends gathered at the home of Welfred C. Perry and Mr. and Mrs. Marion Dillman in honor of the birthdays of Mr. Perry and Mrs. Ida Thayer, which occurred only two days apart.

A short program was given consisting of chorus singing; a vocal solo by Mrs. Zilla Vierow, daughter of Mrs. Thayer; a reading by Miss Agnes Smith. A poem written by Mrs. Thayer, read by her daughter Mrs. Edith Woodcock, showed the appreciation of the church and community for the service Mr. Perry has rendered. An appreciation also of Mrs. Thayer's faithful and cheerful work in the church was read by Mrs. Susie Stark. A tribute of love was paid by the grandchildren, little Alden Vierow and Anita Dillman, accompanied by bouquets. Pastor Alva L. Davis in his happy manner, in behalf of their friends, presented Mrs. Thayer a beautiful plant and Mr. Perry a box of candy. Refreshments, in which birthday cakes featured, were served. A decorated cake was also presented to Doctor Davis in recognition of his birthday on the day following.

At the prize speaking contest in Verona high school, the first prize was awarded to Alfred Davis. The April meeting of the Young People's Social Club was entertained by Alfred and Eudora Perry at their home in Oneida. An interesting debate was one of the features of the program.

CORRESPONDENT.

RICHBURG, N. Y.

We have felt that our prayers have been answered in the coming to us of such a won-

derful pastor as Rev. Emmett H. Bottoms and family to take the place of our beloved Doctor Alva L. Davis and family. In the absence of Pastor Bottoms on account of sickness, our pulpit has been supplied by our friend, the local Baptist pastor. Rev. George B. Shaw of Salem, W. Va., recently assisting in special revival meetings at Alfred Station, has also spoken for us on one Sabbath. Our Sabbath school is growing in attendance and in spiritual understanding. The young people have recently organized a class with Mrs. Jesse G. Burdick as teacher. A monthly party is held at homes of the various members which has resulted, we feel, in considerable good. The Ladies' Aid society is busy and serves a supper, usually every two weeks. A fall sale is already being planned for. Several new ventures are being tried out this year with some success. At the last meeting the program consisted in music, paper, and jokes. Birthday parties have been given Mrs. Floyd Clarke, Elmer Cowles, Jesse Burdick, and Crandall Cowles. Our church prayer meetings were omitted for a time to give all opportunity to attend revival services by our sister church. We hope and pray that much spiritual good will result from these meetings.

PRESS COMMITTEE.

Religious Education

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

REPORT OF DIRECTOR OF RELIGIOUS EDUCATION

FOR THE QUARTER ENDING MARCH 19, 1933

During the first part of the quarter, the director was occupied with office work, such as finishing material for the *Helping Hand* for the second quarter of 1933, articles for the Department of Religious Education in the *Sabbath Recorder*, and the writing of numerous letters.

The director attended the annual meeting of the International Council of Religious Education, held in Chicago, February 6-13, 1933. In addition to the official meeting of the council and its Educational Commission, which occupy from three to four days, numerous sectional meetings are held during the week or

ten days, beginning the first full week of February each year. Among the twenty or so sectional meetings are the editors' section, publishers' section, children's section, leadership training section, vacation school section, young people's section, etc. The director divided his time among the leadership training, Vacation School, and editors' sections, picking what he thought most help from each. Our people were represented in the young people's section by Miss Marjorie Burdick of the Young People's Board.

These are discussional groups which bring reports and plans before the Educational Commission and the council for action. It can readily be seen that by such groups, representing as they do the denominations of the United States and Canada, forward looking plans and programs for Christian service will be worked out. As the majority of the five hundred and more who attended these meetings were employed workers of the denominations represented in the council, it can readily be seen that the results of their work will not be merely paper plans and programs.

We might mention a few things that will directly affect our denomination. For example, there will become effective in 1935, a radical change in the curriculum of leadership training, making it more elastic, and placing it on levels to meet the abilities of groups to take the work outlined. There will be three or four levels, beginning with that for those of high school education and below, and extending to those with college degrees.

The Bible school lesson outlines for 1935 were released, and the first tentative draft for those of 1936 were presented for study and criticism. Some rather radical changes are anticipated for the next cycles of uniform lessons, such as are used in the *Helping Hand*.

No material changes are anticipated in the curriculum for Daily Vacation Bible schools. The plans and material now being used are being found quite acceptable by most denominations.

Several days were spent among our people in Michigan. Two days were spent in Detroit in visiting individuals and families. No public meetings were held. The week end of February 17 was spent with our people in Battle Creek. Here four public meetings were held. The director preached a sermon for young people on Friday evening, and on Sabbath morning he preached at the regular serv-

ice. In the afternoon he conducted a workers' conference, and in the evening a social was held at which, with others, he spoke briefly concerning the work of Dean Main.

Since returning from this trip, the director has been busy with writing lesson material for the third quarter of 1933. Letters have also been written to all churches in this country where it seemed possible to hold vacation schools during the coming summer.

During the quarter, the director made addresses as follows: Milton church, Battle Creek church, Chicago church, Milton College chapel, Milton Union Hi-Y.

Respectfully submitted,

ERLO E. SUTTON.

Sabbath School Lesson VII.—May 13, 1933

JESUS ASSERTS HIS KINGSHIP—Mark 11: 1-33
Golden Text: "Behold, thy king cometh unto thee; he is just, and having salvation." Zechariah 9: 9.

DAILY HOME READINGS

May 7—Jesus Acclaimed as King. Mark 11: 1-10.
May 8—Ruler of Nature. Mark 11: 11-14.
May 9—Ruler of the Temple. Mark 11: 15-19.
May 10—Power to Answer Prayer. Mark 11: 20-25.
May 11—Jesus' Authority Questioned. Mark 11: 27-33.
May 12—King of Earth. Psalm 2: 1-12.
May 13—King of Heaven. Revelation 5: 9-13.
(For Lesson Notes, see *Helping Hand*)

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JOCHEBED—MOTHER OF MOSES

And the women conceived and bare a son; and when she saw him that he was a goodly child, she hid him three months. And when she could no longer hide him, she took for him an ark of bulrushes, . . . and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to know what would be done to him. And the daughter of Pharaoh came down to bathe at the river; and her maidens walked along by the riverside; and she saw the ark among the flags, and sent her hand-maid to fetch it. And she opened it, and saw the child; and behold the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister. . . . Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maiden went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away and nurse it for me, and I will give thee thy wages. And the woman took the child and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses.

Exodus 2: 2-10.

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