

CHEERFUL SUPPORT

The SABBATH RECORDER is awaited at our house with unusual eagerness these days. For the first time in a good many years we cannot look forward to the joy of attending Conference. We could not ourselves pay the expense, and the burdens of the local church are too heavy to make it seem right to permit them to pay the bills this year which they are accustomed to pay for this purpose. Perhaps, however, there remain some ways of helping a bit. For instance, we might put into the Onward Movement Budget a part of what it would cost to travel the long road to Milton and return. Then I would like, if possible, to give a lift of encouragement to our leaders who are facing so bravely the up-hill road, and wave them a God speed.

It is doing us a lot of good to read the stirring editorials that are coming. I like the tone of our Conference president's letters. The one in the RECORDER of July 3 will bear meditative reading. I feel special interest in the prayer meeting every morning that is proposed. A more intimate acquaintance with God on the part of all our people will go a long way toward the solution of our difficult problems. Elder Tenney, of blessed memory, called attention one time to the time we spent at our Conferences in the enjoyment of social visitation. There was no spirit of faultfinding in this allusion, but it seemed he felt that there was need of more time in cultivating in our meetings a closer fellowship with God. May I suggest that we stay-at-homes, when we learn the hour of the daily prayer service every morning referred to in President Bond's letter of the above date, join in that service wherever we may be at that hour, making allowance for the difference in time. We would not dispense with the joy of social intercourse with dear friends; we shall need more than ever the discussion of problems of growing seriousness; but at this crisis in our denominational history we need most of all a closer walk with God, and a very deep earnestness in seeking to know *his* will for each one of us. Quoting from this letter, "we shall feel that our lives are taken up into the infinite life of our gracious and all sufficient God, with whom are all the resources of heaven and earth, and who will carry us through to victory."

Also read carefully once more, as I have done, the letter by Missionary Secretary, Dr. W. L. Burdick, in this issue of the RECORDER.

The RECORDER of July 24 is here with its rather alarming "insert." Here is one, Mr. Editor, who will stand by at the old price with half the amount of reading matter. It is worth it and more.

(Signed) ONE WHO CAN'T GO.

The Sabbath Recorder

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AUGUST 21, 1933

No. 6

OUR PRAYER

Our Father, we read that thy people were wont to go up to the Feast with songs in their hearts and praise on their lips. "When Jehovah brought back those that returned to Zion, our mouth filled with laughter, and our tongue with singing. Jehovah has done great things for us, whereof we are glad."

May we, thy people, assemble in General Conference upheld by the consciousness of God's redeeming love and power. May we again be assured that "they that trust in Jehovah cannot be moved," and "they that wait upon the Lord shall renew their strength."

Let thanksgiving and gladness fill the measure of our praise of our God. Guide us, give us wisdom, and lead us into paths of humble service to which we would completely dedicate our hearts, and our possessions of mind and store.

We believe we face a new day. To the Conference may there come new vision, fresh courage, and renewed hope. We would come from our assembly with enriched experiences and with the blessed assurance that, however hard the task or heavy the load, we have a Father who knows and cares and is near, and "is able to do exceeding abundantly above all that we ask or think." By thy help we rededicate ourselves to thy will, to doing loyally whatever our hands find to do, and as thy friends and partners.

For all our unworthiness and for all else thy pure eye doth see amiss in us, we beseech thy forgiveness for Jesus' sake.

Amen.

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less expressly renewed.

Labor Day Message In the President's National Recovery Act many high hopes are entertained for social and economic readjustments in which all shall ultimately be benefited. Strangely enough, many are gladly hailing much that was formerly looked upon as radical and revolutionary. All must approve whatever may be just and right, while refusing to endorse any injustice or the sacrifice of principle, however expedient it may seem.

The Church must not be indifferent in this long-continued period of hardship and human suffering, or slow in imparting spiritual help and encouragement. Let her lift high the ideals and principles of her faith upon which a better world should be built. Let the Church, in this hour of continued need, if ever, lift up her voice as a prophet true and loyal to God, both proclaiming the need of personal righteousness and calling men and nations to repentance for unchristian relationships in our economic life; crying in the wilderness of modern times, 'Make straight in the desert a highway for our God.'

The teachings of Jesus have a meaning and a large place in these times for they deal with humanity in all of its relationships. The teachings of Jesus strike at the very root of the exploitation of human life for profit, at the mania for gambling and speculation, and at all efforts to acquire wealth while making no contribution to society. Jesus' teachings of love and brotherhood are in sharp contrast with the present shocking inequalities of wealth and income. His teachings clearly set forth principles that demand an industrial and economic system dedicated to the common good.

A consideration of such facts should encourage the churches to strive for objectives as suggested by the Federal Council:

Practical application of the Christian principle of social well-being to the acquisition and use of wealth; subordination of speculation and the profit motive to the creative and co-operative spirit.

Social planning and control of the credit and monetary systems and the economic processes for the common good.

The right of all to the opportunity for self-maintenance; a wider and fairer distribution of wealth; a living wage, as a minimum, and above this a just share for the worker in the product of industry and agriculture.

Safeguarding of all workers, urban and rural, against harmful conditions of labor and occupational injury and disease.

Social insurance against sickness, accident, want in old age, and unemployment.

Such special regulation of the conditions of work of women as shall safeguard their welfare and that of the family and the community.

The right of employees and employers alike to organize for collective bargaining and social action; protection of both in the exercise of this right; the obligation of both to work for the public good; encouragement of co-operatives and other organizations among farmers and other groups.

Abolition of child labor; adequate provision for the protection, education, spiritual nurture, and wholesome recreation of every child.

Economic justice for the farmer in legislation, financing, transportation, and the price of farm products as compared with the cost of machinery and other commodities which he must buy.

Justice, opportunity, and equal rights for all; mutual goodwill and co-operation among racial, economic, and religious groups.

Repudiation of war, drastic reduction of armaments, participation in international agencies for the peaceable settlement of all controversies; the building of a co-operative world order.

Recognition and maintenance of the rights and responsibilities of free speech, free assembly, and a free press; the encouragement of free communication of mind with mind as essential to the discovery of truth.

These are not easy declarations to be received and carried out—but much can be accomplished by an honest will and effort to realize the ideals that are involved. Individuals and churches must dedicate themselves to a great and common good, with "a courage and an unselfishness greater than any now manifest in American life." A bold, unselfish move forward and upward with a will and a zeal to realize our ideals of justice and human brotherhood is the need of the hour. "And what doth Jehovah require of thee, but to do justly, and love kindness, and to walk humbly with thy God?"

World Fellowship There lies before the editor of Faith a six-page folder entitled "A Second Parliament of Religions, The World Fellowship of Faiths." This leaflet furnishes the information concerning a great gathering of the representatives of various religions to be held during three weeks of Chicago's World Fair. It calls to mind the First Parliament of Religions at the 1893 Exposition. Probably the outstanding figure of that time and one of its most vigorous promoters was the evangelist, Dwight L. Moody.

Our leaflet carries a long list of the speakers, representatives of the various religions and denominations. Names well known and otherwise appear. Of particular interest to Seventh Day Baptists is the fact that our people have recognition here and a place upon the program. Our Conference president, Doctor Ahva J. C. Bond, for years a member of the Federal Council of the Churches of Christ in America, and a member of the Committee on Faith and Order, has been chosen to speak on the theme, "The Contribution of My Faith to the Re-building of the World." This address will be given some time on Tuesday following Conference, August 29. Seventh Day Baptists in the vicinity or otherwise able to be present would doubtless be a source of great encouragement to Doctor Bond at that time.

Pastors and the Church Paper Much has appeared in recent weeks concerning a matter of vital importance to church and denominational work. Do pastors read their church papers?

It seems from the discussion that many of them do not. A contemporary, running a weekly symposium on this question, throws a

good deal of light upon its own constituency, at least. It appeared that many pastors are "too busy" to read the church paper. Others are not interested in the matters discussed or the news of the churches and from the field. Churches whose pastors are consistent readers of the paper appear to be the ones foremost in spiritual home and world-wide activities.

It is hardly conceivable that Seventh Day Baptist ministers neglect the reading of the SABBATH RECORDER. Those near denominational headquarters read it because of interest from much first-hand knowledge of denominational affairs. Those farther away read it because of a desire to know what is being accomplished by their brethren upon whom has been laid the direct responsibility of the work. The writer's own experience in mission work and pastorates far afield was always an anticipatory pleasure of the coming of the SABBATH RECORDER. The day of its arrival was a red letter day of the week and disappointment was always felt if, for any reason, time did not afford an immediate reading.

Not only should the pastor be interested in the church news, the obituaries and marriages; not only in the editorials and department material, but he should take a very lively interest in contributed articles, even if written from viewpoints entirely different from his own. Narrowness results from reading only that with which one agrees. Such interest and reading might result in "writing the editor about that," or other helpful contribution.

Readers of the RECORDER are pleased when they find something in it from their own pastor. His article gives him a greater prestige with his own people. The value of his contribution might be much greater than his own modest fears would allow him to believe. There has been too little interchange of thought among pastors in the RECORDER, the past few years. We cannot believe it is due to their not reading this paper. If lack of time has been the cause, the time may now be found somewhere within the two weeks between issues.

Duty or Privilege Oftentimes we do ourselves an injustice by thinking of a transaction solely as a duty. Many things in life are duties and should be so considered. While this is true, many of these same affairs are privileges, and we are helped in performing

our duties if we can keep before us the elements of privilege.

While we must follow the behests of duty or be led far astray, at the same time there is a beneficent privilege connected with most duties when these are viewed rightly. If we can see our obligations in this light, new joy and strength will be added to life.

This applies in church and mission work. It is the duty of all to support the church and help carry on mission work, and at the same time it is a great privilege. The apostles and early Christians considered it a privilege to labor, suffer, and die for Christ. They were right in this conception. In like manner it is a privilege for us to be permitted to engage in church and mission work to the exhaustion of body and mind, and to give till we feel it. The truth is there are few things on earth that will give greater glow to a life than to humbly, unselfishly, and sacrificially engage in Christian work.

WILLIAM L. BURDICK.

Home Chautauqua Summer Chautauquas, once so popular and helpful in promoting community co-operation and uplift, no longer rear their khaki tops and invite by their breezy banners. It is too bad that this is so largely true, for there was a real inspiration resulting, especially in the smaller communities, from their programs. Cheap movies and ubiquitous radio have been their undoing.

The moving picture at its best and the radio, valuable as it is, leave something to be desired that the Chautauqua furnished. This institution furnished opportunity for the community to get together, work together, and play together, besides furnishing entertainment and information, such as the two others do not.

The North Loup (Nebraska) community has demonstrated, for two years, a way in which the chief benefits of the old time traveling Chautauqua can still be had. This community puts on its own summer Chautauqua, and makes money on it. Many of us sadly remember the losses guarantors used to make up at the end of the season.

The home Chautauqua has the cultural benefit of the preparation of its own varied program—musical, dramatic, and otherwise. Such a program demands much working together for a common end. It has the advantage of a larger group interest and wider group

effort. Larger audiences are attracted and benefited, with larger financial returns, which result in balances for community needs instead of deficits to be made up by some of the community's pockets.

High grade work can be done by almost any community. Good material is to be found in every community. Vision, willingness to work, and a determination to undertake co-operatively a task that ought to be done are necessary. Patience and perseverance will help in completing the project.

Items of Interest Religious journals of many sorts are having their hard times and are compelled to make adjustments. The staff committee on the *World Outlook*, a missionary monthly, has sent out a statement that the September and October issues will be merged for the sake of the large saving that can thus be effected. *Record of Christian Work*, "because of the shrinkage of subscriptions . . . and the drop in advertising income," has been compelled to discontinue publication, and has been merged with the *Church Management*, a monthly magazine which had already made large reductions in its own size and content. It is too bad that two such fine papers are forced to a united content less than either contained a short time ago. Evangelical Christians should be warned by such signs that unless they give a better support to their publications, faith will lose the power and inspiration that come from the printed page.

For \$16.65 an adult can see everything that is to be seen at A Century of Progress. This includes going into every pay concession and Midway amusement. Add to this a \$3 observation ride in a dirigible balloon, a \$3 airplane ride, and a 50 cent boat tour of the lagoons, and the total is \$23.15. A child under twelve years old can do the entire fair, including all pay attractions, for \$12.05.

This is the officially tabulated, outside total. What actually happened was that the 2,464,413 visitors who paid gate admission to the exposition in its first month, May 27 to June 27, spent \$2,500,000 among the concessions, an average of a dollar each, in addition to their 50 cents admission (25 cents for children under twelve). The attendance for the first month was more than was expected.

The gate admission of 50 cents for adults and 25 cents for children includes eighty-five

exhibition buildings and features and eighty-two miles of exhibits.

This should put a final quietus on wild guesses as to what it costs to see the World's Fair.

One of the great controversies of the current hysteria is over the idea that beer is a food. The National Woman's Christian Temperance Union in its educational campaign against the alcohol habit finds that large numbers of people are likely to be alcoholized through the spread of propaganda that beer is a food.

The "food" properties of beer can be viewed somewhat as the food properties of a toadstool. Mushrooms and toadstools have practically the same food value—but the toadstool in addition contains poison. So it is with beer; its slight food value is completely offset by the inherent poison in the alcohol which science condemns as a beverage. The only reason this is not generally understood is because of the clamor of the liquor propagandists.

Beer is now put forward as a non-fattening food. But eight ounces of four per cent beer contains two teaspoonfuls of the active poison—alcohol, a narcotic, habit-forming drug.

Food furnishes first, building material; second, fuel for warmth and work; and third, may be stored against future needs. Alcohol cannot be used for building purposes or warmth and all the while it is in the body it is exercising its characteristic poisonous effect.

"Nazarene," the famous painting of the Christ by Colonel H. Stanley Todd, internationally known American portrait painter, has been committed by the artist, because of his deep interest in furthering Christian unity and missionary endeavor, to the "cause of Christian missions and extension of the kingdom of God" through the world. So it is announced by Dr. George F. Sutherland, chairman of the Missionary Education Movement. It is attracting wide attention at A Century of Progress, Chicago, where it is exhibited under the auspices of the Federal Council of the Churches of Christ in America and the Missionary Education Movement. It is reported that at least fifteen thousand people view it daily. It has for some months been attracting wide international attention because of its powerful portrayal of the "Christ Triumphant"

in contrast with the traditional concepts of the "Man of Sorrows." The painting has given to thousands who have seen it a new appreciation of the Savior. All visitors at the exposition should not miss the opportunity of seeing this wonderful picture. From many testimonials we have selected that of Rev. Doctor Ralph W. Sockman of New York City:

One day recently . . . I entered a darkened room where, in solitary impressiveness hung Colonel Todd's picture of the Galilean Christ. That figure so arrestingly modern, with its light hair and blue eyes, transported me into another world—a world of noisy men made quiet, a world of worried men made calm, of sinful men made pure, of hopeless men made confident. And when I came out again into the confusion of the New York streets it was not quite the same as when I entered. . . .

PROPOSED DENOMINATIONAL FINANCE PLAN

BY EVERETT C. HUNTING

The Denominational Budget plan, as it has been carried out in the Forward and Onward Movements beginning in 1919, is, on the whole, a great improvement over the finance methods which preceded it. But it has consistently shown a very serious weakness: the boards and funds dependent on it for all or a considerable part of their support have no way of estimating in advance what proportion of the amount allowed them in the budget will be actually received. This results in a tendency toward running up indebtedness, since the full total of the budget has never been raised. The following plan is proposed, not in the hope that it will be adopted in this form, but that it will stimulate constructive thought and action on a situation that is admittedly unsatisfactory:

1. Each board at its April meeting (March for the Sabbath School Board unless they decide to have an April one for the purpose) shall adopt a tentative budget for the year beginning July 1 next. A copy shall be promptly sent to the secretary of the Commission.

2. The Commission shall change the time of its midyear meeting from the last week in December to the fourth Sunday in April, when it shall consider the tentative budgets from the several boards and adopt a tentative Denominational Budget based on them.

3. A definite simultaneous campaign to secure pledges toward this budget shall be held

during the month of May. The Committee to Promote the Financial Program (hereafter for convenience called the Committee) shall write to each church during January asking whether it wishes to pledge as a church from the church treasury, or as individuals, the pledges payable through the church treasurer. Each church choosing the former method shall be requested to send a statement of its pledge to the Committee during May. Each church choosing the latter method shall be requested during March to appoint a local committee and send the name and address of its chairman to the Committee, the local committee to conduct a thorough and energetic campaign for pledges from individuals including nonresident members (and church organizations such as the Sabbath school, Christian Endeavor societies, women's societies, etc.) and to report the total of these to the Committee by the end of May. The Committee shall assist the local committees by sending appropriate literature for use in the local campaigns, providing publicity in the SABBATH RECORDER, etc. Individuals who have contributed as such to the Onward Movement in previous years may be canvassed, but all members of Seventh Day Baptist churches should be encouraged to pledge and pay through their own churches.

4. As early as possible in June the Committee shall publish in the RECORDER a list of all Seventh Day Baptist churches in the United States, and opposite each the method of pledging chosen and the total pledge. (The pledges of any individuals as such shall be included in the grand total.) A revised list may be published later if found desirable.

5. Payments on these pledges to the Onward Movement treasurer shall start in July.

6. The Commission at its pre-Conference meeting shall revise the tentative budget, making the total of the budget it recommends to Conference equal to the pledges reported by the Committee. The amount expected for the Onward Movement from the offerings at Conference, associations, and other gatherings of groups of churches, etc., shall be considered a reserve against shrinkage, since a pledge is not to be considered a legal obligation but may be revoked at any time by the maker for good and sufficient reasons after due notification.

It seems to me that some such plan as the above would come as near to attaining the

ideal of "balancing the budget" as is possible in such a loose organization as the Seventh Day Baptist denomination is—and should be. It is simply applying the methods already in use in some of our churches, and other organizations such as the "Community Chest" (and in the campaign for the Seventh Day Baptist Building a few years ago) to the annual denominational problem. I hope something along this line can be tried next year.

Dunellen, N. J.,
August 5, 1933.

QUARTERLY MEETING AT WALWORTH, WIS.

The summer session of the quarterly meeting of the southern Wisconsin and Chicago churches met with the Walworth Church on July 14 and 15. Rev. J. F. Randolph preached a sermon following a song service on Friday evening.

On Sabbath morning Miss Elizabeth F. Randolph of Chicago presented a sermon on the theme, "Finding the Way Through." Prayer was offered by Rev. E. E. Sutton. At noon, dinner was served in the church basement.

The meeting at 2 p. m. was in charge of Pastor Carroll Hill, who preached a sermon on the present day applications of the Message of the Prophet Amos. Rev. M. G. Stillman offered prayer. The young people's hour was in charge of Mary Thorngate. The program consisted of two reports from the International Christian Endeavor Convention recently held in Milwaukee, given by Edith Babcock and Martha Coon, and talks by Trevah Sutton and Donald Gray. Several selections of music were given by Gladys Sutton, Mrs. Dorothy Babcock Sayre, Robert Randolph, Howard Root, and a quartet consisting of Donald Gray, Robert Randolph, James Shelton, and Loren Shelton.

During the business session, the quarterly meeting voted \$60 to be used by the committee in charge of the summer camp—it being understood that the remaining \$40 be raised by the various churches. After the business session the closing sermon was preached by Pastor C. W. Thorngate of Albion.

MRS. VERA SHAW,
Secretary.

MISSIONS

TREASURER'S YEARLY REPORT

(Continued)

PERMANENT FUND INCOME ACCOUNT July 1, 1932, to July 1, 1933

Receipts	
Balance on hand July 1, 1932	\$ 19.28
Dividends on bank stocks	218.50
Interest savings bank deposits	4.26
Interest bonds, mortgages, etc.	3,758.01
	<u>\$4,000.05</u>

Expenditures	
Interest on annuities	\$ 281.00
Transferred to General Fund	3,655.31
Water bill, Westerly property	5.00
Rental safe deposit box, including tax	5.50
Tax on checks and bank service charges	4.44
Balance on hand July 1, 1933	48.80
	<u>\$4,000.05</u>

SPECIAL PERMANENT FUNDS

Franklin F. Randolph Memorial Fund	
Amount of fund July 1, 1932	\$ 35.10
Interest to July 1, 1933	1.75
	<u>\$ 36.85</u>

Amount of fund July 1, 1933 \$ 36.85
This fund is not separate from the General Fund of the Society, the Society paying interest for the use of same.

Ministerial Education Fund	
Amount on hand July 1, 1932	\$ 134.36
Amount on hand July 1, 1933	134.36
In savings department of The Washington Trust Company	

Alice Fisher Ministerial Relief Fund	
Amount on hand July 1, 1932	\$3,480.00
Amount on hand July 1, 1933	\$3,480.00
Invested in note secured by real estate mortgage	

H. C. Woodmansee Ministerial Relief Fund	
Amount on hand July 1, 1932	\$ 425.00
Amount on hand July 1, 1933:	
Invested in endorsed note	\$ 200.00
In savings department of The Washington Trust Company	225.00
	<u>\$ 425.00</u>

Andrew J. Potter Ministerial Relief Fund	
Bequest from the estate of Mary E. Potter received November 16, 1932	\$1,000.00
Amount of fund July 1, 1933:	
Invested in 10 shares Bankers Trust Co. (N. Y.)	\$ 701.75
Invested in 9 shares First National Bank (Boston)	298.25
	<u>\$1,000.00</u>

Securities - Profit and Loss Fund	
Established February 7, 1933, as follows:	
Profit on sale N. Y. State Elec. & Gas bond 1M-4½s-1980	\$ 10.55
Profit on sale Houston Light and Power bond 1M-4½s-1978	144.30
	<u>\$ 154.85</u>

Less loss on sale Public Service Co. of Colo. bond 1M-6s-1953	.40
	<u>\$ 154.45</u>

Plus interest on savings account	.20
	<u>\$ 154.65</u>

Amount of fund July 1, 1933:	
Invested in Penna. Power and Light bond	\$ 144.30
In savings department of The Washington Trust Company	10.35
	<u>\$ 154.65</u>

SPECIAL FUNDS

Boys' School Fund	
Amount of fund July 1, 1932	\$1,248.27
Interest on bond	55.83
Interest on savings account	14.99
	<u>\$1,319.09</u>

Amount of fund July 1, 1933:	
Invested in Kansas Power & Lighting Co. bond	\$ 912.50
In savings department of The Washington Trust Co.	406.59
	<u>\$1,319.09</u>

Girls' School Fund	
Amount of fund July 1, 1932	\$1,681.30
Interest to July 1, 1933	67.25
	<u>\$1,748.55</u>

Amount of fund July 1, 1933 \$1,748.55
This fund is not separate from the General Fund of the Society, the Society paying interest for the use of same.

SPECIFIC INCOME ITEMS

Income from Ministerial Education Fund	
Balance on hand July 1, 1932	\$ 43.48
Interest on Permanent Fund	5.37
Interest on Income Fund	1.00
	<u>\$ 49.85</u>

Loaned to student	40.80
	<u>\$ 9.05</u>

Balance on hand July 1, 1933	\$ 9.85
In savings department of The Washington Trust Company	

Income from Alice Fisher Ministerial Relief Fund	
Balance on hand July 1, 1932	\$ 196.67
Interest on Permanent Fund	300.15
Interest on Income Fund	5.36
	<u>\$ 502.18</u>

Paid beneficiaries	360.00
	<u>\$ 142.18</u>

Balance on hand July 1, 1933	\$ 142.18
In savings department of The Washington Trust Company	

Income from H. C. Woodmansee Ministerial Relief Fund	
Balance on hand July 1, 1932	\$ 244.84
Interest on Permanent Fund	21.00
Interest on Income Fund	10.20
	<u>\$ 276.04</u>

Balance on hand July 1, 1933	\$ 276.04
In savings department of The Washington Trust Company	

Income from Andrew J. Potter Ministerial Relief Fund	
Interest on Permanent Fund	\$ 54.33
Interest on Income Fund	.85
	<u>\$ 55.18</u>

Balance on hand July 1, 1933	\$ 55.18
In savings department of The Washington Trust Company	

AN INTERESTING LETTER FROM HOLLAND

(Written by request as a review of the work and the situation during the year.)

Rev. William L. Burdick, Corresponding Secretary of the Seventh Day Baptist Missionary Society, Ashaway, R. I.

DEAR BROTHER BURDICK:

What shall I write to our justification in reply to your righteous complaint of July 11? Some weeks ago Rev. Mr. Taekema, the secretary of the Council of our Seventh Day

Baptist Churches in Holland, wrote me he was composing the yearly report for the Missionary Society and asked me if I had received the usual "blanks." I replied I had not. So I trust you will have received the yearly report from Holland meanwhile.

Last year has been an important but a hard time for the churches in Holland, just as with you. Still, when I read in the SABBATH RECORDER of all your troubles in connection with the work in America and in foreign fields, I hope and pray the time will come that, by the grace of God, we in Holland may be able to sustain our own cause.

The way in which Brother Conradi organized the new Seventh Day Baptist churches in Germany is to make them self-supporting. Meanwhile he took the costs for the edition of his numerous publications for his own account.

In the last meeting of the Council of our Seventh Day Baptist Churches in Holland we have been considering the possibility of taking the *Boodschapper* for our own account in Holland, as a bi-monthly paper. A committee was appointed consisting of Brother Taekema, Brother Zyp, and myself, for the editing part, and of Brother Zylstra and Brother Boulogne for the managing part. All of us are quite willing to do this work free from charge. The only costs would be those for printing, expedition, and postage. This committee will report to next Conference. We very much hope that by regular contributions of the churches, free private gifts, and by voluntary increasing of the subscription fees we may bring together a considerable part of the costs.

Had we not had to deplore in the beginning of this year the death of Brother Reinsma, a merchant and liberal giver, who had joined the Amsterdam Church the year before, we might have had the chance to attain this purpose at once. After the Conference I hope to write to the Tract Board about the result of this action in behalf of the *Boodschapper*.

Concerning the Missionary Society, I always used the appropriation I received, in behalf of the cause. I did so in the course of years in different ways, as I judged best. We are deeply grateful to the Missionary Board for their considerable support and confidence during so many years. After the reduction of this support for the Holland and Java fields

and the depreciation of the dollar, we feel that we have to make other arrangements now.

The churches at Haarlem and Amsterdam are self-supporting. The costs of their public worship and the care for the needy in these days of unemployment are met by collections and gifts. The elders Westerdaal and Van Eyseren and Zyp are helping me faithfully and well in church work, and Brother Boulogne, the clerk of the Haarlem Church, is rendering excellent help in several ways for the churches in general, for the *Boodschapper*, etc.

Since January, 1931, he was regularly employed at the central office of the Midnight mission, which is held at my home. I am secretary of the board of this mission. I could not prevent, however, under the present depression, the reduction of his employment to half of his time and half of his former, scanty salary. At any rate we are glad that Brother Boulogne has been kept at all. He has been seriously ill during a large part of last year and we feared for his life. The Lord heard our constant prayers and saved him for his family and the church.

When, by the grace of God, the spirit in the Haarlem and Amsterdam churches remains what it is now or, rather, when our prayers will be heard for a fuller outpouring of the Spirit, there is no doubt but these churches may be not only self-supporting, in their work for their own edification in the love of God, but also for evangelization outside the church in several ways. Hundreds of people come together every Wednesday evening in one of the parks here to listen to Brother Zyp and others of our people and to a little choir of our young people. And, as far as his business allows him, Brother Zyp will go to other churches and to speak in revival meetings.

Quite different stands the matter with Brother Taekema. After a long time of consideration in 1932, he answered to the call of the Hague Church that he would be pleased if they would renew their call this year. Meanwhile the circumstances changed for the worse. Our people there are suffering now severely from depression in business and sickness. By the reduction of the support of the Missionary Society, which is used now for the greater part for Mr. Taekema, the Council cannot offer to the Hague Church what we were inclined to do last year. Our hope at that time was that Sabbath-keeping Chris-

tians there—most of them ex-Adventists—would come to hear Brother Taekema as pastor of the Seventh Day Baptist Church there.

One of the most prominent facts of last year was the coming over to Holland of Pastor Conradi after the foundation of the first Seventh Day Baptist churches in Germany. Brother Taekema, Brother Westerdaal, and I had (to our great rejoicing) witnessed this foundation. Pastor Conradi's visit to our churches in Holland was highly appreciated and a real blessing to all of us. At his desire we organized public meetings in several places where he told of his experiences and spoke about the reasons why he had left the Adventist fellowship, and also on the testimonies of Mrs. White and other Adventist views.

No doubt his words made a deep impression on some of his hearers. Still, there remains a great difference in the spirit of the Adventist and the Seventh Day Baptist churches. Those who leave the Adventists do not at once feel at home with us. In some places, however, there has grown more contact between Seventh Day Adventists and Seventh Day Baptists.

We are very desirous now to meet Brother Conradi at our Conference and to hear how everything is getting on in the young Seventh Day Baptist churches under the new Hitler regimen. Brother McGeachy rejoices too in the prospect of meeting Pastor Conradi and also in renewing the mutual tie with his friends in Holland. Probably he will write again his impressions for the SABBATH RECORDER, as he did two years ago. Last year he was prevented.

As I observed above, we had to bear serious losses by decease last year — first Brother Reinsma, an active member of the Amsterdam Church, after a long and serious illness; also the death of Sister Van Eyseren, Elder Van Eyseren's faithful wife and help during their long and happy marriage. More than forty years they walked together in obedience to the Lord's commandments.

Our only son, Gerard, has been very ill and near death after a second attack of influenza and inflammation of the lungs. But the Lord heard our prayers and restored his health. He is a gardener at Naaldwijk. Our daughter Jacoba at Hillegersberg, near Rotterdam, and her husband, Brother Zylstra, and their little son are quite well, and our children and grandchildren in Java also.

Sister Slagter is staying in Holland with her family since May last. Within a few days she will come to stay with us here and attend the Conference. Meanwhile Mrs. Mol v.d. Steur is at the head of Pangoengsen (in Java). Sister Slagter is sixty-seven, and though she is very weak, she wants to return to her work in Java. We doubt if she will be able to do so. There are many questions concerning the work in Pangoengsen, which continually cost us a great deal of trouble and are very difficult to be solved.

As to the condition of the churches in Holland, especially at Haarlem and Amsterdam, we are of good cheer. We trust that even in these days of crises on every side the work of God, in the spiritual life of our churches and individually, will grow. We observe undeniable signs of the working of the Spirit in which we see the harbinger of new blessings we are expecting.

When we shall be together at our approaching national, or rather European, Conference, August 11-13, at Haarlem, we surely shall not forget the Conference of our American brotherhood at Milton, the mother church of Seventh Day Baptists in Holland—its pastor, Dr. Nathan Wardner, being our father in the Sabbath.

I wrote you these lines in reply to your righteous complaint. I hope my letter will have completed in some way the secretary's report.

I may add that my work outside the church, for social purity and rescue and preventive work, is greatly handicapped by the present depression. We are continually losing a great deal of our subscriptions and of the subventions that were granted us by the State and some municipalities. Still, we are of good cheer, trusting that the Lord will not forsake the works of his own hand.

Let me close now with my hearty fraternal greetings.

Very truly yours in Christ,
G. VELTHUYSEN.

Amsterdam C.,
July 27, 1933.

"The legal religionist thinks that conscience is made of putty, and can be battered into shape by the policeman's baton."

WOMAN'S WORK

REVERENCE AND DEVOTIONAL
ATMOSPHERE OF THE HOME

BY MRS. A. T. BOTTOMS

(Condensed paper read at the Woman's Hour of
the Southeastern Association)

Several years ago, while on a trip through the southern part of Alabama, we passed a small pottery plant. The finished pottery was displayed on a rack by the highway. The workmen remained at their tasks inside the plant, mixing clay, manipulating the potter's wheel, glazing, baking, and painting. It was their products which went into the advertising rack and hence to the different parts of the country. When in the morning the workmen brought baskets of wet clay to the molding tables, none could foretell the results. The processes involved were many and took much patience and time. The finished products were the work of many hands. Not every piece made in the plant that day traveled far. Some with flaws served the neighboring poor; culls were thrown upon the waste pile; only the best was placed upon the display rack beside the highway or shipped to fill individual orders. What is the end of a piece of fine pottery? Who knows? It may be broken; it may grace a home for generations, a thing of beauty which is a joy forever. The master potter dreamed and visualized these things as he toiled at his task in the little workshop each day.

I am thinking today of the parents of this generation as potters, yes, as master potters of today. Our molding is with the finer clays—clay pulsating with life, growth, and promise. Are we as parents thinking of our children merely as a sum total of so much schedule—rest, food, drink, education, shelter, play, and school—these things that relate merely to a mechanical life? We mothers busy ourselves in our homes while fathers are away at their work—where do we go for inspiration when our bodies are tired and our minds fogged in the stress of this modern life? Some who would sneer would answer, to the movies, radios, jazz. Not so with the master potters. When life lags and we need strength to hold us to our task, we think and dream of our children; we enter into the world of tomorrow's hope. Our children—what shall be the end of our children? Who can answer?

Unto us our children are born—embodying so much of promise, humdrum work, responsibility, apprehension, and hope—all intermingled. We see in them our ancestors, ourselves, and the future in terms of our combining lives; can we not for this hour, in a measure, catch and hold that high vision of our part in this great task of life, that will erase from our minds the failures of the past, and be an inspiration to be the master potters of today? With this vision and the realization of its possibilities we will be equal to the task of the coming days.

It is up to us to put into our children's lives that spiritual clay that so brings out the luster of the master potter's hand, as the master potter of a beautiful piece of art seeks to bring out that luster. May we strive to make each life intrusted to our care a life that will radiate love, obedience, that will command reverence and devotion of all mankind.

To do this we must have a clear vision of the ideal Pattern, that we can through him trace out the hidden lines of beauty in their lives. We must have that burning desire to serve; we must be willing to pay the price or else we cannot be master potters. Christ is real only to those who really know him, who can see with spiritual sight, who can trust though darkness overshadows all, who can and do feel the abiding presence. And as the master potter is very, very careful of the kinds of clay used, we as parents must be very careful of the material furnished out of our lives to be molded into our children's. I am wondering how many mothers today are really Hannahs at heart; how many are willing to teach reverence and devotion in the home, but are not really surrendered to God's calling when he lays his hand on one of ours. We want God's kingdom to triumph, but do we have that consecration of God's purpose that we can bring our children to God's sanctuary, leading them to feel that they are his, and having them trained in such a way that they will hear the "still small voice" and be able to interpret it? I was in a missionary meeting when perhaps thirty-five mothers were present. Only one of that number admitted that should God call hers, she would be able to answer, "Yes, Lord."

We have had various materials or clay spoken of this afternoon to be used by us in the molding of our young life. All these are good and needful in their own way, but we

must of necessity add to them reverence and devotion. It seems that of the things most neglected in our young life, these are the most prominent. As parents we are eager to furnish the material things of life. We get very anxious that the school and the church be what they should be, but we, like Martha of old, must be told that Mary hath chosen wisely.

As parents do we realize when we see in our children irreverence and worldiness that we are just common workmen? Do we realize that our Master's powers are neglected and allowed to molder away? Reverence in young life is only a reflection of our lives. "Train up a child in the way he should go and when he is old he will not depart from it," is God's word for it. Do we believe it? If so, we must realize that we are daily facing the sad condition of no reverence for anything. Our laws—national, state, and county—are all held too lightly. Young life of today does not reverence the church and its organizations. Why is not this the fault of the young people? We as parents and grandparents must face the issue frankly by saying we are to blame. Where is the old time reverence for home and church and nation? Where are the men and women whose faces should fill these pews from Sabbath to Sabbath? Reverence, to them, is a thing passed by lightly. Their young lives were not molded out of that spiritual clay of reverence for the laws of God. They were no doubt taught, but they failed to have the masterful hand of a potter who not only taught God's law but who lived it. As master potters we have grown careless. We are struggling in the wilderness of doubt and disbelief; our hearts cry out for the flesh pots of Egypt. We have lost the ideal potter's vision and are each day adding bits of broken and marred child life on the vast waste pile. We cannot teach and practice that which we do not possess. We cannot give that which we do not have. We, master potters of young life, are weighed and found wanting. Reverence and devotion are the constituents which give grace and beauty and usefulness to the piece of childish clay. They are the foundations of our lives, our homes, and churches. Erase one, or all, and our human pottery is nothing. We must put into young life these two. Training in various ways is essential, but without reverence and devotion it is all useless.

Could we as parents today but realize what our reverence for God and things pertaining to him means to the young life of today, we would with broken hearts seek God that he bind up the broken limbs of our home life and unite our hearts in God's eternal abiding love. Too sad, but true, we send them out to face the world, not knowing the protecting care of a heavenly Father. Yes, we have seen to it that they are clothed, educated, etc., but as we push them out in the sea of life they do not have an anchor. Then when trials come, when temptations overtake them, when troubles are almost unbearable, they either sink or they have to go to others (pastor or friend) for strength to carry on. They cannot anchor to mother's or father's God for they never knew that parents had an anchor in God.

A little incident that has come in my own personal experience is of a young lady of much ability and attainment who came to call on me. She was sorely troubled. Although she had been taught to attend church and Bible school from childhood, to her, just now, the church or the Bible school was but a form. It was a good habit. She had taught for a number of years in our high schools. Her parents were prospering Christians. Her name had for years been on the book of one of our best churches, but she was without an anchor, drifting in space, conscious of the fact that something was wrong. Almost in despair she came to me with her troubles. I was touched. I gave her a listening ear; I prayed as she told her life story, of her desire to be a real Christian, of her dissatisfaction with her private Christian life. As she talked I asked her if her parents had not met troubles and, if so, how had they met them. She sobbingly said she didn't know for she had never heard either of them pray. Oh! the darkness of a despairing young life, the uncertainty of sailing on life's sea without an anchor, and all because her parents had failed to take time to reverence God, had failed to take time to devote a small bit of each day to his cause, had not prayed and read God's word and asked for daily guidance. God was afar off. Of all the blessed inheritance of a child the greatest must be to have godly parents. If we are to have our children become spiritual experts in apprehending God, we must teach them to feel after him through the common places of the ordinary life—in their daily

bread, in the humble duties, in the little ministries of the obscure ways; we must teach them to feel after him in prayer by teaching them to partake in the family worship. Let them know and feel God's nearness to his own so that when trials come, when temptations are strong, when life is swaying with emotions, they may in these trying times pause, seek, and feel the ever present help.

Statistics show that only a small per cent of young criminals come from homes where a part of each day is set aside for the family worship. If we are the potters and God is our ideal, he will not leave this task alone to us. When we need vision, he gives it; when we need strength, he gives it. If we hunger for knowledge, he gives it. He was God in flesh. He has blazed the way through the darkest jungle. He has trod off the sharpest edges of the stones in our path. He knows our strength. He understands our human emotions. He is just ahead, still beckoning us to follow. Will we lose him and mar our pottery, or shall we follow him up, up the long rough trail that we may, through him, trace in the pottery intrusted to our keeping the lines of beauty, of strength, of reverence and devotion, of a conquering Christ?

**STATEMENT ONWARD MOVEMENT
TREASURER JULY, 1933**

<i>Receipts</i>	
Alfred, First	\$ 78.98
Special	5.00
	83.98
Battle Creek Sabbath school, Children's department, special	\$ 8.75 8.75
Berlin	23.00 23.00
Boulder	5.00 5.00
Daytona Beach	5.00 5.00
Dodge Center Ladies' Society	\$ 5.00
Mrs. Mary Rounsville	2.00
	7.00
Friendship	\$ 45.00 45.00
Hebron, First	27.50 27.50
Hopkinton, First—Christian Endeavor society, special	3.00 3.00
Los Angeles	
Mrs. A. C. Rogers	10.00 10.00
New Auburn	2.00 2.00
New York City	22.09 22.09
Nortonville	10.00 10.00
Pawcatuck	\$250.00
Christian Endeavor society, special	3.00
Junior Christian Endeavor society, special	1.00
	254.00
Roanoke	
Mrs. Aura Tillman	\$ 10.00 10.00
Rockville	\$ 11.90

Christian Endeavor society, special	1.25	
Junior Christian Endeavor society special	.25	
	13.40	13.40
Shiloh	\$ 13.00	13.00
Stonefort, special	1.00	1.00
Waterford Christian Endeavor society, special	1.50	1.50
White Cloud, special	13.25	13.25
Individuals:		
Miss Emma C. Monn, "Youth Trek"	\$ 5.00	
Mrs. Lucinda P. Waldo	10.00	
Mrs. Lucia H. McNany	10.00	
Miss Ozina M. Bee	1.00	
Mrs. Robert L. Butler	5.00	
Dr. Andrew C. Nelson	10.00	
F. C. Wells by F. J. Wells, special	25.00	
	66.00	66.00
Southeastern Association	\$ 26.86	26.86
	\$ 651.33	
<i>Disbursements</i>		
Missionary Society	\$191.08	
Special	63.00	
	\$ 254.08	
Tract Society	51.88	
Sabbath School Board	37.00	
Young People's Board	9.24	
Woman's Board	5.40	
Ministerial Relief	13.88	
Education Society	16.80	
Historical Society	3.84	
General Conference	44.68	
Debts	15.40	
	\$ 463.00	

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,
August 1, 1933.

SUMMER BIBLE CONFERENCE

NORTONVILLE SEVENTH DAY BAPTIST YOUNG PEOPLE, JULY 22-28, 1933

When it was clear that there was no possibility of a Teen-Age Conference in our locality this year, we began immediately to make plans for a local summer Bible conference for our young people. This conference closed last Sabbath, after a week of classes and other meetings in which sixty-four different young people, for the most part from our own church, took part.

The theme verse for the conference was Colossians 1: 18 — "That in all things he might have the pre-eminence." We believe that when the closing session came we were much nearer to the Savior, and more fully surrendered to him than ever before.

YOUNG PEOPLE'S WORK

IT IS TO THINK

YOUNG PEOPLE AND LEADERS AT HOME:

The Pre-Conference for Young People and Leaders is to be held August 22, Tuesday. If the weather permits, the entire day is to be spent at Charley Bluff, on Lake Koshkonong. The morning is to be given over to conference periods and in the afternoon there is to be a mass meeting, at which time the plans for the year are to be given and there will be other interesting talks. A picnic dinner, recreation such as swimming and a game of kitten ball, will help to make the day most enjoyable.

Just so far as possible we hope to bring to the young people and leaders who are at Conference, the spirit and help several gained from the recent International Christian Endeavor Convention held in Milwaukee. We trust that you who are at home will be faithful in reading the RECORDER and in talking with those who have heard, that you may enter into these new things with a purpose to do your part.

The theme: "I Will Be Christian."

The two-year program is built around these phases:

"Witnessing for Christ—in My Individual Life.

- in My Church.
- in Social Justice.
- in International Goodwill and Peace."

Begin now to plan your work for the year that you may do things.

MARJORIE J. BURDICK,
President Young People's Board.

VACATION BIBLE SCHOOL OF MARLBORO AND SHILOH

The Daily Vacation Bible School of Marlboro and Shiloh has again accomplished its purpose and passed into the unwritten history of the lives of all those who took part in it.

A total of one hundred four boys and girls attended the school during the three weeks' course. Eighty-nine were counted as enrolled, being present more than one-third of the time. Of these eighty-nine there were fifty-seven of perfect attendance and several missed only one day. The average attend-

The devotional period each day was led by one of the young people. Then followed Bible study in the Book of James, led by Pastor Osborn; a course in Seventh Day Baptist history and polity, presented by Miss Margaret LaMont; a series of lessons in hymnology conducted by Mrs. G. E. Osborn; and a group discussion of problems vital to the every-day life of youth, such as how to meet temptations, proper Sabbath observance, how to test our amusements, and a host of general questions. This was the afternoon program from two to five o'clock.

After an hour of recreation planned by Vera Babcock, came the fellowship supper, with between fifty and sixty at the tables. Then at seven-fifteen came the vesper service built around some of the masterpieces of art which were shown on the screen. At eight o'clock came the series of talks by Pastor Osborn on the Bible and Modern Science, which were open to the public. He brought to our attention many recent discoveries in various sciences which demonstrate the accuracy and historicity of the statements of the Bible.

No Seventh Day Baptist young people's conference would be complete without a fellowship breakfast, so on Wednesday morning we embarked in several autos and went to Wheeler's woods, where we had scrambled egg sandwiches, coffee, and apples. After a brief service of nature songs and poems we returned home, stopping en route to sing with one of our number who is recovering from an appendicitis operation.

The Friday night vesper service was given over to a testimony meeting in which those present told what the conference had meant to them. That evening the pastor preached on "Life's Dynamic," which is the power of the Holy Spirit in the life through a full surrender.

Sabbath morning was the climax service, with a sermon on "The Crossroads of Life," giving the principles for deciding upon a life work. Following the worship service, eight young people entered into the baptismal waters. They were June Babcock, Herbert Crouch, Loren Osborn, Curtis, Julia, and Wendell Stephan, and Audrey and Edgar Wheeler.

And so ended a week of faith, fellowship, and fun which will remain long in the memories of all of us.

CHILDREN'S PAGE

BEING LOYAL

JOHN 13: 37

Junior Christian Endeavor Topic for Sabbath
Day, August 26, 1933

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

LOYAL AMERICANS

(A true story)

Mrs. Brown was a very busy mother, for besides the six children who lovingly called her "Mumsy" there was a crowd of neighbor children who always gathered at the Brown home. Just a couple houses up the street lived Armen and Roopen, two Armenian boys who loved to play at the Browns'. And Mrs. Brown liked to have them for they were very nice boys.

On the other side of the Browns lived Mrs. Donavon who was always swearing vengeance on "those foreigners." Now although Mrs. Donavon was Irish she did not think of being a foreigner, and John and Mary were made to think that they were much better than "those foreigners," and there was continually trouble between the four children. Mrs. Brown often wished that the Irish and Armenians might learn to love one another. However the children were to work out their own salvation.

One day the children announced that it was Roopen's birthday. "Mother," said Jane, "if the rest furnish sugar, flour, and eggs may I make a birthday cake for Roopen? We are planning to have a birthday party in the hut." Mrs. Brown consented. Then Jack, the big brother, offered to make ice cream if they would furnish the materials. The children were delighted. Before Mrs. Brown realized what it all meant the cake was in the pan and the materials for the ice cream were arriving fast. A collection was taken with which to buy an ice-cold drink. Fred, the ten year old, was very busy seeing that the lawn was properly mowed for the party which had grown until mother said they would have to hold it on the more spacious lawn instead of in the hut which they had made. When the lawn was made ready the boys kept busy gathering tables and carrying out chairs. Before time for the party Roopen's parents were invited. And they came bringing two nice boxes of candy for the party. One box was

ance was $83\frac{1}{3}$ or about $93\frac{1}{2}$ per cent of those enrolled.

The young people of the two churches responded loyally to the call to assist in the school. There were eight teachers including the supervisor, besides the director of music and the pianist. Nearly all of these were teachers with special training, who willingly gave their services without remuneration.

The general tone of the school was admirable. The children were quiet, and serious, but happy. A great deal of memory work was done by all classes, some learning three long passages of Scripture besides memory verses. There was no time for a handwork period in the schedule. It was strictly a Bible school. It would be hard to imagine keener interest in anything than was shown throughout by the pupils, demonstrating once more that a Bible school can be made extremely attractive without the aid of handwork as an appetizer. Its place was taken by expressional notebook work and a half hour of mission study.

Financially, for the first time in its history, I believe, the school came to its close with voluntary gifts exceeding the expenses, leaving a balance in the treasury for next year. The total expense was only \$22.31, all of which went for books and supplies.

The supervisor is confident that the seed carefully sown during these three weeks together, in the hearts of the boys and girls, will bring forth in future time a bountiful harvest of noble Christian characters as we follow the daily repeated motto, "Thy Word have I hid in my heart that I might not sin against thee." It seemed but fitting that a baptismal service should follow soon after the close of the school. Accordingly, on Sabbath afternoon, July 22, three of the girls in one of the older classes were led into the waters pledging their lives for Christ with five others. It is tremendously worth while to have a Vacation Bible school.

LEON M. MALTBY,
Supervisor.

IMPORTANT NOTICE

ANNUAL MEETING EDUCATION SOCIETY

The annual meeting of the Seventh Day Baptist Education Society will be held at Alfred, N. Y., September 13, 1933, at 7.30 p.m.

L. R. POLAN,
Secretary-Treasurer.

of Armenian candy, very much like our gum drops.

While the refreshments were being served, Mrs. Donavon came to the window. All insisted that she must come out and join the party. She did and all had a fine visit. While the children were enjoying appropriate games the parents told of the customs of observing birthdays in their respective countries. The party broke up, all feeling the best of friends. As a result seven of the neighbor children have been going to Junior with Jane and Fred and several have declared their intention to join the Junior. Is your Junior society growing?

BEING A GOOD NEIGHBOR

ROMANS 12: 18, 21

Junior Christian Endeavor Topic for Sabbath
Day, September 2, 1933THE TREASURE OF UNSELFISHNESS THAT NAN
UNEARTHED IN HER NEIGHBORHOOD

"Why does everybody like Nan?" asked Evelyn, who had just moved into a new neighborhood.

"Well," answered Polly thoughtfully, "I guess it's because she's so unselfish."

Evelyn began to watch Nan. She saw, when Ruth sprained her ankle and had to sit by the window while the other children played in the pleasant, spring sunshine, that Nan left the merry group and went in to play with Ruth.

A few days later Evelyn was one of a group of girls standing on a corner when one of them remarked, "Here comes disagreeable Dora; don't let her play with us."

"Oh, yes! It wouldn't be kind to leave her out. I'll take her on my side," volunteered Nan. "Dora's a great runner."

The very next day Evelyn tried to coax some of the girls to go with her on an errand she had to do for her mother. One after another they refused to leave the game they were playing, but Nan said, "I'll go with you, Evelyn. We'll run all the way, and we'll be back for the next game."

"You know, Polly," Evelyn confessed, "that Nan makes me awfully ashamed of myself. Every time I see her so sweetly unselfish I want to be so too."

"Yes," agreed Polly. "She makes all of us try to forget ourselves and make others happy."

TOM'S TELEPHONE PROVES A TREASURE IN
HIS NEIGHBORHOOD

"Hello, Bob!" called Tom's cheery voice. "This is the afternoon of our Junior society, you know. I'll call for you at three-thirty. Be ready, won't you?"

Next, Tom called up Fred, and said about the same words to him. This call was followed by one to James, and that by another to Dick.

Promptly at four o'clock Tom appeared with his four boys at the meeting. "How is it," asked the pleased superintendent, "that you five boys always arrive on time and together?"

"You can give all the credit to Tom," replied Bob. "We four are on his telephone list every Sabbath afternoon. He always gives us a ring as a reminder, and he always calls for us to make sure we get there."

"I wish," said the superintendent, as she smiled her approval, "that many other boys and girls would discover what a treasure their telephones might become in their neighborhood."

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I have liked the Children's Page in the RECORDER for a long time. I am cutting them out and making a scrap book.

I have a new little sister two weeks old today. She weighed six and one half pounds. I like her very much and she likes me to rock her to sleep sometimes. I also have four brothers. I will be eight years old August second.

We have a nice canary bird; he sings a good deal and I take care of him.

I have two great grandmothers; Mrs. A. C. Burdick of Alfred, and Mrs. Myron Irish of Nile, and they are very nice to me. I visited my Aunt Mary at Hempstead last summer. We had lots of fun at the beach.

My brothers and I go to Junior at Nile nearly every Sabbath day.

Yours truly,
JESSIE IRENE BURROWS.

Friendship, N. Y.

DEAR JESSIE:

Your mother mentioned when I last saw her at Andover that I might expect to receive a letter from you some day, so I have been looking for one ever since. It was you and

your brother that recited so nicely for the Andover and Alfred Juvenile Granges, was it not? I thought it was very, very cute.

I heard about your dear little baby sister last week and I send my congratulations to you all on her arrival. I know you are very proud of her. Nothing in the world can be sweeter than a little baby.

Everyone loves a sweet singing canary, but they wouldn't sing much unless they had good care, so I'm sure you give your birdie that. One of my neighbors raises canaries to sell and it is a great pleasure to see so many beautiful birds together and hear them sing.

I can imagine what a fine time you had at Aunt Mary's. You went in bathing at the beach, did you not? You must write to me again soon. Will you?

Your true friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

We are three little sisters who live in the Turtle Mountains in North Dakota. Ida Mae was nine years old the ninth of last February; Marjorie was eight years old the twentieth of last May; Vivian will be five years old the twenty-second of next October.

Our grandpa still gets the SABBATH RECORDER and we enjoy reading the children's letters in it. Our grandpa is Edgar E. Burdick. Grandma's name used to be Flossie Severance. Our mama is their oldest daughter, Lelia.

For pets we have three cats. We call them Tommy Gray, Nellie Gray, and Lassie. We used to have a little dog named Peggy, but she ran away and never came back. Grandma has many little chickens. We live on a farm with grandpa and grandma, as our daddy died two years ago.

Grandma says she used to know you when she lived in Milton Junction, Wis. Our Auntie Florence is helping us write this letter, but it is getting long so we will close.

Your little friends,

IDA MAE, MARJORIE, AND VIVIAN CHANEY.
Dunseith, N. D.

DEAR IDA MAE, MARJORIE, AND VIVIAN:

I rather think this is the very first letter I ever received from North Dakota. We are glad to add a new state to our roll, with such a fine trio of girls at that. I'm glad you have the SABBATH RECORDER to read, else you would not have sent me this nice letter.

I remember your grandma very well, but we might not recognize each other as the girls we used to be. The "Old Rocking Chair" hasn't "got me" yet, but the gray hairs have, to say nothing about a few wrinkles. How about your grandma?

I am sorry your little dog would not stay with you. Were three cats too much for him? If they all treat dogs the way my cat, Skeezics, does I don't wonder he ran away. Skeezics was so fierce with a nice little dog across the street, when he came to make a friendly call, that Master Doggie has never ventured to come again.

I am very sorry that your daddy cannot be with you, but so glad you can make your home with grandpa and grandma; and a farm is the best place of all for a home, don't you think so?

I am hoping to hear from you often.

Your sincere friend,
MIZPAH S. GREENE.

IMPORTANT NOTICES

ANNUAL MEETING—AMERICAN SABBATH TRACT SOCIETY OF NEW YORK

The annual meeting of the members of the American Sabbath Tract Society of New York, for the election of officers and directors and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday afternoon, September 17, 1933, at 2 o'clock.

CORLISS F. RANDOLPH,
President.

COURTLAND V. DAVIS,
Recording Secretary.

ANNUAL MEETING—AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY

The annual meeting of the members of the American Sabbath Tract Society of New Jersey, for the election of officers and trustees and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday afternoon, September 17, 1933, at 2.30 o'clock.

CORLISS F. RANDOLPH,
President.

COURTLAND V. DAVIS,
Recording Secretary.

ANNUAL MEETING SABBATH SCHOOL BOARD

The annual meeting of the Corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in the Gothic, of Alfred University, at Alfred, N. Y., on Wednesday, September 13, 1933, at 8 o'clock, p.m.

By order of the president,
A. LOVELLE BURDICK,
Secretary.

OUR PULPIT

INESCAPABLE IMPERATIVES

BY REV. ALVA L. DAVIS

VI. THE SANCTITY OF HUMAN LIFE

The sixth commandment, "Thou shalt not kill."—Exodus 20: 13.

Murder and its history form an interesting study. Legal murder is hardly a thing of which to be proud. Ancient law regarded the family and the community as units. Sometimes whole families were put to death for the guilt of the individual, and sometimes whole communities suffered because of the sin of one man.

Now this is the law of the jungle: as old and true as the sky;
And the wolf that shall keep it may prosper: but
the wolf that shall break it must die.
As the creeper girdles the tree trunk, the law
runneth forward and back;
For the strength of the pack is the wolf; and
the strength of the wolf is the pack.
—Kipling.

Murder among the Jews was first controlled by ancient tradition. The murderer was killed by the nearest male relative of the deceased. This was the condition when Moses came upon the scene. Moses established cities of refuge to which the accused might flee. If found guilty, he was turned over to the avenger of blood. If innocent, he was permitted to reside in the city of refuge until the death of the ruling high priest, when he was freed. Mosaic legislation forbade the acceptance of money in lieu of punishment, thus making rich and poor alike subject to the law. The Mosaic law extended beyond deliberate homicide. If an ox gored a man or woman, the ox was killed. If the ox was known to be dangerous, then the owner was held responsible, and even death might be inflicted upon him.

The Mosaic law inflicted the death penalty for several kinds of murder, for Sabbath breaking, for kidnaping, for selling a Jew into slavery, and for helping one's self to the spoils of war. It justified both war and capital punishment, of course under certain limitations and restrictions. Whether lawful war is murder, and whether capital punishment can be justified today, I purposely leave out of this sermon. The fact is the sixth commandment condemns the *unlawful* taking of human life. We all believe that cold-blooded murder is wrong. As in early days, the welfare of society and not that of the individual must be the guiding principle. With that thought in mind, it becomes clear that there are many violations of the sanctity of life, other than deliberate killing. The teachings of Jesus make that very clear.

Some Violations.

Who violates the sixth commandment? It is easy to answer, "Every murderer." But the methods of murder are innumerable. Killings are so common that we grow callous to them. Recent statistics declare that twelve thousand people are murdered each year in the United States. A recent writer declares that murders in the United States are fifty times the number in England, Wales, France, Italy, Japan, and Germany combined. According to the report of the Crime Commission appointed by the American Bar Association, since 1910, murder in the United States has increased 350 per cent; and that the cost of crime averages in one year the total amount of our World War debt.

Permitting murderers to escape their just punishment through the neglect of duty, or connivance of officers with murderers is a crime against society. All carelessness, all neglect of every possible precaution, makes the guilty ones guilty of murder—a party to the crime. Our national record for securing convictions of those who commit crime is so uncommon as to remind students of the way an Indian summed up the game laws of New England: "Kill cow moose, pay \$100; kill man, too bad."

Community Guilt.

Every community and every law-making body ought to take every precaution to protect the sanctity of human life. This is not done when they neglect the safeguarding of the health of the citizens. If cases of small-

pox are not isolated; if quarantines are not observed; if vaccinations are not compulsory; if preventable diseases run rife in a community; if sanitation is neglected and malaria and typhoid enter homes, and men, women, and children die—the community is guilty of murder.

If this law applies to preventable diseases, it likewise applies to preventable accidents. For every preventable accident somebody ought to be punished. A child is knocked into the next world, hurrying homeward from school; an aged man is walking slowly along the grassy shoulders, outside the concrete road-bed, a hit-and-run driver sends him into eternity. For the eighteen months, ending December 31, 1931, 53,760 persons were killed, and 1,576,840 were injured in the United States alone.

What is wrong? Speeders and road-hogs, —grade crossings, sharp corners, high embankments, foolish regulations, and traffic regulations haphazardly enforced. This is only a partial answer. Of course the guilty person is the driver who erred, but he is not the *only* guilty person. Sharing in the guilt are the men and women of the community who sit in comfortable chairs, read the morning papers, and purr softly, "Something ought to be done about it."

No citizen can dodge responsibility. If human life is cheap in our community, either by neglect of precautions which lead to disease, or by neglect which causes accidents, you and I cannot be wholly absolved of guilt. When the first murder was committed hard by Eden, the voice of God called to Cain, "Where is Abel thy brother?" He answered, "Am I my brother's keeper?" All the rest of divine revelation is an affirmative reply to that question. When through subservience to the lawless element, or through carelessness engendered by laziness, life becomes cheap and killings common, every man and woman finds sprinkled at his door some drops of the blood which have been shed.

Corporation Guilt.

"Thou shalt not kill" is addressed to any concern, corporation, or individual whose business is such that upon them rests the responsibility for the life and welfare of those in their employ. General Gorgas declared that "during the World War there was a far greater percentage of death in American in-

dustrial plants than of American soldiers on the battle fields of France."

True, great progress has been made in the past few years. Sweat shops have been abolished, safety devices multiplied, factories properly lighted and ventilated. Yet in many quarters conditions are not ideal. Child labor is yet common. Girls because of economic conditions have been driven into lives of shame.

When wages drop below standards of decent living, somebody dwells beneath the shadow of guilt. When business advances by shutting up opportunities before other groups of men, whether these are on the side of capital or labor, such advancement is at a cost which sooner, or later, must be paid for in blood and tears.

Individual Guilt.

This commandment has a message for every individual. It is when we stand face to face with the uncovered law of the Lord as applied to us that we see our lives in proper relation to our Maker. The present security of our lives, in so far as they are secure, we owe to the work of the Church. The world's present sense of the sanctity of life is due to the fact that we have some comprehension of the meaning of the message which Christ brought to the world.

This commandment emphatically forbids suicide. Of course it does not apply to those poor deluded souls who lose their reason, and who, we must believe, are irresponsible both in the sight of God and man. The average number of suicides yearly at present is about nine thousand in the United States alone. We certainly have failed to build the civilization God intends so long as there are so many who prefer to die rather than to live. These are not, for the most part, romantic young fools who kill themselves because some pretty miss in pink ribbons has disappointed them. More commonly they are men with gray hair showing above the ears who have met with financial reverses, or are out of work and money and unable to get employment, or because of marital infidelity, frayed nerves, and godless speedy living. Looking ahead they see no hope, so prefer to die.

A great financier, of international fame, takes his life. He is friendless, isolated, and afraid to meet his directors. He had carried heavy burdens till they became unbearable.

He had fought through crises, made important decisions, and taken pressing responsibilities alone. Because he had not opened up the avenues of conversation with others in his better days, he found himself in solitary distress. He writes, "I am tired of life, and have decided to end it all."

A great benefactor blows out his own brains in the comfort of his own home. During his life he had given away millions. But he had operated always through commissions and foundations. He had guarded himself against personal contacts. He did not wish to interview people who were in need. He could disperse his money lavishly, but he refused to give courage and faith. After eating his evening meal, he wrote a friend, "My work is done. Why wait?" A friend says, "George Eastman died as he lived, by his own hand."

Another bit of recent history: a young Methodist preacher, thirty-three years old, with wife and three children, facing the problems of his parish. He has a keen, sensitive nature. Criticism, financial depression, and the sins of the community are too much for him. He takes his own life. In an unsigned letter he speaks of the "great adventure."

It is a cowardly act for any one to take his own life. The manly thing to do is for one to stand at his post of duty and fight the battle through until relieved by the command of his Superior. Yet I personally have a great, tender charity for those men and women who, worn out before their time, or discouraged, make such moral shipwrecks.

The suicide has a false view of life. He thinks life should be all sunshine. Our materialistic, pleasure-loving age is aiding this philosophy. The stage, motion picture, and story book are largely given over to a pseudo-hedonism with its avowed philosophy: "Man's proper business is to seek happiness and avoid misery." But life is not all sunshine. Happiness is a very transitory thing, and misery is real and inevitable in a world lost in sin and cursed by its blight.

The suicide falsely views life as an entity. It is this narrow, cramped view of life and the lost sense of the reality of eternity that are responsible for so many suicides. Our materialistic philosophy has made us abhor the coming of age, the fading of physical powers. Show me a man with mind and heart fixed on God. He may regret the pass-

ing of the years, but he will come to his end in a blaze of glory that is kindled by an unfaltering faith. For man is something more than a flower of the field. He is a creature of eternity, and this life is not an entity but an entrance. Both the spiritual and the physical diet have always contained bitter herbs. The affairs of life will never drive us to distraction and suicide if they drive us to our knees first.

How we have minimized death! We have belittled its significance; we have strewn it with roses, and painted our corpses; we have camouflaged its reality with poetical nonsense. But death is real. It is the virulent enemy of the race. And the sting of death is sin. It is the last enemy Jesus will destroy. This philosophy of our day that has falsified death's tragedy, and has sent hundreds to eternity feeling (like the Methodist preacher) that they were on an "adventure" rather than hastening to judgment, is one of the most hellish things that our Bible-rejecting age has produced.

This commandment has a message for the individual who holds the thought of murder in his heart. Such was the interpretation made by Jesus; "Whosoever is angry with his brother without a cause shall be in danger of the judgment." He taught that a man who had anger in his heart wrongfully was guilty of murder, and that failure to control a bad temper was a violation of this law. John says, "Whosoever hateth his brother is a murderer."

So we see the sixth commandment forbids not only murder, but violent passions which lead to the deed. The man seeking revenge is starting down the path which ultimately ends in murder. The man losing his temper, likewise, is taking the first step toward homicide.

Life is Sacred.

Life is a sacred thing. I would not say, it is the most sacred. Loyalty to Christ is more sacred than life. Even the pursuit of truth takes precedence over life. The man of science braves death, and the physician in pursuit of duty defies it. "Safety First" is a good slogan for some things. Often duty demands that safety be placed last.

We have no right to kill any man, for man is created in the image of God. The incarnation of Jesus Christ and his atoning death

have given us a new conception of the sacredness of human life. Where religion does not exist, human life has little value. Education lifts man a little above the scale of the brute. Science and philosophy take us a step toward a recognition of the real dignity of man. Only the revelation of God and his Son Jesus Christ throws full light upon the sacredness of life, and this constitutes the only guarantee for human safety, security, and peace.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

DENOMINATIONAL "HOOK-UP"

MORALES, TEX.

Elder Andrew J. Williams writes of the splendid opportunity in the vicinity of Morales to build up a Seventh Day Baptist community and church. Some forty sections of good land are available, lying between two small rivers, sandy prairie, sloping southward. This land lies ninety feet above sea level, and is only forty miles from the nearest point on the Gulf of Mexico. A new north and south highway is being built through this belt. The soil is capable of producing abundantly corn, cotton, rice, vegetables, fruits, and berries. Oranges, he says, will do well. The winters are mild. Land sells for \$16 to \$28 per acre. Brother Williams would like a good Seventh Day Baptist farmer to help him, and if we understand his letter, would furnish a home for such. Anyone interested in this offer, or in a farm in such a place, is invited to address a letter of inquiry to Rev. Andrew J. Williams, above post office. Brother Williams and his wife are to attend the Southwestern Association at Edinburg, Tex., 375 miles away. (From a communication.)

FIRST HEBRON CHURCH, PA.

In the "Hook-Up" in the SABBATH RECORDER, August 7, the items were concerned with two different churches, First Hebron and Hebron Center. Perhaps no special harm has been done by the mistake, if it be made clear that the proposed centennial celebration, early in October, is at the First Hebron church.

We are sorry the confusion of items occurred. EDITOR.

LEONARDSVILLE, N. Y.

Miss Susie Burdick, a missionary from Shanghai, China, spoke before a meeting of the Women's Benevolent Society at Misses Helen and Myra Brown's on Wednesday, and before the Seventh Day Baptist Church on the Sabbath. She also visited friends in town. —*Brookfield Courier.*

LITTLE GENESEE, N. Y.

Sunday evening services have been held, some weeks, for the sake of those who do not participate in either Friday night prayer meetings or Sabbath services. A splendid response has been shown by the community, many enjoying the evangelistic messages brought by the pastor. A young people's choir is assisting in these meetings. One evening the Endeavor society had charge. Following an impressive candle light service for the installation of new officers, a religious drama was given, entitled "Persian Rosetti." Sunday night, July 30, the children of the Vacation School gave a demonstration of their work to a large audience. The school, under the supervision of the pastor's wife assisted by her efficient teachers, has been very successful, both in numbers and interest. Enrollment was seventy-two, average attendance sixty-eight. On Sabbath day following the close of the school, six young people and one adult were baptized. CORRESPONDENT.

VERONA, N. Y.

An entertainment was given in the church parlors on the evening of July 31, sponsored by the Pearl Seekers class and the Christian Endeavor society. Three enjoyable and well presented musical numbers were given, with a humorous reading and a one act play, "Her Crowning Glory." The monthly "Church Night" program under the direction of the choir was held on the evening of August 5. A musical program preceded the supper at which those having birthdays in August were especially honored. At this time Pastor Davis introduced four speakers who gave helpful talks on "Work," "Study," "Recreation," "Worship." Mrs. Elizabeth Smith was one of the "Cheerio" radio birthday guests on Sabbath morning. A dinner in honor of her ninety-first birthday was given at the home of her son, Stuart Smith and family. Twenty

relatives and friends were present. Mrs. Smith enjoys excellent health, the normal use of her faculties, and attends church regularly. The Vacation Bible School with a registration of eighty-eight closed a successful three weeks' session by a public demonstration held in the community hall, New London, Friday evening, July 21. CORRESPONDENT.

ASHAWAY, R. I.

We are pleased to announce that Rev. Everett T. Harris, pastor of the Waterford Church, has accepted the call of this church and will begin his pastorate September 1. CORRESPONDENT.

The Lewis Camp in Hopkinton opened today with sixteen girls arriving the first day. Rev. and Mrs. Herbert Cottrell of Marlboro, N. J., are the camp supervisors this year, and Mrs. Margaret Kimball Henrichsen of Northampton, Mass., director and Miss Elizabeth Bond of Plainfield, N. J., assistant director.

The girls who arrived on the opening of camp were Wilna and Ahvagené Bond, Mary Whitford, Helen Whitford, Evelyn Harris and Uarda Squares of Plainfield, N. J.; Betty Clark of Westerly; Katherine Harris of Duncellen, N. J.; Betty, Esther, and Caroline Crandall of Ashaway; Buella Allen of Shiloh, N. J.; Thelma Kenyon of Hopkinton; and Frances Langworthy of Alfred Station, N. Y.

The large congregation at the Sabbath morning service enjoyed the splendid musical treat by Mrs. Susan Tompkins Query and orchestra, who are playing at the Ocean House, Watch Hill, this summer. The sermon by Rev. Herbert Cottrell of Marlboro, N. J., was very helpful. —*Westerly Sun.*

NORTH LOUP, NEB.

North Loup's second annual Home Talent Chautauqua came to a successful end Wednesday evening. Good crowds, good weather, good talent, and a great deal of work, were the chief factors in its success.

Entire receipts were \$227.10. Of this, expenses required a little less than \$100. Twenty per cent went to the community building. What will be done with the remaining profits remains to be seen, as it was left undecided at a meeting of the alumni society Wednesday night after Chautauqua. It was voted to put all of the numerous suggestions into the hands of the executive committee and they will make a selection. The receipts exceeded

expectations and those in charge were greatly pleased at the public response.—*Loyalist.*

MILTON, WIS.

A large audience gathered Sabbath afternoon at three o'clock to witness the laying of the cornerstone of the new Seventh Day Baptist church in Milton. The service opened with the singing of the Doxology, and the invocation was pronounced by Rev. M. G. Stillman. President J. W. Crofoot, of Milton College, then led in worship through the reading of the Scriptures and in prayer.

Greetings were brought from the neighboring churches of four faiths, namely, Congregational, Methodist Episcopal, Lutheran, and Seventh Day Baptist, by their pastors. A chorus of forty voices, under the direction of Professor L. H. Stringer, sang the first chorus from "The Messiah," "And the Glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." Isaiah 40: 5.

Rev. Carroll L. Hill, pastor of the Milton Seventh Day Baptist Church, gave an address and announced the articles to be put in the cornerstone. The cornerstone was laid by Dean J. N. Daland, president of the church, and the dedicatory prayer was made by Rev. Edwin Shaw, a professor in Milton College. Following the singing of "The Church's One Foundation" the benediction was pronounced by the pastor.

The cornerstone bore two dates: 1849, the year in which the property was deeded to the church by Joseph Goodrich, and 1933, the year of the construction of the present new building. —*Milton News.*

BATTLE CREEK, MICH.

A three weeks' Vacation School, supervised by Pastor Holston, had a registration of forty-two and an average rate of attendance of eighty-one per cent. There were classes in two grades only, primary and junior. Mrs. W. B. Lewis and Mrs. W. D. Millar, with six assistants, were the teachers. Free transportation was furnished and gasoline for the purpose was paid for by the school fund. The course recommended by our Sabbath School Board was followed. CORRESPONDENT.

BOULDER, COLO.

The Vacation Bible School began June 19 and continued for three weeks, with the largest enrollment of the five years the church

has done this kind of work. About seventy attended the classes some days. Nearly three fourths of them were not connected with the church. The school was held in the church with some classes in the Highland school—use of school yard also being granted by special permission. Pastor Coon supervised and was assisted by four teachers.

CORRESPONDENT.

A Seventh Day Baptist young people's camp and conference is being conducted in Cedar Cove, Big Thompson Canon, by Rev. Ralph Coon, pastor of the churches here and in Denver. Twenty-five are attending from Boulder and Denver.

Mr. Coon is being assisted in teaching classes by Rev. D. Burdett Coon of Manhattan, Kan., formerly pastor of the church here, and Mrs. Maud Davis of Denver. Mrs. D. Burdett Coon is serving as "camp mother." Mrs. E. K. Friedemann, missionary on furlough from Czechoslovakia, and her son, Elliott, are also at the camp.

The conference, which began July 29, will continue eight days.

A number of local church people drove to the camp to attend services the opening day.
—Boulder Camera.

RELIGIOUS EDUCATION

GROUP GRADED LESSONS

For many years all groups in Bible schools studied the same lessons, the outlines and biblical material being suggested by the International Lesson Committee. Gradually Bible school workers came to see that it was difficult to adapt all Scripture material to the teaching of children. So gradually there developed graded series of lessons better adapted to the teaching of children. Some denominations developed closely graded lessons, that is, lessons corresponding largely to the work of public school grade by grade. While such lessons were well adapted to use in large Bible schools where all public school grades were represented, it was discovered that they were not so well adapted for use in the small and average school. So some denominations, among them some of the larger ones, worked out what they called "Departmental Graded Lessons." These were cycles of the same level through all the years represented in a department, the advance in the grade of work

coming at the end of the work of a department rather than at the end of a year, as in the closely graded. As each denomination using Departmental Graded Lessons worked out the outlines independent of other denominations, there were about as many different types as there were denominations using them. While the series worked out by denominations independently were excellent, it was felt that such outlines for various departments should be worked out by denominations cooperatively. Such outlines were developed by the International Lesson Committee, which represents the evangelic denominations of North America, under the general title of "Group Graded Lessons."

That our people may understand how the Group Graded Lessons were developed, we give the history of the movement as set forth by the International Council of Religious Education and the International Lesson Committee.

The construction of a series of lessons graded by age groups was authorized by the lesson committee on December 30, 1920. The relation of these lessons to the Improved Uniform Lessons is embodied in the following declaration of policy, adopted by the lesson committee on April 21, 1922:

1. That the International Lesson Committee continue to issue Improved Uniform Lessons, in such cycles and with such material as its judgment may from time to time approve, but beginning with 1924, with adaptations to the intermediate and senior, young people and adult departments only.
2. That the committee recognize the Primary Group Lessons and the Junior Group Lessons, beginning with 1924, as substitutions, within the Improved Uniform Series, for the primary and junior adaptations hitherto issued.
3. That the committee recognize the Improved Uniform Lessons, beginning with 1924, as an alternative course, within the Group Graded Series, for all pupils above the junior age group.
4. That the committee thus plan and issue for schools which do not wish to use lessons graded by years, the following courses:
 - (A) Primary Group Lessons in a three-year cycle.
 - (B) Junior Group Lessons in a three-year cycle.
 - (C) Improved Uniform Lessons; or Intermediate Group Lessons, Senior Group Lessons, Adult Lessons in three-year cycles.

In the construction of the Group Lessons the committee has in mind the following principles:

1. These lessons are *graded*. They are primarily *pupil-centered* rather than material-centered. The aim of the series as a whole is to nurture the growing moral and religious life of the child, and to lead to a permanent commit-

MARRIAGES

BOLTON-JENNER—At the residence of the officiating clergyman, 2455 Twelfth Street, Boulder, Colo., July 10, 1933, Mr. Allen D. Bolton, of Eldora, Colo., and Miss Eva Jenner, of Boulder, Colo., were united in marriage by Rev. D. Burdett Coon.

Sabbath School Lesson IX—August 26, 1933

SAUL—1 Samuel, Chapters 9-11, 15

Golden Text: "Behold, to obey is better than sacrifice." 1 Samuel 15: 22.

DAILY HOME READINGS

August 20—Saul Anointed King. 1 Samuel 10: 1-8.

August 21—Saul's Disobedience. 1 Samuel 15: 10-16.

August 22—Saul Rejected. 1 Samuel 15: 17-26.

August 23—The Death of Saul. 1 Samuel 31: 1-6.

August 24—Failure Through Disobedience. Isaiah 42: 18-25.

August 25—Success Through Disobedience. Luke 5: 1-11.

August 26—Obedience Better Than Sacrifice. Psalm 40: 1-8.

(For Lesson Notes, see *Helping Hand*)

Sabbath School Lesson X—September 2, 1933

DAVID—1 Samuel 16: 1-13; Psalm 78: 70-72

Golden Text: "Man looketh on the outward appearance, but the Lord looketh on the heart." 1 Samuel 16: 7.

DAILY HOME READINGS

August 27—David Anointed King. 1 Samuel 16: 4-13.

August 28—David Chosen of God. Psalm 78: 70-72.

August 29—David Conquers Goliath. 1 Samuel 17: 41-49.

August 30—David's Sin. 2 Samuel 12: 1-7.

August 31—David's Repentance. Psalm 51: 1-13.

September 1—A Psalm of David. Psalm 23: 1-6.

September 2—An Upright Man. Psalm 101: 1-8.

(For Lesson Notes, see *Helping Hand*)

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

WANTED.—Position caring for old people, man or woman or both. Minnie Higbie, Walworth, Wis. 3-7-33

ment of that life to God through Jesus Christ, and to fitness for service in his kingdom. The materials for the lessons are chosen with a view to their fitness to accomplish this aim throughout the different periods of the child's growth, rather than with a view to their logical completeness or chronological order.

2. These lessons are graded to the capacities and needs of *three-year age groups* of children, rather than to the capacities and needs of single age years. Within each age group all children have the same lesson; and the lessons, therefore, must move in three-year cycles. Within the cycle for each group, the lessons for the three years are of approximately equal difficulty; and no one year's lessons presuppose those of another year.

3. From age group to age group, these lessons are *consecutive and cumulative*; that is, the lessons of each succeeding age group presuppose the nurture afforded by those of the preceding groups.

4. These lessons are *dated*, thus making possible their revision every three years in the light of the experience of those using them.

5. The source-materials for these lessons are predominantly *biblical*; that is, they are selected, chiefly, from biblical materials; and as a part of the moral and religious nurture which is their total purpose, they aim to impart a comprehensive knowledge of the Bible and afford to the pupil the disposition and the ability to use God's Word intelligently.

The junior age group includes children of the ages nine, ten, and eleven, or who are in the public school grades four, five, and six. The Junior Group Lessons aim:

(1) To bring these children into their heritage of Christian ideals and habits of life, and to help them meet their own problems and opportunities in the light of these ideals and in ways that lead to the establishment of these habits.

(2) To train them to read and use the Bible for themselves, and help them to begin to appreciate its value as an inspiration and guide for daily living.

(3) To present Jesus Christ and his teaching to them so concretely that he will command their allegiance and enlist their loyal service.

The biblical material for these lessons is selected mainly from the synoptic gospels, the Acts of the Apostles, and the historical narratives of the Old Testament to the reign of Solomon, together with certain hero-stories from the prophetic and post-exilic period.

As will be seen, the latter part of the above applies to the junior group.

The Sabbath School Board urges that all our Bible schools use the Group Graded Lessons. Reasons for the change will be set forth in another article which will appear soon.

ERLO E. SUTTON

THE MAN WITH A SCYTHER

A LABOR DAY LAY

By Rev. Ahva J. C. Bond

Expectantly I set my easel down,
Unwrapped my brushes, got my colors out,
Prepared to paint a bit of landscape fair.
A friendly brook with whispers soft and low
Flowed over polished pebbles—shining white—
Beneath a rustic bridge that joined its banks.
Beyond the brook a patch of level land,
Where butterflies danced in the rhythmic heat,
Spread to a rough-piled, lichen-covered bluff—
A solid masonry of layered rock.
Above the ledge a thicket-wood climbed high,
Bedecked in soft mid-summer tints of green,
Until it reached the cloudless, soft-blue sky—
A picture suited to my artist mood.

Half way between the brook-bank and the bluff
A man with scythe was cutting purple weeds—
Iron weeds in bloom, which must be cut at once
Or else the stiffened, woody-fibered reeds
Will bar from tender grass the eager sheep.
On hearing me the aged rustic turned.
A whetstone bagged his loose-hung overalls,
Held up by one suspender, fastened safe
With nails for pins, where buttons should have been.
His shirt was open at the front where showed
His hairy breast, and on his forehead sweat,
And beady drops coursed down his wrinkled face.
His form was bent, and shoulders slightly stooped,
But culture graced his countenance withal.

Abashed and with apologetic mien,
He slowly came toward me with snath nib hung
Upon his tanned and rigid-hooked right arm;
And leaning with his other horny hand
On the abutment of the rustic bridge,
He looked at me with deep-set, kindly eyes,
And spoke with quiet voice as if he feared
To break the spell the place had cast o'er me:
"My work will wait," he said, "enough today;
I can return tomorrow to my task;
I must not spoil the landscape for your art."
"If you must go, my painting too can wait,"
I said, "You take the soul from all I see—
'Twas life, not things, that held me to this spot."

Plainfield, N. J.

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