

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."

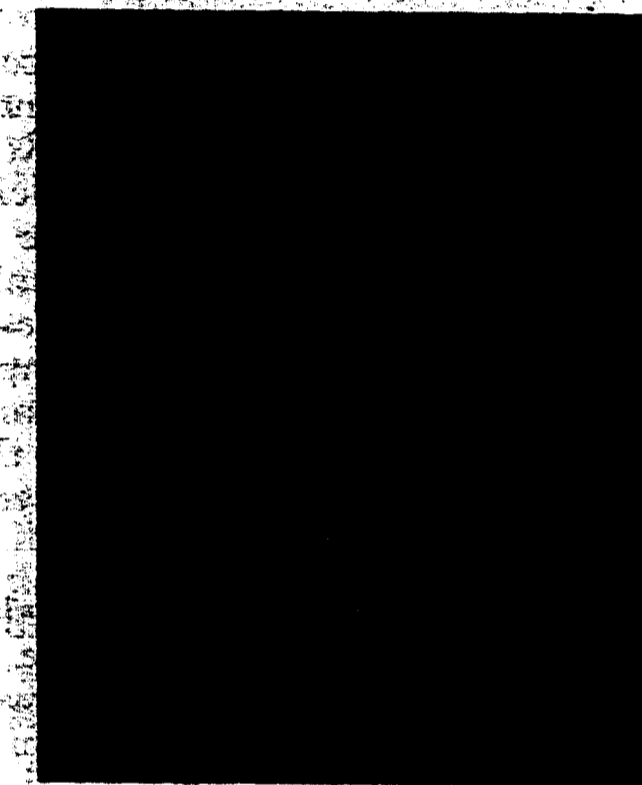
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REV. AHVA J. C. BOND, D.D.

PRESIDENT OF CONFERENCE
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less expressly renewed.

N. R. A. This insignia is now seen on every hand in factory, shop, and store windows, in cars and advertising pages of our papers. We all know what it means, though most of us are uncertain about its implications. The blue spread-eagle accompanying the insignia on poster and "sticker" clutches the cog-wheel of machinery and the lightning of power in his talons. The legend declares "We do our part."

This is the "teeth" of the Industrial Recovery Act passed by congress as a "national emergency measure." The letters of the insignia are initials of National Recovery Administration. Thus the government has charge of industry and control of the various forces of this country.

The underlying principles of the Recovery Act embody the dreams of prophets of justice and leaders in social reform. That grave dangers accompany the Act there is no doubt. As one paper well says, "We are certain that the plan is too big to be carried through by ballyhoo, boycott, and bludgeoning."

A friend just in from Boston reports many there having the hardest possible task to be loyal to the movement and maintain their business. The front pages of the dailies carry news of the great success of the plan, while the inside pages are full of strikes and lock-outs, with stories of bitter debate and controversy over fitting codes to industry.

Our own plant has signed up but there are items of the printers' code which if not adjusted will make our own situation embarrassing. Meanwhile with others "We do our part."

This movement will not work itself. People must do their part—must co-operate. Their willingness to do so, so generally, is one of the most encouraging phases of the situation. There is to be a close check-up by the government to see that the spirit and purpose of N. R. A. are not violated and that the ordinary citizen does his part. Coercion should not be necessary. Recovery will not be effected unless individuals do what they can. In peace times, as well as in war, much can be accomplished by people working together with one great object and aim. Let us not forget in this great struggle for the good of all that we are "workers together with God."

Christian Loyalties Among Christian virtues loyalty is one of the most essentially vital. There are two phases of Christian faith, neither of which cancels or limits the other. One has to do with a man's relationship to Christ; the other his relationship to the group or brotherhood of similar believers.

Dr. Cleland B. McAfee, in advising editors, has spoken words of such value on loyalties within those phases as to justify a restatement of some of his address for the benefit of all Christians.

The first loyalty of a Christian is to his Master. The relation between one and Christ is personal. And what another thinks of him is less important than Christ's judgment of him. The outgrowth of this relationship to the Master is a loyalty to one's convictions. Convictions are acquired by experience with all sources of truth—a man's "creed, his authoritative Book, his dealings with Christ." These convictions must be kept "separated from his notions and passing opinions, but he must not trifle with them."

"A Christian owes loyalty to the spirit of his Master in expressing his convictions and

in acting on them." One loyalty cannot be played off against another. "Promoting one's deepest convictions in ways unworthy of his Master is a contradiction which cannot be required of him. It is disloyal to Christ to seek to win a point at cost of truth or brotherly love. Defending personal intolerance on the ground of one's desire to advance the truth of Christ is illogical. Truth advanced by deception or cruelty or misrepresentation is hindered and not served."

But also the loyalty of a Christian is owed to the brotherhood—the Church—to which he belongs as a follower of Christ. The Church deserves and must have loyalty if it is to succeed. Jesus is loyal to the Church—so must be its members. "Here again," however, "it is not logical to play one loyalty off against another." Our loyalty to Christ does not justify disloyalty to the Church, "though it is one of the temptations to which good men are subject. The process begins in an honest desire to correct an evil, a desire born of love for Christ and his Church. Then, as the way grows rougher, this desire may sink into mere controversy."

The last loyalty pointed out by Doctor McAfee is that owed to the Christian's brethren "who represent him in difficult places." These men, "bearing heavy burdens, straining every muscle in service, doing work which Christ commands and the Church needs—these deserve the loyal support of thoughtful believers. . . . Home missionaries, foreign missionaries, unknown and half-known workers, ministers in difficult places, quiet persons, workers in conspicuous positions who bear all the more load on that account—these call for loyalty from any sincere believer. They can be criticized, but their struggle should not be made harder because of any whim or notion. Christ will be on their side and those who fail them will fail him." Certainly the times upon which we have fallen call for loyalties like these.

REPORT OF GENERAL CONFERENCE

With an estimated audience of four hundred the one hundred twenty-first session of the Seventh Day Baptist General Conference "hopped off" for a successful start, Tuesday evening at seven-thirty o'clock.

Prof. Leman H. Stringer with his choir of forty or more well-trained singers led out with a beautiful vesper service that prepared

the way for the devotional period conducted by Rev. Edgar D. Van Horn, acting dean of the Theological Seminary. Doctor Van Horn's theme was "Deepening Our Sense of God." In response to scripture passages read by the leader the audience was led in singing the verses of "Dear Lord and Father of Mankind."

A hearty welcome was extended by the pastors and president of the entertaining bodies—Carroll L. Hill, John F. Randolph and Jay W. Crofoot. These leaders left no doubt of welcome in the mind of any. In his address Mr. Randolph presented the Conference president with a beautiful gavel "turned" from wood of a limb of an historic old bur oak, standing in the parsonage yard at Milton Junction.

Making response Editor Herbert C. Van Horn said he had no difficulty in accepting for the delegates and visitors the greetings of welcome at full-face value. Intimate acquaintance with these men and with Milton assured us all of the depth and sincerity of our splendid reception. A part of this response follows:

RESPONSE TO WELCOME

Some of us are in position to appreciate the situation you are in. This, the fourth year of hard times, is a difficult year for any church to entertain Conference. With the loss of your historic church by fire, coupled with the heroic efforts you are making to replace it with a building that will meet present needs and future demands, your burdens are materially increased by the entertainment of so large a gathering as this. This we must realize, though there is no token of it in your preparations, conversation, or conduct. This is truly Christian—and like the people of these two churches. We thank you. By your attitudes we are inspired.

While our presence must add something to your burdens, we trust that we shall not in any way increase your worries by any unkindly criticism, or failure to enjoy all that you are doing for our comfort and welfare. Not only so, but we indulge the hope that we may be able somehow to contribute something of cheer, optimism, joy, faith, and encouragement to your lives. We shall try not only to make your stay as little burdensome as possible, but shall endeavor to share with you the inspiration and the trust in the Lord which we

are praying may be increased and strengthened at this Conference.

We are here not for a holiday—but for a holy day—a week given to prayer, praise, and problems. This is not the time nor am I the person to set our needs as a people before you—but I believe it is proper for me to use this occasion to urge upon us all that we shall bring all the devotion and loyalty possible; all the power of careful thinking we can command; all the concentration of mind and heart of which we are able; all the dedication of our entire being and possessions—and dedicate them wholly unto the Lord. May I close these words of response with the exhortation of the Apostle Paul, "I beseech you, therefore, brethren, by the mercies of God to present your bodies as a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God."

THE UPPER ROOM

Much depends upon the prayer attitude and devotion of the people of Conference. Provision for prayer service for this had been made by President Bond. An upper room in the Library building was the meeting place. Here at nine o'clock each morning a prayer and meditation period was held. Here earnest hearts sat in thoughtful meditation and were poured out in prayer and petition. Such pastors as Leon M. Maltby, Everett T. Harris, and Hurley S. Warren who conducted these services made their value apparent.

COMMITTEES

The reporter of the SABBATH RECORDER was impressed by the choice made by President Bond of members for the various standing committees—the names of the chairmen indicate the wisdom used. Here they are: Nominating Committee, J. L. Skaggs; Credentials, L. Ray Polan; Petitions, Harold R. Crandall; Business, Orra S. Rogers.

This Business Committee is a rather new departure. Ordinarily, reports and other matters of vital importance have been referred to special committees for consideration. These committees have given their careful attention, and their recommendations have been valuable in the expedition of Confer-

ence business and in the promotion of denominational work. But often people who have been interested in various activities have been prevented from attending hearings because of their simultaneous holdings. This year the vital matters are presented and discussed on the floor of Conference; that which needs special consideration with detailed recommendations is turned over to the Business Committee.

At the first reading of the Commission's report the fifth recommendation was adopted. This provided for the appointment of a committee "to study the matter of cost of the Year Book and to suggest methods by which its size and cost may be materially reduced, and that the committee make a report to this session of the General Conference."

Much depends upon committees. If members of committees to which are delegated important matters of the denomination, are interested and faithfully undertake their tasks, various affairs are properly looked after and the work is expedited and many projects are in a fair way of being carried out. On the other hand, if committee members are indifferent, or careless, or look upon their appointment as a highly satisfactory honor, matters will be neglected and dissatisfaction to all follows:

Much of the success of a Conference depends, therefore, upon the judgment of the president in selecting his men and women for committee work. At this Conference, committees began their work soon after appointment. Judging from the first meeting of one important committee, the president's wisdom was justified. Few if any seemed to think this was something "George" could do. Thoughtful people began at once their task upon which so much for another year depends.

Those who work upon committees may have to deny themselves privileges of an extra morning nap, or the time for pleasant visitation, or some little long-anticipated side-trip. Not infrequently a prayer service or some other regular part of the Conference program must be given up to important committee work. Let no one who may especially delight in the early prayer service, think because another whom he may have in mind is not present that he is not interested in these more spiritual matters. The chances are that he is hard at work wrestling over a knotty

problem referred to his committee. Many a criticism in fact, would be disarmed if knowledge of related facts were in possession of the critic. We may well be proud of our faithful and able committeemen. Organization demands careful planning and the careful working out of these plans. The difference between a dictatorship and a representative government is illustrated in the idea and development of work by committees. All hail to those who gladly carry on behind the scenes and between sessions to make Conference fully worthwhile.

MISSIONARY HOUR

The missionary hour was well occupied with the splendid report of Treasurer Karl G. Stillman and a survey of our entire work by Secretary William L. Burdick. The outlook seems very hopeful. It is believed that rock bottom has been touched, that "our bad news is all out." Hopeful signs in many ways lend encouragement. We have something to share with the world, especially the Sabbath. Our preachers "should stress the Sabbath more." We must have more confidence in ourselves and our cause.

The maps presented by Secretary Burdick helped to visualize our work and the wideness of our opportunity. We were impressed with the map showing eleven churches in Europe, including the five new ones with three hundred members organized by Elder Conradi in Germany the past year. In presenting the work of the tropics, Secretary Burdick reiterated his conviction that if backward people are to be evangelized it must be by their own efforts under our careful supervision.

Other maps showed churches in India, Jamaica, South America and the United States. Many were surprised to learn of the interests in some of these lands.

Secretary Burdick stressed that the churches are the basis of all our work. They exist to help men know Christ, to carry on and promote the great task. So important is this that many small churches are being helped to support pastors. This helpful session closed with the ringing hymn "Hail to the brightness of Zion's glad morning."

An interesting and helpful letter from Rev. Eugene H. and Mary Davis of China was read by President Bond at the beginning of the discussion period. In the discussion many questions were asked showing the deep in-

test of the people. The answers were full of information and light on our problems.

Practically every field was touched upon and interesting items mentioned. We were urged that it would be a serious mistake to neglect in any way our contributions to the missionary work at this time.

The work in China is very encouraging. With reference to the proposition of selling the Shanghai property, it was learned that there is no buyer at present. Miss Susie Burdick spoke of the dangers and disadvantages of changing school and property sites. Most inspiring indeed was the report from Elder Conradi concerning the interest and development of the work in Germany.

TRACT SOCIETY HOUR

Many were disappointed in the absence of the president of the American Sabbath Tract Society. Dr. Corliss F. Randolph is in Europe. He provided that his pastor, Rev. James L. Skaggs of New York City, should preside at their meeting, a position which Doctor Skaggs filled with dignity and ability.

Reports of various officials were given, most of which may be found in printed material distributed in the audience. These reports will be published in the RECORDER, in time, and later in the Year Book.

In the afternoon a profitable discussion was engaged in. Lively interest in many phases of the work of the Tract Society was manifested by the questions, suggestions and expressions of RECORDER appreciation. By a large vote it was revealed that the weekly visit of the RECORDER is sadly missed.

One suggestion was made that the RECORDER be sold at ten cents per copy by some local representative in the churches. An eastern pastor reported that he was already using such a method. It would be helpful if every church would do this. Many not now readers of the SABBATH RECORDER would be glad to have it by paying for it as received. A radical change in the name of our publication was suggested. It was felt by some that sermons published in the RECORDER might well be published in book form. Others expressed a desire to see a collection of Sabbath sermons published with pictures of the writers. Also it was urged that a publication of general gospel interest be issued, one that could be sold by agent or colporteur.

MISSIONS

MISSIONS

KARL G. STILLMAN

In presenting the 1933 annual report of the treasurer of the Seventh Day Baptist Missionary Society to the General Conference in session here, it is not my intention to read the report itself, for presumably you all have printed copies of it in your hands, giving you complete information regarding the financial side of the society's activities. However, I shall endeavor to elaborate on some of its features, calling to your particular attention the serious problems of financing the program of the society for the year just past, after which it will be my aim to interpret the future possibilities for expansion of our missionary efforts.

Since October, 1929, our country has been in the throes of a trying period of business inactivity. Its effects have been far-reaching, touching all classes of persons in gainful occupations, from the farmer to the industrialist. Attempts have been made to combat the specter of unemployment; modes of living have been altered to meet changed conditions and curtailed incomes, but few individuals have successfully solved the problems confronting them for more than an instant. In most cases by the time an adjustment was completed and hopes were born that a definitely predictable future was ahead, new and more drastic revisions downward became necessary. It seemed to be an utter impossibility to reduce expenses of any enterprise fast enough to bring them within revenue being currently received. Everyone was chasing a will-o'-the-wisp with success always just ahead. The result has been a complete demoralization of the business life of the country and of the world.

Such conditions as I have outlined could not fail to affect our denomination in general and the Missionary Society in particular. During the past Conference year we have operated under three distinct budgets, each sharply lower than the one previous, until our annual budgeted expenditures as at June 30 have been reduced to \$18,675 from \$27,120 for the year previous. In spite of our efforts to balance expenditures with revenue, we close the current year with a net increase in indebtedness of \$1,262.92. However, if

we, as a people, will maintain the rate of giving we established the last six months of this Conference year or better yet, if we increase our gifts, we should finish next year with a surplus of around \$500 after eliminating this current indebtedness.

Let us compare the society's income for the past two years. We find our Onward Movement contributions this year have fallen off approximately \$2,500—from \$11,000 to \$8,500. If we exclude \$500 of non-recurring income received in 1932, our permanent fund income remains stationary at \$3,600 this year, which is very pleasing in a period of numerous dividend omissions and defaulted interest payments. Memorial Board income paid to us was \$500 less at \$1,500, while miscellaneous gifts increased \$600 to \$2,700. The net result has been a decrease of \$3,000 in our annual revenue.

In years past, when monthly receipts of the various classes of our income were inadequate to care for current expenses, it has been possible for the society to borrow the needed sums of money from its banking connections, repaying all or part of these loans at the end of the year when receipts normally are larger. However, during 1932 this type of credit was frowned upon by all bankers, and in addition, our legitimately accumulated borrowings together with the unfortunate misappropriation of funds increased our deficit to a point exceeding our credit limit. Consequently, not only could we borrow no more but also we were pressed by those loaning us money to repay a portion of the amount due. Of necessity, therefore, we have been obliged at times to hold up salary checks of our representatives and workers until we were in funds again. This is most unfortunate and highly unsatisfactory to both the individual and to the society.

Something more pleasant is the fact that during the past year bequests amounting to \$2,758.71 have been received, of which sum \$2,258.71 has been added to the society's permanent fund, the remaining \$500 having been appropriated towards the expense of maintaining our China mission. There are known to be at least four other estates in various stages of settlement out of which the Missionary Society will probably eventually receive additional funds.

It is very distressing to us all to realize our society's financial position has been so seri-

ously impaired, but the future outlook is far from hopeless. We have eliminated from our statement of condition all definitely established worthless securities and set up adequate reserves against other assets of doubtful value. We have conscientiously studied our budget problem and have reduced our authorized future expenditures to a point within expected income based on current rate of receipts. We are on rock bottom! Now to go ahead building up from this low point.

It is a well-known fact in the security market of the country and world that the value of an individual stock or bond depreciates rapidly on rumored or expected unfavorable factors affecting the standing of the issuing company. Yet when definite announcement in detail of the bad news is published there is a right-about-face in the attitude of those interested. Prices and values rise on the theory that when bad conditions are admitted by those in authority, it is reasonable to expect substantial improvement in the future. Doubts as to actual existing conditions are removed which would not be dispelled if a policy of silence were followed. Confidence is restored and constructive moves follow in logical sequence.

Applying this theory to our society, certainly all our bad news is out! We have adopted good business practices for the future in adequately bonding the treasurer, in having all his checks countersigned by a member of the Board of Managers, by having his accounts exhaustively audited annually by certified public accountants; by keeping complete records of the deliberations and decisions of the Investment Committee, etc. We want your confidence and we believe we deserve it now. We are organized and prepared to handle a greatly enlarged missionary program. Will you not provide us with the funds necessary to go ahead?

In the early days of our China mission, land was purchased as a site for our mission buildings in a desirable section on the fringe of the city of Shanghai. With the passage of time the city has extended its limits way beyond our property until now we find ourselves in the heart of a manufacturing district with accompanying high taxes which have increased annually along with the gradual appreciation in property values. We own other land just outside the city in Da-Zang with adequate area for the erection of schools and

other mission buildings. The society is considering at present the advisability of selling out all the original mission properties except the church, transferring our activities to the new location in Da-Zang. We have been informed of the possibility of selling at a price large enough to cover costs of removal and new construction work, at the same time creating a surplus which could be returned to this country to be applied against current indebtedness. Should this possibility be realized it certainly would be a very helpful factor in meeting our future problems.

Another favoring influence on our denominational development and existence is the almost universal adoption of the five-day week plan of employment. The necessity of working on the Sabbath in order to gain a living has always been stressed in the past as the chief obstacle to increase in our numbers. No longer is this true. We should prepare now to attract to our churches all who are interested in the Sabbath of our Lord, but who have not joined with us actively because of business reasons. We should also endeavor to interest others and to help them enjoy the comforts and satisfaction of true Sabbath keeping. Above all, let us not be selfish about our Sabbath, retaining all of its joys to ourselves, but rather share this sacred day with others, cordially welcoming them into our membership.

With the return of more prosperous times, our individual incomes should increase. As they do, let us not forget our Church and its allied activities, but give more generously to its support. "The more we give, the more we will have" is just as true today as it always has been—but we have been prone to forget the certainty of it.

To summarize the best policies we should adopt for our future development, it is my opinion that we all should give more liberally of our means to our own churches and to the onward movement, making our contributions at least monthly or more frequently if possible; our church collectors and treasurers should double their endeavors to raise quotas established and without fail should remit every month to the Onward Movement treasurer any sums, no matter how small, designated for general denominational work; our ministers and denominational leaders in their preachings should stress the Sabbath and its meaning more; our home mission program

should be considered of paramount importance and small churches should be assisted to become self-supporting and new churches organized in promising sections of the country; we should not be harshly critical of the mistakes of the past, but constructively helpful in making plans for the future, capitalizing on the lessons learned from our difficult experiences; and last of all, we should have confidence in ourselves and in our denomination with a determination that both shall do God's will always. With this in mind our future cannot help being bright and we shall be privileged to build up from the bottom in the truest sense of the word.

ANNUAL REPORT OF THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

In making its ninety-first annual report, the Board of Managers wishes first of all to acknowledge with deep gratitude the blessings of God upon the work during the year. The board has faced unprecedented conditions and problems; but owing to divine help and the support of the people, the year's work has been more prosperous than might have been expected under prevailing conditions.

It should be kept in mind that the Seventh Day Baptist Missionary Society, unlike most mission societies, has a double task, namely, that of promoting both home and foreign missions. While this reduces overhead expenses, it increases the problems, work, and responsibilities of the Board of Managers.

Problems as to policies to be pursued which were beyond the wisdom of man have been before the board, and in addition to this a grave financial stress has been present. One year ago the appropriations were reduced to equal the amount received the year before. This caused the reduction of about one-third in the budget for the year. Early in the year the board found that the contributions were not coming fast enough to pay the workers, and at the same time on account of the large debt, the board was unable to secure loans from the banks. These things produced a situation which has made it impossible for the board to pay the workers promptly, and some months the checks have been long delayed. Serious consequences have been avoided by the patience and the fine spirit of the employees.

The board throughout the year, in its planning, has earnestly striven to go to the bot-

tom of every situation, and has in humility endeavored to adopt such policies as would be best for the work now and in the years to come.

In the presence of some of the gravest difficulties ever faced by a mission board, this board and the churches which it represents, still have before them an increasing number of opportunities and urgent calls which should inspire to superhuman endeavors.

In this report an effort is made to present in the briefest way possible the work undertaken, existing conditions, and some of the needs of the present time. A careful study of the report on the part of our people is desired. The report is presented under the following topics:

- I. In Memoriam
- II. Home Field
- III. American Tropics
- IV. Holland
- V. China
- VI. Corresponding Secretary's Report
- VII. Conclusion
- VIII. Treasurer's Report

I. IN MEMORIAM

During the year one member of the Board of Managers, Honorable Ira B. Crandall, of Westerly, R. I., has been called Home, and his presence in the meetings and his counsels are greatly missed. Mr. Crandall was born in Little Genesee, N. Y., and was in his eighty-seventh year. He was a product of the Seventh Day Baptist Church in his native town, and few men, if any of his generation, served the church more faithfully than he did throughout his life. In his life were fulfilled the words of the psalmist when he wrote, "And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her." When he was thirty years of age, he became a member of the Board of Managers and had been re-elected every year since. Thus he had served over fifty-six continuous years. He was deeply interested in missions, had an unusual grasp of missionary problems, and gave them his time, money, and best thought. All lines of denominational work received his hearty support, as is attested by the fact that he was often a delegate to the General Conference and that he served on the Commission which formulated the Forward Movement fourteen years ago.

II. HOME FIELD

The reducing of the appropriations one year ago with the hope of balancing the budget has crippled the home work very materially. The board has been helping about one-fourth of our churches in supporting their pastors. This year appropriations for fields where the appeal was less urgent were withdrawn entirely, and the amounts allotted to other churches were seriously reduced.

It has been noticed that the appropriations for these churches as a rule were cut more than the average appropriations for other purposes, and some have wondered why. The explanation of this is that missionary pastors, as well as other pastors, are permitted by the churches they serve to supplement their salaries in various ways, and many of them do this; while the full time employees of the board, whether in the home or foreign fields, are not allowed to increase their income by outside work; that is, they are expected to give all their time to the work. This rule has long been followed because it would hardly seem fair to give a missionary worker what is considered to be a full salary and at the same time allow him to spend a part of his time increasing his income by outside work.

Notwithstanding the heavy cuts of the missionary pastors and the consequent increase in hardships and deprivations, they have carried on bravely and uncomplainingly. By virtue of this Christian fortitude on the part of the workers and the blessings of God, the work at home has not degenerated as was feared when the drastic retrenchment was instituted twelve months ago.

EASTERN ASSOCIATION

There are fields within the bounds of the Eastern Association where Seventh Day Baptists might well carry on mission work, and doubtless there are needy churches that would have applied for help in supporting their pastors had not the funds of the board been so limited. Nevertheless by sacrificial endeavor on the part of some of the pastors, all churches in the Eastern Association have had the ministrations of a pastor. The most marked advance among this group is the young church at Daytona Beach, Fla. In other years this company has had a small appropriation from the Missionary Board, but no aid was asked for this year; nevertheless, it is providing itself with a house of worship

and during several months of the year has had the services of Rev. Elizabeth F. Randolph.

CENTRAL ASSOCIATION

The church in Syracuse, N. Y., is the only one in the Central Association which has received help from the Missionary Board during the year. For several months after the death of Pastor William Clayton, in December, 1931, this church was without pastoral care. During the past winter the church got in touch with Rev. Alva L. Davis, pastor at Verona, N. Y., a village forty miles distant. After a time arrangements were made by which Pastor Davis visits them regularly, and the Missionary Board has made a small appropriation to help defray the expense connected with the trips.

This church occupies a strategic point, being located so as to make it possible for it to hold up the light in a thriving city, as well as to serve many Sabbath keepers otherwise without a church home. For the fullest success of the cause in this city there should be a minister who can give all his time to the work, but the present arrangement is gratifying under existing circumstances. This church was organized under the labors of Pastor Davis. He loves the people and understands the work, and under his leadership the church should be built up.

During the year the Missionary Board aided in the support of one evangelistic campaign in this association. Under the arrangements made last year with Pastor Loyal F. Hurley and the Adams Center Church that he should spend two or three months annually in evangelistic work, the board paid a small amount to Brother Hurley for expense incurred while leading an evangelistic campaign in DeRuyter, N. Y. Rev. Theodore J. Van Horn is pastor of our church in DeRuyter, and all the pastors in this association joined in the work of this series of meetings. Good results were achieved. In this connection it is not amiss to record that for a number of years these pastors have done much to promote missionary evangelistic work, and their united efforts are commendable.

WESTERN ASSOCIATION

There has been no appropriation by the Missionary Board for any church or any mission work in the Western Association during the year. The Missionary Committee of this

association, however, has ministered more or less regularly to some of the pastorless churches.

There are several churches without pastors in this association through which Seventh Day Baptists can aid the cause to good advantage at this time. In some cases these churches are the only ones in the community, and unless Seventh Day Baptists rise to their privilege, these communities will become churchless and godless. The situation urgently demands that a general missionary, at least, be employed in the Western Association, and this should be done as soon as possible.

SOUTHEASTERN ASSOCIATION

In the Southeastern Association, the churches in Salemville, Pa., Middle Island, W. Va., and Berea, W. Va., have been aided by the Missionary Board in the support of their pastors during the past twelve months. The appropriation for the Middle Island Church, however, has been used only two months, as the church has been without a pastor since September.

The board helped finance an evangelistic campaign of the church at Berea. In this series of meetings Rev. Loyal F. Hurley, under the auspices of the Missionary Board, assisted Rev. A. T. Bottoms, pastor of the church. In this campaign a deep work of grace was experienced, the church was revived, and there were a goodly number of conversions.

SOUTHWESTERN ASSOCIATION

In this association, the church at Hammond, La., Rev. S. S. Powell, pastor, and the church at Fouke, Ark., Rev. Rolla J. Severance, pastor, have been aided throughout the year in supporting their pastors.

In addition to the support given these churches, the board has continued to support a general missionary in this association. The general missionary, Rev. Ellis R. Lewis, as in other years, has his headquarters at Gentry, Ark., and acts as pastor of the Seventh Day Baptist Church in Gentry. Besides serving this church Brother Lewis serves, as best he can considering distances, the pastorless churches in the association, ministers to widely separated groups, and encourages the lone Sabbath keepers. As distances in the Southwestern Association are great, the traveling expense is no small item. In other years the board has been able to meet this promptly

and liberally; but owing to the lack of funds the amount appropriated for this purpose was reduced more than fifty per cent, and the work of the general missionary has been greatly curtailed.

The Southwestern Association covers a very large field, and the amount of work that Seventh Day Baptists may undertake in that part of the vineyard is boundless.

NORTHWESTERN ASSOCIATION

During the year the board has not definitely aided in any special evangelistic work in the Northwestern Association, but it has assisted six churches in this association in the support of their pastors, namely, those in Jackson Center, Ohio; Stonefort, Ill.; Welton and Garwin, Iowa; and Denver and Boulder, Colo.

Rev. Verney A. Wilson is pastor at Jackson Center, and Rev. Ralph H. Coon is pastor of the Denver and Boulder churches. For the first six months of the year Rev. James H. Hurley was pastor at Welton and Rev. John T. Babcock at Garwin, but for the last six months these two churches have been pastorless.

Brother James H. Hurley, after many years of active, faithful, and efficient service in the ministry, has reached the time when he thinks he should retire, and he resigned that a younger man may take up and widen the field of work in Iowa beyond that which his years justified him in undertaking to do. The Welton Church, feeling that he had well earned release from the long and arduous work of his ministry, reluctantly accepted his resignation.

The support that the Garwin Church, aided by an appropriation from the board, could give Brother John T. Babcock was not sufficient to support him, and he moved to another state.

There is an interesting and promising company of Sabbath keepers in Marion, Iowa, to whom Pastor James H. Hurley has been ministering in connection with his work as pastor of the Welton Church. After resigning at Welton, Brother Hurley continued to serve this company during the winter and early spring, giving the members of the congregation pastoral care and preaching for them once a month; but this work is now interrupted by the fact that Brother Hurley, for the present, is pastor of our church at Dodge

Center, Minn. Thus we come to the end of the year without any minister serving the churches and companies in Iowa. Notwithstanding the fact that the churches at Welton and Garwin have lost heavily by removals, there are a goodly number of faithful ones in each church, and the companies of Sabbath keepers in Marion and elsewhere make the Iowa field an inviting and promising one. Arrangements should be made at once at least to place a general missionary in the state.

Pastor Ralph H. Coon, in addition to serving the Denver and Boulder churches, has done some general missionary work on the Colorado field, but this work has been curtailed by a decrease in the appropriations from the Missionary Board. Not only has the appropriation to aid these churches in supporting their pastor been reduced, but that for traveling expenses in doing general missionary work on this field was severely cut.

Throughout the year Pastor Claude L. Hill, Farina, Ill., has made one or two visits each month to the church in Stonefort, Ill., a town one hundred twenty miles distant by auto road. To make these trips possible the board has applied to his work the appropriation for the Stonefort Church. In Stonefort and vicinity there are many people, particularly young people, who are being reached by no other church. On his trips to Stonefort Brother Hill has the privilege of ministering not alone to the church now pastorless, but also to these unchurched. These services are well attended and much appreciated by a large number of people.

Another year has passed without any special work in the Detroit field. Since the death of Robert B. St. Clair the Detroit Church has received no help from the board. This is a promising field and should not be neglected. Also, there are churches other than the Detroit Church in this association which are needing help in supporting their pastors in these trying times, and these should be encouraged and given such aid as is necessary.

PACIFIC COAST ASSOCIATION

Not a large amount of mission work has been done by this board during the year in the Pacific Coast Association. When the year opened the Missionary Board, in connection with the Los Angeles Church, was helping to support Rev. Lester G. Osborn as he ministered to that church and conducted mission work. In September, Brother Osborn

left the field and became pastor of our church in Nortonville, Kan.

Since Brother Osborn left the California field, the board has given no financial aid to the cause in this association, but arrangements are now perfected by which mission work is again to be undertaken. Rev. Loyal F. Hurley, of Adams Center, N. Y., has accepted the call of our churches in Los Angeles and Riverside, Calif. It is planned that the board assist in work in Los Angeles and vicinity, and all connected with the arrangement are hopeful that the work in this association may be built up and enlarged.

(To be continued next week.)

IMPORTANT NOTICES

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.

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.

WOMAN'S WORK

SOUTHEASTERN ASSOCIATION PAPER

HOW THE HOME ATMOSPHERE MAY BE
STRENGTHENED FOR GOD BY
TEACHING AND TRAINING

(A paper delivered at the woman's hour)

BY DRAXIE MEATHRELL BRISSEY

In a recent Sabbath school lesson Joshua received this charge as the leader of the children of Israel: "This book of the law shall not depart out of thy mouth but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein."

Parents might well take this as a direct charge to them. In so doing they create a home atmosphere that would influence the life of the child and abide with him through life.

In spite of the mad rush of the world today, take time to know your children and be companions with them. Share their interests and thoughts and make for yourself a place in their lives, for such time is well spent.

A teachers' institute instructor a few years ago asked a large body of teachers, "What is West Virginia's most valuable product?" Silence. Then answering his own question, he hurled at that assembly, "Her boys and girls, of course." Do we as parents treat them as though they were, or do we at least seem to show more interest in our crops or business?

Never let them forget that you love them. And by means of your love teach them God's love. Even punishment should be administered in love, not anger, and should express the parent's disapproval of wrong conduct and should fasten in the child's mind that wrong acts are followed by unpleasant results. Again the parent's attitude should be such that it will serve as an example of God's feelings and conduct toward his children.

The child should early learn that really good times bring neither shame nor regret in their wake, and that although parents may be deceived, God knows the very thoughts we think; that just as truly as the farmer reaps what he sows, so surely must we reap what we sow in our lives. As a grain of corn brings a stalk and this stalk produces one or two ears with their many grains, and as the grain of wheat produces the head with its

many grains, so what we sow comes back to us multiplied many times.

So much for the things to be taught. This is a mental process and puts the child in possession of facts that he needs stored in his mind, but this is not enough. His will should be reached through a training that results in actions in harmony with the truths taught.

Perhaps the first and most important habit to fix upon your child by training is obedience. By obedience is meant a prompt, cheerful carrying out the expressed wish of the parents.

Some time ago I read where a prominent judge of this country came home after a long, hard case, so completely worn out and depressed that the whole family did their best to help him forget it. The married daughter was at home with her year-and-a-half to two-year-old boy. At the table the boy began to demand things from the table in a very naughty way. The judge turned to his daughter and said, "Teach your child to mind." The lad then met with his first *must*. Later when the child was disposed of for the night, the mother slipped out and bought a paper with the full account of the trial in it. From this paper she learned the criminal was just a boy, an only child of refined, educated, well-to-do parents. These heart-broken parents told the judge that when the boy was little they had humored him to everything and loved him too well to demand anything so unpleasant as obedience. Later when they tried to make him mind, it was too late. She saw where her father had said to the reporter, "I wish I could go into every home in this country and say to the parents, 'Make your child mind when he is young. Then he will obey you in later years instead of bringing disgrace upon you.'"

You grandparents of this congregation, do your part as did the judge. From the fuller knowledge that your many years have brought you, give the advice that young parents so often need. You have lived long enough to see the reaping that must always follow the sowing of youthful habits. Let the present generation draw from this the much needed lesson that is expressed in this quotation, "Sow a thought and reap a habit; sow a habit and reap a character; sow a character and reap a destiny."

A few years ago an institute instructor said that at four-years of age the child should give

perfect, unquestioned obedience. Later he should be gradually permitted to ask questions and know the "why" of the required acts. Respect for authority in early childhood will insure respect for law and order in later life.

An authority on sociology, after investigating the home life of our country said, "There are few things more surprising than the manner in which the children set at naught parental authority, even in good Christian homes, unless it be the wailing and lamenting set up at times by such parents concerning their helplessness in the matter." Do not do your child the injustice of sending him out into the world handicapped with the habit of defiance toward authority that disobedience in childhood will plant in his life.

Second, teach the child by both precept and practice to be truthful. Praise truth wherever found and always show disapproval toward anything that is in any way untruthful. Use great care lest unwittingly you drive your child to untruth by your attitude and manner of dealing with his misdeed. A lie is usually worse than the act he may strive thus to conceal.

The third most important habit, as I see it, is that of self-denial. Have the child enjoy the pleasure that comes from sharing with others and lead him to see how much happier he is when making others happy and how such a person always has friends, while the selfish one is never well liked or popular; and with all your training, train him to walk humbly before his friends, not feeling himself smarter or better than others.

Unto these four, if the child is properly trained, loyalty, respect for self and for others, reverence, and kindness may be easily added.

Build your child's life then today,
Strong and sure with a firm and ample base,
Then ascending and secure
Will his tomorrows find their place.

YEARLY MEETING IOWA CHURCHES

The yearly meeting of the Iowa churches met for its fifty-eighth session with the church at Welton during the days of July 28, 29, 30.

Rev. James L. Skaggs of our New York City Church had been on the Iowa field through July, and he and Mrs. Skaggs and their son Victor were present at our meeting. Other visiting pastors were Rev. Claude

L. Hill of Farina, Ill., who was accompanied by Mrs. Hill and his mother, Mrs. Eva Hill. From Dodge Center, Minn., came Rev. James H. Hurley accompanied by Charles H. Socwell and his mother, Mrs. M. Socwell, Mrs. Jennie Carpenter, and Mrs. Adams. From Garwin there were Mr. and Mrs. Bert Saunders and their son Herbert, Mr. and Mrs. Leigh Stewart, and Mr. and Mrs. H. E. Ramsey and grandson Howard Ramsey. From Marion came the Nelsons and Michels, Carvers, and Fleishers. A whole bevy of Marion people always attend these meetings. The three visiting pastors preached wonderful gospel sermons to which the congregation listened greedily.

The children of Welton's Sabbath school are first day children and their teacher at times is a German Lutheran girl who is as proud as are the children to help in our Sabbath school.

These children and those from Marion did their bit Sabbath afternoon by furnishing songs, recitations, and exercises, as only children can do.

A first day neighbor also was pleased to help furnish "eats" for the visitors, in appreciation of the good her children are receiving in our Sabbath school. Perhaps in years to come—who knows in what this good may end?

The Marion young people took charge of the Sabbath afternoon services and provided an interesting program of short talks on various topics which come to us in life, also a varied musical program of vocal and instrumental duets and songs. A number of saxophone and piano selections were played. The praise service was in charge of George Michel of Marion. Herbert Saunders of Garwin also rendered saxophone solos with Mrs. Thelma Stewart and Howard Ramsey of Garwin as his accompanists. Victor Skaggs and his cornet also took a prominent part in the programs. Charles Socwell of Dodge Center, Mary Michel, George Michel, Kyle Fleisher, Siegel Fleisher of Marion, and Herbert Saunders and Leigh Stewart of Garwin led praise services and other portions of the meetings. Mrs. Alverda Kershaw of Garwin, Mary Michel, and Mrs. Evalyn Fleisher of Marion, Mrs. Thelma Stewart and Howard Ramsey of Garwin were the accompanists. Charles Socwell of Dodge Center and Mrs. Evalyn

Fleisher of Marion sang a duet, as also did Mr. and Mrs. H. E. Ramsey of Garwin.

Sabbath school was under the direction of U. S. Van Horn as superintendent. Six classes were organized, under the leadership of the following teachers: A. E. Forsythe, Rev. James Hurley, Melva Van Horn, Rev. Claude L. Hill, Miss Leona Bentley, and Rev. James L. Skaggs who took his class of boys across the street to the U. S. Van Horn home, where, under the trees on the lawn he taught them of "Gideon." One of the boys confided to me, afterwards, that "Elder Skaggs sure knew all about the lesson." I thought how nice it would be if each of us could so live and teach by our lives, that even one young person would say we "knew all about" Jesus.

Two hymns were rendered by a quartet composed of Charles Nelson of Marion, Rev. Claude L. Hill, Charles Socwell, and Will Johnson of Welton.

The choir of young "old" singers under the direction of Rev. Claude L. Hill sang several inspiring anthems and called forth many expressions of appreciation from members of the congregation.

The visiting ministers are too well known to all our people, for me to try to report their sermons. All I could do was to listen "with all my ears," so as not to miss a word.

On Sunday morning the business session was held under the direction of W. J. Loofboro as moderator. Leigh Stewart was elected moderator for the session at Garwin in 1934, and Lottie Babcock, recording secretary. The program committee will be Hattie Saunders, Alverda Kershaw, Helen Michel. Six essayists were appointed.

Services were suspended Sunday afternoon and as a body we drove twelve miles north to the Maquoketa River just north of the city of Maquoketa, where the rites of baptism were administered by Rev. James H. Hurley to Siegel Fleisher of Marion. Rev. Claude L. Hill spoke upon the order of Baptism and Rev. James L. Skaggs offered prayer. Siegel was not received into any church; his choice of membership was left open.

Sunday evening Rev. Claude L. Hill preached a stirring evangelistic sermon to a highly appreciative audience. The preaching of the three visiting ministers can never be measured in words of appreciation, no matter how fluently it might be attempted. Each, in his own inimitable manner showed us the

path to God, with the earnest wish for us to "follow where he leadeth."

Resolutions were adopted during the sessions, expressing the appreciation of the hospitality of the Welton people and of our determination to uphold the cause of temperance in retaining the Eighteenth Amendment. Also one of congratulation to the Welton Church for their beautiful redecoration of their building.

The three visiting ministers have greatly encouraged us in Christian living, and a unanimous vote of thanks was extended. The recording secretary was instructed to write a letter of Christian fellowship and appreciation to the New York City Church for sending to our field during the month of July their pastor, Rev. James L. Skaggs.

Two essays by Reva Saunders of Welton and Reva Nelson of Marion were also presented and an address by Mrs. Trella Ewald of the Garwin Church. The topics were "Loyalty," "Suffer Little Children," and "Temperance of Today."

After the benediction by Rev. Claude L. Hill we adjourned to meet in 1934, at the regular time with the church at Garwin.

Monday morning the separations came, and cars of delegates took their various ways home. The effects of this fine meeting will follow through the lives of all those present. And the wonderful hospitality of the few families who comprise our church there was something hard to equal. The spirit of God surely rested upon all present, and showed in everything said or done.

MRS. ELLEN W. SOCWELL RAMSEY,
Recording Secretary.

APPRECIATION FROM NORTONVILLE, KANSAS

DEAR OLD SABBATH RECORDER:

I have been used to your weekly visits ever since I can remember, and when I am more than fifty years old, I do not want to do without you. Sorry you can't come so often now for a little while, but it cannot be helped. Enclosed please find my check for two dollars and fifty cents to renew my subscription for a year. God bless the RECORDER and bless our people and make us true to our trust and to the conditions that confront us today.

Signed _____

CHILDREN'S PAGE

BEING GOD'S PARTNERS

MATTHEW 25: 14-21

Junior Christian Endeavor Topic for Sabbath
Day, September 9, 1933

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

WHY ANGELA DID NOT ROB GOD

"I know it takes money to run the church," grumbled Angela, "but I want to spend all my money for myself this week, so father, couldn't you give me money for my church envelope today?"

"I could, daughter dear," replied her father, "but then it would not be your gift."

"Well then," answered Angela with an assumed indifference, she did not feel, for her conscience troubled her, "don't bother about it. The church will never miss the little that I can give."

"Don't ever allow yourself to get that wrong idea in your head," warned her father.

"As treasurer of our church, I know that the reason our funds do not grow faster is because so many church members think, with you, that if they keep the little they could give, the church will never miss it. When every Christian gives 'as God has prospered him,' Christ's kingdom will grow rapidly, but as long as church members rob God of his part, however small that part may be, his work is hindered."

"That's what I'm planning to do," thought Angela guiltily. "I'm planning to rob him of his part of my money." Running up to her room, Angela knelt at her bedside and prayed, "Forgive me, dear Father, that I ever planned to rob you of your part." Then with a happy heart she put her offering in her envelope, and went off with her parents to church.

A BOY WHO WENT INTO PARTNERSHIP WITH GOD

His name was William Colgate, and he was so poor that when he started out to earn his living all he had in the world, besides the clothes he wore, was tied up in a small bundle. As he trudged along he met the captain of a canal boat who used to live near William's house. "Where are you going?" asked the friendly captain. "I don't know," answered William, "but I must find work to do to

earn my own living, for, as you know, father is very poor."

"Fine, lad," commended the captain, "but what do you know how to do?"

"I can make soap and candles," replied the boy.

Kneeling in the tow-path the old captain prayed earnestly that God would help William to make the best soap he knew how, and to give back to Him a part of every dollar he earned. The boy never forgot the captain's words. He found work, and ten cents out of the first dollar he earned he gave to God. After that ten cents out of every dollar was God's part. As the years went on he became prosperous. He then gave the Lord two-tenths. He still prospered; then he gave three-tenths, then four-tenths, then five-tenths. Finally when his children were grown up and educated, he had saved money enough upon which to live, and gave all the income from his great business to God.

—Children's Leader.

HOW THE BIBLE HELPS US

2 TIMOTHY 3: 14-17

Junior Christian Endeavor Topic for Sabbath
Day, September 16, 1933

Dear juniors, I have not said much about my juniors here in Battle Creek so I think I will tell you some things about them confidentially. In the first place I have fourteen active juniors and several others who come quite regularly, and they are a very nice group, in fact I think a great, great deal of them. If you doubt that they are such nice juniors, just come to Battle Creek and visit us. I am sure you will agree with me.

Just recently we voted that the active members should be required to sign the Junior pledge. However some found it hard to read the Bible every day and we did not want the juniors to sign a pledge that they could not keep, so we talked it over. We decided that it is better to sign the pledge even though we forget to read from the Bible once in a while and that it is cowardly not to be willing to try when we remember that our pledge says, "Trusting in the Lord Jesus Christ for Strength."

We decided to try it for two weeks. So we made charts, one for each junior. They were just large enough to fit in their Bibles. At the top we wrote, "Trusting in the Lord Jesus Christ for Strength." There was space

below to write the reference read each day for two weeks. Before we gave out the charts we opened our Bibles and had a review of the stories in Genesis. We were surprised to find that so many of the stories that we love were in this book. I suggested that we read stories from Genesis, reading a few verses or as many as we wished each night.

The next Sabbath as I was going to church two of my juniors, a brother and sister, hailed me thus, "Oh, Mrs. Crandall, shall we bring our charts this afternoon?" "Yes," I answered, "I want to see them." "Our's are full," and their eyes danced with pleasure. Robert is not old enough to read but his sister Betty reads, and he listens. He is getting just as much good out of it as Betty and before long he will be old enough to read for himself. But what pleased me most was the fact that instead of reading a few verses they had read a chapter or two each evening.

When I got to Junior the next week there were several juniors anxiously waiting to show me their charts. Several had started with the first of the Bible and are reading it through. One junior showed me how she had read five or six chapters one evening. She explained that they were short chapters, adding "I got so interested that I did not want to stop."

The juniors filled their charts and then the president, Madelene Lewis, made some more. They do not want to stop reading their Bibles, so this week it was necessary to make more charts. It is when we get so interested that we do not want to stop, that we get the most good from reading our Bibles. The Battle Creek juniors are just enjoying reading their Bibles. They are forming a splendid habit. What good habit is your society forming? Won't you write and tell me about it?

IMPORTANT NOTICE

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

A SEVENTH DAY BAPTIST YEAR OF JUBILEE

CONFERENCE PRESIDENT'S ADDRESS

The Year of Jubilee as observed in ancient Israel is foreign to the experience of a free and independent group like Seventh Day Baptists. It may not be out of place, however, to set up a Seventh Day Baptist Year of Jubilee, including in it whatever would seem to fit into an aggressive program for a Spirit-guided people.

In order to establish a broad basis for such consideration of a jubilee program, and in order to give it a Scriptural foundation, I would remind you that the two things sought in the ancient Year of Jubilee were economic security and family unity. It was a time for getting back to fundamental things, and to life's elemental joys. "Ye shall return every man unto his possession, and ye shall return every man unto his family."

I need not remind you of the difficulties through which we have been passing. This is a matter concerning which all have first-hand knowledge. We are subject to the same world conditions that have distressed all mankind, and our sufferings and sorrows are equally poignant. To add to our distress, as we share the common lot, we have suffered a distressing experience from within. But we are on solid bottom, the heights beckon, and the grade is not too steep for men of faith to climb again to the uplands.

Possibly it may not be permissible for a Conference president in his annual address to mention the dance except to condemn it. May I speak of it simply to illustrate a favorable tendency in the social practices of our time. In a recent convention of dancing masters of America it was stated that people have forsaken the bunny hug and turkey trot, and are turning to the quadrille, the polka, and the schottische. None of us is especially familiar with these terms, perhaps, but all of us sufficiently so no doubt to appreciate the more wholesome tendency. I confidently predict that the years immediately ahead, because of the disciplines of the difficult days through which we are passing, will provide us with a more wholesome social atmosphere in which will be fostered higher standards of social conduct.

It will be remembered that in the Levitical Jubilee the land that had been lost to its owner reverted back again to him. In rejoicing over the fact that the original owner of a home, who by some turn of fortune had lost it, should receive it back again, we may have overlooked the fact that the one who had come into possession of that same property must now lose it. In this economic readjustment which took place every fifty years there were losses therefore as well as gains. The total result was to wipe out differences in economic standing and to restore a material level, giving a fresh start both to the improvident and to the industrious, re-establishing the unfortunate poor and reducing the lucky rich.

There are elements in our present economic situation not unlike those which determined the status of the Israelites in the Year of Jubilee. For instance, the business genius who a few years ago was voted a million dollar bonus because of his ability to make money for the stockholders, has been reduced to an ordinary business man struggling to maintain the works without too much loss. The gaping gulf which has been felt to exist between capital and labor, between the boss and the worker, is being bridged through a common understanding of their interdependence. When twelve million people are out of work, hardship and privation are visited upon them and upon the other millions of their dependents. But the disaster does not stop there. These millions of unemployed can not buy the products of the factory and the farm which is necessary to the life of the farmer and the manufacturer. In the recognition of this fundamental economic fact and in the inauguration of a nation-wide campaign to restore the buying power of the unemployed there is involved one of the vital purposes of Israel's Year of Jubilee, namely, a more widespread economic security.

The other primary interest in that fiftieth year readjustment called a jubilee was the family. Evidence is not wanting that opportunities for a better family life are being made available for those who have deplored the forced disintegration of the home. May I simply mention some of the immediate prospects favorable to the restoration of the home and a happier family life. Wider employment, shorter hours, and the elimination of child labor. If these things can be brought

about—and millions have pledged themselves to co-operate to that end—then will this most ancient and holy institution, the family, go on in increasing strength and to greater happiness.

Now, you may feel that while I have painted a pretty picture of what might be, were conditions ideal, I am too optimistic in my prediction. We live in a realistic world, and not in a world of our fancy! Well, I am talking about a real world, and not a world of fancy; but I am taking into account a world of faith. The Year of Jubilee of ancient Israel was never realized in Canaan as it was conceived at Sinai, but that was due to the lack of faithfulness in carrying out the program set up at the holy mountain, rather than to the character of the principles involved.

I am presenting the idea of a Jubilee Year not as an achievement—something already accomplished—but as a challenge. We are faced with an opportunity; what we shall do with it is for us to say. The effort we put forth will be the measure of our faith. I assume the cheerful task of indicating some of the things we may do to bring about the better day. Doing these, although the day for which we labor may delay its coming, we will find in life a new zest and in our efforts their own reward.

One of the mockeries of our machine age has been that it enslaved man instead of freeing him. Some one inquired of a neighbor about his wife's health. He replied, "She is all run down and is wearing herself out using all the labor-saving devices she has acquired." I trust we have already turned the corner and are entering that period when the machine will be used to give people more liberty to enjoy what is not the machine.

Let us turn now to our more particular theme: A Seventh Day Baptist Jubilee. I shall take my start at the very beginning, and suggest the first fundamental material basis for a Year of Jubilee. In the year upon which we have already entered there can be no increase in denominational indebtedness. There may be nothing thrilling about that announcement; but we are not seeking thrills at this juncture. We are seeking something solid upon which to rest our feet. Even at that, touching our toes on solid rock is a happy experience when for some time we have been going deeper into quicksand. I will not

stop to review here the way by which this desired result has been accomplished. It has not been an easy way for the boards, not without its near tragedies in families on the field, and not without the lessened effectiveness of the work. Nevertheless it helps us to breathe easier to realize once and for certain that the debts of the boards will not be increased this year. Right there is where our Year of Jubilee starts.

To be sure, not going into debt spells very little if it means we are not going into anything else. I shall not try to review here the whole denominational program, but I do want to make some pertinent observation.

In the first place, we have not, because of economic conditions, abandoned a single missionary field. It is true workers have been withdrawn — efficient, consecrated workers, whose service is greatly needed; it is true salaries have been reduced—salaries, especially on the home fields, already inadequate. But the spirit of our missionaries, at home and in foreign lands, is such that the work continues to prosper, and the kingdom of God is brought nigh. For the sake of a sustained morale in our missionaries and in their families, we shall hope to restore former salaries as soon as possible, but I am not sure but what this testing time will prove a blessing to the missionaries, to the people whom they serve, and to the churches. The sacrifices which we are all making together is proving our mettle, and is binding us together in a fellowship more richly fruitful.

I have not time to review the splendid work of our missionaries in their various fields. This will be done by others. I cannot refrain however from speaking of Brother Conradi in Germany. Received into the denomination one year ago, he has since organized five Seventh Day Baptist churches in Germany, with other groups looking to him for help in organizing. He is working for quality and not quantity, is the way he states it, but these churches and groups now number three hundred souls. One of the most stirring messages to this Conference will be the communication from our brethren in Europe.

Our institutions of higher learning have great difficulty in carrying on their work. But never in their history have they held higher religious standards or had in their employ as many Seventh Day Baptist teachers possess-

ing both scholarship and character, and interested in the church as well as the school.

I do not know, of course, whether the papers have quoted President Hutchinson of Chicago University correctly or not. Will Rogers knows only what he sees in the papers. Most of us are not sure of that. But President Hutchinson is reported to have said in a recent address that the university exists for one purpose only; that is, to increase knowledge. He says these schools have persuaded themselves, or have been persuaded by patrons of the school that they have other duties such as building character. Well, I fear that in many of our universities this persuasion has not been effective. Some professors seem to take peculiar delight in grinding under their heel all the religion that a student is able to bring to the institution through the influence of a Christian home and the Christian Church. Our colleges are not only traditionally religious, using that word in its best sense; not only character-building institutions as conceived in the minds of the people, they have on their faculties men and women who believe in God and in Jesus Christ and his holy Church. In my judgment this was never truer than it is today. And that is something to rejoice in in a time of changing conceptions and uncertain ideals.

For a full generation President Davis of Alfred University has been a familiar figure at our Conferences and an important factor in the promotion of every good movement among Seventh Day Baptists. Upon his retirement we pay him a tribute of respect and assure him of our love. There are three things to which I wish to call your attention in this connection—matters over which all may well rejoice. We still have President Davis. His prayers are with us during these sessions, and we have reason to hope that for many years we shall have the help of his counsel. In the second place we have Alfred University, the product very largely of his organizing and administrative ability, and with a coterie of splendid Seventh Day Baptist professors. In the third place, in the successor to President Davis we have another son of a Seventh Day Baptist minister, a loyal member of the denomination.

It is nearly ninety years since Jonathan Allen, a student at Oberlin, debated the Sabbath question with another student. The latter, defeated in debate, twitted young Allen

of belonging to a little denomination that could not educate its own ministers. Right there Mr. Allen determined to remove that stigma from Seventh Day Baptists. Through the years since there has been maintained at Alfred a school for the training of ministers. Within the year we have lost from our ranks the dean of that school, a man to whom a majority of our ministers look as teacher and friend. The denomination has suffered what would seem an irreparable loss in the going of Doctor Main. But I have heard no one suggest that we abandon the task of providing for the training of our ministers, in part at least, in our own school. Here again reduced finances have played a part in determining the present program of the Theological Department of Alfred University. But the school continues with serious minded and devoted students under the leadership of consecrated and capable men.

The work of Sabbath promotion has been greatly reduced. But changed conditions in the business world possibly may more than make up for our present loss, in the larger opportunities which seem to be opening up before Sabbath keepers in the shorter work week. I realize the fact that one may easily claim too much for the five day week, even if it should become widely adopted. More leisure does not necessarily mean more loyalty. Unless there is a heart-hunger which can be supplied through a proper use of some portion of this greater leisure, it may be a curse and not a blessing.

Evidence that people are longing for that which a properly kept Sabbath can give is not wholly wanting. I can easily imagine that Philip Curtiss, writer and novelist, is not alone in the sentiment which he expresses in a recent number of the *Atlantic Monthly*. He says:

"When this country at last falls into line and accepts the idea of a dictatorship, when politicians, bankers, and economists finally throw up their hands and ask me to take sole charge of affairs, one of the first things I shall do will be to revive the old-fashioned Sunday."

Then he proceeds to justify this plan of procedure by saying that he has come increasingly to believe that "the old-fashioned Sunday is the best device ever evolved for restoring poise and judgment to a fidgety world." In reading Mr. Curtiss' description

of the Sunday of his boyhood in New England I found a tugging at my own heart-strings, and a longing for the quiet Sabbath days of my own boyhood and youth in the hills of West Virginia. That sacred flavor is no longer associated with the modern Sunday. And one wonders if the Sabbath too will yield finally to the mad rush of our worldly age and go the way of the old-fashioned Sunday.

I agree that the old-fashioned Sunday was a very valuable "social check valve," and that a Sunday observed as nearly as possible in that same spirit and manner today would have great moral value. The social and religious value of the Sunday, however, was due to the fact that people believed that there was a peculiar sacredness to the day, based somehow upon the authority of the holy Scriptures. The old-fashioned Sunday for which Mr. Curtiss and doubtless many others long had its origin in the Puritan movement. It derived its sanctions from a false use of the Scriptures in two particulars. In the first place certain passages of Scripture were misapplied in order to give support to Sunday; and in the second place the Bible thus erroneously interpreted was held in superstitious reverence.

Now, I have never been among the number of those who have favored knocking the props from under Sunday keepers in order that the Sabbath might be substituted, and thus find its proper place in the practice of Christians. I would not snatch the beads from the fingers of one who counts off the number of her Ave Marias with the hope thereby of giving her a more spiritual interpretation of her devotions. It is true nevertheless that superstition often interferes with the true discovery of spiritual truth, and not until these superstitions have been wiped out, sometimes with tragic results, can true spiritual values be discovered and appropriated.

Mr. Curtiss says that as soon as men found they could play eighteen holes of golf on Sunday without being struck by lightning, then the old-fashioned Sunday went. Which reminds me of the man who wrote a letter to the country newspaper which was intended to disillusion the simple-minded folk in this matter. He said, "I planted my corn on Sunday, I cultivated it on Sunday, and husked it on Sunday, and on a Sunday in October I cribbed the finest corn in the neighborhood."

Of course he had demonstrated nothing, since there are some things in this world which do not submit to physical measurement. The editor gave him sufficient answer when he printed right under the gentleman's letter, "God does not make final settlement in October."

The fact remains, however, that unless a religious institution, however venerable, has something more than superstition to support it, it is doomed when weakened by a social unrest and assailed by materialism. The inevitable downfall of a falsely-supported Sunday was hastened by the fact that the god prosperity looked with favor upon this ruthless disregard of all the insubstantial holdovers of Puritanism.

In the absence of religious sanctions which no longer obtain, and which never again can be made to support the first day of the week, the old-fashioned Sunday for which pious souls increasingly long cannot be restored to the Christian Church. Neither laws nor dictators can ever bring back to the people that for which their own hearts yearn, if at the same time it is repudiated by their enlightened intelligence.

I am convinced, however, that while men will never witness a return of the old-fashioned Sunday there is a way whereby all Christians may recapture that weekly experience of holy peace and of restored power for which men continue to hope. We must get back to religion, and find our life again in the things of the Spirit. Since it was accepted Scriptural and religious sanctions alone that gave to New England and Scotland, and other parts of the world the sacred Sunday for which a nerve-frayed humanity is longing, it is only upon a religious basis that we can hope to build in the future. And this divine call will be in harmony with common sense and sanity, and therefore cannot come through a false interpretation of Scripture, or through a superstitious regard for ancient tradition. The voice of God must again be heard speaking out of the pages of holy writ. This message must answer a present need, and find fruition in personal conduct, and in character development.

Like a thread of gold runs through the Bible this holy Sabbath of God. Found in the first creation story as its planned climax, having a place at the heart of the Ten Commandments, the fundamental moral code of the world, constituting the touchstone of the

religion of the prophets, not ceremonial but ethical; reaffirmed in the practice and by direct witness of Jesus, the world's Redeemer and Lord, the Sabbath has all the sacred sanctions and contains all the life-fulfilling elements necessary to bring into our hectic world the soothing and invigorating breath of heaven.

"Back to Christ" was a slogan of the Church a few years ago. In late years that cry has been drowned in the distracting noise of a machine-made prosperity. Perhaps we shall be able in adversity to hear again and heed the call back to reality, which means back to Christ and to God. The Sabbath will help us in this time of our great need. Mr. Curtiss in his *Atlantic* article desires the authority of a dictator in order to restore the old-fashioned Sunday. I covet the voice and the authority of the prophet of God that I might call men back to his way, and to the Sabbath of his revelation.

I have no doubt the five day work week will be of very great assistance to those who honestly want to keep the Sabbath. But on the other hand, it is easily possible for more leisure to make true Sabbath keeping more difficult. For unless we are able to catch its spiritual meaning and capture its religious values the Sabbath cannot serve our deepest need.

This may call for a definite change in some of our Sabbath practices. For instance, it is easy to argue that the automobile helps to get us to the country where we can commune with God through nature. I am in harmony with that sentiment. But I question whether it always works out that way. Under present road and traffic conditions, driving to the country for spiritual profit is very much like sitting through a questionable moving picture in order to find a beautiful lesson in the closing moments of an hour's exhibition of bad morals.

Paul in his letter to the churches is usually certain that he is speaking in the power of the Holy Spirit. But there are times when he is frank to say that he is simply giving his opinion. In what I am about to say I am not expressing a conviction; I am not giving an opinion; I am making a suggestion for you to think about. I am wondering if it would be such a crazy notion if everybody left his automobile in the garage on Sabbath day, except to go to church and on missions of mercy.

I venture that does not sound as alien to your feelings today as would have been the case ten years ago. We have lost something which we want to recapture. At least we are all ready to admit that whatever will strengthen the home ties and build up the family life is worthy our best efforts. Where can we find a more happy and helpful combination of life's most wholesome and enduring elements than in the Sabbath day blending of the highest sentiments of home and family and holy time? The oldest institutions of history are the family and the Sabbath. To revive a more sacred regard for the Sabbath day, and to call the Christian Church to a faithful and intelligent observance of the Sabbath of God, is not to exalt an institution alien to life and of little value for our time. The integrity of the family, the unit of society upon whose character the future of the race depends, cannot be assured apart from holy time, the most intimate symbol of the life of God in the life of men. Our Jubilee Year will have achieved its main purpose—that of restoring family unity—when the Sabbath finds its rightful place in our practices and in our hearts.

In closing I want to make two practical suggestions for the possible consideration of this Conference. They are in line of strengthening our forces for the work that lies ahead—a work to which God is calling us in the changing circumstances and the challenging need of our time.

I recommend the appointment of a standing committee (one that will not stand too long, however) to help our young people make jobs for themselves.

May I explain what I mean. I realize we have a Vocational Committee which is supposed to help young people find jobs. I realize too that a committee of the Education Society has offered its services to our young people who are prepared to teach. I do not have in mind a committee to take over the work of these committees. I am calling for a small committee that will be able to study the possibilities for young people to work out their own economic salvation in the new social order into which we are surely entering. The call of big business has lost its force, and the laboring man who thought he could buy contentment with wages has been disillusioned. We are about to begin a new epoch in our civilization. No longer can we expect to draw big salaries and command big

wages in order that we may with money buy life's satisfactions. We are beginning to realize we cannot buy the good things of life with wages. We must find life's good in our work. We want to know how to create something through expressing the best that is in us, and incidentally to be able to exchange that which we happily produce for enough of the necessities of life to keep us fairly comfortable. That we must maintain a certain standard of living, which usually means keeping up with the Joneses, is bosh. That we should be able to express life through enjoyable hand craft or congenial mental occupation is a sensible and worthy ambition.

What I propose therefore is a committee to study present social and industrial trends which encourage personal effort and individual initiative. Let this committee list such occupations as one may pursue on his own and with little capital other than his refined tastes and trained skill. American buying will be on a more discriminating basis in the future. And I am convinced that many avenues may be discovered for the outlet of skill and energy, as our young people seek not merely a living but a life.

In the second place, I recommend a denomination-wide campaign to win back to the faith Seventh Day Baptists who have wandered far from home without finding peace. They did not leave the Sabbath on account of conscience. These are times when conscience may again be awakened. I know the experiences of the past along that line are not such as to give encouragement in this effort. But times are different now. Many have become discouraged and have lost heart, and long for the peace which once they knew. And our efforts in the past have been half-hearted. Shall we appoint a committee to take the place of the Committee on Religious Life, perhaps, whose task it will be to organize through the churches a campaign to win back hundreds who were born in the faith, and whose only religious anchorage if they ever make port will be in a return to the teachings which they received in the Sabbath-keeping homes of their childhood and the Seventh Day Baptist Church of their youth?

I declare to you, my friends, the year upon which we are entering ought to be a Year of Jubilee. We have much to hearten us, if much to discourage. I believe these encouraging facts will become more evident as our

sessions continue. I know there will be many things that will seem on the surface to be against us. "If God be for us, who can be against us?" Centuries of holy and heroic living on the part of Seventh Day Baptists cheer us on. All the future challenges us to bequeath to it the results of our best efforts. The present is ours. Let us catch up into our life all the good under God it has to offer; let us work it into life stuff and live it out to the glory of God and the promotion of his kingdom.

DENOMINATIONAL "HOOK-UP"

LOS ANGELES, CALIF.

Last Sabbath the attendance was twenty. Sometimes it is thirty and sometimes fifteen or so. We are hoping for a better showing when Brother Hurley comes on the field. We are anxiously watching and waiting for his arrival. The Pacific Coast Association meets with us in October and we hope for a good and profitable session. The Riverside church is an inspiration to us in many helpful ways, making up a large part of the program. We are having summer now—temperature eighty-eight degrees.

CORRESPONDENT.

VERONA, N. Y.

Several members of the congregation and the church choir accompanied Dr. A. L. Davis to Syracuse August 12, where he conducted the monthly service for the Sabbath keepers there.

The Young People's Social Club met at the home of Stuart Smith on the evening of August 12. The following musical program was presented: Songs by the club; piano solo, Eula Lennon; violin solo, Alta Dillman, Ada Dillman, accompanist; piano duet, Gertrude Hyde and Gladys Tracy; trio, Mrs. Leland Burdick, piano, Alfred Davis, saxophone, George Davis, trombone; violin solo, Ella Keller, Mrs. Joseph Riley, accompanist. After the program, games were enjoyed on the lawn.

A union Sabbath school picnic was held at Lake Kasoog by the Adams Center, Syracuse, and Verona churches. A pleasant time was reported.

CORRESPONDENT.

NORTONVILLE, KAN.

A junior choir has been organized under the direction of Rachel Crouch. Lila Stephan will be the accompanist.

Pastor Osborn extended the right hand of fellowship to eight new members last Sabbath.

The Sabbath school picnic was held at Ziegler's grove Sunday. Baseball, volley ball, horse shoes, croquet, races and other contests helped to digest the bountiful dinner which was served in true picnic style.

A series of studies on the Letters to the Seven Churches is being presented at the Friday night prayer meeting by the pastor.

CORRESPONDENT.

RIVERSIDE, CALIF.

The "Church Night" program of June was presented by the young people. Wayne Rood, president of the Christian Endeavor, planned it, with the help of the members, and made it a very pleasurable evening.

The background of the evening was a series of Campfire scenes, varied by a one-act play and a garden scene which grew naturally out of the conversation of the Campfires.

The play was entitled "Help Yourself," and portrayed the "turning of the worm" to such an extent that the formerly meek individual demanded—and got—the position of general manager. The lady in the case was invited to become "the general manager of the general manager." The cast included Vera Chapman, Ada Sloan, Wayne Rood, Duane Hurley and Lloyd Pierce.

The garden scene showed a "surprise" party for Dora Hurley in her garden. Music, a story, and the sudden arrival of the "cowboys" made this an interesting part of the program. Dialogue for this and the Campfires was written by Margaret Davis.

A ghost story told by Lloyd Pierce, a duet by Rex and Bernice Brewer, songs and jokes were part of the Campfire scenes. The climax of the evening came at the end, when, after the singing of our "Camp" words to "Day is Dying in the West," the group dispersed while from behind the scenes a trio sang "Steal Away to Jesus." In the silence which followed, another voice thrilled the audience with the words to "Taps" which are dear to everyone who has attended a summer camp:

"Day is done;
Gone the sun
From the lake
From the hills
From the sky;
All is well,
Safely rest,
God is nigh."

CORRESPONDENT.

HAMMOND, LA.

August 20 was the thirty-seventh anniversary of the marriage of Mr. and Mrs. O. D. Crandall. On the evening before eighteen friends and acquaintances gathered at their home and spent a delightful evening with conversation, music, ice cream and other refreshments.

S. S. P.

WESTERLY, R. I.

Mr. and Mrs. John H. Austin and daughter Dorcas have returned to their home after spending the past week in Shiloh, N. J., with Mrs. Austin's sisters, Miss May Dixon and Mrs. Arthur E. Main. They found Mrs. Main very much improved in health. On their way home they attended church and Sabbath School at New Market, N. J., and visited their daughter, Mrs. Dewitt Pulver of Pine Plains, N. Y.—*Westerly Sun*.

DE RUYTER, N. Y.

Rev. and Mrs. T. J. Van Horn returned Tuesday evening from a two weeks' visit with their daughter, Mrs. D. B. Robison and family at Zanesville, Ohio, making the journey from Syracuse and return by rail.

—*De Ruyter Gleaner*.

NORTH LOUP, NEB.

The juniors sold candy and pop corn, clearing \$2.12. They are planning to earn enough money by cold weather to buy a ton of coal for the church.

A goodly number gathered Tuesday afternoon to clean the church, and a great amount of work was done.

Two splendid sermons were delivered Friday evening and Sabbath morning of last week by Rev. C. L. Hill of Farina, Ill. At the roll call responses were read from quite a number of non-resident members.

The Sixtieth Anniversary Observance will be held next Sabbath, August 19.

—*The North Loup Loyalist*.

SALEM COLLEGE

Salem College is making unusual preparations for the opening of the fall term, September 11, which promises to be the largest semester in the history of the institution.

The campus will be enlarged considerably, since the gift of the George W. F. Randolph property comes into the hands of the college at the opening of the school year. Different departments are bidding for the building

which will be used for classroom work and will thus relieve the congestion experienced in recent years in Huffman Hall. Just what department will occupy this additional building is not yet determined with certainty.

The new gymnasium is taking form rapidly, and will be ready for occupancy by October 1.

Applications for membership in the upper classes are being received daily. Requests for membership in the various musical organizations have been more numerous than ever before.

A strong program for freshman week has already been arranged by the faculty. The faculty will probably be as strong as at any time in the history of the school.

OBITUARY

COLLINS.—At her home in Ashaway, R. I., July 16, 1933, Mildred Robinson, wife of Alfred D. Collins, aged 50 years.

Youngest of three daughters of William and Susan (Crocker) Robinson, she was born in Ashaway, June 29, 1883. On June 17, 1904, she was united in marriage with Alfred D. Collins. Early in life she was baptized and united with the First Hopkinton Seventh Day Baptist Church, transferring her membership to the Pawcatuck Seventh Day Baptist Church when the home of the young couple was changed to Westerly. Mrs. Collins was also a member of the Hancock Woman's Relief Corps. During her long illness, though she suffered much, she was patient, uncomplaining, and cheerful to the last.

Besides her husband Mrs. Collins leaves to mourn their loss a son, Ralph W. Collins of Ashaway; and a daughter Myra, Mrs. William Brown of Pendleton Hill, Conn. She also leaves a sister, Mrs. Charlotte Robinson MacGonegal of Waterford, Conn.

Funeral services were held at the Gavitt Funeral Home in Westerly with interment in Oak Grove Cemetery, Ashaway. Pastor Harold R. Crandall of the Pawcatuck Seventh Day Baptist Church officiated and the Woman's Relief Corps conducted their ritual.

H. R. C.

COON.—Mary Elizabeth, daughter of Charles David and Cynthia Crandall Coon, was born in Walworth, Wis., June 1, 1855, and died in a hospital in Kalamazoo, Mich., June 11, 1933.

In 1892, upon the death of the wife of her brother, Charles Henry Coon, she went to his home to care for him and his daughter Ruby, then six years of age. For more than forty years she faithfully ministered to the needs of the brother and his motherless daughter. As the declining years came upon Aunt Mate, as she has been affectionately called by her many friends, it has been in turn the privilege of the niece, Ruby, now Mrs. L. Emile Babcock, to

have much of the care and responsibility for the comfort of her aunt. While in her teens the deceased became a professed Christian and joined the Seventh Day Baptist Church at Walworth. When the family moved to Battle Creek in 1910, her membership was moved to the Battle Creek Seventh Day Baptist Church, in which fellowship she remained faithful till her death. Her steadfast loyalty to her principles was always evident in the loving Christian service she rendered in her quiet way.

Relatives who survive her are two brothers—Charles H. Coon of Battle Creek with whom she lived, and John D. Coon of Watertown, S. D.; and eight nieces and nephews.

Funeral services were held at the Hebble Parlors in Battle Creek conducted by her pastor, Rev. Edward M. Holston, and the remains were taken to Walworth for interment in the family lot.
E. M. H.

FISK.—Amanda May Burdick was born in Scott, N. Y., April 11, 1860. She was the daughter of Henry Lee and Cynthia Urella Knapp Burdick. She grew up in this town and became the second wife of Willis J. Fisk, on August 6, 1907.

During the revival conducted by the pastors of the Central Association, in the autumn of 1921, her husband was converted, was baptized by the writer of this notice, and joined the Scott Seventh Day Baptist Church. About the same time Sister Fisk accepted the appointment of the church and was ordained deaconess. She was loyally consecrated to every Christian duty and was cheerful and helpful in all of her social relationships. Her health rapidly declined after her husband's death, almost two years ago, and after months of suffering she died at her home in Scott, July 8, 1933.

A large company of relatives and old-time friends came to the farewell services at her home on the following Tuesday afternoon. The floral offerings showed the high esteem in which she was held. The service was conducted by Rev. T. J. Van Horn.
T. J. V. H.

TAYLOR.—Suddenly, in Westerly, R. I., July 20, 1933, Elizabeth Cundall of Potter Hill, wife of the late Charles I. Taylor, aged 66 years.

She was born in Hopkinton, R. I., March 3, 1867, and was the daughter and youngest child of John and Harriett (Babcock) Cundall. On October 3, 1885, she was united in marriage with Charles I. Taylor, who died several years ago. She is survived by her son Byron C. Taylor of Potter Hill and three grandchildren.

Mrs. Taylor was of a happy disposition, dispensing good cheer wherever she went.

Farewell services were held at the Gavitt Funeral Home, Westerly, on Sabbath afternoon, and interment was in First Hopkinton cemetery. Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church, officiated. H. R. C.

WOOD.—Larry D., four-year-old son of Mr. and Mrs. Thomas P. Wood, 256 N. Washington Ave., Battle Creek, Mich., died in his sleep Wednesday morning, July 26, 1933.

In early childhood he suffered an attack of spinal meningitis which resulted in partial paralysis. He is survived by his parents, one sister, three brothers; his grandparents, Mr. and Mrs. J. S. Doyle and Mr. and Mrs. George Arnold; and three great-grandparents.

Funeral services were held Thursday at Spaulding Chapel by Rev. William M. Simpson, and burial was made in Reese Cemetery. W. M. S.

Sabbath School Lesson XI.—Sept. 9, 1933

JONATHAN—1 Samuel, Chapters 18-20

Golden Text: "A friend loveth at all times."
Proverbs 17: 17.

DAILY HOME READINGS

September 3—Jonathan's Faith. 1 Samuel 14: 6-15.

September 4—Jonathan Loves David. 1 Samuel 18: 1-5.

September 5—Jonathan's Self-sacrifice. 1 Samuel 19: 1-7.

September 6—Jonathan's Covenant. 1 Samuel 20: 12-23.

September 7—Jonathan's Undying Friendship. 1 Samuel 20: 35-42.

September 8—Paul's Friends. Romans 16: 1-6.

September 9—The Secret of Friendship. Romans 12: 1-10.

(For Lesson Notes, see *Helping Hand*)

Sabbath School Lesson XII.—Sept. 16, 1933

SOLOMON—1 Kings, Chapters 5-8

Golden Text: "Enter into his gates with thanksgiving, and into his courts with praise." Psalm 100: 4.

DAILY HOME READINGS

September 10—Solomon's Wise Choice. 1 Kings 3: 4-9.

September 11—Solomon a Wise Judge. 1 Kings 3: 16-28.

September 12—Solomon's Knowledge. 1 Kings 4: 29-34.

September 13—Solomon Builds the Temple. 1 Kings 6: 1-10.

September 14—The Ark in the Temple. 1 Kings 8: 1-11.

September 15—Solomon's Prayer of Dedication. 1 Kings 8: 22-26.

September 16—A Call to Praise. Psalm 100: 1-5.

(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. 3-7-51

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"I HAVE RESOLVED TO TALK WITH GOD DAILY BEFORE I TALK WITH MEN; TO DO MY WORK WITH SUNSHINE ON MY FACE; TO BE ALERT IN THE PRESENCE OF OPPORTUNITY, OPEN-EARED TO THE CALL OF CONSCIENCE."

From The Sanitarium Religious Directory,

REV. HENRY N. JORDAN, *Chaplain,*

(BATTLE CREEK, MICH.)

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