

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. 8-7-5t

# The Sabbath Recorder

VOL. 115

SEPTEMBER 18, 1933

No. 8

"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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# The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

VOL. 115, No. 8 WHOLE NO. 4,615

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Entered as second-class matter at Plainfield,  
N. J.

Per Year	.....	\$2.50
Six Months	.....	1.25

Papers to foreign countries, including Canada,  
will be charged 50 cents additional, on account  
of postage.All communications, whether on business or  
for publication, should be addressed to the Sab-  
bath Recorder, Plainfield, N. J.Subscriptions will be discontinued at date of  
expiration when so requested.All subscriptions will be discontinued one  
year after date to which payment is made un-  
less expressly renewed.

**Christ or Chaos** Everywhere we read such statements as "Civilization is at a crisis." Such conviction prompted the calling of the London Economic Parley—that may have done more good than some now believe. The conviction of such a crisis brought women from all over the world to a convention in Chicago, where were discussed the distressing problems of unemployment and misery, economic collapse, prospect of other wars, race relationship, and kindred vital subjects. The conviction is given expression in many ways and in many sermons and addresses. While, perhaps, civilization is always at a crisis, the present crisis is particularly felt and marked.

While no one is disposed to deny the seriousness of the situation, there need not be despair. There is not agreement always upon the way out, the cure of our ills. Conferences, pacts, codes, legislation, blanket authority may be well in their places, but there is the fact of personal responsibility, an element too often left out.

In America, at least, we need to be pointed back to Christ and his power to change personal life in a way to make its helpful impact and contribution to human society. It is Christ or chaos—as Dr. Dan Poling urged in his address before the International Christian Endeavor Convention:

Above the tragedy of a world with millions of human beings starving or undernourished though surrounded by plenty; a world of over-production and under consumption; a world of growing armaments and mounting debts; a world of repudiated compacts, organized lawlessness, recrudescence of nationalism, and class hatred; a world of broken vows, man to man and man to God, stand words more portentous than the "Mene, Mene, Tekel, Upharsin" of Belshazzar, these words: "Without me ye can do nothing." We have tried every other way and every other leader. We have come now to the trail's end. We have almost wrecked man. Civilization's ultimatum, the ultimatum of the Church herself, is Christ or chaos. Christ as Savior and Christ as Lord, for even Christ short of his fullness and uniqueness is not enough. For the present crisis we must have not only a program, but a Person; not only a purpose, but a passion.

What Doctor Poling urges for young people is good doctrine for their fathers to practice. The saving of society—of our civilization—if it is worth saving, is not a duty to be passed on to our children. It is the task of now, and it is ours.

We must realize more poignantly than ever the need of cleaning up the nation, from the individual up, and from within out. Some one declares that we will "never control the gangsters except by some such retaliatory means as the Facisti of Italy" use, or that of the vigilance committees of frontier days. We cannot help feeling the jury in Kansas City was right, the other day, in sentencing to the gallows a self-confessed and guilt-proven kidnaper. However, as Dr. John F. Cowan in *Methodist Protestant Recorder* points out, "it was Wesley's preaching, not vigilance committees and wholesale hangings, that saved England from bloody revolution such as cursed France. It was the preaching of Ralph Connor's 'Sky Pilot' that quelled turbulence in the lumber camps." It was the influence of pioneer churches, Bible schools, and circuit riders that developed men with consciences and moral courage—men and women who made America beautiful to dwell in.

The Church and the home are the bulwarks of the nation, and impregnated with the spirit and love of the Christ, they are the saviors

of civilization—not the prison or the electric chair. Shall it be Christ or chaos? There is work for us to do.

**Some Interest-Figures** According to the figures tabulated by the *July Christian Herald*, the American church membership for 1932 was 50,037,209. The gain in membership of the twenty-five largest Protestant bodies was 921,241. In 1900, the total was 27,383,000. While the population of the country gained 65.8 per cent, the churches gained 82.8 per cent. This is a most encouraging showing for the times upon which we have fallen. The net gain of the Baptists for the year was 347,353, or more than the Catholic Church gained by more than 125,000. The Methodists, in all nineteen branches, gained 94,607, and the Lutherans, 58,523. The Protestant group is led by the Baptists with 9,929,902 communicants, followed by the Methodists with 9,088,022. Lutherans come next with nearly three and one-third million, while the Presbyterians are fourth in the list with 2,717,331. Protestant Episcopal, Disciples, and Congregational-Christian are the other denominations above the million mark.

The Roman Catholics include 20,270,718; Jews, 4,081,242, with Mormons and Christian Scientists well below the million. Contributions of the churches for all purposes amounted to \$19.02 per capita—benevolences being marked at \$3.12 per capita. It was pointed out that while one bank in six failed during the year, one hospital in forty-five closed its doors, one business in sixty-two became bankrupt, "only one church in every 2,344 has shut up shop."

Such figures ought to give us new courage to carry on. There is comfort here, in days when we have felt the strain of moral and spiritual breakdown. Here is the largest gain made in many years. Pastors evidently have been busy and churches have been alive to their responsibility; teachers have been faithful and homes have not all been recreant to duty.

The financial showing demands respect. It should not be forgotten that the people of the churches are also depended upon for contributions to every charity and humanitarian cause outside the churches. The day of the Church—of organized Christianity—is not passed. The accomplishments of the past with

the opportunity of the present should challenge the Church to an even larger loyalty to its Christ and Head in the future.

**"In My Heart"** "Thy word have I hid in my heart," says the Psalmist, and the evidence of truthfulness is seen in these beautiful songs of the ages and in the life history of him of whom it was said, "a man after God's own heart."

The value of our children's committing to memory large portions of the Scripture seems to have been largely lost sight of by some modern religious leaders. We believe too little is being made of this means of training up a Bible generation. In spite of well planned "courses" built upon psychological and pedagogical principles, ignorance of the Bible seems to be developing, as exemplified in college entrance papers. The *Watchman-Examiner* gives a valuable and suggestive bit of history:

The only way to train up Bible generations is to fix the Bible firmly in the memories of the children. It is one of the great lacks of the present Sunday school methods, that so little is made of committing the Bible to memory. We might well learn a lesson from Waldenses and their method of preserving the Bible truth. Amid the terrible persecutions and the destitution of their life in the Alpine mountains, they taught their children to memorize chapters, so that whatever might befall the written copies of the Bible, large portions of it might be found in the memories of their youths and maidens. In secret meetings, where they went by night bare-footed or with shoes bound with rags, so they might not be heard in passing, it was their custom to listen to the gospels recited in turn by the young, each one responsible for a certain portion. It was this knowledge of and love for the Word that built their sturdy character and lay at the basis of their remarkable history. The world and the Church owe much to the knowers of the Word.

There is much to establish belief that the Waldensians were Sabbath keepers—often martyred for their faith.

We would do well to emphasize more than we do, and in helpful and constructive ways, the memorizing of passages of the Word of God, and pray that the reactions upon lives may be found as consistent and illuminating as in the worthies of old.

**Using Spare Time** "If I had the time," says some one, "I would do" so and so. "If I had time"—yet every one has all the time there is. It would be surprising if we knew



all the worth while accomplishments achieved by the right use of spare time. Abraham Lincoln spent his daylight hours at hard, manual labor, yet found the time to teach himself those rudiments that helped to make him great. A blacksmith's boy at the forge found time as he passed to and fro in the mechanical process of his task to learn his Latin and so lay foundations which made it possible for him to become one of the most noted linguists of his time. Many classics have contributed to the happiness and wealth of mind of men and women who have snatched a shred of "spare time" for reading while awaiting a car or a meal.

Albert Payson Terhune has called our attention to a man who refused a million dollars as payment for an invention which he perfected after having spent a full day in hard labor during many years. "Most of the world's great men," concludes Mr. Terhune, "have achieved their true life work, not in the course of their daily occupation, but in their spare time." It is a comment worthy of serious thought. Our chief trouble seems to be that we place too little value upon the moments, and fritter away valuable minutes thinking what we would do if we had the time.

## REPORT OF GENERAL CONFERENCE

(Continued)

### AN INSTITUTION

Sabbath evening meeting has long since become a Conference institution. Indeed, as someone suggests, it is a tradition, and a good one. Hundreds of people who attend Conference and who feel diffident about taking part in floor discussions, who hesitate to express their opinions in debate or to offer suggestions, in this service feel "at home." They know "whom they have believed," and are glad to bear testimony to the blessings of the Christian life and to tell of Christian experience.

The 1933 Conference meeting was no disappointment. With our loved George B. Shaw as leader it was bound to be an inspiring session. And it was. No count of the number participating was taken. We were too engrossed with the progress of the meeting to tally the testimonies. Who cares, anyway? The time was fully occupied and the meeting had to be closed while others would gladly have testified.

The praise and devotional service was conducted by Professor Stringer with his wonderful choir and well-trained soloists. The sermon by Rev. James L. Skaggs, as always, was thought provoking and inspiring. "One is your Master" was the text, in brief, and his quotation from an ex-slave gave fine setting and point to his address throughout. The old, one-time slave, not happy in his experience, said, it seemed if a nigger was going to be good for anything he needed a good master. We need a Master, a good one, if we hope to succeed. We hope to have this sermon in full for you to read.

Pastor Shaw conducted his first Conference meeting of this nature, he said, forty-one years ago at Nortonville. Several who attended that service spoke concerning the inspiration then received. Many who attended Conference at Milton forty years ago took part. Doctor Shaw spoke of changes in times, conditions, and people. The older folks realize this. One said he realized there was a change in himself, but not as much as he wished, and that his hope was in the assurance of the word, "We shall be like him, for we shall see him as he is."

It was a great meeting. "There is nothing like it in any other conference," said one who has had opportunity to attend great conventions and gatherings among much larger peoples. Many perhaps look toward this event as the mountain peak of Conference. This may be right—certainly it is very good. But it should be remembered that the Mount of Transfiguration was not what glorified Jesus; his glorification came in his sympathetic and cleansing touch with human needs. From the inspiration of the mountain tops at Conference let all go home to the humble, the trying tasks in the valleys of human need and suffering. The test of Conference is in what it sends us on our way to do.

### THE SABBATH AT CONFERENCE

At an early hour people began to gather for the morning worship and kept on until the auditorium was filled from rostrum to door. Seven hundred chairs had been placed and many more were brought in. It was estimated that between eight and nine hundred were present. A well-balanced program of worship with inspiring responses, anthems, Scriptures, and prayer prepared expectant hearts for the sermon by Rev. Claude L. Hill, that followed.

### HAIL YOUNG PEOPLE

Radiant youth—one hundred fifty strong—gave good evidence of consecrated service and achievement in their program of Sabbath afternoon. Their meeting, the pre-conference meetings, and the early morning breakfast program will be properly reported by the young people themselves. But mention must at least be made of the very excellent reports and addresses. Following the parade of juniors and young people, a musical meditation arranged by Robert Randolph was a good preparation for the message of the president of the Young People's Board, Miss Marjorie Burdick. Many interesting facts concerning the work of the board were presented.

Outstanding among the speakers of this program, indeed of the whole Conference, was Wayne Rood of Riverside, who spoke of "Alcohol's Challenge to Youth." This well prepared and strongly presented address was prepared to take the place of an address scheduled for an outside speaker. We all heartily seconded Edwin Shaw's words to the president, "Miss Burdick, we are glad the other man did not come." Later, Dean Norwood declared from the platform that this program was the most evident indication of a socialized gospel presented at Conference.

### EVENING MEETINGS

President Bond's desire to make the evening meetings serve to stimulate thought and stir to deeper spiritual appreciation was gratified, and his choice of men for these occasions was happy and wise. Backed up by the high class vesper services under the direction of Professor Stringer and introduced by the deeply helpful devotional period conducted by Doctor Van Horn of Alfred Station, these evening addresses were daily climaxes. These messages were brought by the following men: Dr. Edwin Shaw, Milton, Wis., spoke on "Rethinking, Reconditioning, Recovery," which address will be published in full. President S. Orestes Bond of Salem, W. Va., spoke on the theme, "Faith, the Touchstone in Three Worlds." He cited the texts—Hebrews 11: 6; Galatians 3: 11; John 20: 27; and Luke 17: 5, and delivered a soul-stirring and inspiring message. We hope he will furnish us a resumé of this address. Dean Norwood was the last of the evening speakers, and brought the closing Conference message, on the question, "Well, Where Are We?"

An offering amounting to \$188 was taken for the work represented by the United Budget. No special urge was made, as four years ago, when \$1,000 was realized.

Pastor Hill, always at home in the pulpit, was at his best. "And when the day of Pentecost was come, they were all together in one place . . . And they were all filled with the Holy Ghost," was his text. "Without Pentecost every event in the life of Christ would be without point," the speaker declared. Like Jesus, driven by the Spirit, which he declared could legitimately be interpreted "life," we are driven from or must "cut loose" from the things pertaining to the flesh and enter into the things of the spirit. "Life" drove Jesus into the making of choices. What profits a man if he succeeds in gaining a world of things and loses his life?

The great field of the Church today, the preacher urged, is within itself rather than outside. Men and women struggling in the maelstrom of life must be placed upon sure foundations. Peace can be found only in the spirit life. To be "born again" or "from above" is to put on another kind of life.

We, Seventh Day Baptists, can be spirit filled if we want to be badly enough. No Pentecost comes until men are prepared for it. It means real self-dedication and full surrender. It is an open question if we have yet learned the meaning of sacrifice. At ninety, Julia Ward Howe defined life as "to learn, to love, to teach, to serve." Like the bells of a low-towered church in New York City—bells that produced only discord and noise, until removed to the high towers of Riverside Church—our lives are swung too close to the earth. If they are to ring true and strong, they must swing high.

Many words of approval of this inspiring message were heard. Said one thoughtful woman, "If I were the Conference president I would put Claude Hill on the program every day for a sermon."

The cloud of the day came in the tragedy overtaking a Walworth car on its way to Conference, when in some way the car crashed into a telephone post. Its two occupants, well known people, Irving Coon and his sister Phoebe Coon, were killed—one dying soon after being taken to a hospital and the other a few short hours later. We believe this is the first tragic casualty of Conference time for a third of a century.



PRAYERS AND BENEDICTIONS

The editor was impressed by the prayer at an opening session of an early meeting. It was made by our good friend, Elder M. G. Stillman, for many years a vigorous and successful pastor in a number of our churches. The impression was concerning the value of such prayers. They come from hearts made rich in spiritual experiences, and are deeply concerned with the highest and best interests of our people. The prayer and benediction of Elder Witter, for more than fifty-two years a pastor and still active in such service, fittingly closed an inspiring address. Such places on the program are filled not for formal reasons but for the value of the contributions made by such men. Not only in the prayers of our older men was the heart of Conference blessed, but also greatly by the prayers of younger pastors and ministers. The editor wondered if others felt, as he did, that our churches and other work are in the hands of worthy, able, and consecrated men and the future prospects seem encouraging indeed. Later, President Bond, in extending the hand of Conference fellowship to two recently ordained ministers, gave fine expression to some such sentiment.

(To be continued)

THE DENOMINATIONAL BUDGET

The amount of the budget adopted by General Conference is \$27,800. Here is the itemized budget with the distribution of the dollar for the Conference year 1933-34.

Missionary Society	\$14,980.00	5388
Tract Society	3,080.00	1108
Sabbath School Board	2,400.00	0863
Young People's Board	600.00	0216
Woman's Board	150.00	0054
Ministerial Relief	900.00	0324
Education Society	1,090.00	0392
Historical Society	250.00	0090
Scholarships and Fellowships	450.00	0162
General Conference	3,900.00	1403
	<b>\$27,800.00</b>	<b>1,0000</b>

The monthly income should be \$2,316.67. Two months of the Conference year have gone and much less than one month's income has been received. Instead of \$4,633.33, the two months have yielded \$1,803.01. Hence on September first we are behind \$2,830.32. Shall we make it up now, and keep paid up to date? That would mean that the treasurer of the Denominational Budget should receive

\$4,146.99 in the month of September. Send in your payments promptly, so that they may reach the treasurer before the end of the month.

HAROLD R. CRANDALL,

Treasurer of the Denominational Budget.

MISSIONS

ANNUAL REPORT OF THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

(Continued)

III. AMERICAN TROPICS

JAMAICA, BRITISH WEST INDIES

Rev. Gerald D. Hargis has continued in the work in Jamaica during the year, and good results have been achieved.

In addition to the appropriation covering Brother Hargis's salary and traveling expenses, the board made a small appropriation for native workers. On the strength of this, together with the monthly sum contributed by the Seventh Day Baptist Christian Endeavor Union of New England, arrangements were made by which five or six native workers have given the most or all of their time to pastoral and evangelistic work. The churches and different sections of the island favorable for work have been assigned to different workers, and the entire field is being covered regularly in a systematic way. Meetings in which all the workers regularly come together for conferences, prayer, and mutual help, have been established and are proving a great benefit to the workers and the work. New church edifices are being erected, and new churches are being organized.

Many perplexing problems present themselves, and though these sometimes menace the work, they have been met and overcome, thus far, with prayer and humility.

The appropriations for salary and children's educational allowance suffered the same cut in Jamaica as elsewhere, and that for traveling expenses was limited to a minimum. Heretofore, the missionaries in Jamaica, like those in British Guiana and the homeland, were not provided with houses in which to live, but this year, to make no distinction between the missionaries in Jamaica and those in China, a small appropriation was made to cover house rent. Nevertheless, the cuts for the work in Jamaica have greatly hindered its progress.

This is particularly true in the matter of traveling expenses. It is necessary for the best results that Brother Hargis spend much time on the field, and the limited amount assigned for this purpose has seriously hampered field work; but Brother Hargis and all of the workers are bravely, cheerfully, and faithfully pressing forward.

BRITISH GUIANA

Notwithstanding the fact that the board has made no appropriation for British Guiana during the last two years, three or four churches and companies of Seventh Day Baptists in that colony are maintaining their organizations. The church in Georgetown, being without a pastor, has nearly or quite gone out; but Pastor William A. Berry is caring for the churches and groups in Wakenaam and vicinity, and Pastor Frederick T. Welcome is efficiently ministering to the church at Bona Ventura on the Pomeroon River. These companies and churches are the result of former work of the board, and though no financial help has been given them recently, the corresponding secretary has given them every encouragement to carry on.

The board still owns the church property in the city of Georgetown, which cost it \$6,000. Property deteriorates very fast in that climate, and the taxes and insurance are a burden; but owing to the paralyzation of business growing out of the depression, the property would at present bring only a fraction of what it cost, and the board's attorney in Georgetown has advised against selling now.

In this connection it should be recorded that the attorney for the board in British Guiana, Barrister Philip Nat. Browne, K. C., passed away April 30, and no one has been selected to succeed him as the legal representative of the board in the colony. Barrister Browne, a native of British Guiana, had risen to the front ranks in his profession by his learning, honesty, skill, and hard work and had faithfully looked after the interests of the board, as can be attested by the corresponding secretary, who employed him when in British Guiana eight years ago, and by Rev. Royal R. Thorngate, who served as missionary in Georgetown for two and one-half years. It is imperative that the Missionary Society appoint a legal representative, but from this distance it is absolutely in the dark as to whom to turn to.

Though the denomination in the United States cannot financially help the Seventh Day Baptists in British Guiana, they are deserving of our prayers, sympathy, and encouragement.

IV. HOLLAND

The work in Holland has been aided the last twelve months to the amount of \$1,100.

Though no report has come regarding the work in Holland and though no letter since the last report has been received from any of the workers, it is understood that the appropriation has been used about as in other years and that activities have followed much the same lines.

Our brethren in Holland are engaged in a brave, intelligent, and effective effort to advance the Cause, and it would be helpful to the interests in both Holland and the homeland if there could be frequent communications—at least yearly reports.

(To be continued)

[Since the above report was sent to the printers, "An Interesting Letter From Holland" was received by Secretary Burdick. It will be found in the August 21 Recorder, pages 127 to 129.—Recorder Office.]

TREASURER'S MONTHLY STATEMENT

July 1, 1933, to August 1, 1933

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

GENERAL FUND

Dr.	
Julie E. H. Flansburgh (Foreign missions)	\$ 2.00
Memorial Board income (Additional for quarter ending May 31, 1933)	102.81
Pawcatuck Church	11.00
Helen A. Titsworth	5.00
Permanent Fund income	182.72
Dr. Rosa Palmberg	25.00
Onward Movement for July	191.08
Onward Movement (debt)	11.94
Seventh Day Baptist Christian Endeavor Union of New England for native Jamaica worker	10.00
Battle Creek Sabbath school, children's division	8.75
F. C. Wells	25.00
White Cloud	10.75
White Cloud (Jamaica)	2.50
Stonefort (H. E. Davis salary)	1.00
First Alfred	5.00
July 1, 1933, cash on hand	231.24
	<b>\$ 825.79</b>
Cr.	
Interest on loans	\$ 115.00
G. D. Hargis, July salary, rent, children's allowance, native workers, and traveling expenses	175.75
G. D. Hargis, from Seventh Day Baptist Christian Endeavor Union of New England for Jamaica worker	10.00
Wm. L. Burdick, July salary, house and office rent, clerk and office supplies	181.09
E. R. Lewis, July salary, rent and traveling expenses	135.00
Verney A. Wilson, July salary	22.91
R. J. Severance, July salary	22.91
W. L. Davis, July salary	16.67
A. T. Bottoms, July salary	16.67



S. S. Powell, July salary .....	22.91
R. H. Coon, July salary .....	16.67
Claude L. Hill, July salary .....	30.00
A. L. Davis, July salary .....	10.00
Treasurer's expense .....	20.00
Alfred Mutual Loan Association, account H. E. Davis .....	4.00
John Manoah, seventh payment of \$70 gift .....	5.10
Cash on hand August 1, 1933 .....	21.11
	\$ 825.79

## GERMAN SEVENTH DAY BAPTISTS

### REPORT OF THE YEAR'S WORK

To the delegates of the Seventh Day Baptist General Conference, assembled at Milton, August 22-27, Revelation 12: 17 as greeting:

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

When, in 1668, the faithful shepherd from London, in the Old World, sent this greeting to the little flock of Christian Sabbath keepers in the New World, it was already then a reality, a monument of God's everlasting grace to his beloved remnant, which he kept as the apple of his eye.

When, in 1932, the writer used the same text in his address before your august body at Adams Center, N. Y., it was, as far as Central Europe and Germany were concerned, but a historic reminiscence, suggesting some future possibilities.

When used again by the same writer, in 1933, this old greeting has been quickened to new life, being backed up by some three hundred Sabbath keepers scattered throughout Germany, Bohemia, and a few even in Java, Dutch Indies. Thanks to God, the Seventh Day Baptist membership in Europe has been doubled during the last year, and to him alone be the honor for what has been accomplished by his grace! Possibilities, then alluded to, have become realities, and Seventh Day Baptists as churches and companies meet regularly, not only in several of the largest cities in Germany, but in about a dozen smaller towns. The good work has been but begun, and the precious seed, sown abundantly by faithful members, does promise a far greater harvest in the near future.

Since January, 1933, a sixteen-page German monthly, called "Truth, Light, Life," and edited by the writer and the pastor, A. Hennig, has been issued, and the list of subscribers has been steadily growing. The live

tract societies are helping nobly in its circulation, so that of the two thousand printed, some five hundred are being taken and the older numbers are being constantly called for on the part of new subscribers. Of the seven tracts and pamphlets, since issued, over six thousand have been circulated far and wide, and several live tract societies of the local churches assist in the good work.

Our greatest need at the present time is ministerial help to answer to the many Macedonian calls and to grant the many scattered believers the spiritual care they so much need. Thus far we are two ordained ministers. Brother A. Hennig is pastor of the Hamburg Church, while I am pastor at large—my field being the whole of Central Europe. What might be done if I had a young, strong, self-denying co-worker, who could follow up the interests created by our literature and correspondence in so many places, and assist me in the creation of new churches and care for them. The great city of Berlin has engaged a preacher, who gives part of his time to the ministerial work. Several good elders, who have been ordained, not only look after the wants of their own churches, but follow up the interest created in their neighborhood. Our motto in the winning of souls and in the increase of membership is "Quality in Christ," and not quantity, for in the end to build carefully on the true foundation brings the best results.

As to financial needs, we can truly say, God has been true to his promises and Jesus has ever been a blessed Shepherd. When Brother Davis asked me, a year ago at the public investigation, whether I would consider the granting of a General Conference credential as an obligation of support on their part, I freely answered, "No." I have shared for weeks, even in winter, the hospitality extended to me by brethren in their simple homes, and the Lord has preserved my health when thousands around me were down with "flu," and even the schools had to be closed. I have not lost a single day by colds or sickness, and many nights I was up till midnight, answering the many queries and helping souls to see the everlasting gospel in its purity. After filling so many years with only positions of trust and speaking only at large gatherings, I have really greatly enjoyed the privilege once more to engage in real pastoral work from house to house and in small circles.

If I was perhaps the oldest man to whom you have ever granted a General Conference credential, I can truly say to the praise of my Master I have by his grace felt like his youngest servant. His yoke has been gentle and light. For years I had not baptized; this year I had, in Berlin, the privilege at two occasions to baptize four souls.

During this great financial crisis the work of launching out in this great field had to be undertaken by living faith; the only means available for the ministerial and publishing work were private, on my own part. The church at Hamburg provided for Pastor Hennig's wants; but when the dear brethren from Holland had met with us at Hamburg and saw our needs, they decided, though themselves but a few hundred and cut down in their appropriations, to help, fully assured that the help rendered at this time, here, would produce greater results than spent in their own land. They have not been disappointed, and I have in return spent a week with them, speaking in five of their largest cities to large congregations through an interpreter. Some dear friends from Adams Center, N. Y., have sent donations, also from several other places from without; some donations have been given here and some of my traveling expenses paid. Thus we have been able by God's grace to organize five churches with two hundred members, and have at present some one hundred scattered members and the bright prospect of organizing some of these into substantial churches in the near future.

Last year you were unable to answer our call for financial help, and the past months have been the most trying in your past experience. Shall we, in view of this, renew our calls, or trust in God for another year? We have set before you our possibilities, our great need, but also our willingness, if need be, to continue some more months until the general situation changes for the better. But we do hope to be remembered in your prayers, in your counsels, and when the Lord relieves your present pressure in a grant of some financial help. You have our fullest sympathies in your present financial situation; but may your faith in, and love for Jesus be the inspiration at this momentous session of your General Conference, and you will experience that the hour of the greatest needs produces, by faith, the greatest blessings, as the experi-

ences of Job, Jacob, the apostles, the reformers, and many of the Baptist martyrs demonstrate.

In Germany we have passed through harder trials, worse inflation—up to six millions, of late, without work,—but courageous leaders instill hope and courage in the hearts of sixty-five millions. The country, divided into twenty or more parties, the playball for communists, for crooks of all sorts, for ill-willed enemies, is being unified; the terrible and deadly party strifes have been suppressed. Every possible effort is being made to secure employment for the hungry millions. The youth of the land, spoiled by unemployment and fast drifting into all sorts of vices and unbelief, is pressed into active service and trained again to obey. Many who overfilled the large cities are settling down on small farms; the much needed auto roads are being constructed, and the people are taught to make their own living again, rather than to live on charity. Young people who, devoid of work and means, could not marry and build their own homes, are being helped and encouraged to start their own homes. Once more the Lord's admonition, "Watch, Pray, Work," has become the motto of the nation, and the efforts of atheism are being frustrated. Some unruly elements may have to suffer, but the religious elements, so long as they cease to meddle with politics, as the Catholics hitherto have done, can only profit by such a change.

Our absence from your General Conference does not spring from any less interest in the welfare of the precious gospel of Christ, but because the great distance and the expenses of the trip, as well as the many calls at this hour, constrain us to stay in the white harvest field, because we do love its furtherance more than anything else. Our prayers are with you in your present session. May faith, hope, and the love of Christ inspire you as delegates, so that the actions of this session may bring new hope, increased life and light; and greater sacrifices than ever.

In closing I would mention but a few instances as examples of the spirit which prevails in the newly formed Seventh Day Baptist churches in Germany. A good brother, who had faithfully served as a local elder of a Seventh Day Adventist Church, earning his living as common laborer, was for his religious convictions disfellowshipped by the



Seventh Day Adventist leaders, as his own church would not do it. Quite a number shared his convictions and I was invited to visit them. One dear family there paid my trip and offered me the hospitality of their simple home, and though they had but two rooms besides the kitchen, up to thirty and more assembled night after night during my stay in their home. When we organized at my second visit, some thirty members united and they had already hired a neat little hall for their services. From there the truth has spread to three other towns; the elder gives his time, and this family takes a live interest in the promotion of the work of the tract society. Last Sabbath all three met with the Hamburg Church, to become fully acquainted with the members. The only way to enable them to come was to use their bicycles for a trip of two hundred fifty miles each way. During the three days of their stay with me, they saw many wonderful things in this great seaport, but according to their own testimony the most precious thing to them was the live Sabbath school, the well filled hall, the stirring address of the speaker from John 4: 34, and the happy and attentive faces of the many hearers. This is a fair sample of the spirit which prevails in the newly formed Seventh Day Baptist churches in Germany, and this is the secret of their growth. On their way coming and going, they stopped in several places and conducted meetings. A dozen more members expect to unite with them in a neighboring town during my visit in August, and one soul desires baptism.

Assuring you of our prayers and sympathetic fellowship in Christ Jesus, and of the confidence that the delegates will also remember the newest additions to their family and their needs,

Sincerely your brother and servant,

L. R. CONRADI.

Hamburg, Germany,  
July 20, 1933.

### RESOLUTIONS OF RESPECT

(Resolutions Adopted by the Ladies' Aid Society of Salemville, Pa.)

WHEREAS the angel of death has once more invaded our ranks and has taken away from us our sister, Mrs. Susan Berkheimer, one of our eldest and most loyal members, be it

Resolved, That the Ladies' Aid society of the Salemville Church has lost a faithful mem-

ber whose Christian life and example we shall not soon forget—one who after a long, busy, and useful life, died as she lived—honored, trusted, and loved.

Resolved, That this society extend sincere sympathy to the sorrowing daughter (Mrs. A. C. Foster), sons, and grandchildren, commending them to their mother's God and Friend, who doeth all things well.

Resolved, That this slight tribute be inscribed in our minutes, a copy be sent to each of the sorrowing children, and a copy be sent for publication to the SABBATH RECORDER.

For and in behalf of the Ladies' Aid society,  
MRS. ESTHER WALTER.

## WOMAN'S WORK

### THE HOME AND THE CHURCH

BY MRS. MARY ST. JOHN LOOFBORO

(This paper is another of the splendid papers presented at the Woman's Hour of the Southeastern Association.)

The papers preceding mine have had to do with home teaching and home training in recreation and in developing an atmosphere of reverence and devotion. My topic is the home and the church. Whether it is intended that I speak of the home in its relation to the church or the church in its relation to the home I do not know, but there are some points on both lines I would like to mention.

When home training has taken the family to church regularly, and when it has encouraged co-operation, even from the youngest members, the church offers an opportunity for development in service from the youngest to the oldest.

Do we appreciate how valuable is right home training in play and recreation? Little children are taught to play together peaceably, to be fair, to have consideration for others, to abide by the rules of the game. If they are taught thus early, it is hoped that the principles may pervade the whole life. What an asset to a successful church program is one so trained in his relations to others. The so-called battle grounds of the church would become fruitful fields of service.

Home training in regular church attendance is of vital importance to the home as well as to the church. Whether regular attendance continues through the years becomes the problem of the church.

The Christian home gives the little child its

first idea of reverence, probably in the family worship. A service that inspires reverence in its participation and the reverent attitude of older people have much to do in fostering a reverent spirit in children and youth. When folks who are widely separated during the week meet on Sabbath morning it is natural and right that they visit; but I have often wondered if the visiting ceases soon enough to allow us to enter reverently into the opening services.

Trained by precept and example, at home first and later in the Sabbath school and Daily Vacation Bible school, the child comes into the church in early adolescence, ready to take his place. How then does the church strengthen the home life? In answer to this question may I quote from *The Church's Program for Young People* by Mayer—"Our young people should be led to feel and think of the church as a big hospitable home, where they can do anything and everything that is right to do, and where they can have more fun than they can anywhere else because of wholesome fellowship." And again from the *Christian Herald*—"Any plan that leads to deeper interest, more intelligent and more reverent attitudes toward the church and its worship, more hearty participation in the singing, prayers, and meditation of the worship hour in the impressionable years of youth, will undoubtedly serve a significant purpose in building up the kingdom of God. If young people are to become leaders in the church they must have the opportunity to participate in its life."

The church then has the responsibility of training its young people for service at a time when their very nature yearns for expression in actions. They are intensely sociable and the church programs that take this into account are doing much to strengthen and aid the home. Significant to the church is the fact that adolescence is the natural time for discovering and recruiting leaders. Too often we vaguely expect and say that the youth of today are the future leaders of the church, but we do little to prepare them for such a place. They are taken into full membership, but too often not expected at business meetings, often are excused from financial obligation. How many churches have a plan for challenging their young people to devote their lives to Christian leadership? Let us make use of the young men and young women who have received the excellent training of our schools

and colleges. So while the church in this way is assuring its own successful future, it is at the same time enriching and developing the lives of young people. Fortunate indeed is the home where young people have this challenge from the church, and fortunate is the church which is backed in its program by the home.

### QUESTIONS

1. At what three places should the priests put some of the blood of the offering for sin through ignorance?
2. What should a person bring to the priest for an offering for the sin of lying?
3. What became of Nadab and Abihu, and why?
4. What did the Lord tell the children of Israel he would give them if they would keep his Sabbaths and walk in his statutes and his commandments?
5. What did the Lord say he would do to the children of Israel if they would not walk in his statutes and keep all his commandments?
6. How many warriors or men twenty years old or upward were among the children of Israel when Moses and Aaron numbered them?
7. How many wagons and how many oxen were necessary for bringing the offering before the tabernacle?
8. How many different utensils and how many different animals was Nahshon required to bring for the dedication of the altar?
9. Who designated the pattern for the candlestick in the sanctuary?
10. On the day that the tabernacle was reared up, what was upon it by day, and what was the appearance at night?

### OBSERVATIONS

BY THE CORRESPONDING SECRETARY  
OF THE TRACT SOCIETY

BATTLE CREEK, MICH.

For many years Battle Creek has stood out in the mind as a place where people can get well. And well it may, for here is a great institution established and organized for just such purpose, and which for fifty-seven years has been ministering in scientific ways to relieve man's pain and to send him home to enjoy health. More than 350,000 have been here for treatment since the institution was established in 1876. Here come from all over the



world missionaries, ministers, and other prominent leaders.

The writer had the esteemed privilege of a two-hour visit with his life-long friend, the genial chaplain of the sanitarium, Rev. Henry N. Jordan. Doctor Jordan, for many years, has ministered to the moral and spiritual needs of guests and patients as thoroughly and effectively as any member of the medical staff to their mental and physical needs. We take from a personal letter which the chaplain sends to all incoming guests a few sentences: "The Sanitarium endeavors to make religious and spiritual privileges of the utmost value to all its patients and guests. If I can assist to make your stay here a helpful and pleasant one, I shall indeed be most happy to do so. We believe that the religious and spiritual experiences are necessary for health and happiness, and you are cordially invited to share in the religious activities of the Sanitarium that are noted on the enclosed card." The words on the front cover of this RECORDER are taken from this card.

Near the grounds of this institution Seventh Day Baptists have a beautiful, new church with a good working force under the temporary leadership of Rev. and Mrs. Edward M. Holston. Such splendid work is being done by these able and efficient leaders that it does not seem inappropriate to express the hope that Mr. Holston may soon become the permanent pastor. Fifteen were recently baptized and taken into the church.

The former pastor, Rev. William M. Simpson, continues to work faithfully in community, church, and Sabbath school. He is a real leader in religious education, valuable, and a blessing in any community. But a man so well trained in the ministry, and in the prime of life, should be in a pastorate. We hope for his sake and for the sake of some unpastored church that he may soon be "located."

The secretary had the privilege of speaking twice to splendid audiences—Friday night and Sabbath morning. Following the latter in which he spoke about the problems of the SABBATH RECORDER, one interested listener suggested the possibility of agents in our churches who shall sell the paper issue by issue among those unable to pay out \$2.50 in a single payment of subscription. As this plan was already being tried in one of our churches, it was refreshing to have it suggested in this manner for others. Later, Conference recom-

mended the plan to the American Sabbath Tract Society.

#### ALBION, WIS.

The first attempt of the corresponding secretary at preaching from a pulpit occurred thirty-five years ago at Albion, Wis. He had the privilege of speaking from the same pulpit, Sabbath morning, September 2. A fine congregation greeted him. There is usually a good attendance at Albion, for the folks are a church-going people. In the audience this morning, moreover, were people from Milton and some from the Pacific slope and some from the Atlantic. The work and sermons of Pastor Charles W. Thorngate, who is just completing his third year at Albion, are much appreciated by his people. The writer heard this on every hand. Under such leadership, with the people working heart to heart and shoulder to shoulder—a long pull and a steady pull together—this church will come through the depression in a most helpful and highly satisfactory manner. A fine gesture of love was made to Pastor Thorngate when the whole Sabbath school stood and turned toward him, to his complete surprise, and sang "A happy birthday, dear Pastor, to you." A little girl, whose name slipped by the writer, presented him with a beautiful bouquet of asters. Such occasions furnish a fine opportunity for an expression of love and appreciation—an opportunity Albion people are not slow to use.

#### HISTORICAL SOCIETY — TREASURER'S REPORT

For the year ending June 30, 1933

Ethel T. Stillman, Treasurer,	
In account with the	
Seventh Day Baptist Historical Society	
DR.	
To balance on hand July 1, 1932 .....	\$240.36
To cash received since as follows:	
Onward Movement .....	188.15
Interest on Liberty Loan Bond .....	2.13
	<u>\$430.64</u>
By balance on hand .....	<u>\$430.64</u>

#### Endowment Fund

Franklin Fitz Randolph Gift—Liberty Loan Bond \$ 50.00

E. and O. E.

ETHEL T. STILLMAN,  
Treasurer.

Plainfield, N. J.,  
July 10, 1933.

Examined, compared with books and vouchers, and found correct.

J. W. HIEBELER,  
Auditor.

August 6, 1933.

## YOUNG PEOPLE'S WORK

Nearly one hundred young people spent the day, Tuesday, at Lake Koshkonong in the pre-conference meeting. Deep interest was shown in the conference periods and mass meetings. It was an ideal day and beautiful spot; the lake, birds, trees, and all of nature helped us to think of Jesus, the great lover of the out-of-doors, as we considered the new program for Christian Endeavor.

We wish that all of our young people could have been there.

### WESTERN ASSOCIATION PAPER

SOME RESPONSIBLE TASKS WHICH YOUNG PEOPLE CAN AND SHOULD ASSUME IN THE PROGRAM OF RELIGIOUS EDUCATION

(Given at the Young People's Hour by Edward Crandall)

The program of religious education has many different standards as presented to young people today. One thing essential, however, is a standard that is in accordance with the teachings of Jesus Christ and the Word of God.

The opposite of education is ignorance. It is plain to see that we have little excuse to be in this position about religion, with the material there is in the Bible always at our disposal. Let us first of all, as young people, get acquainted with our subject. Let us prepare our lessons for Sabbath school, topics for Christian Endeavor, and last but not least, let us make it a regular habit to read a selection from the Bible daily.

Second, I would place the putting of these principles, which are ours to obey, into our every day thought and action. We do not want to exhibit ourselves as spotless examples to show others only their wrongs. What we want to do is, in a quiet, useful way, to show to our companions a life which is not one sided, but true and faithful to our convictions. There never was a time when there was as little confidence and trust in the other fellow as there seems to be today. Lives have been lived double and lust and greed have tempted so many that young men who will stand the test are in demand. There may be great reward ahead for you if you begin early in life to live in accordance with these principles.

Many of our young people are serving as teachers of our Sabbath schools. Few realize the great influence, good or bad, that they may

have, or the huge responsibility placed upon them. Too many of us perhaps are trying to live on Sabbath day, perfectly, yet we have no time for religion through the week. Perhaps we are sometimes trying what Billy Sunday said, "Holding hands with the Lord and the devil at the same time." If we have come to the place where we just go to church on the Sabbath to try to convince ourselves that the devil's hold did us no harm, we will soon fail to see any reason for attending at all.

I think that young people who are church members have pledged themselves in a solemn vow which should be as binding as any oath or promise. Seventh Day Baptist church covenants differ slightly, but the essentials are much the same. One is to attend the appointments of the church if possible, and to support it by our prayers, service, and money. I often wonder why young people and older people too can treat these obligations so lightly. Certainly no religious program will succeed permanently without the co-operation of young people. Let us remember the vows taken as church members and what Christ required for discipleship, that we deny ourselves, take up our cross, and follow him.

There is one thing that young people have nearly forgotten in the modern age, and that is, daily communion with the Holy Spirit. History is rich with examples of great men who have fortified themselves with daily prayer to meet their present needs. From the story of Daniel we find these words: "Now when Daniel knew that the writing was signed, he kneeled upon his knees three times a day and prayed and gave thanks before his God as he did aforetime." George Washington at Valley Forge was seen kneeling in the snow early in the morning, praying to God for assistance. The greatest of all prayers was the prayer of Christ in the Garden of Gethsemane as he asked for strength to endure the cross.

The little effort which is made on our part to do these things will bring great reward, and build up within us a strength not our own, and make us of more service to our fellow men.

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Andover, N. Y.

America is God's last best national effort in behalf of the human race.—Ralph Waldo Emerson.



### LONE SABBATH KEEPERS DISCUSS A SABBATH SCHOOL LESSON

At the conclusion of the Boulder, Colo., Sabbath school, July 22, 1933, the following comments on the lesson for that day that was on the fifth chapter of Isaiah were read. The comments were written by two members of the Boulder Sabbath School Extension Class which is conducted by Paul Hummel. He is the only resident member of the class. The other members of the class are widely scattered. They and the Boulder Sabbath school are getting such a great blessing out of their class work that the school believes their kind of work should be extended to all our scattered lone Sabbath keepers. Neither Mr. Hemminger nor Mr. Hummel had any idea of what the other was writing or that their comments would go any further than to other members of their Extension Class. But, with the hope of helping and inspiring others, the school voted to request the publication of the comments on this lesson in the SABBATH RECORDER.

DEAR CLASS:

My review is very timely, I think, with 32 beer on sale and the Eighteenth Amendment on the verge of being repealed, the main reason being to balance the budget. The money barons have been paying too much income tax. So, if we can relieve the situation by selling our souls and our children's into slavery to alcohol in order to relieve them, it should be done (?) What do you say? I say no! We are going through the same experiences that they did in Isaiah's time. A certain class has control of the wealth of the nation and also has control of the government, and the rest of us can do the sweating. I don't think the land sin applies just to land, but to all property and wealth of all kinds, also to powers. When one man dictates a policy for a nation and that nation knows it is bad, the people that follow such dictates are weak and foolish, and it is the beginning of the end for that nation. It is up to the churches and the Christian people to do more praying and voting than they have ever done before.

Your classmate,  
GLEN HEMMINGER

Wilbur, Oregon.

### ISAIAH DENOUNCES DRUNKENNESS AND OTHER SINS

I notice in the comments in the *Helping Hand* that the question is asked if our times are like those in Isaiah's time. It is my opinion they are, only in a magnified manner, because of our modern devices making wickedness and greed more effective.

Can you read the results of investigations of our so-called business leaders without wondering what will come of such greed, dishonesty,

and oppression by supposed leaders? Morgan and his gang, the nation's prominent bankers, heads of public utilities, organized crime, rotten politics, booze interests, indifference of the common people to God, and their butterfly chase after pleasure and recreation, corruption of our courts, a farce on justice, the eagerness of the common people to get something for nothing—what of it all? Because of these, "hell hath enlarged herself, and opened her mouth without measure."

Unless there is a house cleaning in the world and in our America, and we turn to God, our doom is sealed. Unless we as individuals wake up, we are hellward bound. But if a sufficient number of us individuals do wake up, go to work with true consecration, trample our evil habits under foot, and cast off the weights that hold us down in the upward climb, then it may be a different tale.

Remember that God works only through people. You and I are people. It's up to us. Are we going to whine around and say, "Let George do it," or shall we say, "Here am I, Lord, send me"? And the devils of hell are anxiously awaiting our decision.

What are some of the ways, as individuals, that we can help?

1. Doing right ourselves, cutting loose from any bad habits we may have.
2. Always stand and speak for righteousness, justice, and against greed, uncleanness, and wrong wherever found.
3. Be not afraid to attack wrong no matter how hopeless the battle seems.
4. Lend a helping hand by word, example, or otherwise. We can't get anywhere by saying, "Do as I say, not as I do." That is hypocritical and ineffective.

Now add some more ways you think of. If one half the church members of America would consecratedly get busy, wrong would be unseated within sixty days.

Be Strong!

We are not here to play, to dream, to drift;  
We have hard work to do, and loads to lift;  
Shun not the struggle—face it; 'tis God's gift.

Be Strong!

Say not, "The days are evil. Who's to blame?"  
And fold the hands and acquiesce—Oh shame!  
Stand up, speak out, and bravely, in God's name.

Be Strong!

It matters not how deep entrenched the wrong,  
How hard the battle goes, the day how long;  
Faint not—fight on! Tomorrow comes the song.

MALTBIE D. BABCOCK.

I humbly ask the prayers of this class that I may truly do the things that we should do which I have mentioned here, and others not mentioned. In other words, that I may do my Christian duty.

Boulder, Colo.

PAUL HUMMEL.

(Contributed.)

### CHILDREN'S PAGE

#### CONFERENCE JUNIORS BUSY

Wednesday of Conference week the juniors met for a "get-acquainted" meeting. We also had a short business meeting at which Irwin Randolph of Milton Junction was elected president; Hallie Jean Coon of Riverside, secretary; and Ivan Randolph of Milton Junction, treasurer. The following junior superintendents-assisted the committees: Miss Gladys Sutton of Milton Junction, the music committee; Mrs. W. L. Davis of Salemville, the sunshine committee; Mrs. W. D. Burdick, the missionary; and I helped the prayer meeting committee.

The topic of the meeting Thursday was "Are We Growing?" and the leader was Genevieve Polan of Alfred. The music committee arranged for Ivan and Irwin Randolph to sing a duet as special music. They sang a song about the clock and the lessons which its tick, face, hands, and alarm teach. See if you can guess what they are. We talked about different projects which had helped the different societies to grow. Among other things the "trek" was mentioned. The covered wagon that one society used for the trek and which was in the exhibit was brought into the meeting and the juniors decided that the wagon should be used for our Conference collections and that the collection should be used as a nest-egg for our missionary project for the coming year.

"Being Loyal," the regular topic for Sabbath day, was taken as the topic for Friday, since there was to be no regular Junior meeting Sabbath day, for we were to join with the other Christian Endeavor societies at that time. Ivan Randolph was the leader Friday and we had a very interesting meeting. Some time was spent both Thursday and Friday to practice the song "Loyal Juniors," which we were to sing in the meeting Sabbath day. We found that there are many ways of being loyal. Among those mentioned were: always being present at Junior, always on time, doing what we are asked, giving money, being quiet around the building where the Conference meetings were being held.

Thursday, Friday, and Sunday after our Junior meeting the sunshine committee with Mrs. Davis' assistance arranged for us to sing to shut-ins. This is a very important part of our Conference work and one from which we

juniors, as well as those for whom we sing, gain much.

It was planned to have a business meeting Sunday with reports from the committees, but due to sickness our plans were changed. It was decided that after a few words of farewell those who were able would go to sing for shut-ins. However, the children asked to sing "Loyal Juniors," and then one asked if we might have sentence prayers. Many juniors thanked God for our good meetings. This perhaps was our best meeting, for although there was no leader and no meeting was planned, it was the ideas and desires of the juniors themselves and it all came from the heart. There were those present who had never been in a Junior meeting before, some coming from places where there is no Junior. When I realized what these meetings meant to them and when I heard their earnest prayers, I disliked to close the meeting.

MRS. NETTIE CRANDALL.

#### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

My name is Herbert Floyd Carpenter. My parents are Floyd and Mary Irish Carpenter. I have two sisters, Marguerite and Jessie, fifteen and twelve years old. I am six years old and will be in the second grade next year.

We just read Jessie Burrows' letter. She is my cousin.

As pets we have a dog, Treve, and some cats. My kitten's name is Stub, for he lost part of his tail in an accident.

I missed a few weeks of school last spring. I broke my leg and after six weeks broke it again, so I could not walk for twelve weeks. Now, for three weeks, I have been trying to walk again. My sister Jessie had inflammatory rheumatism last winter and was out of school over five months. She is better now.

We have a new truck and I went with daddy on the milk trip today. I go often and I like to go.

My Grandma Irish is here now.

I like to read the letters in the RECORDER. This is my first letter.

Your friend,

HERBERT CARPENTER.

Ashville, N. Y.

August 23, 1933.



DEAR HERBERT:

I have just been reading your letter the second time and I think it is a very good letter indeed. I do hope you will write often.

Your kitten must look comical with his little short tail. One of our neighbors has a big yellow and white cat who was born without any tail at all—only a bunch of fur where the tail should be. One day she tied a string around the bunch of fur and Dick, her cat, began to chase the string just as my cat chases his tail. He did look so funny.

You surely have had a bad time with that poor leg of yours. I do hope you'll not have to break it again; three times and out, you know. One time a little boy, quite a bit younger than you, fell down stairs twice. He kept crying and crying though he wasn't much hurt. When asked why he did not stop crying he said, "I've got to fall down again. It has to be free times and out."

I hope your leg will be perfectly strong and well soon, and that you'll be able to jump and run as much as you ever did. I'm sorry, too, that Jessie has been so sick and hope she will soon be strong and well.

I hope you'll see your letter in the next RECORDER, along with the nice story from William Turck which got crowded out this week. You see when the RECORDER comes only once in two weeks it is hard to get everything in.

Your sincere friend,  
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I enjoy reading the Children's Page and am sending you an original story I wrote for geography class last spring.

Yours truly,  
WILLIAM TURCK.

Alfred Station, N. Y.,  
August 17, 1933.

THE ADVENTURES OF A KERNEL OF WHEAT

"My! This is fun," I said, as we swung back and forth in the wind. When I speak of "we," I mean my playmate and I.

We were having a chat when we heard a loud noise. Something fell on us. We were put into a black thing and came out into the light. Then we fell into a cart, I guess, because I heard a man say, "Look at the wheat fall into the cart." Then I could not hear any more because some neighbors were falling on top of me.

The next thing I knew we were being knocked unconscious and black and blue. I just thought I was killed. I looked at myself and found I was white, but I could not find all my playmates. Then we were put into sacks and sold.

We went through several processes that made me almost seasick. I was baked and it nearly killed me. At last we were put on the table.

I heard a gentleman say, "My, this is good bread." I was not eaten at all that meal so they put me in the garbage can. That is where I am writing this story on a cabbage leaf.

WILLIAM TURCK AS A KERNEL OF WHEAT.

DEAR WILLIAM:

I like your story very much and hope you'll write other stories for the RECORDER. Thank you for this one. I must make my letter short as our page is already full.

Sincerely yours,  
MIZPAH S. GREENE.

THE CHURCH OF MY DREAMS

BY MISS GERALDINE THORNGATE

(Read at a church night service, Verona, N. Y.)

I have thought about this ever since I was asked to give my idea of "The Church of My Dreams." Many things would go to make up such a church. I shall give some of them.

First, the place of worship would not be large or costly, holding hundreds and hundreds of people, but it would be something like our own church, small, plain, homelike, yet with a certain spiritual beauty about it.

There would be a good choir and music, but the music would not be so elaborate that the sermon would be just tacked on to take up the time. The minister would be one who would be able to deliver a strong and helpful message such as our pastor does each week.

The congregation would be made up of people who would teach their children to reverence God and that the church is not a playhouse.

My church would be one that would not place social life first, but rather religious life. Those who made up the church and professed to be Christians would not go about saying unkind things about their fellow men and they would "practice what they preached."

It is easy to preach but it isn't so easy to practice it. The people would do as the old colored minister. He was preaching on a street corner when he was seized by two policemen. He did not put up any fight as they cruelly beat him, but tried to tell them why he was there. He was injured so badly he needed a doctor's attention. The next night he appeared at the same spot and preached as before: "Don' yo' do no fightin', don' yo' do no stealin', don' yo' do no lyin'. Lord says 'don' yo' do no fightin' ' and I didn't fight those policemen. Now don' yo' do no fightin'."

As Pastor Davis said in his sermon today, the people of my church would be of strong enough Christian character to say "I was wrong" when the occasion demanded.

There would be a congregation whose people would "do unto others" as they "would that others should do unto them." They would practice the ideal of Christian fellowship as set forth by Paul in the fourth chapter of Ephesians, verses 31, 32, and Ephesians 5: 1, 2. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore followers of God, as dear children; And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour."

DENOMINATIONAL BUDGET

STATEMENT OF TREASURER, AUGUST, 1933

	August	July 1 to Aug. 31, 1933
Alfred, First	\$ 57.17	\$ 141.15
Battle Creek		8.75
Berlin		23.00
Boulder		5.00
Daytona Beach		5.00
De Ruyter	60.00	60.00
Dodge Center	\$ 3.00	
Ladies' society	10.00	
	\$ 13.00	20.00
Edinburg		8.50
Friendship		45.00
Hebron, First		27.50
Hopkinton, First		
Christian Endeavor society, special	3.00	6.00
Los Angeles		10.00
Milton	164.08	164.08

New Auburn	2.00	
New York City	22.09	
North Loup	13.00	13.00
Nortonville		10.00
Pawcatuck	\$250.00	
Christian Endeavor society, special	3.00	
Junior Christian Endeavor society, special	1.00	
	\$254.00	508.00
Plainfield	290.25	290.25
Roanoke		10.00
Rockville		
Christian Endeavor society, special	\$ 1.25	
Junior Christian Endeavor society, special	.25	
	\$ 1.50	14.90
Salem	200.00	200.00
Salemville Missionary Society	11.25	11.25
Shiloh		13.00
Stonefort		1.00
Waterford Junior Christian Endeavor society, special	1.50	3.00
Welton	\$ 20.00	
Deacon J. O. Babcock bequest, special	16.93	
	\$ 36.93	36.93
West Edmeston Ladies' Aid society	25.00	25.00
White Cloud		13.25
Individuals:		
Miss Jennie Crandall, special	12.50	78.50
Southeastern Association		26.86
		\$1,803.01

Disbursements

Missionary Society	\$592.68
Special	42.21
	\$ 634.89
Tract Society	\$121.88
Special	8.47
	130.35
Sabbath School Board	94.93
Young People's Board	23.76
Woman's Board	5.94
Ministerial Relief	35.64
Education Society	43.12
Historical Society	9.90
Scholarships and Fellowships	17.82
General Conference	154.33
	\$1,150.68

HAROLD R. CRANDALL,  
Treasurer.

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

"Some people have a wheelbarrow religion—it never moves unless some one pushes it, and it upsets every time it strikes a snag."



## RELIGIOUS EDUCATION FOR LONE SABBATH KEEPERS

The director of religious education of the Sabbath School Board is to make an extended trip on the field beginning about the middle of September. This trip will take him through the following states: Iowa, Kansas, Nebraska, Colorado, Utah, Nevada, California, Arizona, New Mexico, Texas, Louisiana, Arkansas, Mississippi, Alabama, Tennessee, Kentucky, and Illinois.

In addition to visiting our churches on this trip, he would be glad to visit small groups, families, and individual Sabbath keepers who are not too far from the route taken. He would also be glad to hold five or six day intensive leadership training classes in our churches or aid in special services of ten days or two weeks. As the trip is to be made by auto, it will probably be easier to make such visits than if made by rail.

All communications should be sent to Milton Junction, Wis., from which they will be forwarded.

### THE WORSHIP PERIOD

BY REV. HURLEY S. WARREN  
(A Conference paper)

The chief aim of any service of worship is to give the worshipers a definite experience of God. This discussion will deal with the make-up of the first twenty or twenty-five minutes of the Sabbath school hour. Principles that apply to worship in the Sabbath school apply to a certain extent to worship in prayer meeting, Christian Endeavor, and the church.

First of all there must be a plan. This plan should spring from a high desire on the part of those who are responsible for the program of worship to provide an atmosphere and conditions conducive to a satisfactory experience on the part of the worshipers. The majority of our Sabbath schools doubtless have attempted to plan the time that is theirs.

Then there needs to be a theme before the plan for the specific program can be made. Some schools have not gone this far. There is a genuine achievement in store for the school that has not chosen a theme and fashioned its program in harmony therewith, if it will but do so. To my mind the greatest

success of the hour and the benefits to be derived therefrom are directly dependent upon selecting and carrying out a positive theme.

Where shall the theme be found? One of the best sources is the Sabbath school lesson. Select as a theme one of the great lessons to be taught. Let it stand forth boldly.

First, a plan. Then, a theme. Next, a balanced program of worship centered around that theme. The essential features of a worship program are music, singing, meditation either silent or spoken, Scripture, and prayer.

Let us be concrete. The lesson in the *Helping Hand* for September 9, 1933, is "Jonathan." The topic for young people and adults is, "How to Be a Friend." A theme in keeping with the topic is, "Jesus, Our Friend." The outline which follows is a sample.

#### JESUS, OUR FRIEND

Prelude  
Hymn—"Jesus Is All the World to Me"  
Scripture—John 15: 1-16  
Prayer  
Special music—"O Holy Saviour, Friend Unseen"  
Quartet  
Hymn—"Close to Thee"  
Period of silence  
Processional

The prelude will open the worship and not the tapping of the bell to bring "order out of chaos." A carefully selected and spiritually rendered prelude prepares those who worship to feel the presence of God.

The hymn has been selected previously. As the chorister announces the number in a quiet way, there is no hesitation on the part of the pianist who plays the selection through once. The very soul of the congregation is poured forth as it sings, "Jesus Is All the World to Me."

The Scripture lesson is the familiar passage, "The Vine and the Branches." The Sabbath before a member of the school was asked to prepare the selection for reading. If one wishes he might read a different version. The prayer follows the Scripture and is offered by the one reading the lesson or someone whom he has asked in advance.

A quartet then sings, "O Holy Saviour, Friend Unseen."

The chorister next invites the congregation to join in singing, "Close to Thee." The worship has brought the worshipers to the point that the desire to be in the presence and company of Jesus, their Friend, is best expressed in this hymn.

At the close of the singing a period of silence is observed before the processional to classes.

There are a number of considerations that might be mentioned in connection with this subject. One in particular is that every Sabbath school ought to be divided into at least two groups and some into three or even four. Why? Because it is plain that the same program cannot suit all ages. Nearly everyone will agree to this. Another is the use of art in worship. We are confident that much of practical value will be brought out in the discussion this afternoon.

Superintendents and officers and worshipers who have built and participated in programs of worship feel that the chief aim of worship is being achieved. I believe that the main difficulty in schools where there still exists "the opening exercise" is that of setting about to build a program of worship. Let us remember that the chief aim of a worship service is to give the worshipers a definite experience of God. If the very presence of God has not been felt, it has not been a worship service.

To summarize: Plan the worship of the Sabbath school; select a theme; let the theme be closely associated with the lesson subject; build a well-balanced program of worship emphasizing the theme; then, carry out the program. All this in order that we may know God and understand his will as revealed in and through Jesus Christ, our Savior and Lord, Master, and Friend.

### CORRESPONDENCE

DEAR RECORDER EDITOR:

There come occasional reports of readers who look for a few words from this part of the world, so I will write a few lines, not forgetting the promise in a former letter, that there might be more to write about later.

At that time I was cherishing a hope that I might enjoy a visit from Mrs. Amelia Crandall of Rhode Island who was my hostess the previous year at Eastern Association, and in May that hope matured into a ten days realization, which was a happy fulfillment of anticipation for me. And I am sure it was at least a change for my guest to be here among the hillside beauties of springtime, to join in the new experiment of housekeeping in a not-completely-finished bungalow close by my wild life sanctuary.

During that ten days we enjoyed a ride

through the towns of West Boylston, Clinton, Boylston, Shrewsbury, Westboro, Marlboro, Sudbury, Hudson, Berlin, Harvard, and Lancaster; and a picnic supper on the top of Mt. Wachusett. While we were away at the picnic, four hundred baby mulberry trees were left for my wild life sanctuary, which made me feel somewhat like the old woman who lived in a shoe.

The state planted a pound of seed last year, and I am expected to help continue the experiment, in raising feed for birds, so that cherries, strawberries, etc., will not be preyed upon.

Then on a Tuesday there was a big forest fire, started by some careless person not openly identified, and headed by the wind straight for our property at first. Three fire companies were called from outside towns, and then the wind changed to blow the conflagration out of the woods into open pasture where it was checked, before it destroyed any buildings; which made us feel very thankful, both to God who guides the wind, and to men who risked their lives to save property.

I must mention our pleasure at having a seventh day visitor at our Sabbath services, which is a rare occurrence; but on the second and last Sabbath of this visit the peace and rest of the day were tragically upset. At just about sunset at the beginning of that Sabbath one lone lamb came from the distant pasture and bleated around the buildings. Investigation revealed two police dogs making havoc with the flock, as mentioned in my letter in the children's column.

This startling raid by the dogs necessitated an effort to shoot them—which effort failed—notification of town officials, and immediate care of the bleeding animals. Truly, if sheep may be rescued from a pit on the Sabbath day, they may also be rescued from dogs.

One lamb did fall into a spring and was drowned, one died from wounds, and fourteen others suffered wounds which required immediate and most careful attention.

There happened to be a young shepherd on a neighboring farm who wished to try his skill dressing the wounded, a work exceedingly particular due to the virulent nature of the poison from dog bites. To briefly summarize the month of treatment, the wounds are healed with creditable success, which will be a benefit to science as well as to the wool industry.



One other beneficial conclusion is being developed which will help clarify the dog and sheep situation. This young shepherd owns the champion sheep dogs of the East, having won the blue ribbons from expositions as far west as Chicago, for the skill and training these dogs possess in herding sheep. But notwithstanding all this record, their owner admits that their beast-of-prey nature cannot be trusted, and they are never allowed to roam about without their owner. If all dog owners possessed the same good judgment, one of the great hazards of the wool industry would be removed.

No doubt on other Sabbath-keeping farms such disturbances arise to upset plans for rest and for gaining some increase for the advancement of the kingdom of God. We all find when we call upon him, he will carry us through, for the kingdom is his, more than ours. When he has carried us through a difficult place, I think he is pleased to have us offer the sacrifice of praise, giving thanks to his Name; and isn't the RECORDER the very place to offer this praise?

I have been especially interested in the struggle for funds, for it is equally keen here; also in the Conference president's tribute to his father, and in the history of the Little Prairie Church.

May the press keep going!

LOIS R. FAY.

Princeton, Mass.

FROM SYRACUSE, N. Y.

I inclose a post office order for \$2.50 to pay my subscription to the SABBATH RECORDER. . . . I think more of it than of any other paper. I am much interested in the work of Mr. Conradi in Germany. I esteem very highly the German Americans in Syracuse. They are among the most honest citizens we have, I think.

Accept my best wishes for yourself and the RECORDER.

DR. EDWIN S. MAXSON.

FROM MINNESOTA

DEAR SABBATH RECORDER FRIENDS AND BRETHREN:

We are lone Seventh Day Baptists here and enjoy reading the editorials in the SABBATH RECORDER so much. It has been a welcome guest here for the past fifty years.

May you be given wisdom to continue your work with our denominational paper.

Yours sincerely,  
MRS. J. STENSETH,

Grandy, Minn.

FROM LOS ANGELES, CALIF.

DEAR BROTHER VAN HORN:

This is a time for Sabbath keepers to do their very best in helping you out with the SABBATH RECORDER problem. I am very sorry to learn that it has been forced to become a bi-weekly. I am enclosing a post office money order of \$5 and feel if every reader of the RECORDER would do the same, it would put you on your feet once more. With the raising of the price of foods and the added California tax to be paid on the same, the added expenses of a superannuated man, who has to be true to his colors and let his light shine when he can, and receives no financial help for it, the problem with me at present is worse than it has been for a year or more; nevertheless I am sending you my tithe money and hoping others will do the same and praying God speed in help coming to you.

THEOPHILUS R. GILL.

[Brother Gill is a Sabbath-keeping friend who does much writing in the interests of the church and of the Sabbath. His generous help is greatly appreciated.—ED.]

### DENOMINATIONAL "HOOK-UP"

VERONA, N. Y.

The church night, September 2, was a special service for the young people who were soon to separate for schools and colleges.

The devotions were conducted by Marion Dillman, and the worship program was in charge of Floyd Sholtz and Mrs. John Williams, consisting of church songs, duets, and the men's chorus of eight voices.

Supper was served at nine o'clock with T. Stuart Smith presiding. The after dinner speakers were as follows: "The Teaching Profession, Its Compensations," Alfred Perry; "The Value of a College Education," Miss Harriet Franklin. "What College Life Means to Me," was discussed by two college students, Miss Ada Dillman and George Davis. Two high school graduates, Alfred Davis and Billy Lennon, gave interesting talks on "Why I Am Going to College." The public school

teachers, college and high school students occupied the table of honor, with Principal Tobias Collins of Verona as honor guest.

The Sabbath morning service was a special sermon for the young people, subject, "Youth Choosing Life," by the pastor, Dr. A. L. Davis.

Dr. and Mrs. A. L. Davis and sons George and Alfred in company with Allen Lennon, daughter Eula, and son Billy left for Salem, W. Va., last Tuesday. The three young men will attend Salem College this year. Mrs. Arthur Franklin had charge of the Sabbath service in the absence of Doctor Davis. A sermon was read by Miss Anna Smith.

CORRESPONDENT.

ADAMS CENTER, N. Y.

The Verona Sabbath school united with ours in a picnic at Lake Kasoag, August 8. About 125 attended this most enjoyable affair.

Rev. L. F. Hurley, who has been very ill for the past four weeks, is now convalescing.

Our church recently sustained another great loss in the death of our beloved sister, Mrs. Ida Cady Hull, a faithful, life-long member. Funeral services were conducted at her home, August 15, by Rev. A. C. Ehret.

CORRESPONDENT.

MIDDLE ISLAND, W. VA.

Sabbath day, August 5, Rev. A. T. Bottoms, pastor of the Ritchie Church, preached for us morning and evening. In the evening the choir of the Ritchie Church—about twenty-five—came and rendered a program, consisting of choruses, quartets, duets, and solos, which was much appreciated by all present.

Eslie F. Randolph and family of Great Kills, N. Y., and Iseus F. Randolph of Dunellen, N. J., have visited us recently.

SALEM, W. VA.

Salem College will operate a dormitory for girls this fall for the first time in the school's history.

The residence of Mrs. Evelyn McKain, commonly known as the Smith house and located near the college, has been rented for the dormitory. It is probable that another building nearby also will be used.

Miss Lucile Prentice and Miss Evelyn Ring, both of Nortonville, Kan., will be in charge of the dormitory. Both are college graduates and have had previous experience in such work.

All women students at Salem in previous years have stayed at rooming houses. Officials of the college said today the new arrangement had been made because of the great demand for it.

—Selected.

MILTON, WIS.

The Seventh Day Baptist General Conference, which was in session at Milton from August 22 till August 27, drew to a close Sunday evening. The activities of the last day were of special interest to local people. Rev. Jay W. Crofoot, president of Milton College, was elected president of the General Conference for the current year. To be elected head of a religious body in these trying times is indeed high praise, and President Crofoot well merits the confidence expressed in his selection as president. The instability of the general public in matters of vital importance makes leadership doubly difficult and religious leadership twice as challenging. President Crofoot assumes his new responsibilities equipped to meet the challenge of the day.

—News.

WHITE CLOUD, MICH.

A two weeks' session of Vacation Bible School was held in our church here. Mrs. Nettie Fowler was the able supervisor, with nine other teachers assisting her, among whom were Pastor and Mrs. Wing, Naomi Babcock, Lola Branch, Forrest Branch, and Margaret Fowler.

The Methodist Church co-operated by supplying three teachers. Children from other churches as well as those who had no church home attended, making an enrollment of eighty-one—about thirty having a perfect attendance. Pastor Wing and Adelbert Branch donated the use of their cars to bring in the children from the country.

CORRESPONDENT.

JAMAICA, B. W. I.

Some excerpts are taken from a letter written August 16, by the Hargises to Riverside friends:

We have just passed through a harrowing experience, but God again was kind and merciful to us, and we were spared from harm. Many were killed and there was much destruction. Those killed met death by drowning and being washed away, some of them into the sea a long distance from their homes. We haven't heard what the storm was called, but it must have been a "baby hurricane."



Last night was truly a night of terror, and though we firmly believe that God will spare our lives while we are striving to carry on the work of his kingdom here, we did have fears for a little while that perhaps our home and belongings would be swept away, or wrecked.

The first few hours we had mostly rain, not much wind. You people in good old U. S. A. have never really seen it rain! We hadn't either until we came to the tropics. By eleven o'clock we began to be entertained by an electrical display, which became more and more bombastic with deafening claps of thunder, so that by eleven-thirty the rooms were almost constantly lit by sharp lightning flashes and the crash of thunder was so terrific that we could scarcely speak and be heard.

The letter describes the process of making the house as water tight as possible, and then all hands turned to and packed clothes and personal belongings in preparation for the worst, if it should come. The storm did not abate until two-thirty. Great damage was done, causing much hardship, including lack of water for household purposes and milk. The letter continues:

But the main thing is, we are safe, and all whom we know personally are safe. Another hurricane is rumored, somewhere in the Caribbean, but we are not worrying. Four bad ones in our sea since June! We are thankful none of our U. S. friends are here this summer to face such dangers, either here or en route. Just one year ago tomorrow the Moores sailed back home, after a helpful summer to us and to our work here!

—Jamaica Jottings.

## OBITUARY

**BERKHEIMER.**—Susan, youngest daughter of David E., and Barbara Kagarise Rice, was born May 11, 1860, and departed this life by automobile accident June 21, 1933.

In the seventeenth year of her age she became the bride of Lewis Berkheimer. To them God gave one daughter and three sons: Harvey Landon, Robert Elvin, Bada Irene (Mrs. Arthur C. Foster), and Palmer Curtis.

In young married life Mrs. Berkheimer and husband together dedicated their lives to their Savior. They maintained a Christian home. They were constituent members of the Salemville Seventh Day Baptist Church, and were faithful and loyal Christians. Her husband preceded her into the Church Triumphant one and a half years. In her loneliness her faith grew stronger and her hope brighter as the years passed. Her Christian life found expression in attending the worship of her church, helpful words, and deeds of kindness.

Besides her daughter and sons she leaves six grandchildren, other relatives, and friends.

The funeral rites were conducted in the German Seventh Day Baptist church, by her pastor,

W. L. Davis, assisted by Rev. David T. Detwiler. Interment was in the near-by community cemetery. W. L. D.

**BROWN.**—Homer Nelson, son of Cary J. and Emily Chapin Brown, was born in Green Lake County, Wis., May 5, 1858, and died at his home near Battle Creek, Mich., August 6, 1933.

In October, 1884, he was united in marriage with Clara Saunders Tappan, at Dodge Center, Minn., where they engaged in farming for many years. In 1917 they moved to Battle Creek, Mich., and Mr. Brown entered the mercantile business. On account of age and failing health they retired from business and last fall moved to the farm of their son Carlton in Newton Township. On June 20 of this year Mrs. Brown passed away.

Mr. Brown leaves three sisters—Mrs. Maggie Plank, Dodge Center, Minn.; Mrs. Phoebe J. Hunt, West Concord, Minn.; Mrs. Mary Tappan, Battle Creek, Mich.; and three sons—Carlton O., Courtland H., Lawrence T.; and eight grandchildren, all of Battle Creek; besides other relatives and friends who have held him in the highest esteem as a good friend and neighbor and a loyal and upright citizen.

Services were held from the William and Braden funeral home, conducted by Rev. Edward M. Holston, and interment was made in the Newton Township cemetery. E. M. H.

**DERUITER.**—Karel DeRuiter was born in Holland, July 29, 1858, and died at his home in Battle Creek, Mich., July 25, 1933.

In 1894 he was married to Sarah Schiepel, and in 1907 they came to America, living first at Alfred, N. Y., where he followed the trade of painter which he had learned in his native country. They came to Battle Creek in 1908. Besides the bereaved wife he leaves one sister in Holland.

While at Alfred he was baptized by Rev. L. C. Randolph and united with the Alfred Seventh Day Baptist Church and later transferred his membership to Battle Creek.

Funeral services were conducted by Rev. Edward M. Holston and interment was made in Reese cemetery. E. M. H.

**HARRY.**—Esther Elizabeth, daughter of Joshua and Mary E. (Lawrence) Williams, was born at Watson, Lewis Co., N. Y., March 31, 1862, and died at West Edmeston, N. Y., July 31, 1933.

On February 16, 1898, she was married to Rev. Madison Harry by Rev. J. A. Platts at Leonardsville. To them one son was born. She assisted her husband in pastorates at West Edmeston, Watson, Dunn's Corners, R. I., and New Auburn, Minn. From there they moved to Gentry, Ark., where he died, September 30, 1924. Mrs. Harry came to West Edmeston in 1929. There she passed away after a lingering sickness.

She was baptized and joined the Watson Seventh Day Baptist Church at about the age of eighteen, and later transferred her membership to churches of which her husband was pastor. She was of a quiet disposition but interested in the work of the church and a believer in prayer and acquainted with her Bible. "Thou hast been faithful over a few things, I will make thee ruler over many things, enter into the joy of thy Lord."

There survive her the son, Allen, of New Berlin, N. Y., a brother, Moses, and a sister, Mrs. Lydia Mays, both of West Edmeston. Funeral services were held at the home and at the Seventh Day Baptist church at West Edmeston by her pastor assisted by Rev. Clyde Truax of the Baptist Church of West Edmeston. Burial took place in the nearby cemetery. P. S. B.

**WEST.**—Dr. Clement Henry, eldest son of Rev. Joel Clement and Esther Malvina Crandall West, was born at Shiloh, N. J., May 9, 1851, and went to his rest July 28, 1933.

In the midst of the Civil War, his parents moved to the wilds of Minnesota, Freeborn County. While still young he became a Christian. He was married to Sarah D. Tickner March 1, 1877. He helped to organize the Seventh Day Baptist Church at Cartwright, Wis., and was its first clerk. Leaving a good dental practice in Wisconsin he moved to Farina, Ill., for the sake of church fellowship; here he served nineteen years as church clerk and was ordained deacon.

Ill health led him to move, in 1910, to Riverside, Calif., where he has carried on his exemplary Christian living, for many years our loved and highly esteemed senior deacon. Confident of his oneness with the Master, Doctor West looked forward with the keenest interest to the soon coming reward.

Having been associated with Deacon West for over thirteen years, we esteem it a privilege to bear testimony to his faithfulness in service, to his gentleness in reproof, his sympathy in time of trouble, his generosity in time of need, wisdom, and caution in counsel, and loyalty in faith and practice.

He is survived by his faithful companion, an only daughter, Mrs. N. O. Moore and her husband, grandson Neal, and one sister, Mrs. Ella M. Tickner of Oxford, Wis. "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." R. S. B.

**Sabbath School Lesson XIII—Sept. 23, 1933**

Review: **SOME EARLY LEADERS OF ISRAEL**  
Golden Text: "Be strong in the Lord, and in the might of his strength." Ephesians 6: 10.

**DAILY HOME READINGS**

September 17—Joshua Succeeds Moses. Joshua 1: 1-9.

September 18—Caleb's Inheritance. Joshua 14:

1-14.

September 19—Deborah's Victory. Judges 4: 11-16.

September 20—Samuel's Vision. 1 Samuel 3: 1-10.

September 21—David Chosen King. 1 Samuel 16: 4-13.

September 22—Solomon the Wise King. 1 Kings 3: 1-9.

September 23—Triumphs of Faith. Hebrews 11: 32-12: 2.

(For Lesson Notes, see *Helping Hand*)

**Sabbath School Lesson L—Sept. 30, 1933**

**SAUL IN TARSUS**—Acts 21: 39; 22: 3, 27, 28; 26: 4-7; Philippians 3: 3-6

Golden Text: "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." 2 Timothy 2: 15.

**DAILY HOME READINGS**

September 24—Saul Born in Tarsus. Acts 22: 1-3, 27, 28.

September 25—Saul's Religious Training. Philippians 3: 1-6.

September 26—Hebrew Parents' Love for Children. Judges 13: 8-14.

September 27—Religious Training Commanded. Deuteronomy 6: 1-9.

September 28—A Hebrew Boy Dedicated to God. 1 Samuel 1: 21-28.

September 29—The Lord Giveth Wisdom. Proverbs 2: 1-10.

September 30—The Influence of God's Word. Psalm 119: 9-16.

(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. Mimmie Hightie, Walworth, Wis. 3-7-5t

**WANTED.**—Christian couple 40 to 60 years old to stay with lone Sabbath keeper, 69 years old, and help take care of small chicken farm. Garden, furnished rooms, heat, and electric lights free, but no table board. Pay beginning January at \$10 a month to be increased to \$50 a month if business conditions permit. Time for outside work to be given. Mrs. Gertrude P. Lynch, R. D. 2, Alliance, Ohio. 9-18-2t

**NEW TESTAMENT AND PSALMS**—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$2.00. Sabbath Recorder, Plainfield.

**LETTERS TO THE SMITHS** by Uncle Oliver. Of special interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 26 pages and 32 cents; bound in cloth 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.



## CLOSING CONFERENCE PRAYER

By E. E. S.

**O**UR LOVING HEAVENLY FATHER, in the closing moments of this session of our General Conference we pause to thank thee for the guidance of the Holy Spirit in all the services and deliberations.

We thank thee for the statesmanlike manner in which the president has presided so well over each session, for the spirit of fairness he has shown, for the consecration and devotion to the difficult tasks that have been his during the year now coming to a close. May thy Spirit continue to direct him in his work as it has during the past.

May thy blessing rest upon President Crofoot of Milton College who now takes up the task of leading this people during the coming year. May thy Spirit direct him in all his tasks, however difficult they may be, and under his leadership may this people move forward.

We thank thee for the young men who have this night been recognized as accredited ministers of the denomination. We thank thee for their faithfulness in preparation through high school, college, and seminary, and that they are now pastors of churches. May they continue as students under the direction of thy Holy Spirit and thus be able to lead many souls to Jesus Christ as Lord and Savior.

We thank thee for the young men now in the seminary who are preparing themselves to take up the tasks of the gospel ministry, tasks that must soon be laid down by those who have long carried them. Bless these young men and lead them that they may be thoroughly prepared for the tasks that await them. Bless and direct those who teach them that they may help to lay in their lives foundations that will make them leaders in this denomination.

For the dear young people who have attended these meetings, we bless thy holy name. May the richest of heaven's blessings rest upon them, and may the Holy Spirit direct them as they meet the problems of life and choose their life work. Bless and strengthen all those who have to do with their training, that they may be trained for the Lord.

Bless all those from the east and from the west, those from the northland and the southland, who have attended these services. Bless all our churches throughout this land and in foreign fields. May we be a people who follow in the path marked out by the lowly Nazarene, a people filled with thy Holy Spirit, a people who strive to obey thy commandments and do thy will.

Our heavenly Father, what we pray for this people, we pray for all thy children of whatever name or faith. May we all stand together in the common work thou hast called us to do, striving ever to lead men to a saving knowledge of our Lord and Savior, Jesus Christ. In unity of spirit may all thy children move forward in the promotion of thy kingdom on the earth. Gracious Lord, hasten that glad day when men everywhere shall know thee, and when Jesus Christ shall reign in the hearts of all men. All this we ask in the name of the Lord Christ.

Now, may the Spirit of the Lord Jesus Christ, the love of God, and the comforting influence of the Holy Spirit be and abide in your hearts forever more. Amen.

# The Sabbath Recorder

VOL. 115

OCTOBER 2, 1933

No. 9

### "FOR MASTERY OVER LIFE"

O thou who dost bid us work in a vineyard of difficulty, equip us this day for our task. As we labor in the midst of conditions which are far from ideal, may we be mindful of the example and inspiration of him who was thwarted in his work by the obstinacy and greed of men.

Deliver us from bitterly resenting the unfavorable conditions of life. Forgive us for wishing we were in some other place. Enable us to master the situation as we find it, facing heroically our task.

May we be courageous in conquering the giants and in cultivating the crop on this our mountain. May we never fall into the habit of pitying ourselves or of whining about our lot.

By thy help may we make the best of our situation and circumstance, and prove ourselves worthy children of thine. We pray for Jesus' sake.—Amen.

—Presbyterian Advance.

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