

work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work."

Did this clergyman, who himself observes the first day of the week, mean that he wants the President of the United States to observe Saturday? We guess not. But does not the Jewish rabbi or other seventh-day observer have just as much right to demand that the President observe the seventh day of the week as holy time as a first-day clergyman has that he observe the first day of the week?

As a matter of propriety, neither has a right to demand that the President of the United States observe any day of the week as a "holy day" instead of a "holiday." That is purely a religious obligation, the same as is the observance of the Lord's supper and the Lord's baptism. If the President were a member of this clergyman's congregation, such spiritual advice would be pertinent, but since he is not, it is the President's own business how he observes the day, whether it is Saturday or Sunday, and whether he "attend church regularly" or not. The President may be delinquent in many things, but his failure to be religious according to the prescribed creed of a certain sect is no ground for taking the President to task for nonfeasance of his official duties.

Too much zeal along this line leads to civil penalties for nonconformity to religious customs.
—C. S. L., from "Liberty."

A CALENDAR FOR ALL THY LIFE

Not what we have—but what we use!
Not what we see—but what we choose—
These are the things that mar or bless
The sum of human happiness.

The things nearby, not things afar,
Not what we seem, but what we are,
These are the things that make or break,
That gives the heart its joy or ache.

Not what seems fair, but what is true,
Not what we dream, but the good we do!
These are the things that shine like gems,
Like stars, in heaven's diadems.

Not as we take, but as we give,
Not as we pray, but as we live—
These are the things that make for peace
Both now and after time shall cease!
—Selected.

"A holier-than-thou Pharisee is never satisfied until he has enacted his religious notions into law."

MARRIAGES

DAVIDSON-BROWN.—Married at Adams Center, N. Y., July 8, 1936, Mr. Alexander C. Davidson and Miss Jessica U. Brown, both of Adams Center, N. Y., where they have taught in the high school this past year.

GREEN-ROGERS.—Charles H. Green of Edgerton, Wis., and Alice E. Rogers of Milwaukee, Wis., were united in marriage at Mason City, Iowa, June 12, 1936, by S. H. Hoynes, justice of the peace.

HALVERSON-ROOD.—Miss Margaret Rood, daughter of Mrs. W. G. Rood of North Loup, Neb., was united in marriage to Mr. Dale Halverson of Scotia, Neb., in the Seventh Day Baptist church of North Loup, June 14, 1936, by Rev. L. O. Greene.

MONACO-WHITE.—At the home of the bride's brother, Ernest H. White, 15 Herbert Ave., White Plains, N. Y., July 20, 1936, by Rev. Hurley S. Warren, Arnela Mae White of White Plains and Thomas Clifford Monaco of Johnson City, N. Y.

WELLS-CLARKE.—At Battle Creek, Mich., in the Seventh Day Baptist Church, July 3, 1936, Preston B. Wells and Miss Floy Z. Clarke, both of Battle Creek, were united in marriage by Rev. Edward M. Holston.

OBITUARY

BURDICK.—Herbert Burdick was born in Farina, Ill., January 24, 1883, and died in Riverside, Calif., June 4, 1936, at the age of fifty-three years.

He is survived by his mother, Mrs. Effie Baker, and three sisters: Mrs. Stella Davis, Mrs. Ella Severs, and Miss Alice Baker.

He was baptized in 1894, joining the Milton Seventh Day Baptist Church. During the past year he transferred his membership to Riverside. During recent months his faith has grown, and his peace has deepened as he trusted in the Savior. His interest in missions has been strong for some years.
L. F. H.

"Wrong views of God lead to wrong feeling toward men."

FARMER WANTED

Sabbath-keeper with family, interested in ideal location Florida permanent home, capable of developing and operating 75 acre fruit and vegetable farm, in Putnam County (5 acres of rich muck). Salary, with profit-sharing arrangement. An opportunity for the right party. Early consummation of deal desired. Geo. A. Main, 110 Marion Street, Daytona Beach, Florida. 3t

The Sabbath Recorder

VOL. 121

AUGUST 17, 1936

No. 4

AUGUST ACROSTIC

A way on the stream of time we glide.
U se the moments wisely;
G od will call
U s to account for them
S ome day, some
T ime, some where.

MRS. F. G. HALLADAY.

Stevens Point, Wis.

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(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

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

Pastoral Visitation Some pastors seem to be averse to, or afraid of, pastoral visitation. "Door bell ringing," "pink tea stuff," "effete calling," and like designations perhaps prejudice the younger ministers, especially, against this method of helping and encouraging people.

If pastoral visitation is designed merely to pat folks on the back or keep somebody sweet, or if it means just an easy way to spend a few hours of an afternoon, it may well be questioned as a method of serving God and the church.

But we believe it means much more than that. We are thinking of one who has to make real sacrifices of strength and call into being much patience to cover his parish in the effectual calling program which he carries out and which has merited favorable comment from his church officials.

"That young man will succeed" was the prediction of Dr. Curtis Lee Laws of the *Watchman Examiner* concerning a certain young minister who had come under his observation. That remark was called out by a pastoral letter to his members written by the

young man alluded to. The special sentence quoted was, "I plan to visit every home in the church at least once a year. Where there is sickness or sorrow of any kind, I hope you will feel free to call upon me for pastoral attention at any time. It is my earnest desire to be of service in every possible way."

There are times when "social" calls should be made. But pastoral calls should have other and definite aims. There are bruised hearts that need healing, wounds calling for easement, and souls in need of encouragement. How shall a pastor find these needs if he refuses or fails to go where his people live? Then too the acquaintance and interest of members or possible members should be cultivated if good results are expected. Doctor Leinbach of *The Messenger* gives the comments of a man whose pastor had been with the church four years: "He seems to be a pleasant fellow, but I haven't become very well acquainted with him. He has never called to see me; and for some reason or other, I do not go so very often to hear him. A good woman in our church told me not long ago that she was going to leave the church because our pastor had never even come around to see her when her mother died. I advised her not to do that, because the church is greater than any minister."

Regardless of the philosophy of the minister on this question, many people feel that way about it. A minister should feel that there is as great danger in neglecting pastoral calls as there is in neglecting his prayer life or pulpit preparation.

Church folks should have a care lest they demand too much of the pastor in his visitation. Undue demands too often are made, and sensitive souls sometimes imagine the pastor has neglected them when he has had no intention of doing so. Many criticisms are unjustified. It is well for preacher and people alike to remember the high and responsible calling of the minister and realize that he is a shepherd of souls as well as a preacher of the gospel, and that one demands time and strength as much as the other.

Doctor Cadman Passes It was with the feeling almost of personal loss that the editor of the SABBATH RECORDER learned while in Alabama of the death of Dr. S. Parkes Cadman. While we were only of speaking acquaintance, as occasionally we met at the Executive Committee meetings of the Federal

Council of Churches—acquaintance through his writings, radio addresses, and reputation has covered many years. One of the charms of his great personality was his approachableness and his recognition and remembrance of the little man. He had a great genius for friendship.

Doctor Cadman had a long and useful life. He began by working long years in the coal mines of England. His determination, however, and perseverance won for him an education, and he became the most widely known preacher in America. For a generation he was the honored and beloved pastor of the Central Congregational Church of Brooklyn. He had been an inspiration to hundreds of his ministerial brethren and an uplifter and encourager of hundreds of thousands. His death has brought sorrow to all who knew him and loss to the multitudes who have listened to his voice on the air. He will be greatly missed by many organizations in which he was a leading spirit.

Perhaps of these he will be most missed by the Federal Council, of which he was once president.

Labor Day Labor Day comes September 7, this year. Increasingly its importance is felt by all who are interested in social justice and concerned that those who toil shall have a chance equal to that belonging to those who do not.

There is something incongruous in big crops, and empty cupboards; harvests of plenty, and homes in need of proper and sufficient food.

The Church — and we of the Church — must not look upon these conditions as problems far apart from us. They are about us and affect our own happiness and well being. As a Christian institution and as Christians, cognizance must be taken of our responsibility in making things better.

For years the Federal Council has been speaking for the churches in no uncertain terms. On another page will be found a labor message, the pronouncement of the Federal Council of the Churches of Christ in America. The message is right in urging that vainly do men imagine "that unemployment, poverty, the disintegration of families, and the disillusionment of millions of people, old and young, will somehow take care of themselves." The Church and Christians must not be diverted from a great determination

and effort to find a successful way out. As is well pointed out, with determined will must go a "compassionate heart" and a "courageous mind."

A bibliography and order of services to be used for the Sabbath near "Labor Sunday," with suggestions in regard to hymns, prayers, texts, and discussion questions, is available on request. Send ten cents with order to the Department of the Church and Social Service, Federal Council of the Churches of Christ in America, 105 East 22nd St., New York City.

"Gospel Light" Much interest attaches to the appearance of a new book recently written by George M. Lamsa, B.A., and published by A. J. Holman Co. of Philadelphia (\$2.75). The author is an ethnologist of reputation and expert in the Aramaic language, the language of Jesus and the early Christians. All the Greek New Testament texts were translated from the Aramaic originals. This language, says Doctor Harrington, ethnologist of the Smithsonian Institute, is as if it "were a precious bit of amber which has imbedded in it and there preserved throughout the ages some bit of prehistoric life which otherwise would not be known."

The attempt, so well made by Mr. Lamsa, is to illustrate in "Gospel Light," which is essentially a commentary, that "aspect in the life and teaching of Jesus which could best be depicted by the descendants of his race from the particular standpoint of their Oriental life, and with due regard to the background of traditions." The high aim consistently held, has been: "to illuminate and strengthen the teachings of Jesus Christ, our Lord and Savior."

The concluding paragraph of the introduction reveals the faith and loyalty of the author:

I believe Jesus could have walked on the water if there was need. He could have used his divine power. The question is not, *could he*, but *did he*. Jesus refused the Jews when they demanded a sign (magic). He did not pose as a magician. I do believe in the divinity of Jesus. I do not question the power of Jesus who has revealed God to humanity in such an abundant way. I believe Jesus opened the eyes of the blind, cleansed the lepers, raised the dead, and that he, himself, rose again. I insist that Jesus never worked any magic or wonders in order to persuade the people. I firmly believe in his divine mission and in his miraculous powers which are

still being demonstrated in the lives of his faithful followers. Millions of souls have been healed by him; untold numbers of broken hearts have been comforted by his words of life; men and women have surrendered to him through all the centuries. Herein is found the greatest miracle of his mission which has not lost its power even at the present day. This fact and the successful continuance of his church are the most convincing proofs of the living Christ who abideth forever.

The translations of Mr. Lamsa show many marked differences in meaning between the Aramaic version and the Greek, due to the difficulty of translating Aramaic colloquialisms and shades in meaning. In the Lord's Prayer, where we have "lead us not into temptation," the Aramaic has it, "Do not let us enter into temptation, but deliver us from error." Mr. Lamsa shows that the Aramaic word for "rope" is the same as that for "camel." Jesus did not speak, accordingly, of the difficulty of a camel to pass through the eye of a needle, but "for a rope to pass through the needle's eye."

"Gospel Light" is being well received by Bible students and scholars and will be found helpful for use in family devotions and study.

THE RELIGIOUS LIFE -- HOW BROAD IS IT?

BY REV. PAUL S. BURDICK

Just what do we mean by the religious life? What does it include? Most of us agree that when a person prays, reads the Bible, attends church, and engages in church duties — all with the purpose of glorifying God—he is a religious person. But should we stop there? We use the term, "the Christian life," to include much more. Should we not also say that when a person shares a crust of bread or gives a cup of cold water in Jesus' name, he is engaging in a religious act and being a religious person?

"He prayeth best who loveth best
All things both great and small."

At a recent meeting of the Religious Life Committee, there were questions raised as to just what the work of a committee with such a name should include.

One question concerned the matter of promoting better Sabbath observance. The committee feels, and probably most will agree,

that the Sabbath is so intertwined with and cemented to our religious life that no progress can be made toward deepening the religious and devotional life without at the same time urging and practicing a more faithful Sabbath observance. We believe the life of our Master bears this out.

It is thus without any intention of trespassing on the field of other agencies among us, that the committee has thought best to continue to stress Sabbath observance and Sabbath teaching as a part of its work. We hope, rather, to strengthen the work of others by uniting our activities with theirs.

Another question concerned the social applications of the gospel. The committee believes that the religious life cannot be strengthened without paying some attention to the applying of Christ's teachings to the problems of life about us. For the questions of war, intemperance, poverty, and others, cannot be sidestepped by the growing Christian conscience, without weakening the moral and spiritual fibre.

Still, it was felt that by the appointment of the committee, Conference had in mind chiefly the purpose of nurturing the religious and devotional life of the denomination, and of encouraging church loyalty and evangelism. To broaden the scope of our endeavors too much would weaken the emphasis we have tried to place upon these points, which emphasize the committee has held to be its chief duty.

It is still felt by members of the committee that there should be some group or agency among our people, devoting its energies to leading us in attacking these questions of social import. We are making a one-sided emphasis so long as we try to strengthen the prayer, devotional, and church life, while neglecting to develop attitudes and activities that will bring Christ into every realm of our being—social, political, and economic.

Perhaps Conference will consider the appointment of such an agency. But, for the present, the Religious Life Committee will continue to confine itself to the limitations voluntarily imposed. Should such a group arise among us, devoting itself to the consideration of these vital questions, with them the committee will gladly co-operate.

Leonardsville, N. Y.

BIBLE SCHOOLS OF THE EASTERN ASSOCIATION

BY MRS. ANNABEL BOWDEN

(A history, prepared for the celebration of the one hundredth anniversary of the Association, at its annual meeting held with the Piscataway Church, at New Market, N. J., June 11-14, 1936)

Robert Raikes

Inspired of God to do something for the unfortunate children of his own city, Robert Raikes, of Gloucester, England on July 1, 1780, began holding meetings for the poor children of a manufacturing quarter of the city in rooms of a private house in the neighbourhood. This Sunday instruction in reading and the elementary truths of religion was the beginning of the modern Sunday School movement.

What the Gloucester printer started in the eighteenth century has grown into a world-wide movement for Christian education.

Ephrata

It is interesting to know that forty years before Robert Raikes' Sunday School, there was a Seventh Day Baptist Sabbath School among the Seventh Day Baptist Germans at Ephrata, Pennsylvania, organized by Ludwig Höcker. This school continued until 1777, when its room was given up with others for hospital purposes after the battle of the Brandywine and the school was never afterward reorganized.

There are many records which give evidence that Seventh Day Baptists were among the first promoters of Bible School work.

At this time we shall confine our thoughts to a brief history of the Bible Schools in the Eastern Association.

WATERFORD

One of the first Bible Schools organized in the Eastern Association was at Waterford, Connecticut. The present superintendent of the school, Miss Brenda Getchell, writes that while there are no early records available, some of the older members of the society think the school was organized between 1840-1850. However, the late Rev. Ira Lee Cottrell, in his historical paper published in Volume I of *Seventh Day Baptists in Europe and America* under the head of the "Sabbath School Board," gives the information secured from members of the church that the school was organized in 1827.

The exact date of the organization of the school seems to be a question, but by the beginning of the twentieth century the school was flourishing greatly. Since that time it has decreased until at the present it is comparatively small.

During the past year a primary department has been organized under the leadership of Mrs. Mary Brooks. The school has four classes, namely, a girls' class, a boys' class, an intermediate class, and an adult class.

The school conducts a workers' conference, contributes monthly to the Onward Movement, and helps support a worker in Jamaica. Ever since its organization, the school has met regularly after the church service.

FIRST HOPKINTON

The Bible School of the First Seventh Day Baptist Church of Hopkinton was organized in 1827, nine years before the Eastern Association was founded. Miss Maria L. Potter, under the date of July 7, 1827, has recorded in her diary of having attended a Bible School held in the schoolhouse and conducted by the teacher, Miss Sally Knowles. This school was brought into connection with the church services three years later, or July, 1830.

During the pastorate of Rev. Arthur E. Main, the school was greatly improved and brought into still closer relation to the church. It was at this time it was voted that it should be called "Bible School" instead of "Sabbath School."

For a time the school had a library, but this was discontinued after the Public Library was established. The school made contributions to both the Missionary and Tract Societies. In 1909, the first organized Bible class in the state was established in this Bible School as the Baraca Class.

At the present time there are nine classes, four in the main school and five in the graded department, with a total membership of 126. There are 33 additional members, 12 in the Home Department and 21 on the Cradle Roll.

SECOND HOPKINTON

In a paper written by Lewis F. Randolph for the centennial celebration of the Second Hopkinton Seventh Day Baptist Church, on October 12, 1935, he says that a valuable book one hundred years old was found which gives the date of the organization of the Bible School as April 4, 1835, with a membership of 51 scholars.

In 1852, the school had a library of 165 volumes, a few books for which were purchased as far back as 1841. There was an exchange of 58 library books with the Rockville School, August 4, 1860, and an exchange with the Clark's Falls Library in 1879.

"Union Concerts" were held jointly by the Sunday and the Seventh Day Baptist Churches in the early eighties. These were continued for a number of years. Mention is made of three loyal workers for many years, Brother and Sister William L. Kenyon and Mrs. Lizzie Spicer.

MARLBORO

The Marlboro Sabbath school was organized in 1840, when Rev. David Clawson was the pastor of the church. Question books were in use during the early history of the school when the questioning was conducted by the pastor of the church. This method was followed by the regular lesson helps.

The names of Joseph C. Bowen, John G. Hummel, Eber Davis, and Rev. Perie R. Burdick are a few of the workers since 1860.

Mrs. Elizabeth Fisher, a member of the school, spent a year in mission work in Arkansas. The school at present has about 70 resident members.

Every third Sabbath the collection goes to the Missionary Board and ten cents per member is paid yearly to the County Council of Religious Education.

This school supplies four regular teachers for Bible School instruction in the public schools one half hour each week.

PLAINFIELD

The Sabbath School at Plainfield was organized April 4, 1841, by Thomas S. Alberti, with 18 scholars and five teachers.

The school has at all times been vested within itself. May 9, 1875, a constitution and by-laws were set up by a committee comprising Dr. E. S. Maxson, Dr. Albert Utter, and George H. Babcock. They formed the executive committee of officers and teachers which still remains.

Outstanding superintendents who have succeeded Mr. Alberti were Samuel Davison, William Dunham, George H. Babcock, and David E. Titsworth. Mr. Babcock was gifted in the use of crayons and his blackboard work aroused great interest; through his efforts the school secured a wide name as being a model school.

Mrs. Lucy Carpenter was one of the first teachers in the school, before she left to take up her work in the China Mission Field. Mrs. Mary Maxson holds the record for having taught twenty-four years, beginning in 1859.

In the early school up through 1868, the principal form of study was committing verses to memory. In 1856, when the average attendance was 58, there were 55,550 verses recited, the 40 scholars at that time memorized an average of 30 verses each week.

On August 30, 1847, a library was started, using Sabbath school literature for the basis. The first librarian was Augustus M. Dunham. Music has played an im-

portant part in the services throughout the history of this school and continues to be an outstanding form of worship.

In the early days of 1869, the Sabbath School collections were set aside for specific work, the first Sabbath of the month the money being used for ministerial students. In 1877, the first Sabbath was set aside for the Missionary Society, the second Sabbath for the American Sabbath Tract Society, and the remaining Sabbaths for general benevolent purposes.

Burdet Crofoot is the present superintendent. The average attendance is about 54.

There is a Primary Department in charge of Miss Evalois St. John and Miss Lucy Whitford. Mrs. Nathan E. Lewis, and Mrs. L. Harrison North are teachers in the Junior Department. In the main school there are four classes. The youngest group is a class of girls under the leadership of Mrs. Herbert C. Van Horn. There is a young men's class which is unique in that there is no regular teacher. Each member of the class takes his turn in teaching the group. There is an organized class named for Mrs. Sarah Wardner, a former teacher, besides the "Maxson Class" formerly taught by the late Henry M. Maxson.

Special services are held on Children's Day, Easter, and Christmas. For the past few years, a pageant or play has featured the Christmas programme with a candle light service and the collection given to some specific cause, usually denominational.

PAWCATUCK

A Bible class, arranged by the members of the Pawcatuck Church, February 4, 1840, soon developed into a Bible School with the late Dr. Henry W. Stillman as superintendent. His first report, dated February 17, 1846, gives the number of scholars as 78. There was also a circulating library of 150 volumes. This was discontinued in 1898, and the books sent to one of the schools in the South-west.

In 1909, the membership numbered 160. At that time the Primary Department was using charts and lesson leaves. At present this department is graded in the most approved modern method with selected courses for all ages from kindergarten until they are graduated with the adult department.

There is at this time a Ladies' Class and a Men's Class, both of which are well attended. There is also a men's organization connected indirectly with the school. At a recent gathering of this group for a supper and entertainment there was an attendance of 200.

The school has an active Home Department with a membership of 29.

Those who have served the school as superintendent are: George H. Utter, Mrs. Oscar U. Whitford, Milton Crandall, Albert Whitford, Dr. Edwin Whitford, Louis K. Burdick, James Aldrich Saunders, Samuel H. Davis, Hiram Barber, Jr., and John H. Austin.

PISCATAWAY

The earliest official date of the Piscataway Bible School is in 1844, during the pastorate of the Rev. Walter B. Gillette, who also acted as superintendent. It is the general belief that there was a Bible study session each week before this date; held each week before the services of the Piscataway Church, but that these meetings were not held under any form of organization.

In the beginning, the school had an enrollment of 72 members, this gradually increasing until 1854, when it reached 102, which is the highest number thus far. From 1844 until 1858, the school held no sessions from October until April of each year, because of the severity of the winters. Among the prominent names to be found in the early records are Titsworth, Clawson, and Dunham.

In 1905, the younger men of the church, under the leadership of the pastor, Rev. Henry Jordan, organized the Men's Bible Class. This class, which meets weekly during the Sabbath School hour, has been one of the main-stays of the school.

In 1926, under the leadership of Rev. Theodore J. Van Horn, the Piscataway Sabbath School sponsored a Daily Vacation Bible School. Rev. Neal B. Mills has been the principal of the school during his pastorate.

ROCKVILLE

The first record book of the Rockville Sabbath School which seems to be in existence, under date of May 8, 1869, states that according to previous notice the Rockville Sabbath School met for organization, with 51 persons in attendance. The records of the Rockville church, under date of May 7, 1854, tell of a committee having been appointed to arrange for a Sabbath School, appoint a superintendent, and perform such other duties as should devolve upon them.

In April, 1850, the church appointed Alanson Crandall as superintendent of the Sabbath School, and for a number of years the church continued to elect the superintendent each year. The meeting recorded on May 8, 1869, was called to order by Brother C. N. Chester who had been appointed at the last annual meeting of the church. Officers were elected and classes formed with the following teachers: T. Jane Crandall, Miss C. Burdick, William P. Browning, John E. S. Crandall, George S. Crandall, and Phoebe Crandall. That year there were 97 members, 10 of which are now living.

At the present time there are seven classes with an enrollment of 55 members.

Last summer a Religious Day Bible School was sponsored under the direction of Miss Marjorie Burdick. She was assisted by Miss Maud Ober, Mrs. Harold O. Burdick, Miss Lucie Irish, and Miss Katherine Baton.

NEW YORK CITY

As no permanent records of the Sabbath School of the First Seventh Day Baptist Church of New York were kept in its early days, the only source of information for that period appears in the statistics of the Year Books of that time. The earliest record given in the statistics of 1878 gives the following information: Superintendent, Frank H. Stillman, number of officers 2, number of teachers 2, number of scholars 30.

It is somewhat likely, then, that the formal organization began October 1, 1877, but this is by no means certain.

Apparently Dr. William C. Daland succeeded Mr. Stillman as superintendent and for many years the pastor of the church was also superintendent.

About forty years ago this practice was changed and the Sabbath School has since had a layman for superintendent.

Certain activities of the church and Sabbath School have been so intermingled that it is difficult to say to which primary credit should be given.

For a long period of years there was an annual picnic of the young and old of the church and Sabbath School.

For many years the Sabbath School has had an appropriate Christmas programme followed by a presentation of "White Gifts" for the benefit of charities supported by the Judson Memorial Baptist Church, in whose house the meetings are held.

BERLIN

Because there are no records of the Berlin Bible School it is impossible to give much history of the school.

In a recent letter from Mrs. Luther A. Wing, she states that the date of the organization of the Bible School was 1845, by Halsey H. Baker and Mrs. Thomas Greenman. Mrs. Wing also writes that since she and her husband came to Berlin, the Sabbath School has kept up its regular attendance and interest and most of the congregation remain for the service.

SHILOH

The early records of the Shiloh Bible School are missing, but through Miss Julia M. Davis, who for many years has been a faithful attendant and teacher of the school, we learn that a class for Bible study used to meet in the gallery of the first brick meeting house. This meeting house was built in 1771, so the date of organization was probably between that time and the date the building was given to the Union Academy which was 1850. The first record book available speaks about the reorganization of the school in 1885.

From the early sixties until the school adopted the plan of graded lessons, teachers' meetings were held each Sunday evening. These meetings proved to be very helpful to the teachers and friends of the school who were able to attend.

For several years the Shiloh and Marlboro Bible Schools have conducted a Daily Vacation Bible School for the children of the two communities. This work has been highly successful. Children's Day is observed each year and an entertainment given at Christmas. For the past two years the school has had a "White Christmas" and gifts have been sent for special lines of work. Missionary and temperance programmes are occasionally given by the school under the direction of the superintendents of these departments.

The school has the following departments: Primary, Junior, Intermediate, Adult, Home, and Cradle Roll. Organized classes which do specific work are the Young People's Class, the Mother's and Teacher's Class, the Ladies' Bible Class, and the Brotherhood.

The Shiloh Bible School is one of the five schools of the West District of the County Council of Religious Education. One of the most outstanding meetings held by the district was the Recognition Service held for the teachers of the schools of the district.

One hardly knows where to begin or where to end when we think of the many things which this school has accomplished. The present superintendent is George Schaible. He shows a wonderful spirit of coöperation in the work of the school.

One could hardly write a sketch of the Shiloh Bible School, however brief, without mentioning the names of a few of those who have helped to make its history. Faithful teachers for many years were the late John B. Hoffman, Theodore T. Davis, and Harrison Wells Davis. Miss Mary H. Davis and Miss Julia M. Davis, already mentioned, teachers for many years, are still regular attendants of the school.

The Bible School is no longer an organization. It is an institution. It has stood the test of time.

As an answer to modern critics and technicians, a book has been published containing one hundred testimonies of the World's Great Men. The words of commendation for the Bible School coming from these laymen are worthy of notice in that the outstanding thought brought out in the majority of these testimonies is that the Bible School is a great force in developing character. Never was there a period in our history when children needed the teachings and influences that are conducive to right living more than the present.

With these memory pictures before us of those who have laboured in the past, let us go forward and strive to do our part in giving the youth of our land the right kind of education, which is to live nobly and follow the precepts of the greatest teacher of all time, Jesus Christ.

MISSIONS

MEN AND WOMEN MAKE A CHURCH
WHAT IT IS

Much depends on the pastor; but after all is said and done, he is not the most important factor in building up a church. The men and women who compose the church make or unmake it, and they do this in spite of the pastor. They are the ones who determine the attitude of the members towards one another, the community, missions, and Christ. They make the church what it is. If the pastor is weak, they can strengthen him or dismiss him; and if he is strong, they can make his work less effective or many fold more valuable. This is markedly true in missionary churches and all small churches.

On account of this fact a great responsibility rests upon the members of a church, the body of Christ. They must never think that if they had a great preacher, they would have a powerful church. They can have a strong church without a preacher. "Not by might, nor by power, but by my spirit, saith the Lord of hosts." This is not saying that the pastor does not have an important place in the church. It is saying that the attitude and activity of the members are indispensable factors.

Every member of a church should recognize his responsibility in connection therewith, and in Christ's name he should do faithfully and joyfully his part, for the members of the church make it what it is.

REPORT OF H. EUGENE DAVIS

MAY 31, 1935-JUNE 1, 1936

(Taken from the Annual Report)

We are grateful to our heavenly Father for the goodly degree of health of all members of the foreign and Chinese staff for the year. The personnel has remained the same as last year except for the return of Miriam Shaw, for which we are also glad.

With the exception of Miss Shaw, who is not financed by our board, all the foreign workers are past the fifty year mark, and while we hope to have still some years of service, the question of replacement of foreign workers should be faced.

The taxes are still our great concern. With a real reduction the Boys' School could run without a deficit and will pull up within the

coming year with normal conditions. That brings us to the remark that no one can predict when we may have abnormal conditions in China. We are hoping and praying that war may be averted.

Registration of land with the Chinese government is a pressing problem with many boards at the present. Much time has been given to meeting with mission administrators and in due time a full report will be made. The time will come soon, and has come in parts of China, when a "Holding Body" for property must be organized in China.

The finances of both the incidental and Boys' School accounts are in a more favorable condition than a year ago.

The spiritual side of our work, of course, is of the greatest interest and concern. It is difficult to evaluate. More baptisms have been recorded for the year than ever before in the history of the Shanghai Church. More church members, teachers, and students stand ready to do active service for Christ. We rejoice and press on.

REPORT OF MISS SUSIE BURDICK

JUNE 21, 1936

(Taken from the Annual Report)

Last week Miss Anna West announced that the Annual Mission Meeting was near, adding that would mean reports. As I have done nothing, I said no report would be expected from me.

However, I am glad to have it go on record that I have been back in China with these dear people a year and three months. My days now are very unlike my former days over here. The limitations have been very real. I have kept very well and on the whole am stronger than when I came. Either Miss Chapin or some one has to help me get about. The Chinese and foreigners have been most kind in helping me.

At the annual church meeting when I was appointed chairman of the prayer meeting committee, I had no thought of declining the appointment. It falls on this committee to see that some one is appointed to lead the Friday night prayer meeting.

The Woman's Society continues to meet in the Burdick-West house the first Wednesday of each month. At the June meeting ten of our women came early with needles and thimbles to make sheets for the Liuho Hos-

pital. About four o'clock the work was laid by for a devotional service. The number then was augmented to about twenty by the teachers from the Girls' School. Miss Deiterly, one of the teachers from the Door of Hope, brought a very practical and worth while message from 1 John 3: 21, "Beloved, if our hearts condemn us not, we have boldness towards God, and whatsoever we ask, we receive of him." Miss Deiterly gave her witness to the truth of this promise, as did also the two girls who came with her.

I have been able to attend ten of the cottage prayer meetings which are held in the homes of the different Chinese church members.

I have been very glad to see former school girls when they have returned. Faces one recalls, but names are elusive and not so easily brought to mind.

This is not very much of a report, but we are grateful for the blessed privilege of putting it all in the hands of One who blessed the few loaves and fishes.

TREASURER'S MONTHLY STATEMENT

June 1, 1936, to July 1, 1936

Karl G. Stillman, Treasurer,

In account with

The Seventh Day Baptist Missionary Society

GENERAL FUND

Dr.

Permanent Fund income	\$ 205.62
Memorial Board income for quarter ending 5-31-36	475.99
Anonymous	800.00
L. S. K., W. Va.	1.00
Denominational Budget for June	2,138.73
Rockville Junior C. E.	.75
Rockville Sabbath school	6.50
Milton Junction	5.00
White Cloud (Foreign missions)	6.00
White Cloud (Jamaica)	5.00
Battle Creek (Foreign missions)	3.50
Battle Creek (Bibles)	5.00
Second Hopkinton	1.61
Syracuse, in memory of Dr. E. S. Maxson, to apply on debt	8.00
Second Brookfield	16.00
First Hebron Sabbath school	2.03
Riverside	25.00
Seventh Day Baptist C. E. Union of New England, for native Jamaica workers	8.00
First Hopkinton	50.00
Chicago	9.00
L. S. K., W. Va. (Debt)	1.00
Verona	.50
Shiloh	3.00
Friend (China)	900.00
Stonefort (Conradi salary)	4.50
Stonefort (China)	4.26
Debt Fund savings account	250.00
	\$4,935.99

Cr.

Interest	\$ 207.30
Transfer to Debt Fund savings account to be applied on reduction of debt, as follows:	
½% interest on \$5,000 note to 9-11-36	\$ 6.39

½% interest on \$6,250 note to 10-9-36	7.99
½% interest on \$3,750 note to 10-22-36	6.35
Share budget receipts for June	212.01
Gift from L. S. K., W. Va.	1.00
Gift from Syracuse, memorial Dr. E. S. Maxson	8.00
	241.74
G. D. Hargis, June salary, rent, travel expense, native workers, and children's allowance	186.12
Wm. L. Burdick, June salary	112.50
Wm. L. Burdick, house and office rent, clerk, supplies and travel expenses	83.57
E. R. Lewis, salary and travel expense	147.70
V. A. Wilson, salary	22.91
W. L. Davis, salary	22.91
R. W. Wing, salary	41.66
A. T. Bottoms, salary	33.32
S. S. Powell, salary	22.91
R. H. Coon, salary	22.91
A. L. Davis, salary	10.00
Trevah R. Sutton, salary	12.50
Treasurer's expense	20.00
E. E. Sutton	8.09
China payments for June as follows:	
H. E. Davis, salary and children	\$125.00
Principal Boys' School	33.34
Boys' School	16.66
Incidentals	25.00
Susie M. Burdick	30.00
Rosa W. Palmborg	41.66
Anna M. West	41.66
	313.32
L. R. Conradi	41.66
G. Velthuysen	125.00
G. D. Hargis, from Seventh Day Baptist C. E. Union of New England for native workers	8.00
C. C. Van Horn, for contributions made as follows:	
Sept. 5, 1935, Clifford and Clara Beebe, for work in Southwestern field	\$10.00
Sept. 9, 1935, Ladies' Benevolent Society of Shiloh, N. J., for work at Little Prairie	20.00
Jan. 7, 1936, First Alfred Women's Evangelical Society for work in Arkansas	15.00
June 4, 1936, First Alfred Women's Evangelical Society for work in Arkansas	5.00
	50.00
Washington Trust Co. (Payment account loan)	250.00
Overdraft June 1, 1936	622.60
Cash on hand July 1, 1936	2,329.27
	\$4,935.99

MEETINGS OF MISSIONARY BOARD

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held today, July 19, 1936, but as there was not a quorum present, the meeting was adjourned.

GEORGE B. UTTER,

Recording Secretary.

The adjourned quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held August 2, 1936, in the Pawcatuck Seventh Day Baptist church.

In the absence of the president, Robert Coon took the chair and called the meeting to order.

Prayer was offered by Rev. Harold R. Crandall.

In the absence of the recording secretary, Albert N. Rogers was elected secretary *pro tempore*.

The members present were:

Karl G. Stillman, John H. Austin, Rev. W. L. Burdick, Robert L. Coon, James A. Saunders, George B. Utter, La Verne D. Langworthy, Rev. H. R. Crandall, Mrs. Elisabeth K. Austin, Mrs. Anne L. Waite, Charles E. Gardner, Rev. Everett T. Harris, John S. C. Kenyon, Albert N. Rogers.

The guests present were:

Professor Harold O. Burdick and Raymond Briggs.

The monthly, quarterly, and annual reports of the treasurer, Karl G. Stillman, were read.

Voted that the quarterly report of the treasurer and statement of the condition as of June 30, 1936, be accepted and ordered recorded.

SEVENTH DAY BAPTIST MISSIONARY SOCIETY QUARTERLY STATEMENT

April 1, 1936, to July 1, 1936

Karl G. Stillman, Treasurer.

In account with

The Seventh Day Baptist Missionary Society

GENERAL FUND

Dr.

Memorial Board income	\$ 553.78
Permanent Fund income	590.45
Denominational Budget	3,234.72
Organizations	251.30
Individuals	1,723.25
Special gifts	60.05
Debt Fund investment	500.00
Cash on hand April 1, 1936	7.44
	<u>\$6,920.99</u>

Cr.

Corresponding secretary and expenses	\$ 556.45
General missionaries and expenses	157.45
Churches and pastors	697.81
China	940.00
Holland	125.00
Jamaica	584.89
Treasurer's expense	60.00
Interest	416.95
Loans	500.00
Special gifts	55.05
Germany	125.00
Miscellaneous	3.01
Debt Fund investment	370.11
Cash on hand July 1, 1936	2,329.27
	<u>\$6,920.99</u>

Net indebtedness April 1, 1936	\$25,402.63
Net indebtedness July 1, 1936	22,588.03
Decrease for the quarter	<u>\$ 2,814.60</u>

SEVENTH DAY BAPTIST MISSIONARY SOCIETY STATEMENT OF CONDITION AS OF JUNE 30, 1936

The Society OWNS:

Cash:	
In checking accounts:	
Washington Trust Co.	\$ 2,579.27
Industrial Trust Co.	57.47
	<u>\$ 2,636.74</u>

In savings accounts	1,241.21
	<u>\$ 3,877.95</u>
Investments (at book value):	
Stocks	\$ 22,710.28
Bonds	21,579.06
Notes - secured by mortgages	59,076.09
Note - not secured	200.00
	<u>\$103,565.43</u>
Less - Reserve	5,000.00
	<u>98,565.43</u>
Real Estate (at book value):	
In China	\$ 55,829.86
In Georgetown, British Guiana (in process of sale)	2,500.00
In Jamaica, B. W. I.	6,000.00
In Cherry County, Neb.	1,000.00
In Hennepin County, Minn.	162.50
In Folk County, Minn.	2,088.94
	<u>67,581.30</u>
	<u>\$170,024.68</u>

The Society OWES:

Notes Payable:	
Washington Trust Co.	\$ 24,250.00
Anne L. Waite	500.00
E. C. Burdick	500.00
	<u>25,250.00</u>

Excess of assets over amounts owed as at June 30, 1936, as shown by the society's books	<u>\$144,774.68</u>
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The above excess is applicable as follows:

To Funds - Principal Amounts:	
Permanent Funds	\$ 96,330.20
Alice Fisher Ministerial Relief Fund	3,544.64
H. C. Woodmansee Ministerial Relief Fund	432.88
A. J. Potter Ministerial Relief Fund	1,018.61
Franklin F. Randolph Memorial Fund	58.02
Ministerial Education Fund	171.80
Amanda M. Burdick Scholar- ship Fund	1,099.34
	<u>\$102,655.49</u>
To Funds - Unexpended Income	
Permanent Funds	\$ 57.47
Alice Fisher Ministerial Relief Fund	68.29
H. C. Woodmansee Ministerial Relief Fund	8.72
A. J. Potter Ministerial Relief Fund	189.49
Amanda M. Burdick Scholar- ship Fund	29.98
	<u>353.95</u>
To Gifts for Special Purposes	23.41
To real estate equities, not allocated to specific funds:	
In China	\$ 55,829.86
In British Guiana	2,500.00
In British West Indies	6,000.00
	<u>64,329.86</u>
	<u>\$167,362.71</u>
Less - Deficit in General Funds	22,588.03
	<u>\$144,774.68</u>

The quarterly report of the corresponding secretary was read.

Voted that it be accepted and ordered recorded. It follows:

As corresponding secretary I would report that, during the quarter, besides carrying on the correspondence, furnishing material for the Missions Department of the SABBATH RECORDER, and finishing the history of the Eastern Seventh Day Baptist Association, I attended the Eastern Association at New Market, N. J., the Southeastern Association at Lost Creek, W. Va., and the commencement

of Alfred University. In connection with the last named trip I looked after some mission work in the Western Association, but the expenses of the trip were not charged to the board. While attending the Eastern Association, I went into New York City for a conference regarding the National Preaching Mission with Rev. Jesse M. Bader, D. D., secretary of the Commission on Evangelism of the Federal Council of Churches. The annual report of the Board of Managers has been prepared as usual and is ready for presentation.

Respectfully submitted,

WILLIAM L. BURDICK,

Corresponding Secretary.

August 2, 1936.

The annual report of the treasurer and the corresponding secretary were presented.

Voted that the annual report of the corresponding secretary, together with the annual report of the treasurer be the ninety-fourth annual report of the Board of Managers of the Missionary Society.

The recording secretary, George B. Utter, having arrived, he took over the work of the secretary *pro tem*.

The corresponding secretary gave a verbal report of the conditions in the several fields of activity.

Voted that the expenses of the return of Mrs. Hargis to Jamaica be paid by the board.

Voted that the thanks of the board be sent to the China mission for the continued publishing of the "China Bulletin."

The treasurer, chairman of the Ministerial Relief, gave a verbal report, and it was voted that it be received.

The report of the investment committee was made by Karl G. Stillman. It was as follows:

INVESTMENT COMMITTEE REPORT JUNE 30, 1936

During the quarter ended June 30, 1936, the Permanent Funds of the society have been increased \$350. Of this total, the sum of \$100 was received in full payment of bequest contained in the will of Metta P. Babcock, deceased, late of Milton, Wis., and the balance amounting to \$250 came in as part payment of a bequest under the will of Mary E. Bowler, deceased, late of Little Genesee, N. Y.

Changes in investments conform to the policy established during the preceding quarter of increasing the society's holdings of stocks and decreasing proportionately its fixed income bearing securities. Purchases included 10 shares of Columbia Gas and Electric Co. 5% Convertible Preferred stock and 45 shares of General Motors Corporation Common stock. Sales made were \$2,000 Lehigh Valley Railroad Co. 4s 2003 and \$3,000 United Light and Power Co. 6½s, 1974.

The mortgages given the society by Howard C. Buck, R. J. and E. C. Smith, and Charles P. Eccleston continue to be in distress. The total interest in arrears more than six months on these three items amounts to \$1,013.25. Of this amount, a payment of \$240 will be secured from Howard C. Buck on or about August 15, and foreclosure proceedings previously threatened but held up because of the serious illness of Charles P. Eccleston will be instituted on the same date. The society holds an assignment of rents on the R. J. and E. C. Smith property and from the income thus received we have been able to pay off practically all back taxes, water rents, etc. During the coming year we should be able to begin applying rent received to the liquidation of delinquent interest.

The average amount of Permanent Funds, the income on which is available for the general use of the society, was \$96,138.87 for the year, on which gross income of \$4,914.83 was received. This gives a return of 5.1 per cent.

The average amount of Associated Trust Funds, the income of which is to be used for specially designated purposes, was \$6,205.53 for the year, on which \$350.06 gross income was received. This has yielded a return of 5.6 per cent.

It is interesting to note that at this writing the investments of the society have a market value \$1,900 in excess of their book value. This figure assumes all mortgages to be worth their face value. Stocks and bonds have been appraised at their known market worth.

Summary of Permanent Funds as to classification by types of investments follows:

Stocks	\$20,486.57	21.27%
Mortgage notes	50,746.09	52.67%
Bonds	21,020.04	21.82%
Real estate	3,251.44	3.38%
Cash	826.06	.86%
	<u>\$96,330.20</u>	<u>100.00%</u>

KARL G. STILLMAN,
Chairman.

Voted that it be received and ordered recorded.

Voted that the recommendation of the Investment Committee that bequests of Metta P. Babcock and Mary E. Bowler, together with any other future bequests not otherwise restricted, be used to establish debt reduction trusts, the income only thereon to be used for reduction of debt until further action of the board.

Professor Harold O. Burdick, chairman of the Committee to Promote the Financial Program of the General Conference, was present and made remarks. He said that people in some of the centers were "hard hit" and that

the improvement hoped for during the past year did not materialize.

The Budget Committee reported for 1937.

Voted that the recommendations of the committee be adopted as the tentative budget to be recommended to Conference.

Voted that the report of the Committee on Conference Program be adopted.

The secretary reported on several matters of interest growing out of correspondence with workers on the field and churches throughout the denomination.

Voted that this board urge our churches to participate in the National Preaching Mission by holding an eight-day Preaching Mission in every church some time during the fall, preferably some time in November, and that the corresponding secretary be instructed to promote this movement as may seem best.

Voted that three hundred copies of the ninety-fourth annual report of this society be printed.

The minutes were approved.

The closing prayer was by Rev. Everett T. Harris.

The meeting adjourned at 4.45 p. m.

GEORGE B. UTTER,
Recording Secretary.

LABOR SUNDAY MESSAGE

On a day in the spring of this year there was displayed this wireless message from London: "Edward VIII, after visiting the great new liner, 'Queen Mary,' and the squalid Glasgow slums, turned to someone near him and asked, 'How do you reconcile a world that has produced this mighty ship with the slums we have just visited?'"

That question has to do with more than an accidental contrast. It focuses the drastic interrogation which the Christian mind and heart must direct to our whole civilization now.

How can we reconcile a world which provides, on the one hand, luxury and freedom for the few, and a sordid, drab, and pinched existence for the many? For the Christian conscience there can be no reconciliation while these facts remain. We cannot merely look the other way. Rather, we must look straight at the harsh reality and never be at rest until we have set in motion redeeming social purposes which can change old facts to new ones, juster, fairer, and more kind.

Our danger today is that the discontent with social and economic evils which these recent tragic years have roused may try to satisfy itself with soft compromise. We are in danger of looking at the ship and forgetting the slums. As the first signs of industrial recovery begin to appear and men's energies launch out with a reviving boldness, we may think that we can leave behind us the dark record of the depression years. We may imagine that unemployment, poverty, the disintegration of families, and the disillusionment of millions of people, old and young, will somehow take care of themselves. The ships of our economic fortunes are on the high seas again, we think. Never mind the cost at which they were put there.

But this cost we must mind. It is intolerable to the Christian spirit that we should forget the human havoc which economic depression has caused, and which no haphazard business revival can possibly cure. Out of the crucible of these recent years, one iron purpose should be forged, namely, the will that nothing shall divert us from the continuing effort to find those necessary ways of readjustment, whether through voluntary co-operative organizations, through taxation, or through other practicable social controls—by which those who are now doomed to a cramped existence may be set free into larger life.

The Christian influence ought to bring to our contemporary world three things.

First, a compassionate heart.

Christian individuals and Christian churches must be sensitive to the need of all who suffer. We must not allow ourselves to forget, nor let the community forget, the men and women in industrial towns reduced to a bleak and almost hopeless existence through unemployment; the undernourished children in families where relief budgets are too small; the sweatshops and child labor in some industries; the wretchedness of those who live round the shafts of idle coal mines; the exploited share-croppers and homeless migrants in many of our agricultural areas; the Negroes denied equal justice; and all others upon whom the bitter pressure of unfair conditions falls. We are bound to remember that it was with such as these that our Master identified himself when he said: "Inasmuch as ye did it not unto the least of these my brethren, ye did it not unto me."

Second, a courageous mind.

The Christian conscience does not make us more nearly infallible than other men in technical details. It does not equip us to speak dogmatically on precise political or economic programs. But it ought to, and does, give a clarity of central judgment. It turns upon all questions the light of one supreme consideration. Because it believes that all men are the children of God, it believes that the only right ideal for any community is one in which there shall be freedom for all men to develop in thought and in action the best that is in their personalities. Therefore, the Christian spirit must stand like a flaming sword against all frightened attempts to bring upon America that shackling of human thought and that stifling of independent speech which lie like a dark shadow on those lands where dictatorship prevails. The teachers' oath bills introduced in many legislatures and passed by some, the "gag laws" introduced in Congress, the vicious assaults upon academic freedom, and ultimately upon academic honesty, the widespread denial of the right of labor to organize and bargain collectively, which have been launched by sinister influences under the mask of patriotism, are denials not only of political democracy, but of the Christian faith in the dignity of the human soul; and with them, therefore, the Christian Church can have no part nor lot.

Third, a faith in the will of Christ as the one and only way for our world's redemption.

In these immediate days when the conditions of our world have become so ominous, we need the heroic confidence of this faith. There is too much bitterness already in our domestic affairs. There is too much bitterness between the nations. The conflicts of economic interest and the antagonisms between economic classes are turning away from patient reasonableness toward forcible repression on one side and violence on the other. Many today believe that our social unrest will lead to revolution, and that the old hatreds between the nations are leading inevitably to new war. But those who follow Christ will yield to no such impotent fatalism. In thought, in conversation, and in our influence on public policy, we must set forward and persistently support those measures of co-operation and constructive service through which a better social order may be peaceably achieved. We must resist the policy of increased armaments and the growth of

military control, and unflaggingly urge the participation of the United States in study and adjustment among the nations of those inequalities, political and economic, from which wars take their rise.

Christians should follow the pioneering example of those who, like Kagawa, make love the controlling principle in personal, economic, and international relationships. Such men may be hated, misunderstood, persecuted, executed even; but they can be the seed for the future. Though the pathway lead to a cross, we remember that the cross is the sign not of defeat, but of final triumph.—Federal Council of Churches.

BUILDING FOR THE FUTURE

BY A. G. T. BRISSEY
(Moderator's Address)

My friends of the Southeastern Association:

We have convened this evening for the annual gathering of this Southeastern Association. We are happy to meet with you at this time, and assist in dedicating to service the much needed improvement to this house of worship. May this addition be a great blessing to the church group, not only materially but spiritually. We cannot separate material things from the spiritual life. God has so put things at man's disposal that he may use them (the material things) for spiritual growth or eternal destruction. We are free to choose the way we build.

How would we proceed with the task of building a house in which to live? First we would study the architecture of the past and present to ascertain the design we like best. Then we would make the choice of material to use in construction. Next we would employ an architect to draw plans, make blue prints, and estimate the cost. Skilled labor would be employed and material secured. We would dig deep to insure a good foundation on which to begin our structure. Faithful to the task assigned, at last we would view a finished product.

Do we as individuals show as much concern and choose with greatest care the worth while things for the construction of our spiritual building? Many worth while patterns and designs for that good life may be gleaned from lives of good men, if we but search for them. The guide book of life, the Bible, gives

us patterns of lives we may emulate. Therein is found that perfect pattern after which we may fashion our living structure—the Son of God, Master, Teacher, Servant of all, Jesus Christ, who gave a life of service for all mankind.

We should be much concerned about the future of our denomination and for the perpetuation of the truths that we feel we have. Are we as individuals doing our part in carrying these truths to others? If we as a people are to carry on the work Christ has commanded, we must have means to do so. I think Malachi gives us a true solution of the problem. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the window of heaven, and pour you out a blessing, that there shall not be room enough to receive it," Malachi 3: 10.

By the tithes which justly belong to God, we would be able to carry out that great command, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. (Matthew 28: 19, 20.)

"For we are laborers together with God; Ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon. For other foundations can no man lay than that is laid, which is Jesus Christ."

May we through these sessions of this association work in harmony, fellowship, and love, that Christ's will may be done, and we as a people be drawn closer to him in service—building for the future on the solid rock, Jesus Christ.

PASS ALONG YOUR RECORDERS

More copies of the SABBATH RECORDER (clean and not mutilated) are wanted for distribution from house to house. Send them postpaid to Mr. Frank Jeffers, 1223 Franklin St., Racine, Wis.

He that had slight thoughts of sin, never had great thoughts of God. —John Owen.

WOMAN'S WORK

Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. Psalm 29: 2.

REPORT OF WOMAN'S BOARD

The Woman's Board met Sunday, August 9, 1936, at 2 p.m., at the home of Mrs. G. H. Trainer, Salem, W. Va., the president in the chair and the following members present; Mrs. E. F. Loofboro, Mrs. Geo. B. Shaw, Mrs. Okey W. Davis, Mrs. G. H. Trainer, Mrs. Oris O. Stutler.

Mrs. Loofboro read Matthew 7: 21-29 and offered prayer.

The minutes of the July meeting were read.

The treasurer read the following report which was accepted:

Frances E. Davis (Mrs. Okey W.), Treasurer
In account with the
Woman's Executive Board

<i>Receipts</i>	
Balance July 26, 1936	\$198.56
Denominational Budget	3.12
	\$201.68

<i>Disbursements</i>	
Contest Prizes:	
Eastern Association Shiloh Ladies' Aid	\$5.00
Northwestern, Nellie Shaw Society, North Loup	5.00
Southwestern, Fouke Ladies' Aid ..	5.00
Central, Verona	5.00
Pacific Coast, Dorcas Society, Riverside ..	5.00
	\$ 25.00

Mrs. Eli F. Loofboro, Conference expenses	85.00
Total	\$110.00
Balance	91.68
	\$201.68

Salem, W. Va.,
August 9, 1936.

Correspondence was read from Mrs. Hazel Langworthy, Battle Creek, Mich.; Mrs. E. D. Van Horn, Alfred Station, N. Y.; Mrs. Frank J. Hubbard, Plainfield, N. J.; Federation of Foreign Missions.

Voted that the Woman's Board approve the three day meeting of the Woman's Committee of Federation of Foreign Missions.

OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE TRACT SOCIETY

"We must drive down to 'Starved Rock'," said the dentist friend to the secretary, vacationing a few days en route to Conference. This seemingly imperative exclamation was made at Milton, Wis., and a day or two later, these lifelong "brother"-friends with parts of their respective families were motoring southward through southern Wisconsin and northern Illinois toward La Salle, near which "Starved Rock" is located in the most spectacular park of the state. The drive led through the fertile fields for 125 miles of beautiful country—the garden spot of the world. Excessive heat and long extended drought, however, have left about everything to be desired in the way of crop prospects. Conditions grow more encouraging as one approaches the park area. The flourishing cities of Janesville, Beloit, Rockford, and La Salle gave little evidence of hard times, with their smoking factories, street improvements, and thoroughfares crowded with automobiles.

STARVED ROCK STATE PARK

"Starved Rock" is naturally the outstanding feature of the beautiful state park to which it gives its name and claims to be the "Mecca of romance and Indian legendry."

It was the site of Fort Saint Louis from 1682 to 1692, the construction of which was begun by Robert Cavelier, Sieur de La Salle, and Henry de Torrti late in 1682. This fort was the symbol of French protection to the Indian tribes of the Illinois, numbering at this time, it is estimated, about twenty thousand. After ten years the fort was moved to a site near the outlet of Lake Peoria, and a decade later again removed to the east bank of the Mississippi, just across the river from the present city of St. Louis.

An interesting story of Indian tradition relates that about 1765 a band of Illinois Indians was attacked by an overwhelming force of Potowatomi Indians seeking to avenge the death of Chief Pontiac, and was forced to take refuge on the summit of this rock which had once been the site of Fort Saint Louis. The inaccessibility of this natural fortress enabled the Illinois to keep their foes at bay, but hunger and thirst united to defeat them. Their provisions became exhausted and their

Voted that the corresponding secretary secure the same number of programs of the World's Day of Prayer as last year to be sent to our foreign missions.

The treasurer's and the corresponding secretary's annual reports were read and accepted.

Voted that \$2.50 be sent to Mrs. E. D. Van Horn for expense as associational correspondent.

The minutes were read and accepted. Adjourned to meet with Mrs. Oris O. Stutler the second Sunday in September.

MRS. E. F. LOOFBORO,
President,
MRS. ORIS O. STUTLER,
Secretary.

WHO IS MY NEIGHBOR?

BY MRS. L. A. WING

Who is my neighbor? Ah me! Ah me!
'Mongst earth's teeming millions, which one can it be?

A rich man, a poor man, a beggar, a thief,
A man of high standing, or of sinners the chief?
From Italy, Germany, Russia, or Spain,
From the Japanese Islands, or India's vast plain:
The world is so wide, and its people so many,
Just how can I tell which my neighbor, if any?
I think I'll go back to the record of old,
And seek for the answer in the story there told.
Yet so many the tasks thronging round me today,
I scarcely can find time, even to pray.
There is the sad one on whom I must smile,
The weary, whose load I must carry awhile;
Find clothes for the naked, to the hungry give bread;
To the lost ones point out the way straight ahead;
Bring relief to the sick ones, to the needy give care;
With those who are dreary my comfort must share;
There are little ones, lonely ones, homeless and cold,
For whom I must care as did Jesus of old.
In answering this question—you'll kindly observe
That my neighbor is any whom best I can serve.
Berlin, N. Y.

ANNUAL MEETING OF THE SABBATH SCHOOL BOARD

The annual meeting of the corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in the Gothic, at Alfred, N. Y., on Wednesday, September 9, 1936, at 2.30 p.m.

RUSSELL W. BURDICK,
Secretary.

enemies cut the cords with which they attempted to lift vessels of water from the river flowing two hundred feet below at the base of the rock. "With their vast hunting grounds in a panorama below them, they expired of starvation with true Indian fortitude, and thus gave to this lofty citadel the name of "Starved Rock."

This historic park of more than nine hundred acres is owned and operated by the state of Illinois and includes numerous cliffs, gulches, and canyons. Miles of interesting trails lead one into picturesque and striking scenery. There are ideal camping sites, and equipment has been provided to make tourist and summer campers comfortable.

The flag flies from the summit of the rock and bronze tablets telling the story mark the site of old Fort Saint Louis. Those in quest of a vacation or interested in nature study or in the nation's early history are cordially invited by the hospitable state of Illinois.

The day spent in visiting this historic and scenic spot was full of interest—made even more complete by visiting, on the homeward journey, "Castle Rock," the "Devil's Backbone," and Black Hawk Monument on Rock River, below the city of Rockford.

So the day closed with the secretary indebted on another count to his good friend, the dentist.

TRACT BOARD MEETING

The Tract Board met August 2, 1936, with the following members present: Corliss F. Randolph, Courtland V. Davis, Mrs. William M. Stillman, William M. Stillman, Asa F. Randolph, Everett C. Hunting, Hurley S. Warren and Business Manager L. Harrison North.

The report of Corresponding Secretary Herbert C. Van Horn was as follows:

From June 29 to July 20, 1936, your corresponding secretary was engaged in special evangelistic services in the Cedar Point Union meeting house near Paint Rock, Ala., and in attending the sessions of the Southeastern Association at Lost Creek, W. Va. Journey was made by auto of more than three thousand miles, with total cost of campaign to the board of \$80. The secretary was accompanied from Salem, W. Va., by Mr. Wayne Rood who rendered valuable assistance as song leader and personal worker, and won a deep place in the hearts of all by solos and leadership and personal contacts. His expenses from Milton and return were met by personal offerings to the secretary in amount of

\$41.18. Of this amount \$12 was given Mr. Rood as a small token of appreciation of his volunteer services. An offering at the closing meeting in amount of \$20.39 has been handed to the treasurer, Mrs. Stillman.

The meetings in Alabama were well attended for a strictly rural condition, from fifty-five to one hundred fifteen being present each night, by actual count. Four conversions resulted from the meetings, all four being baptized by the secretary. They were received into the fellowship of the Athens Seventh Day Baptist Church, the clerk of which with her family lives in the community where the meetings were held. Three of those received were of the clerk's family, the other being a young woman of first day background who accepted Christ at this time, and through study of the tracts and Bible and pulpit messages accepted the Sabbath. Many pages of gospel and Sabbath tracts were freely taken, together with other literature, and all was well received. It is the belief of your secretary that fields like this are fertile for Sabbath truth, and that if a three or four weeks' campaign could have been put on, some rather large and definite results would have followed.

At the Southeastern Association your secretary was well received, together with his messages in the interest of the board and other denominational work. He had charge of the Tract Society hour, and was assisted by Secretary William L. Burdick of the Missionary Board, who spoke on "Tract Board Problems," emphasizing that of RECORDER support; and by Rev. Alva L. Davis, who spoke on the "Value and Importance of Printing" in church and denominational work. The secretary told of some of our Encouragements. Besides this "hour" he conducted the Sabbath evening conference meeting, spoke at the sunrise breakfast meeting of the young people, and at their afternoon program, Sunday, and preached the closing sermon, Sunday night, when about two hundred were present. The largest attendance was on Sabbath morning when it was estimated that more than three hundred were present from the various churches.

Correspondence has been carried on from office and field, a report prepared for the board in behalf of the Agency for Co-operating With Unattached Sabbath Keepers, and "Observations by the Corresponding Secretary" prepared for the SABBATH RECORDER.

The secretary is now taking a few days' vacation with a part of his family, en route to the General Conference. Sermons and addresses seventeen.

Treasury balances were reported by Treasurer Ethel T. Stillman as follows:

Tract Society balances:	
General Fund	\$ 54.61
Reserved for tract publications:	
"Free From the Law"	37.50
Second printing Conradi tract	10.00
Reserved for Denominational	
Building tax	11.00
Reserved for "Recorder" Supplement..	811.00

Denominational Building Fund - general	24.92
Reserved for furnishings, Historical	
Society rooms	172.89
Maintenance Fund	143.89

The Supervisory Committee reported the erection of a new sign for the printing house.

The following report was approved as read:

TRACT SOCIETY PROGRAM FOR CONFERENCE

Morning Session

10 to 12 o'clock

Devotional exercises	Rev. Hurley S. Warren
Report of Corresponding Secretary	
Report of Treasurer	Rev. Herbert C. Van Horn
Report of Business Manager	Mrs. William M. Stillman
	L. Harrison North
Report of Leader in Sabbath Promotion	
Music	Rev. Ahva J. C. Bond
Address	Rev. James L. Skaggs
President's Address	Corliss F. Randolph

Afternoon Session

2 to 3 o'clock

Devotional exercises	Rev. Lester G. Osborn
General discussion, led by Rev. Herbert C. Van Horn,	Corresponding Secretary

The annual report of the Agency for Co-operation With Unattached Sabbath Keepers was presented and adopted for transmittal to the Commission.

It was voted, subject to the approval of the board when a quorum may be present, that in addition to those already authorized, William M. Stillman be authorized to countersign the treasurer's checks.

It was voted that the reports of the corresponding secretary, the business manager, the treasurer, and the leader in Sabbath Promotion be the statement to the General Conference and be printed in the number of two hundred, for distribution at the Conference.

The Annual Report of *De Boodschapper* for the calendar year 1935 was submitted by G. Zilstra and read by the secretary as follows:

Thanking you sincerely for the financial help during the past year, I herewith beg to submit the following annual report of *De Boodschapper* over 1935.

De Boodschapper appears six times a year, each number usually twenty-four pages.

	<i>Copies</i>
Number printed	700
133 subscribers	160
Mailed gratis	300
Distributed otherwise	240

Receipts

Balance January 1	f. 156.34
American Sabbath Tract Society	146.41
Subscriptions	150.56
Union of Seventh Day Baptist churches..	34.14

f. 487.45

Expenditures

Printer	f. 392.80
Postage and expenses	94.65

f. 487.45

June 22, 1936.

The report was adopted.

CORLISS F. RANDOLPH,
President,
COURTLAND V. DAVIS,
Assistant Recording Secretary.

A MESSAGE TO THE CHURCHES ON THE SUPPRESSION OF FREEDOM

(Adopted by the Executive Committee of the Federal Council of the Churches of Christ in America)

The present denial of freedom and the resort to violence over the wide areas of the earth, and the threatening signs of trends in this direction even in our own country lead the executive committee of the Federal Council of the Churches of Christ in America to address a message to the churches, directing their attention to the crucial nature of the issue before the nation and urging a united stand in support of the ideals of liberty which lie at the heart of our American commonwealth and for which also the churches have stood from the foundation of the republic.

In Europe, civil liberties are threatened from opposite directions. There is a communist challenge on the one hand and a fascist challenge on the other. Both rely on coercion instead of enlightening discussion and free persuasion. However much they may differ in other respects, communism and fascism have been alike in suppressing political freedom and in turning to force for a solution of social problems.

Against such dangers we must be on our guard, and no group more so than the churches. In Russia communism deliberately sets out to destroy the Church and to eradicate religious belief. In Germany a fascist state attempts to coerce the Church into supporting policies which are contrary to fundamental teachings of Christ. Our opposition, as Christians, however,

to the denial of freedom rests not only upon the danger to the church and other minority groups, but upon the conviction that the substitution of coercion for freedom is a direct challenge to our Christian faith in the value of human beings as the creation of God.

In our own country there is disquieting evidence of influences moving toward a similar denial of freedom and a temper of violence. The menace of communism to both religious and civil liberty has been frequently and rightly pointed out. Not enough attention, however, has been given to the more imminent danger of repressive tendencies of another sort. We observe, for example, a sinister intolerance which brands as communistic even those constructive proposals for orderly social progress which are the best defense against communism. Suspicion is engendered against thoughtful and patriotic citizens who oppose the present hysteria for military preparedness, or stand for the right of labor to organize for better standards of living. Even the churches are labeled as "subversive" for pointing out economic injustices and evils, which can be corrected within our present system if there is the will to do so, and for emphasizing the necessity of bringing Christ's spirit and teaching more fully to bear upon our industrial and international life. Gag laws which are unworthy of a free people are being introduced into Congress and have been passed by several state legislatures. Teachers are compelled to take oaths which degrade their professional standing and are contrary to the free spirit of our educational institutions. Lynching is still rampant. Groups of vigilantes take the law into their hands and perpetrate brutal outrages such as that which recently disgraced the city of Tampa. There are even signs of a whispering anti-Semitic agitation such as, unrestrained, has left an indelible stain upon the German government.

The direction in which these happenings are tending is brought out in the shocking revelations of the operations of the Black Legion in Michigan. These disclose the extreme of cruelty and social danger to which a red-baiting, anti-Semitic, anti-Negro, anti-Catholic organization easily goes. Its use of the name of God Almighty in its oath is blasphemous and its description of itself as Protestant is unjustifiable and shameful.

We appeal to Christian people throughout the nation to exercise the utmost vigor in

opposing such tendencies as these, which are sowing fears, hatreds, and dissensions at a time of great social emergency and danger, when our people should be able to think soberly and to act unitedly.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I thought I would write and tell you about our little Persian kitty, Isabelle. (My daddy gave her that name.) She went out in the yard to play and a big hound dog came along and grabbed her by the neck and nearly bit her head off, and he did bite off one ear. Mother got a boy to throw her in the Erie canal. Wiggs, her foster mother, was away and when she came back she looked all around and mewed for her baby but she was dead. I do not like such bad dogs.

We went to Atlantic City on our vacation. I went bathing in the ocean and had lots of fun. I liked to watch the monkeys on the Steel Pier. In one cage there was a father and mother monkey, and a little baby monkey that was very cute.

We drive eighteen miles to church and Sabbath school every week. I have ten little cousins in the primary department.

I will be five years old July 26, and expect to have a birthday cake with candles.

Your friend,

SHIRLEY JEAN STONE.

Canastota, N. Y.,
July 24, 1936.

DEAR SHIRLEY JEAN:

Such a nice letter to leave over for two weeks, but as it is the only letter I have this week I am rather glad it had to wait, aren't you?

I am very sorry you lost your dear little Persian kitty and hope you will have another soon for they are lovely pets. Our kitty, Skeezics, is part Persian, and shows it by his fluffy tail and his fondness for climbing to high places. His favorite perch is on top of the piano. The other day a big Dane dog came tearing around the house near where Skeezics was resting under a bush, and I can tell you it didn't take him long to climb nearly to the top of a big tree. The dog didn't bother his head about the cat, but

scampered across to the next street and was soon out of sight; but Skeezics didn't come out of his tree for quite a while. He wanted to be on the safe side. To tell the truth, he didn't really have anything to be afraid of for this dog is very friendly with cats. He is also very kind to children; in fact he takes very good care of Bobby, his little three year old master.

Monkeys certainly are funny animals. There is a whole big room full of them in the Washington Zoo and it is fun to watch them. We could hardly get Eleanor to leave the monkey house when she was a small girl, and I didn't blame her.

Yum! yum! I can just imagine how good that birthday cake was. Don't I wish I could have had a bite of it though.

Your true friend,
MIZPAH S. GREENE.

OUR HORSES—ANDY

When the children's letters become few and finally there are none, I miss them, and knowing Mrs. Greene misses them also, I am wondering if some true stories about our horses would interest the group of readers of this column.

We have had eight different horses that seemed almost like members of our family, but perhaps this will be a real up-to-date story if it is about our newest one, Andy. He came to us just a few weeks ago, in May. Before him we had Jerry, who lived in our barn about fifteen years, till one morning in early May he was found lying peacefully in his stall, sleeping the sleep of death.

We do not have pets for pets' sake, but every one of us likes a horse, and when Jerry was gone, it seemed as if nothing could fill his place; but we realized another horse must be found right away to finish our garden and later to help with the haying, so we made inquiries among all the neighbors who knew about horses.

In a few days a Mr. Anderson said he had a strong, good-natured horse for sale, and we were glad he would let us have him a few days to try how he would work. It made people look and smile when we tied the gig behind the V-8 and drove the seven miles to Mr. Anderson's place. There the horse and gig united and returned to our barn. Mr. Anderson did not know his name, so we called him Andy and he has liked it. He

proved very willing, doing all the kinds of work we asked him to, so we bought him and he is growing into our affections. He is very tall and well built, light brown with a white face.

We were told his home had been in New York City and that he was sent up in the country because his feet had become painful on the hard pavements. It was amusing to see how country sounds puzzled him. For several days he studied the cows, calves, and hens and the noises they made; apparently he did not know what the rooster kept crowing about.

One day he met a big load of hay. He looked, with eyes and ears alert; then a cow in the field close by gave a tremendous, trumpeting bellow which Andy thought was that big thing speaking, and he was so scared he didn't know what to do. But his good bringing up prevented his doing anything bad, and after a few minutes of coaxing he understood there was nothing to be afraid of.

As for autos and the gasoline sprayer—oh, he had seen lots worse things! He scarcely glanced at them.

On first acquaintance Andy seemed suspicious of any man who came near his head or mouth. He would draw his head back and look cautious. Soon we discovered he had been to a dentist and beauty specialist who had ground off his teeth so he would look young. I have wondered what sort of a dentist chair would hold a horse, but a sitting horse is not altogether unbelievable, for one damp day when Andy was frisky in the enclosure, he ran toward the fence and stopped quick, when his hind feet slipped and he found himself sitting down before he knew it. That did not hurt him a bit.

Andy was naughty one day when being harnessed and bit Helper No. 2 in the ribs—a hard bite. So a conference of helpers was held, and they all decided it was an important matter. They all liked Andy, and to keep him from becoming a biter, they decided on this plan:

Helper No. 1 was chosen to harness Andy, and Helper No. 2 was to stand by with a whip. If Andy tried to use his teeth he was to be struck immediately. This plan proved to be a fine one. Sure enough he tried to bite Helper No. 1 who was harnessing him, but a quick sharp stroke let him know it was a wrong thing to do, and he seemed to un-

derstand. Even though he does not always like straps buckled in ticklish places, he now knows better than to bite.

Though he has lived with us only a short time we are sure we are going to like his clever ways, and you may hear more about him later.

There were also Betsey, Molly, Old Whitey and Bell, and Dick and Joe, besides Jerry, who shared our fodder and affection, and furnished a whole chapter apiece of interest. Perhaps if you children would like to read about them it can be arranged for you.

LOIS R. FAY.

Princeton, Mass.,
July 1, 1936.

WHY CHRISTIAN EDUCATION IS NEEDED

(A paper read at the Education Hour of the Southeastern Association)

BY L. MILTON VAN HORN

When hurricanes sweep across the land, when earthquakes smash our homes and schools, when the Mississippi or Ohio breaks loose and floods the fields and towns of a vast countryside, men feel their helplessness. Unable to do anything for themselves or for each other, they huddle in prayer or rush around in panic, waiting for something to happen. Relieved when the destruction has passed, they proceed to forget it as they go about their everyday tasks. The dead do not return to remind them of dangers and the living are too busy with today to bother about tomorrow. And so generation after generation tribute is paid to the Philistine and no David arises to challenge our mental complacency and summons our intelligence to slay the common enemy. Why is it that knowing what to do to protect ourselves, we do not do it?

Furthermore, we have built for ourselves machines to harness power and make our goods. But, as in a nightmare, the machines have broken from control and have choked themselves with their own products so that in the midst of plenty, men starve. No hurricane, no earthquake, no flood has ever spread its destruction so wide or continued to destroy its victims over so long a period as has the machine. Once our servant, it has turned upon its master like some half-tamed brute to destroy the hand that fed it. What is the matter with us? For years the symptoms of

madness have been growing, and as with natural catastrophes there have been outbreaks that have taken toll of us. Yet each time we return to our former ways, forgetting, we who still live, the suffering of those who have been sacrificed to the beast. In this we are behaving true to form, just as mankind has always behaved when confronted with the destructive forces of nature. Whether untamed or harnessed to our will, nature defeats and destroys us in the end.

In a recent modern play, "The World We Live In," the playwright has set us all to thinking. In a series of dramatic sketches he presents the trends of our modern civilization. First the butterflies appear—those who flit from flower to flower in pursuit of beauty and happiness. Then the stage is taken by the drab, dour beetles, that grub in the earth and store away their treasures in dark, musty holes. Next, the ants, emblems of social and industrial efficiency, are seen at their task of developing the material resources of the earth. Soon they divide into two armies and quarrel as to which shall have the right to pass between two blades of grass. Immediately all their efficiency and vast stored up resources are converted into instruments of killing, and the suicidal war is on which leaves the stage a scene of slaughter and utter ruin. Does this all too true picture of our present civilization also reflect certain dominant characteristics of our modern educational system? With marvelous skill have we not taught youth the habits of butterflies, beetles, and ants? Our chief emphasis has been placed on training super-insects that can effectively gather and store away material possessions; but of the things of the spirit which differentiate them from insects and brutes, we have taught them little. Is there not here a need for Christian education? We must frankly confess that we have largely failed to give them what is most vital and in the true sense of the word practical. In fact the prevailing American definition of the word "practical" is utilitarian and material. In popular thought it has little or no connection with moral character, with personal happiness, with intelligent and devoted parenthood, and with efficient citizenship. Yet from the point of view of the individual and of society these alone are of primary importance.

Does not this false emphasis in our modern system of education go far to explain the reason why so many thoughtful men are pro-

claiming that crime and corruption are rampant, thousand of homes wrecked by selfishness, democracy a partial failure, and human civilization tottering? If this explanation be true, the conclusion is equally obvious. If these evils are to be corrected, modern education must be made truly practical. To make it so, requires a fundamental change in emphasis. Studies and disciplines that mould character, shape moral ideals, and determine conduct must be given a central rather than a secondary place. Able teachers must be trained and given encouragement to interpret the religious and moral heritages of the race, so that they may become guiding forces in the life of youth. The rising tide of public opinion, that is demanding popular instruction in Christianity, must sweep aside all traditional barriers and give youth its spiritual birthright.

Someone has said, "the true end of teaching is one with the true aim of life." According to our conception of the meaning of life, then, will be our conception of education. He who regards the acquisition of mere things as man's supreme interest will think of education in narrowly utilitarian terms. To him it will signify apprenticeship to a trade, the mastery of manual and mental tools, the learning of such facts and the cultivation of such habits as will enable one to utilize nature's resources and get the better of one's fellows. On the other hand, he who thinks of life in ethical terms will think of education in ethical terms also. To him "the most truly practical education is that which imparts the most numerous and the strongest motives to noble action." He realizes that no one liveth to himself alone, but rather that the individual can realize himself only through society. Education then becomes a means of introducing young life to its proper place in the social complex. If we believe that complete self-realization requires not only human society, but also fellowship with God, then it follows that for us education is the effort to assist immature human beings toward complete self-realization in and through fellowship with both their fellows and their God. Under this conception true education does not stop with the development of individual power or with mere social adjustment, but it includes them both and also something more. It aims at individual power, but forbids the selfish use thereof; it aims at social adjustment, but holds that complete society includes God and man. Is not such education truly Christian? I be-

lieve a conception of education which recognizes God's place in societies of men is indeed Christlike.

Life, as the biologist sees it, includes adjustment to environment, and the highest life is that which has the most far-reaching adaptations. An animal with eyes adjusts itself to distant objects, as well as to those that are in contact with its body. When memory appears in the evolutionary scale it results in adjustment to the invisible and the future. Mind as a whole can, in fact, be looked upon as an instrument of adjustment. Conscience and the social instinct bring about conduct adapted to the social environment, and, if religion be true, the religious impulse adjusts the individual to God, who looks down upon us all. Under this biological interpretation, education may be looked upon as a special factor in the universal process of relating human beings to their world, and Christian education as the most universal or far-reaching part thereof. Moreover, since the religious aim in education includes the social, Christian education is the adaptation not merely of individuals but of society or the species to the divine environment. Accepting the notion that education consists of acts performed by society for social ends, we reach this final outcome of our biological figure: in Christian education organized man provides for a progressive adaptation of the race to its divine environment.

The Founder of Christianity, in his effort to save a sin-sick world, devoted the majority of his time to the thorough training of a small group of followers. Although these came from humble surroundings and none was especially gifted, in less than a century they changed the currents of human history. Wycliffe in a period of moral degeneracy, through his lay readers, whom he trained and sent forth with parts of the Bible in their hands, saved old England from moral and political collapse. Later the Wesleys, utilizing the resources of Oxford, carried England through a great moral crisis.

Today we again face a crisis that involves the life of humanity. World leadership in science, in the arts, in scholarship, and in religion is rapidly passing from the Old World to America. Will we be found equal to the vast responsibility? Will human civilization in America reach a height greater than any thus far attained, or will the leadership soon

pass to Japan or China? The answer largely depends upon how quickly we can make our educational system practical in the highest sense. The first step toward making it practical is to develop great teachers of religion.

For many years business and certain of the professions have been reaching down into colleges and universities and enlisting the finest and most promising youth. The same must now be done in behalf of religion and a well rounded education. Steps must also be taken to make it possible for men and women who have spiritual experience, insight and sanity, attractive personalities and keen minds, and have shown conspicuous evidence of teaching ability, to go on and complete their training as teachers in the various fields of education.

The moment too has arrived, when, if the religious needs of our present civilization can be properly presented, the youth of America can be depended upon to respond to the call to become apostles of the faith first proclaimed by the prophets and supplemented today by the findings of our great poets, clergymen, scientists, and men of action.

Youth today is beginning to demand a higher and more practical education. Their attitude is somewhat like that of the combative Irishman who does not know what he wants and is unhappy because he cannot get it. The present generation also represents an extreme reaction against the habits of our grandfathers who perhaps talked too much about the state of their souls. On the whole this reaction is wholesome, for it represents absolute sincerity.

These are hopeful indications. The world is tired of sectarian squabbles and care little for metaphysical discussion; but never were young people as interested as they are today in real Christianity. Students in our large colleges and universities are demanding instruction in religious education. Teachers, too, are feeling the need of Christian training.

A man who has recently achieved fame as a great teacher, when questioned, gave the following as his key to success. "Once I thought only of the subject I was teaching. Now I think chiefly of the man in the seat before me." What does the youth in the seat before us want that our modern educational system has failed to give him? In the large, he wants a philosophy of life that will fit the world of reality revealed by the transforming discoveries

of science. A creed formulated when the world was thought by everyone to be flat and the sun was said to revolve about the earth does not satisfy this normal craving. Hence the widespread revolt of youth against mediaeval theology and its unnatural vernacular.

Youth feels today the need of definite instruction in religion. They are eager to know not merely about God but how to get into living touch with him. They recognize vaguely that he is speaking to them through the beauty of the flower and the sunset; that his character is revealed in the boundless, orderly heavens and in the marvelous structure of the atom; that he greets them in their moments of deepest emotion; and that he looks at them often through the eyes of those who love them. They crave for a faith that will explain all these experiences and embody the highest visions of truth and reality bestowed upon the noblest prophets of the race, whether it be Confucius or Buddha or Plato or Isaiah or Jesus. They dimly realize that in the Hebrew prophets and Jesus that vision became fullest and simplest and most satisfying, but their knowledge is exceedingly vague. They desire, too, a philosophy of life that will carry them through the temptations and crises that confront them on every side. They demand a satisfactory explanation of that upward urge of life which science reveals, and they are seeking a worthy goal for all their endeavors.

Give youth the heart of all that is richest in the religious and scientific heritage of the race; show them that faith, love, co-operation and service are the impelling forces in the religion of the prophets of Jesus; and they will carry that religion into education, into the family, into the church, into business, and into life. Christian education alone can give our young people those principles of Christlike living that will enable them to solve the problems of practical everyday life and to meet the social emergencies that face them today. This is why Christian education is needed.

Note: Much of the thought of this paper is based on an article, "Filling the Gap in Modern Education," by Dr. Charles Foster Kent, director of the National Council of Schools of Education.

Home is the resort of love, of joy, of peace and plenty, where supporting and supported polished friends and dear relations mingle in to bliss.
—Thomson.

OUR PULPIT

A VACATION SERMON

BY REV. CLAYTON A. BURDICK

It is Sabbath morning. All night long over the hills has hung the heavy curtain of the fog; but now, at eight o'clock, rifts begin to appear, a good breeze from the west is clearing all before it, and the dark bank of clouds is surely disappearing, although far off from the sea twenty miles away comes the low moaning of fog-horns, warning of danger.

The preacher is away on his vacation. At home the people are to have a treat. He would like to be with them to listen to the story, one of the oldest in the world, the story of Job. As he cannot be there, why should he not start out to find something that will preach a sermon to him? Shall the people be helped while he remains uninstructed?

Here is a tangled path leading the way down the hill. It winds in and out, through dew-laden sweet-fern and ragged huckleberry shrubs, to a little stream that works its way over and among huge boulders and under sweeping alders. So down we go until we hear the purling of the water and catch glimpses of it under the arched aisles of the branches. We cross the bridge of old slabs and come upon the log road that follows along under the shadow of the ledges. Here we find the deserted mill with the great piles of moldering sawdust. A little way off are the ruins of a house. The roof has fallen in; the hewn beams, rough boards, and shingles give us an inkling of its age. Whose fire-side was here under this rotting roof? Some day, long back, children played on this floor. Somebody loved and somebody hated here. But whoever they were, the place where they lived, loved, hated, and died is now but a mass of ruins, and the yard dense with sumac and briars, where today the bees are flocking by thousands to gather for the hive. Some day the old house may give me a sermon, but not today. Let us go on following the dark road down the valley.

Ah, what have we here? A gate, and beside the gate an old oak! Here is a good place for a sermon. If the woods were God's first temples, I think an oak must have been his pulpit from which the sermons were preached. This one has arms thrown out wide like the

arms of love, and it looks solid like the Rock of Ages. Well, old oak, if you will preach a sermon, I will try to listen.

A breeze rustled the leaves of the old tree softly and they seemed whispering together as if questioning one another as to what reply should be made me. A silence, like a prayer unspoken but felt, fell on the whole forest. Then I heard this: "Think on these words, O man: 'He shall be like a tree' planted by the rivers of water," and again, 'He shall flourish like a cedar in Lebanon.'

"These words are for the patient man. Do you see how I have worked my way? The tangle of white birch could not stop me; I even pushed aside the great elm and made her give me room. I had rivers of water, and I flourished; but I had to work patiently. Remember this: There is a way through every obstacle that meets your life; all may be overcome by patience and perseverance. White birch or elm or hemlock will give way to the patient life within the heart of oak."

"Thank you," said I, "I will try to remember so good a lesson as that."

"Another thing," said the tree, "is, that although I have had these oppositions, I wish you would notice how I have spread."

So I paced from tip to tip of opposite branches and found that the old tree spread over one hundred feet. When I had expressed my surprise, the tree said: "Oppositions did not make me narrow, did they? Nothing narrow or small about me, is there? I am really broad-minded you see. I even think these seeming hindrances have helped broaden me. See how friendly I am with all the rest of the trees. We lock arms with each other and leaf kisses leaf at each stir of the breeze, and none are the worse for it. This is the lesson: Be friendly with others. Recognize the good in them. Greet them in the spirit of love. Help them all you can. But notice: In my broadness I stand my own ground. Do not leave your own ground for the sake of being thought broad. The broad-minded are those who stand in their own convictions with charity. Those who are constantly changing ground in order to broaden get no chance to grow. Those who are thus changing are like the 'waves of the sea, tossed about by every wind.' These are the narrowest of all."

"Another good lesson, dear tree," said I. "I will try to profit by it."

"But what mean these ugly scars upon your body?" I asked. "Well," replied the tree, "those show the places where branches once grew. They were in the way and were brushed against so much that they died. In that one there was a worm and it killed the branch. The owner of the field came by one day with his ax and cut them off. A dead limb is a bad thing for a tree. The heart is trying to send life into the dead fiber all the time, and it saps the strength. When one dead branch was taken off, two new ones started higher up. Some of the branches now gone I had when I was a little tree. When I grew up I dropped them of my own accord. They were too near the ground. Remember, O man, that some parts of our lives get in our own way and in the way of others. They are brushed against and become nothing but dead wood. They take our strength, and are parts of our being where the worm of disease works. Some were ours early in life, and need to be cast off: Let the Master of the field hew them away. They are an injury to you. Of course it will leave a scar. But remember that an ugly scar is better than a dead branch. One does not need to be ashamed of scars and knots. On most trees it is the knot that brings out the beauty of the grain. Is it not your light affliction that works out for you your glory? Remember also that which is written: 'Let us lay aside every weight, and the sin which doth so easily beset us.' Do not forget that for every low limb lopped off, two new ones will start higher up and nearer heaven than those put away."

And so ended the sermon given by the old oak.

Let me summarize the lessons. Patience is a great factor in progress both spiritual and earthly. Breadth is truest when deeply rooted in its own ground. There are some things clinging to us that it would be well for us to lay aside. Three good points and enough for any sermon, however learned.

Thinking such thoughts I turned from the shade I had been enjoying and slowly climbed the steep in the midst of the yellow glory of the autumn Sabbath noon.

—From a Sabbath Recorder in 1911.

"No ideals of life will succeed which do not take into account human weaknesses and selfishness."

DENOMINATIONAL BUDGET

Statement of Treasurer, July, 1936

Receipts		July	Total
Alfred, First		\$ 55.50	\$ 55.50
Brookfield, First		29.00	29.00
Carlton		\$ 5.00	
Ladies' Aid society		5.00	
		\$ 10.00	10.00
Denver		\$ 10.00	
Sabbath school		16.00	
		\$ 26.00	26.00
De Ruyter		\$ 5.00	
Ladies' Benevolent Society		15.00	
		\$ 20.00	20.00
Edinburg		4.50	4.50
Fouke		6.30	6.30
Genesee, First		21.70	21.70
Hartsville, special		25.00	25.00
Hopkinton, First, C. E. society, special		\$ 3.00	
Intermediate C. E. society, special		1.00	
		\$ 4.00	4.00
Hopkinton, Second		\$ 4.40	
Special offering		3.88	
		\$ 8.28	8.28
Independence		6.00	6.00
Jackson Center		18.75	18.75
Milton		103.65	103.65
Pawcatuck		\$250.00	
C. E. society, special		3.00	
		\$253.00	253.00
Plainfield		78.65	78.65
Roanoke		5.00	5.00
Rockville		7.20	7.20
Waterford Sabbath school, special		.83	.83
Individuals:			
Mrs. Adelaide M. Griffin		\$ 25.00	
Interested		5.00	
Missionary Fund, special		1.00	
		\$ 31.00	31.00
Southeastern Association		24.90	24.90
Shiloh-Marlboro Vacation Bible School, special		8.00	8.00
Seventh Day Baptist C. E. Union of New England, special		.17	.17
		\$ 747.43	
Distribution			
Missionary Society		\$313.14	
Special		42.00	
		\$ 355.14	
Tract Society		76.92	
Sabbath School Board		51.78	
Young People's Board		10.38	
Woman's Board		3.12	
Ministerial Relief		18.66	

Education Society	44.28
Historical Society	5.16
General Conference	76.56
	<u>\$ 642.00</u>

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerby, R. I.,
August 1, 1936.

DENOMINATIONAL "HOOK-UP"

BROOKFIELD, N. Y.

The ordinance of baptism was administered to two candidates for membership in the Seventh Day Baptist church, Sabbath afternoon at Gorton Lake. A good sized group witnessed the impressive service, as Douglas Rogers and Calvin Whitford were baptized by their pastor, Rev. H. L. Polan.—*Courier*.

ADAMS CENTER, N. Y.

It is some time since there has appeared in the RECORDER anything from here. In this interim the affairs of the church and society have been moving along in a fairly healthy way.

During the month of July Sabbath evening vesper services have been held instead of the usual prayer meeting. The music of these services has been greatly enjoyed. The last one on July 31, was made unusually interesting by the singing of the Bond sisters and organ meditations by Mary Ellen Greene.

Sabbath morning, August 1, Dean A. J. C. Bond gave a very clear and helpful discussion of "The Sabbath in the Twentieth Century Society." A young people's conference was held in the afternoon; some forty-five young people from DeRuyter, Verona, Brookfield, and Leonardsville were present. Some very important questions for thoughtful and prayerful consideration were discussed, among them, "Proper Amusements and Recreations for Sabbath Afternoon." It was pretty well agreed that great care should be taken to keep in mind that this is God's holy day given to man for his physical, intellectual, and spiritual good and uplift.

Perhaps it would be well to realize that if one really possessed the Christ spirit the question of entertainment and exercise on the Sabbath would be easily settled. A message fitted to time and eternity would always be present.

Sunday the friends of Adams Center and this pleasant company of young people from the other churches had a picnic and a very pleasant time at the Sam Bates cottage on the St. Lawrence River. There were eighty-two present to enjoy the boating, swimming, and the good fellowship of the occasion.

CORRESPONDENT.

ALFRED, N. Y.

On Tuesday evening, August 4, Alumni Hall was the scene of a charming candlelight recital by the talented Bond sisters.

This quartet is most unusual in that they are most pleasant to the eye as well as the ear. They were a delightful picture in their gold-belted purple robes.

The program was varied and well chosen, with vocal solos by Mrs. Spicer and Nellie Bond, and piano numbers by Wilna and Ahvagene Bond. Several interesting arrangements by Ahvagene displayed real musicianship and originality. . . . The diction and phrasing throughout the program were excellent.

A representative and appreciative audience attended. The recital was held under the auspices of the AYC group.—*Sun*.

LITTLE GENESSEE, N. Y.

The members of the Little Genesee Church are rejoicing that our pastor and family, after having received a call to another field, have decided to remain with us. For eight weeks this spring, while the pastor was absent because of an operation, the church services were carried on as usual—five of these by church members, two by Alfred students, and a very inspiring Easter service was conducted by a neighboring pastor. Prayer meetings were also under the supervision of church members.

Little Genesee has just brought to a close one of the most successful terms of Vacation Church School, with enrollment of sixty-four, average attendance fifty-six, and thirty-four with perfect attendance for the three weeks. Under the supervision of our pastor's wife, Mrs. Harley Sutton, who was also teacher of the intermediate grade, the school has been conducted in a very efficient manner. Other teachers were Mrs. Edna Sanford, Mrs. Ruth Sanford, and Mrs. Letha Polen. Miss Leta Crandall had supervision of the music and devotional periods, one for lower and one for upper grades, each day. The juniors and in-

termediates were taught how to build worship services around a central theme. These programs were conducted by various boys and girls and enjoyed by the school. The recreation or play periods were supervised by Mrs. Ruth Barber, our community's government recreation supervisor. A picnic luncheon was enjoyed by all near the close of the last week. Though the weather was extremely hot for this section of the country, it seemed not to have affected either the attendance, interest, or spirit of the pupils, as shown by the splendid program presented in the hall, the evening of the closing day. After the devotional service conducted by a representative of the junior and intermediate classes, a beautiful duet was rendered, followed by an original skit by two older members of the school, which revealed interesting facts concerning the value and results of the Church School. This was followed by a play, "The Trial of the Cigarette." A part of the curriculum of the intermediate class has been a scientific study of the effect of alcohol and tobacco on the human system; hence interesting experiments were conducted, and some splendid posters made for use along our exceptionally speedy highway, Route 17. In correlation with this study, the students worked diligently on this most interesting play, which was conducted in the manner of a legal trial. The judge, attorneys, the cigarette, the boy, the witnesses, some of which represented various parts of the body as lungs, heart, brain, muscles, also the pocket-book, reputation, etc., all in clever costumes proved not only humorous but presented a great truth in a most effective manner. Other features of the program were dramatization of Bible stories, memory songs, etc. We are grateful to Mrs. W. D. Burdick for her Palestine song which the pupils of one class enjoyed so much as representatives drew the maps.

One project in which the boys and girls have been greatly interested is the sending of at least one child from the New York slums to Mount Lawn for a vacation. At several of the assembly periods, stories found in various issues of the *Christian Herald* about these children of the slums and their vacation at Mount Lawn were presented. Collections to further this project were taken every Tuesday and Friday.

The financing of the Vacation Church School was begun in June, when a church night supper was held with this object in

view. Those serving on that special supper committee represented at least five or six denominations, which proves that many in and about the vicinity are interested in this inter-denominational project.

Our Boy Scout troop, under the supervision of Pastor Sutton assisted by Richard Sanford, have returned from a short camping trip in the Black Forest, Pa., and all reports indicate they have had a fine time. Some of these same boys are looking forward to another week, this summer, at the Seventh Day Baptist Camp for young people at Shinglehouse, Pa.

Next Monday, our pastor and family, together with five young people of this vicinity, leave for Silver Lake Religious Training School. A cottage near the auditorium has been rented for the Little Genesee group. We know they will return with many helpful suggestions in regard to religious activities, just as those did who attended last year.

CORRESPONDENT.

MILTON JUNCTION, WIS.

Rev. Erlo E. Sutton has gone on a trip in the interests of the Sabbath School Board, by which he is employed. The trip will cover several states and will take him away from home about three months. Mrs. Sutton went with him as far as Madison, where she will spend a few days with Mr. and Mrs. Robert Randolph at the university camp colony. — *Milton News*, August 6.

WALWORTH, WIS.

The Walworth church is still alive and hoping for the best things. Our attendance is not very large but the faithful few are always there and trying to hold up the light.

The quarterly meeting was held in our church in July, with quite an attendance from sister churches. Pastors J. F. Randolph and Carroll Hill gave the messages morning and afternoon. The young people had their hour also in the afternoon. No session was held Friday night.

We have had some very hot weather and a very severe drought which damaged the small grains and hay very much. Since recent rains, corn has made rapid growth and will be a fair crop, we hope.

As a church we need the prayers of God's people that we may be awake to the needs of the hour.

CORRESPONDENT.

BEREA, W. VA.

A Religious Day School under the supervision of Miss Ada Keith, at the Berea Seventh Day Baptist church, for a period of three weeks, gave a demonstration on the twenty-fourth. The primary grades studied music and sang at the homes of some of the aged people. The junior grades' theme was, "Friends"; and the intermediate grades emphasized "Songs," their authors and origin; also the singing of the songs. There were forty-eight pupils in attendance.

The Christian Endeavor society gave a social in the basement of the Seventh Day Baptist church on the night of the twenty-fifth.

A covered dish supper was served to all who were present, followed by an original missionary story by Doctor Hancock, teacher of foreign languages in Salem College. This was followed by appropriate games and an address by Doctor Hancock; also installation of officers.—*Ritchie Standard*.

The annual girls' camp of the Southeastern Association under the supervision of Deacon and Mrs. A. G. T. Brissey, Mr. and Mrs. Ashby Randolph, Miss Ada Keith—religious instruction; and Miss Kathleen Hodge—music, is in session at the Berea (Ritchie) Seventh Day Baptist church this week. There are twenty-one girls attending.

The boys' camp will be here next week, August 2 to 9, under the supervision of Deacon and Mrs. A. G. T. Brissey, Rev. A. T. Bottoms, and Miss Julia Meathrell.

CORRESPONDENT.

LITTLE PRAIRIE, ARK.

Little Prairie is greatly blessed in regard to crops. Oats average seventy bushels per acre and wheat thirty bushels per acre, and are already threshed. Rye is still in the making. Early potatoes are dug; good yield. Second crop is being planted. Corn is well out of danger of anything but a killing frost, which from present indications—temperature from 96 to 112—is not likely to take place. However, for a day or two it has been much cooler, but very dry. The heavy rain of two weeks ago is still supplying moisture for growing vegetation.

The church is having its usual hours of service—Sabbath school at two-thirty, followed by other exercises—a talk by the pastor or a reading by the pastor's wife, preceded or fol-

lowed by a very inspiring prayer and conference meeting. We are trying to keep close by the Master's side, our only safety.

CORRESPONDENT.

DAYTONA BEACH, FLA.

Forty-one were present at the service Sabbath day. The Friday night prayer services have been in charge of various ones, and each conducts in his or her own way, so the meetings have been varied in character. When Clarence Rogers, Jr., led he had a candlelight service which was beautiful. Next Friday night we all go to the Community Methodist church for the Vacation Bible School program. Twelve of our children have been attending the Vacation School; five of them went the entire three weeks.

Rev. T. J. Van Horn is interesting the youngsters, and us older ones too, with his weekly chalk talks. It is a genuine satisfaction to have Rev. and Mrs. Van Horn with us.

Our church and Sabbath school are planning for the third opening anniversary of the church, August 15.

—Excerpts from a letter.

RELIGIOUS EDUCATION QUARTERLY BUSINESS MEETING OF SABBATH SCHOOL BOARD

The quarterly business meeting of the Sabbath School Board was held at eight o'clock, Sunday evening, June 7, 1936, in the parlor of the Milton church, with the president, Rev. John F. Randolph, presiding. The following trustees were present: Rev. Edwin Shaw, Mrs. Edwin Morse, R. E. Greene, Dr. A. L. Burdick, J. N. Daland, D. N. Inglis, Rev. J. F. Randolph, Rev. J. W. Crofoot, Russell W. Burdick. The director of religious education, Rev. E. E. Sutton, and Edwin Morse were also present.

After prayer by Rev. Edwin Shaw, the secretary read the minutes of the last meeting, and reported on the call of the meeting.

The Field Committee reported that it had held one meeting at which time plans were discussed and laid whereby Mr. Sutton would visit churches in northern Wisconsin, Minnesota, Iowa, Nebraska, and Colorado, on his way to the Conference. After the Conference, it is suggested that his return trip be made so as to visit churches in Kansas, Arkansas, Alabama, and Illinois. It is the sen-

timent of the committee that Mr. Sutton have considerable freedom in mapping out his itinerary and dates of visitation at churches. These plans include his attendance of the International Lesson Committee in Louisville, Ky., in October. The report was adopted.

The treasurer read a letter from Miss Bernice Todd which accompanied a check for \$17.41, the results of a special collection taken by the Milton Sabbath school for the Sabbath School Board on April 25, 1936.

The report of the treasurer was read and adopted. The report follows:

June 7, 1936.

Robert E. Greene, Treasurer,

In account with the Sabbath School Board of the Seventh Day Baptist General Conference.

Receipts

March 15, 1936, Balance on hand	\$ 67.25
April 6, Harold R. Crandall, Denominational Budget	77.67
7, Cheeseboro bond	14.90
25, Milton Sabbath school	17.41
May 7, Harold R. Crandall, Denominational Budget	94.93
June 6, Harold R. Crandall, Denominational Budget	86.30
Total	<u>\$358.46</u>

Expenditures

April 6, 1936, E. E. Sutton, salary	\$125.00
May 8, E. E. Sutton, salary	125.00
June 6, E. E. Sutton, salary	100.00
Total	<u>\$350.00</u>
Balance on hand, June 6, 1936	8.46
	<u>\$358.46</u>

The report of the director of religious education was read and adopted.

The Publications Committee reported that material for presentation of the work of the Sabbath School Board at church services during the month of May was prepared and sent with a letter requesting information on publication of a children's paper to the secretaries of the Sabbath schools. It was voted that copies of these letters be filed with the secretary as a report of progress.

Rev. J. F. Randolph of the committee appointed to confer with the president of the General Conference regarding plans for the program of the Board at the General Conference at Boulder, reported that plans include an address by a speaker from the Council of

Religious Education. The secretary read a letter from Mr. Otto Mayer of the council, which stated that either he or Mr. Roy G. Ross, the new general secretary of the council, would be present to address the General Conference. The report was accepted as a report of progress.

The secretary read a letter from Rev. A. J. C. Bond regarding his suggestion involving financial support of the American Bible Society.

It was voted that the board suggest to the Sabbath schools of the denomination that a special offering be taken during the first quarter of the year for the work of the Missionary Society, during the second quarter, for the Tract Society, during the third quarter for the Sabbath School Board, and during the fourth quarter, for one of other worthy causes, such as the Young People's Board or the American Bible Society.

It was voted that the secretary prepare the annual report of the board to the General Conference.

It was voted that an appropriation of \$10 be made for postage, and other expenses in obtaining the reports of the Sabbath schools.

It was voted that the president appoint the Committee on Nominations. The following were appointed: D. N. Inglis, J. N. Daland, and Mrs. Edwin Morse.

It was voted that when we adjourn, we adjourn to the call of the president and secretary.

The minutes were read and approved.
Adjournment.

RUSSELL W. BURDICK, *Secretary*.

ADJOURNED MEETING

MINUTES OF THE ADJOURNED MEETING OF
THE SABBATH SCHOOL BOARD, HELD
JULY 26, 1936

The president, John F. Randolph, presided and called upon Pastor Carroll L. Hill to offer prayer.

In the absence of the secretary, D. N. Inglis was asked to act as secretary *pro tempore*.

The minutes of the last regular meeting were read.

Reports were asked of the standing committees, and were presented as follows:

The chairman of the Publications Committee, J. W. Crofoot, had no formal report, but called upon Mr. Sutton to give a statement of the results of a letter sent to all pastors of our churches, relative to the printing of a denominational publication for young people and children. Mr. Sutton stated that he had received replies from eleven of the people addressed, and of the eleven, only two were favorable to the idea. The committee, by vote of the board, was asked to publish the result of this study in the RECORDER.

The Field Committee, through C. L. Hill, reported that Mr. Sutton had worked out an itinerary of visits to the churches in northern Wisconsin, Minnesota, Iowa, and Nebraska, before the Conference, and to some of the churches in the South after the Conference. Mr. Sutton stated briefly how he had made up his trip, saying that some changes had had to be made in the plans reported at the last meeting. The report was adopted.

The Finance Committee reported that it had held a meeting to discuss the manner of reporting to the Conference, and that the report of the treasurer for this year would show a balance of nothing at the close of the Conference year. The report was adopted.

The Auditing Committee, through its chairman, J. N. Daland, reported that the committee had examined the report of the treasurer and had found the same correct. This report was adopted.

The treasurer then presented his annual report which was adopted as audited, and made a part of the annual report to the Conference.

Director of religious education, E. E. Sutton, presented his annual report which, on motion, was adopted and made a part of the annual report of the board.

The report of the secretary, made to the General Conference, was read and approved with commendation.

The manner of having the report printed for presentation to the Conference was left to the secretary.

The report of the Committee on Nominations, was given and adopted. The committee recommended no changes in the personnel of the officers, trustees, and representative on the Commission.

The president, secretary, and treasurer were named a committee to confer with the director of religious education, Mr. Sutton, to consider the changing of the title of the director of religious education, to one which would more nearly coincide with the title borne by the representatives of other denominations.

The following attended the meeting: J. F. Randolph, D. N. Inglis, J. W. Crofoot, Edwin Shaw, L. C. Shaw, Carroll L. Hill, L. A. Babcock, Mrs. L. A. Babcock, J. N. Daland, and R. E. Greene. Mr. Sutton also was present.

The minutes were read and approved.

D. N. INGLIS,
Secretary Pro tem.

OUR YOUNG FOLKS - THEIR PROBLEMS

BY W. M. DAVIS

Where are they going? What are they going to do with this world that we have so miserably "mussed up" for them? Many of them are off on the wrong foot today, and we older ones are largely to blame for it.

They have grown up and come into responsibility during a time when we as a nation have been a bunch of "drunken sailors"—irresponsible spendthrifts, with a "go it and have a good time" attitude, thinking nothing of tomorrow, just living for today and spending all we have, or can borrow, beg, or steal. If we will but stop and take stock we will have to admit this has about been our attitude as a nation. We should have known the outcome, the pitfalls, the heartbreaks, the sorrows it would bring on us, as well as on our young folks.

"As you sow, so shall you reap." Call it Scripture or call it what you will; it is an unchangeable law. We can't beat it; we can't side step it; it is there. And is it not after all, God's way of bringing us back to our senses—back to earth? Would not human beings vanish from the face of the earth if they were left alone to do as they wished?

Our young folks have been brought up to expect much, have all, take it easy, and know little of hardships or responsibilities that it takes to build within them the "stuff" they need to help them meet and conquer life. Many of them could have done better by themselves than they have, of course, but most of the responsibility is ours. We wanted to

"make it easy" for them. We did not want them to "have it as hard as we did." We should be honest with ourselves and admit that we, by our foolishness, have put them in a place to make life hard for them and not easy, as we were "kidding" ourselves into believing. There must be hardships; there must be sacrifices; there must be fights to win—to put ourselves in positions to "make good" in life.

We have had lots to say in the past few years about the "high standard of living." Really, has it not been instead a "high standard of spending"? That has been the outcome. How much better off are men today under our high standard of living? There is something gone awry. What is it? Where is all the trouble? How are we going to get out of it?

Notwithstanding the "mess" we are in, and the depths to which we have gone, we believe there is a way out. God is good. He is the only solid rock on which we can stand with safety. Back to God and the Church; back to the real things of life; back to sane thinking, which will bring sane and healthy living and get us all back to God—a place of safety where there is peace, enough of prosperity, and real happiness.

The "high standard of living" sounded well, and we all seemed to be for it. We did not realize we were making it into a "high standard of spending." If we will but go on and change it again and this time make it a "high standard of serving," we will win and win big. No person ever has or ever will get any real joy out of life except by serving—just being kind, helping someone to see his "way through," making the heavy load lighter, showing the way to God. Millions of folks are trying for happiness, joy, and pleasure. Few are getting it. Why? Just because they are seeking for something selfish—not trying to serve, but seeking to be served. Will we ever learn? Will we ever get this fact as a nation, as individuals?

There is a way out. Yes, God is the Way, the Truth, and the Light. This old world will soon right itself if we will but turn to God and sane things. Our young folks will again have faith in the God we serve, and faith to go on and build a better, a more peaceful, happy world—a place where God will rule, where brotherly love, kindness, and peace will reign supreme.

Chicago, Ill.

OBITUARY

BARNES.—Lucy Clara Garthwait, born at Milton Junction, Wis., August 12, 1872, the daughter of Lucius H. and Hannah S. Jenkins Garthwait, died at her home in Milton, July 19, 1936.

She was married to Elmer L. Barnes November 15, 1894. They made their home in Fort Atkinson for about six years and the remaining years in Milton Junction and Milton. Mrs. Barnes is survived by three children: Lottie Luella (Mrs. W. H. Dunwell) of Riverside, Calif.; George Richard of Milwaukee; and Herbert Elmer of Santa Maria, Calif.; also by two brothers: Samuel Garthwait of Norwood Park, Ill., and William Garthwait of Fort Atkinson, Wis.; and one sister, Mrs. Nettie Tanner of Edgerton, Wis. There are five grandchildren.

In early life Mrs. Barnes joined the Seventh Day Baptist Church of Milton Junction, later moving her membership to Milton. She was especially active in the work of Circle Two of the Milton Church, and deeply interested in King's Daughters.

Memorial services were held in the Milton Seventh Day Baptist church, July 22, conducted by Pastor Carroll L. Hill, assisted by Pastor C. W. Thorngate. Interment in Milton cemetery. C. L. H.

MAXSON.—Herbert B. Maxson was born in Waterford, Conn., October 19, 1854, the son of Oliver and Ursulla Rogers Maxson, and died in the house which was both his birthplace and his home for many years, on July 25, 1936.

As a young man he learned the machinist's trade in Westerly, R. I., and followed it in Plainfield, N. J., and in Willimantic and New London, Conn. In later years the demands of his health forced him to seek out-of-doors employment as a painter.

In the year 1881 he was married to Minnie Mcfarlane who with their two daughters, Josephine and Helen, survives him. When he was eighteen he joined the Seventh Day Baptist Church in Waterford and through his long life remained loyal to the Christian way in the church and in the home.

The funeral was conducted by his pastor, Albert N. Rogers, assisted by a former pastor, Rev. Everett T. Harris. Burial was made in the family plot in West Neck cemetery. A. N. R.

FARMER WANTED

Sabbath-keeper with family, interested in ideal location Florida permanent home, capable of developing and operating 75 acre fruit and vegetable farm, in Putnam County (5 acres of rich muck). Salary, with profit-sharing arrangement. An opportunity for the right party. Early consummation of deal desired. Geo. A. Main, 110 Marion Street, Daytona Beach, Florida. 3t

The Sabbath Recorder

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GIFTS

Of all the gifts that life has given,
The best are these—the golden seven:

The first bright sign of dawning spring,
My little garden blossoming

With hyacinths and daffodils,
With lilacs, violets, and squills.

An open road that lures, when June
At last puts heaven and earth in tune.

A rambling walk by some still stream—
A brimming hour to brood and dream!

The dawns that thrill, the days that break
In glory—by some quiet lake.

Autumnal colors, gold and red,
That soothe tired hearts, with summer dead.

The firelight glow, which brings good cheer
When chilling winds say winter's near:

Beside me—this is number seven—
My Friend of Old, best gift of heaven.

—Thomas Curtis Clark.

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