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

It is doing us a lot of good to read the stirring editorials that are coming. I like the tone of our Conference president's letters. The one in the RECORDER of July 3 will bear meditative reading. I feel special interest in the prayer meeting every morning that is proposed. A more intimate acquaintance with God on the part of all our people will go a long way toward the solution of our difficult problems. Elder Tenney, of blessed memory, called attention one time to the time we spent our Conferences in the enjoyment of social visitation. There was not spirit of faultfinding in this allusion, but it seemed he felt that there was need of more time in cultivating in our meetings a closer fellowship with God. May I suggest that we stay-at-homes, when we learn the hour of the daily prayer service every morning referred to in President Bond's letter of the above date, join in that service wherever we may be at that hour, making allowance for the difference in time. We would not dispense with the joy of social intercourse with dear friends; we shall need more than ever the discussion of problems of growing seriousness; but at this crisis in our daily lives, we need of all of a closer walk with God, and a very deep earnestness in seeking to know his will for each one of us. Quoting from this letter, "we shall feel that our lives are taken up into the infinite life of our gracious and all-sufficient God, with whom are all the resources of heaven and earth, and who will carry us through to victory."

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

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

(Signed) ONE WHO CAN'T CO.
The Sabbath Recorder

A SEVENTH DAY BAPTIST BI-WEEKLY
Published by the
American Sabbath School Union, N. J.
Vol. 115, No. 6 WHOLE NO. 4,613

The Sabbath Recorder

The teachings of Jesus have a meaning and a large place in these times for they deal with humanity in all of its relationships. The teachings of Jesus strike at the very root of the exploiters of men, at the mania for gambling and speculation, and at all efforts to acquire wealth while making no contribution to society. Jesus teaching of charity and brotherhood is as vital today as ever; in fact, more so, with the present shocking inequalities of wealth and income. His teachings clarify and set forth principles that demand an industrial and economic systenl for the common good.

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

- Practical application of the Christian principle of social well-being to the acquisition and use of wealth; subordination of speculation and the profit motive to the creative and co-operative spirit.
- Social planning and control of the credit and monetary systems and the economic processes for the common good.
- The right of all to the ‘opportunity for self-maintenance and distribution of wealth; a living wage as minimum and above that by national and industrial organizations.’
- Safeguarding of all workers, urban and rural, infant, farm and factory, and occupational injury and disease.
- Social insurance, against sickness, accident, want in old age, and unemployment.
- Social regulation of the conditions of work of women as shall safeguard their welfare and protect them from exploitation.
- The right of employers and employees alike to organize themselves and enjoy collective action; protection of both in the exercise of this right; the obligation of both to work for the common good; collective bargaining; free speech in the factories and in the work place; and the right of strikes as a part of collective bargaining.
- Abolition of child labor; adequate provision for old age, physical, spiritual, and wholesome recreation of every child.
- Economic justice for the farmer in legislation, taxation, and the charging of fair prices for products as compared with the cost of machinery and labor.
- Law reform in justice, opportunity, and equal rights for all; mutual goodwill and co-operation among racial, national, and religious groups.
- Repudiation of war, drastic reduction of armaments, and recognition of the obligation of all governments for the peaceful settlement of all controversies; the building of a co-operative world order.

These are not easy declarations to be received and carried out, but much can and should be accomplished now. There is no time to rest before the ideals that are involved. Individuals and churches must dedicate themselves to a great and common good, with "a courage and a determination that may never manifest itself in American life." A bold, unselfish move forward and upward with a will and a zeal to realize the idea of the brotherhood of human brotherhood is the need of the hour. And what doth Jehovah require of thee, but to do justly, and love kindness, and to walk humbly with thy God?

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

Our leaflet carries a long list of the speakers, representatives of the various religions and denominations. Names well known and otherwise appear. Of particular interest to Seventh Day Baptists is the fact that our people have 'recognized' here and 'a place upon the stage of the fair that is reserved for the speakers. Doctor Alva J. C. Bond, for years a member of the Federal Council of the Churches of Christ in America, and a member of the Commission for which Doctor Bond, according to the Chicago World Fair, has been chosen to speak on the theme, "The Contribution of My Faith to the Re-building of the World." This address will be given some time on Tuesday following Conference, August 57, Seventh Day Baptist, in the vicinity, or otherwise: able to be present would doubtless be a source of great inspiration to Doctor Bond at that time. In that event, Doctor Bond will pay his respects at the conclusion of his address.

Readers of the Recorder are pleased when they find something in it from their own pastorate. His article on a greater prestige with his own people. The value of his contribution might be much greater than his own modest fear would allow him to believe. There are few in a larger thought among pastors in the Recorder, the past few years. We cannot believe it is due to their not reading this paper. If not, or send your name, address, and the week dates to:

Duty or Privilege Ofentimes we do ourselves an injustice by thinking of a transgression as a 'duty.' Many things in life are not what they seem, and sometimes this is true; many of these same affairs are privileges, and we are helped in performing...
HOME CHAUTAUQUA

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

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

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

The home Chautauqua has the cultural benefit of the preparation of its own varied program—musical, dramatic, and otherwise. Such a program demands much working together for a common end. It has the advantage of a larger group interest and wider group effort. Larger audiences are attracted and benefited, with larger financial returns, which result in balances for community needs instead of deficits to be made up from the community's pockets.

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

ITEMS OF INTEREST

Religious journals of many sorts are having their hard times and are compelled to make adjustments. The staff committee on the World Outlook, a missionary monthly, has sent out a statement that the September and October issues will be merged for the sake of the large saving that can thus be effected. Record of Christian Work, "because of the shrinkage of subscriptions . . . and the drop in advertising income," has been compelled to discontinue publication, and, merged with the Church Management, a monthly magazine which had already made large reductions in its own size and content. It is too bad that too many such financial gaps are appearing, without any hope of closing the gap left by the one contained a short time ago. Evangelical Christians should be warned by such signs that unless they give a better support to their publications, faith will lose the power and inspiration that come from the printed page.

For $16.65 an adult can see everything that is to be seen at A C by Fowler and Stebbins, The Denominational Budget plan, as it has been carried out in the Forward and Downward Movements beginning in 1919, is, on the whole, a great improvement over the budget method which preceded it. But it has consistently faced these questions: the boards and funds dependent on it for all or a considerable part of their support have no clear idea of what proportion of the appropriation of the amount allowed them in the budget will be actually received. This results in a tendency toward running up indebtedness, since the full total of the budget has never been raised. The following plan is proposed, not in the hope that it will be adopted in this form, but that it will stimulate constructive thought and action on a situation that is admittedly unsatisfactory:

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

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

3. A definite simultaneous campaign to secure pledges toward this budget shall be held in contrast with the traditional concepts of the "Man of Sorrows." The painting has given to the world a new appreciation of the Saviour. All visitors should not miss the opportunity of seeing this wonderful picture. From many testi- monials we have heard, with its light hair and blue eyes, transported me into another world—a world of noisy men made quiet, of sorrowful men made pure, of hopeless men made confident. And when I came out again into the confusion of the New York streets it was not quite the same as when I entered . . .
THE SABBATH RECORDER

THE SABBATH RECORDER

MISSIONS

TREASURER'S YEARLY REPORT

(Continued)

PERMANENT FUND INCOME ACCOUNT

Week of July 1, 1933

Receipts

Balance on hand July 1, 1932 ...$10,28.00
Dividends on bank stocks ...218.50
Interest on holdings 
Interest on bonds, mortgages, etc. ...3,759.01
$4,890.51

Expenses

Interest on annuities ...$281.00
Transfer to local church for building purposes ...3,080.00
Water bill, Waterbury property ...5.00
Rental of vacant lot, individual ...35.00
Tax on shoes and bank service charges ...4.44
Balance on hand July 1, 1933 ...$4,090.51

SPECIAL PERMANENT FUNDS

Franklin F. Randolph Memorial Fund
Amount on hand July 1, 1932 ...$35.10
Interest to July 1, 1933 ...1.75
Amount on hand July 1, 1933 ...$36.85
This fund is not separate from the General Fund of the Society, the Society paying interest for the use of same.

Ministerial Education Fund
Amount on hand July 1, 1932 ...$134.26
Amount on hand July 1, 1933 ...$135.42
In favor of the Board of Missions.

H. C. Woodmansee Ministerial Relief Fund
Amount on hand July 1, 1932 ...$3,400.00
Amount on hand July 1, 1933 ...$3,425.00
Interest on embedded note
In savings department of The Washington Trust Company.
$225.00

Andrew J. Potter Ministerial Relief Fund
Interest on notes of Mary W. Potter received November 16, 1929 ...$3,000.00
Amount of fund ...$3,000.00
Invested in 10 shares Bankers Trust Co.
(Not listed by Board of Missions)
$300.00

Seventeen 7 shares First National Bank
(Not listed by Board of Missions)
200.25

$1,000.00

SPECIAL PERMANENT FUNDS

Boys' School Fund
Amount on hand July 1, 1932 ...$340.27
Interest on savings account ...14.99
Amount on hand July 1, 1933 ...$3,719.09

Girls' School Fund
Amount on hand July 1, 1932 ...$1,652.30
Interest on savings account ...67.23
Amount on hand July 1, 1923 ...$1,748.53

The Washington Trust Company
Amount on hand July 1, 1932 ...$267.00
Interest on savings account ...60.75
Amount on hand July 1, 1933 ...$327.75

SPECIFIC INCOME ITEMS

Income from Ministerial Education Fund
Balance on hand July 1, 1932 ...$43.48
Interest on Permanent Fund ...1.00
Amount on hand July 1, 1933 ...$44.48

Lent to student ...40.88

Balance on hand July 1, 1932 ...$9.85
Amount on hand July 1, 1933 ...78.00
Interest on Income Fund ...5.36

Balance on hand July 1, 1933 ...$83.61
Interest on Income Fund ...5.00

Balance on hand July 1, 1933 ...$142.18
Amount on hand July 1, 1933 ...303.25
Interest on Income Fund ...16.08

Balance on hand July 1, 1933 ...$276.04
Amount on hand July 1, 1933 ...303.25
Interest on Income Fund ...16.08

Balance on hand July 1, 1933 ...$55.18
Amount on hand July 1, 1933 ...303.25
Interest on Income Fund ...16.08

AN LETTER FROM HOLLAND

(Received by request, the on the work and the during the year.)

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

DEAR BROTHER BURDICK:

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

MISS J.
August 5, 1933.

QUARTERLY MEETING AT WALWORTH, WIS.

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

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

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

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

MRS. VERA SHAW,
Secretary.

THE SABBATH RECORDER

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

Last year has been an important but a hard time for the churches in Holland, just as with us. Still, we can say, as Brother Taekema reports, that the Boodschapper is rendering excellent help in several ways for the churches in general, for the Boodschapper, etc.

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

We, by the grace of God, the spirit in the Haarlem and Amsterdam churches reads the Bible in its totality, and not only the New Testament, but also the Old Testament. We have a little choir of our own, and we are glad that we have a constant prayer for our Sunday school, as well as for our converts.

The church in Haarlem and Amsterdam are self-supporting. The costs of their public worship and maintenance can be met. They have a large and growing number of members who are quite willing to do this work free from their own resources, and we are very much hope that by regular contributions we can sustain our own cause.

Concerning the Missionary Society, I always used the appropriation I received, in behalf of the cause. I did so in the course of years in different ways, as I judged best. We are deeply grateful to the mission board for their considerable support and confidence during many years. After the reduction of this support for the Holland and Java fields and the depreciation of the dollar, we feel that we have to make other arrangements.

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WOMAN'S WORK

REVERENCE AND DEVOTIONAL ATMOSPHERE AT THE HOME

BY MRS. A. T. BOTTOMS

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

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

I am thinking today of the parents of this generation as potters, yes, as master potters of today. Our molding is with the finer clays—clay pulsating with life, growth, and promise. We are creating a heritage to our chil-
dren merely as a sum total of so much sched-
ule—rest, food, drink, education, shelter, play, and school—those things that relate merely to survival. Our children are growing up, like a raw piece of clay, in the hands of those who hold the shaping tool. Are the moldings that these children are growing up in—our moldings—those that we wish them to have? What are the moldings that we are forming? Are we shaping them to be vessels of life, to hold the beauty of life, to radiate light and joy, to give love and to understand and to accept? Are these the end products of our molding?

Unto us our children are born—embodifying so much of promise, humdrum work, responsibility, and confusion mingled. We see in them our ancestors, our selves, and the future in terms of our combining lives, can we. With this in mind, may we keep in mind that the world, in terms of our port in this great task of life, that will eraser from our minds the failures of the past, that will enable each and every one to be the best of today? With this vision and the realization of its possibilities we will be equal to the task of the coming days.

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

To do this we must have a clear vision of the ideal Pattern, that we can through him trace out the hidden lines of beauty in their unbroken record. We must have that burning desire to serve; we must be willing to pay the price or else we cannot be master potters. Christ is real only to those who really know him, who have seen his face and whose face, though darkness overshadow all, who can and do feel the abiding presence. And as the master potter is very, very careful of the kinds of clay used, we as parents, too, must be very careful of the material furnished out of our lives to be molded into our children's. I am wondering how many mothers today are really Hannahs at heart; how many are willing to teach reverence and devotion in the home, but are not really surrendered to God's calling when he lays his hand on one of ours. We want God's kingdom to triumph, but do we have that consecration of God's purpose that we can bring our clay, our clay, to God? We cannot teach and practice that which we do not possess. We cannot give that which we do not have. We, master potters of young life, are weighed and found wanting. Reverence and devotion are the constituents which give grace and beauty and usefulness to the piece of childish clay. They are the foundations of our lives, our homes, and our churches. Ever and ever, one, all, and our human pottery is nothing.

We must—but—to young life; these two. Training in various ways is essential, but without reverence and devotion it is all useless.

As parents do we realize when we see in our children irreverence and worldliness that we are just common potters? Do we realize that our Master's powers are neglected and allowed to molder away? Reverence in young life is only a reflection of our lives. Train up a child in the way he should go and when he is old he will not depart from it. It's God's word for it. Do we believe it? If so, we must realize that we are daily facing the sad condition of no reverence for anything. Our laws—national, state, and county—are all held too lightly. Young life of today does not reverence the church and its organizations. Why is not this the fault of the young people? We, as parents and grandparents, are responsible. We are not coming on the scene as God would have his children, but we are going back on the scene that we have not come in the scene that we have not come in the scene.

In the South, do our children know the world? If they do, they have never come in contact with it. They have not lived the life. What would Jesus have thought of the society that our children are growing up in? These are the things that we should know how to teach our children, how to train them, how to mold them, how to make them into what God wants them to be.

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

THE DEVOTIONAL PERIOD EACH DAY WAS LED BY ONE OF THE YOUNG PEOPLE. THEN FOLLOWED BIBLE STUDY IN THE BOOK OF JAMES, LED BY PAS- TORE OSBORN, IN A COURSE IN SEVENTH DAY BAPTIST HISTORY AND POLITY, PRESENTED BY MISS MAR- GARET LAMONT; A SERIES OF LESSONS IN HYMNOLOGY CONDUCTED BY MRS. G. E. OSBORN; AND A GROUP DISCUSSION OF PROBLEMS VITAL TO THE EVERY-DAY LIFE OF YOUTH, SUCH AS HOW TO MEET TEMPTATIONS, PROPER SABBATH OBSERVANCE, HOW TO FAIR ABOUT IT, AND A HOST OF GENERAL QUESTIONS. THIS WAS THE AFTERNOON PROGRAM FROM TWO TO FIVE O'CLOCK.

After an hour of recreation planned by Vera Babcock, came the fellowship supper, with between fifty and sixty at the tables. Then at seven-fifteen came the vesper service built around some of the masterpieces of art which were also in the daily diet of the young people. At six o'clock came the series of talks by Pastor Os- born on the Bible and Modern Science, which were open to the public. He brought to their attention many recent discoveries in various sciences which demonstrate the accuracy and historicality of the statements in the Bible.

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

The Friday night vesper service was given over to a testimony meeting in which those present had an opportunity to speak. That evening the pastor preached on “Life’s Dynamic,” which is the power of the Holy Spirit in the life of a pure, fervent, and consecrated person.

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

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

THE SABBATH RECORDER

YOUNG PEOPLE'S WORK

IT IS TO THINK

YOUNG PEOPLE AND LEADERS AT HOME:

The Pre-Conference for Young People and Leaders is to be held August 22, Tuesday, if the weather permits. The entire day will be spent at Charley Bluff, on Lake Koshkonong. The morning is to be given over to confer- ence purposes and for leaders there is to be a mass meeting, at which time plans for the year are to be given and there will be other interesting talks. A picnic dinner, recrea- tion such as swimming and a game of kit- tle ball, will help to make the day most enjoyable.

Just as far as possible we hope to bring to the young people leading and guidance in the confer- ence, the spirit and help several gained from the recent International Christian En- deavor leaders-mission held in Milwaukee. We trust that you who are at home will be faith- ful in reading the Rec- hor and in talking with those who have heard, that you may enter into these new things with a purpose to do your part.

The theme: “I Will Be Christian.”

The two-year project is built around these phrases:

“Witnessing for Christ—in My Individual Life.

in My Church.

in My Youth.

in International Goodwill and Peace.”

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

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

VACATION BIBLE SCHOOL OF MARLBORO AND SHILOH

The Daily Vacation Bible School of Marl- bororo and Shiloh has again accomplished its purpose and passed into the unwritten history of the lives of all those who took part in it. A total of one-hundred four boys and girls attended the school during the three weeks of its operation. Eighty-nine were counted as en- rolled, because more than one-third of the time. Of these eighty-nine there were fifty-seven of perfect attendance and several missed only one day. The average attend-
of Armenian candy, very much like our gum drops--those enrolled.

While the refreshments were being served, Mrs. Donavon came to the window. All insisted that she must come out and join the party. She did and all had a fine visit. While the children were enjoying appropriate games, the parents told of the customs of observing birthdays in their respective countries. The party broke up with the best of friendliness.

As a result seven of the neighborhood children have been going to Junior with Jane and Fred and several have declared their intention to join the Junior. Is your Junior society growing?

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CHIL DREN’S PAGE

BEING LOYAL

JOHN 13: 37.

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

BY MRS. NETTIE GRANDALL

Junior Christian Endeavor Superintendent

LOYAL AMERICANS

(A true story)

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

On the other side of the Browns lived Mrs. Donavon who was always swearing vengeance on “those foreigners.” Now although Mrs. Donavon was Irish she did not think of being a foreigner, and John and Mary were encouraged to think this much better than “those foreigners,” and there was continually trouble between the four children. Mrs. Brown encouraged the Irish and Armenians might learn to love one another.

However the children were to work out their own salvation.

One day the children announced that it was Roopen’s birthday. “Mother,” said Jane, “if the rest furnish sugar, flour, and eggs may I make a birthday cake for Roopen? We are planning to have a birthday party in the hut.” Mrs. Brown consented.

Then Jack, the big brother, offered to make ice cream if they would furnish the materials. The children were delighted. Before Mrs. Brown realized what it all meant the cake was in the pan and the materials for the ice cream were arriving fast. A collection was taken with which to buy an ice-cool drink. “Fred, the ten year old, was very busy seeing that the lawn was properly mowed for the party which had grown since several others had heard about the party and had decided to hold it on the more spacious lawn instead of in the hut which they had made. When the lawn was made ready the boys kept busy going the last time around, and also fore-time for the party. Roopen’s parents were invited. And they came bringing two nice boxes of candy for the party. One box was

Tom's Telephone: Proves a Treasure in Time of Trouble

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

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

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

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

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

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OUR LETTER EXCHANGE

Dear Mrs. Green:

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

I have a new little sister two weeks old today.

I like very much and she likes me to rock her to sleep sometimes. I also have four brothers. I will be eight years old August seventh, and I go to Junior at Nile nearly every Sabbath day.

Truly yours,

JESSE IRENE BURROWS.

Friendship, N. T.

Dear Jessica:

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

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

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

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

I am hoping to hear from you often.

Your sincere friend,
MIZPAH S. GREENE.

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Dear Mrs. Greene,

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

Our grandpa still gets the \textit{Sabbath Rec-
der}, and we enjoy reading the children's
letters in it. Our grandpa is Edgar E. Bur-
dick. Grandma's name used to be Rosie
Severance. Our mama is their oldest daugh-
ter, Lelia.

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

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

Your little friends,
IDA MAE, MARJORIE, AND VIVIAN CHANEY.

\textit{Dunseith, N. D.}

Dear Ida Mae, Marjorie, and Vivian:

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

\textit{Your friend,}
MIZPAH S. GREENE.

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\textbf{IMPORTANT NOTICES}

\textbf{ANNUAL MEETING—AMERICAN SABBATH TRACT SOCIETY OF NEW YORK}

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

\textbf{CORLISS F. RANDOLPH,}
\textbf{President.}

\textbf{COURTLAND V. DAVIS,}
\textbf{Recording Secretary.}

\textbf{ANNUAL MEETING—AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY}

The annual meeting of the members of the
American Sabbath Tract Society of New
Jersey, for the election of officers and trust-
ees and the transaction of such business as
may properly come before them, will be held
in the Seventh Day Baptist Building, Plain-
field, N. J., on Sunday afternoon, September 17,
1933, at 3:30 o'clock.

\textbf{CORLISS F. RANDOLPH,}
\textbf{President.}

\textbf{COURTLAND V. DAVIS,}
\textbf{Recording Secretary.}

\textbf{ANNUAL MEETING—SABBATH SCHOOL BOARD}

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

\textbf{By order of the president,}
\textbf{A. LOVELLE BURDICE.}
\textbf{Secretary.}

\textbf{OUR PULPIT}

\textbf{INESCAPABLE IMPERATIVES}

\textit{BY REV. ALVA L. DAVIS}

VI. THE SACRITICY OF HUMAN LIFE

The sixth commandment, \textit{"Thou shall not kill."—Exodus 20: 13.}

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

Now this is the law of the jungle: as old and
true as the sky.

And the wolf that shall keep it may prosper:
but the wolf that shall break it must die.

As the creeper girds the trunk, the law
is upon the high and low.

For the strength of the pack is the wolf; and
the strength of the wolf is the pack.

\textit{Kipling.}

MURDER among the Jews was first controlled
by ancient tradition. The murderer was
killed by the nearest male relative of the
deceased and the conditions when Moses
came upon the scene. Moses established
cities of refuge to which the accused might
fly. If he was guilty, he was turned over to
the avenger of blood. If innocent, he was
permitted to reside in the city of refuge until
the death of the ruling high priest, when
he was free. Moses legislation forbade the ac-
ceptance of money in lieu of punishment,
thus making rich and poor alike subject to
the law. The \textit{Mosaic law} was justified beyond
debatable reasons by the condition when
Moses was on the scene.

Moses was justified both as the \textit{law} to protect
the law and \textit{capital punishment}, of course under certain
limitations and restrictions. Whether lawful
war is murder, and whether capital
punishment 
can be justified today, I purposely leave out
of this sermon. The fact is the sixth com-
mandment condemns the unlawful
of man.


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The Mosaic law inflicted the death penalty
for several kinds of murder, for Sabbath
breaking, for kidnapping, for selling a \textit{man} into
slavery, and for helping one's self to the spoils
of war. It justified both war and \textit{capital}
punishment, of course under certain limita-
tions and restrictions. Whether lawful

MURDER is murder, and whether capital
punishment can be justified today, I purposely leave out
of this sermon. The fact is the sixth com-
mandment condemns the unlawful
of man. We all believe that cold-blooded
murder is wrong. As in early days, the
welfare of society and not that of the individual
must be the guiding principle. With
that thought in mind, it becomes clear that
there are many violations of the sanctity of life,
other than deliberate killing. The teachings
of Jesus make that very clear.

Some Violations.

Who violates the sixth commandment? It is
easy to answer, \textit{"Every murderer." But the
methods of murder are innumerable.

Kilings are so common that we grow callous
to these wrongs, and we turn a deaf ear
when thousands are murdered each year
in the United States. A recent writer declares
that murders in the United States are fifty
times the number in England, Wales, France,
Italy, Japan, and Germany combined.

According to the report of the Crime Com-
mission appointed by the Bar Association,
\textit{since 1910, murder in the United
States has increased 350 per cent; and that
the cost of crime averages in one year the
total amount of our World War debt.}

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

Community Guilt.

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

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He had fought through crises, made important decisions, and taken pressing responsibilities alone. Because he had opened up the avenues of conversation with others in his better days, he found himself in solitary distress. Yet, it had come to the end of his life, and have decided to end it all.

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

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

It is a cowardly act for any one to take his own life. "One who does so is for one to stand at his post of duty and fight the battle through until relieved by the command of his Superior.” A person who has the great, tender charity for those men and women who were, worn out before their time, or discouraged, make such moral shipwrecks.

The suicide has a false view of life. He thinks life should be all sunshine. Our materialistic, pleasure-loving age is aiding this philosophy. The stage, motion picture, and story book have largely given over to a pseudo-moralism with its avowed philosophy: "Man’s proper business is to seek happiness and avoid misery. Happiness is a very transitory thing, and misery is real and inevitable in a world lost in sin and cursed by its blight."

The suicide defies life as an entity. It is this narrow, cramped view of life and the lost sense of the reality of eternity that are responsible for so many suicides. A "materialistic philosophy has made us harsh the coming of age, the fading of physical powers." Show me a man with mind and heart fixed on God. He may reject the passing of the years, but he will come to his end in a blaze of glory that is kindled by an unshakable faith. For many have always cherished this hope.

The affairs of life will never drive us to distraction and suicide if they drive us to our knees to pray.

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

This commandment has a message for the individual who holds the thought of murder in his heart. Such was the interpretation made by Jesus; "Whosoever is angry with his brother without a cause shall be in danger of the judgment." He taught that a man who had anger in his heart wrongfully was guilty of murder. So we see the sixth commandment forbids the act of murder as well as thoughts lead to the deed. The man seeking revenge is starting down the path which ultimately ends in murder. The man losing his temper, for instance, is taking the first step toward homicide.

Life is Sacred.

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

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

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

FIRST HEBRON CHURCH, PA.

In the "Hook-Up" in the Sabbath Recorder, August 7, the items were concerned with two different churches, First Hebron and Hebron. These two items have been done by the mistake, if it be made clear that the proposed centennial celebration, early in October, is at the First Hebron church.

We are sorry the confusion of items occurred.

EDITOR.

LEONARDSVILLE, N. Y.

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

LITTLE GENESSEE, N. Y.

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

On Sabbath day following the close of the school, six young people and one adult were baptized.

VERONA, N. Y.

An entertainment was given in the church parlor on the evening of July 31, sponsored by the Pearl Seekers class and the Christian Endeavor society. Three enjoyable and well presented musical numbers were given a humorous reading and a one act play, "Her Crowning Glory." The monthly "Church Night" program under the direction of the choir was well attended.

A musical program preceded the supper at those having birthdays in August were especially honored. At this meeting, Dan Davis introduced four speakers who gave helpful talks on "Work," "Study," "Recreation," "Worship." Mrs. Elizabeth Smith was one of the "Cherubim" honored. It was given on Sabbath morning. A dinner in honor of her ninety-first birthday was given at the home of her son, Stuart Smith and family. Twenty relatives and friends were present. Mrs. Smith enjoys excellent health, the normal use of all her faculties. Her birthday was celebrated by the Vacation Bible School with a registration of eighty-eight closed a successful three weeks' session by a public demonstration held in the community hall, New London, Friday evening, July 21.

ASHAWAY, R. I.

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

The girls who arrived on the opening of camp were Wilna and Alvahge Bond, Mary Whittord, Helen Whitford, Evelyn Harris and Uarda Squares of Plainfield, N. J.; Betty Clark and Myra Bond of Bellingham, Misses D'wellen, N. J.; Betty, Esther, and Caroline Cranell of Ashaway; Buulla Allen of Shiloh, N. J.; Thelma Ksenon of Hopkinton; and Frances Langworthy of Alfred Station, N. Y.

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

Westerly Sun.

NORTH LOUP, NEB.

North Loup's second annual Home Talent Chautauqua came to a successful end Wednesday evening. Good crowds, good weather, good taking, and good deal of work, were the chief factors in their success. Entire receipts were $227.10. Of this, expenses required a little less than $100. Twenty per cent went to the community building. What will be done with the remaining profits remains to be seen, as it was left undecided at a meeting of the alumni society Wednesday night after Chautauqua. It was suggested to put all of the numerous suggestions into the hands of the executive committee and they will make a selection. The receipts exceeded expectations and those in charge were greatly pleased at the public response.—Loyalist.

MILTON, WIS.

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

Greetings were brought from the neighboring churches of four faiths, namely, Congregational, Methodist Episcopal, Lutheran and Seventh Day Baptist, by their pastors. A chorus of forty voices, under the direction of Professor L. H. Stringer, sang the first chorus from "The Messiah," and through the reading of the Scriptures and in prayer.

The Vacation Bible School, began June 19 and continued for three weeks, with the largest enrollment of the five years the church
has done this kind of work. About seventy attended the classes some days. Nearly three-fourths of them were not connected with the church. The school was held in the church with some classes in the Highland school—use of school yard also being granted by special permission. Pastor Coon supervised and was assisted by four teachers.

Correspondent.

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

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

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

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

—Boulder Camera.

RELIGIOUS EDUCATION

GROUP GRADABLE LESSONS

For many years all groups in Bible schools studied the same lessons, the outlines and biblical material being suggested by the International Lesson Committee. Bible workers were concerned that the school workers came to see that it was difficult to adapt all Scripture material to the teaching of children. So gradually there developed graded series of lessons better adapted to the teaching of children. Some denominations developed closely graded lessons, that is, lessons corresponding largely to the work of public school grade by grade. While such lessons were well adapted to use in large Bible schools where all public school grades were represented, they were not so well adapted for use in the small and average school. So some denominations, among them some of the larger ones, worked out what they called "Departmental Graded Lessons." These were cycles of—same level through all the years represented in a department, the advance in the grade of work coming at the end of the work of a department—rather than at the end of a year, as in the closely graded. As each denomination worked out the outlines independent of other denominations, there were about as many different types as there were denominations. While the series worked out by denominations independently were excellent, it was felt that such outlines for various departments should be worked out in cooperation. Such outlines were developed by the International Lesson Committee, which represents the evangelical denominations of North America, under the general title of "Group Graded Lessons."

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

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

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

(B) Junior Group Lessons in a three-year cycle.

(C) Improved-Uniform Lessons or Intermediate Group Lessons, Senior Group Lessons, Adult Group Lessons.

In the construction of this group of lessons the committee has in mind the following principles:

1. The same theme is illustrated principally or entirely in the material of the lessons, rather than in the teaching. A whole theme, rather than a series of single age years. Within each age group all children have the same lesson; therefore, there must move in three-year cycles. Within the cycle for each group, the lessons are of approximately equal difficulty and no one year’s lessons presuppose those of another year.

2. From age group to age group, these lessons are consecutive and cumulative; that is, the lessons of each grade have an age presupposition. The nurture afforded by those of the preceding groups.

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

4. The source-materials for these lessons are predominantly biblical; that is, they are selected, chiefly, from biblical materials, and in part a part of the moral and religious nurture, which is their total purpose, they aim to impart a comprehensively religious and moral image to the pupil the disposition and the ability to use God’s Word to a comprehensive end.

5. The age group includes children of the ages nine, ten, and eleven, or who are in the public school grades four, five, and six.

The Junior Group Lessons aim:

1. To bring these children into their heritage of faith of the faith of Lips, and to help them meet their own problems and opportunities in the light of the experiences of ways that lead to the development of these habits.

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

3. To present Jesus Christ and his teaching to them so clearly that he will communicate their allegiance and enlist their loyal service.

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

On the whole, the part of the above applies to the junior group.

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

ELO B. SUTTON

MARRIAGES

BOLTON-BENNER—At the residence of the officiating clergyman, 2455 Twelfth Street, Boulder, Colorado, July 10, 1933, Mr. Allen D. Bolton, of Eldora, Colo., and Miss Eun Jenner, of Boulder. The ceremony was performed in marriage by Rev. D. Burdett Coon.

Sabbath School Lesson IX.—August 8, 1933

Golden Text: "Behold, the day is better than the night." 1 Samuel 15: 22.

DAILY HOME READINGS

August 26—Saul Anointed King. 1 Samuel 10: 1-18.
August 21—Saul's Disobedience. 1 Samuel 15: 17-23.
August 23—The Death of Saul. 1 Samuel 31: 1-44.

(RECORDER WANT ADVERTISEMENTS

For Sale, Help, Wanted, and advertisements of all kinds, send your copy in column at one cent per word for first insertion and one cent per word per column thereafter. Cash must accompany each advertisement.

WANTED—Position caring for old people, man or woman or both. Minna Higbee, Walworth, Wisc.
THE MAN WITH A SCYTHE
A LABOR DAY LAY
By Rev. Ahva J. C. Bond

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

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

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

Plainfield, N. J.