THE MAN WITH A SCYTHE

A LABOR DAY LAY

By Rev. Ahva J. C. Bond

Expectantly I set my easel down,
Unwrapped my brushes, set 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,
Spreed to a rough-piled, lichen-covered bluff—
A solid manor of layered rock.
Above the ledge a thicket-wood climbed high,
Bedecked in soft mid-summer tints of green,
Until it reached the cloudless, soft-blue sky—
A picture suited to my artist mood.

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

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

Plainfield, N. J.
A friend just in from Boston reports many things there have been a number of cases brought to the attention of the public which have been brought to the attention of the SABBATH RECORDER, because they are significant. The first is the case of a young man who was arrested for theft and was found to have been in possession of stolen property. This has been a case of long standing and the young man has been tried on several charges. The second case is that of a young woman who was found to have been in possession of a stolen automobile. This has been a case of long standing and the young woman has been tried on several charges.

The third case is that of a young man who was found to have been in possession of a stolen motorcycle. This has been a case of long standing and the young man has been tried on several charges. The fourth case is that of a young woman who was found to have been in possession of a stolen television set. This has been a case of long standing and the young woman has been tried on several charges. The fifth case is that of a young man who was found to have been in possession of a stolen computer. This has been a case of long standing and the young man has been tried on several charges. The sixth case is that of a young woman who was found to have been in possession of a stolen cell phone. This has been a case of long standing and the young woman has been tried on several charges. The seventh case is that of a young man who was found to have been in possession of a stolen watch. This has been a case of long standing and the young man has been tried on several charges. The eighth case is that of a young woman who was found to have been in possession of a stolen wallet. This has been a case of long standing and the young woman has been tried on several charges. The ninth case is that of a young man who was found to have been in possession of a stolen book. This has been a case of long standing and the young man has been tried on several charges. The tenth case is that of a young woman who was found to have been in possession of a stolen painting. This has been a case of long standing and the young woman has been tried on several charges. The eleventh case is that of a young man who was found to have been in possession of a stolen coin. This has been a case of long standing and the young man has been tried on several charges. The twelfth case is that of a young woman who was found to have been in possession of a stolen statue. This has been a case of long standing and the young woman has been tried on several charges. The thirteenth case is that of a young man who was found to have been in possession of a stolen sculpture. This has been a case of long standing and the young man has been tried on several charges. The fourteenth case is that of a young woman who was found to have been in possession of a stolen sculpture. This has been a case of long standing and the young woman has been tried on several charges. The fifteenth case is that of a young man who was found to have been in possession of a stolen sculpture. This has been a case of long standing and the young man has been tried on several charges. The sixteenth case is that of a young woman who was found to have been in possession of a stolen sculpture. This has been a case of long standing and the young woman has been tried on several charges. The seventeenth case is that of a young man who was found to have been in possession of a stolen sculpture. This has been a case of long standing and the young man has been tried on several charges. 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are praying may be increased and strengthened at this Conference.

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

THE UPPER ROOM

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

COMMITTEES

The report of the SABBATH RECORDER was impressively made by the choice made by President Bond of members for the various standing committees—the names of the chairman indicate the wisdom of the choice. Here are the Nominating Committee, J. L. Slagge; Credentials, L. Ray Polan; Petitions, Harold R. Crandall; Business, Orra S. Rogers.

This Business Committee is a rather new departure. Ordinarily, reports and other matters of vital importance have been referred to special committees for consideration; this committee has given their careful attention, and their recommendations have been valuable in the "promotion" of Conference business and in the promotion of denominational work. But often people who have been interested in various activities have been prevented from attending hearings because of the simultaneous holdings. This year the vital matters are presented and discussed on the floor of Conference; that which needs long discussion and careful consideration was detailed recommendations is turned over to the Business Committee.

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

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

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

Those who work upon committees may have to deny themselves privileges of an extra morning nap, or the usual chance for sightseeing, socializing, and anticipated side-trip. Not frequently a prayer service or some other regular part of the Conference program must be given up to important committee work. Let no one who may especially delight in the early prayer service think because another whose may have in mind is not the same his interest is not being served more spiritual matters. The chances are that he is hard at work wrestling over "a knotty problem referred to his committee. Many a criticism in fact, would be disproved if knowledge of these in possession of the critic. We may well be proud of our faithful and able committees. Organization demands careful planning and the careful working of these plans. The difference between a dictatorship and a representative government is illustrated in the idea and development of work by committees. All hail to those who are serving behind the scenes and between sessions to make Conference fully worthwhile.

MISSIONARY HOUR

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

We must have more confidence in ourselves and our cause.

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

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

Secretary Burdick stressed that the churches are a "church. They cried out so help them know Christ. to carry on and promote the great task. So important is this that many small churches are being helped to support pastors. This helpful session closed with the rousing hymn: "Hail to the brightness of Zion's glad morning."

An interesting and helpful letter from Rev. Eugene L. Williams, Mary Davis of China was read by President Bond at the beginning of the session period. In the discussion, many questions were asked showing the deep interest of the people. The answers were full of information and light on our problems.

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

With reference to the proposition of selling the Shanghai property, it was learned that there is no buyer at present. Miss Susie Burdick is interested in this matter on behalf of the committee charged with the task of changing school and property sites. Most inspiring indeed was the report from Elder Conradi concerning the interest and development of the work in Germany.

TRACT SOCIETY HOUR

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

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

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

One suggestion was made that the RECORDER be sold at ten cents per copy by some local representative in the churches. An eastern pastor reported that he was already using such a method. It would be helpful if every church would do this. Many not now readers of the SABBATH RECORDER would be glad to have it by paying for it as received. A radical change in the name of our publication was suggested. It was felt by some that "sermons published in the RECORDER might well be published in book form." Others expressed doubt as to seeing the Sabbath RECORDER published with pictures of the writers. Also it was urged that a publication of general gospel interest be issued, one that could be sold by agent or colporter.
In presenting the 1933 annual report of the treasurer of the Seventh Day Baptist Missionary Society to the General Conference in session here, it is not my intention to read the report, but merely to present to you all you have in print. As you read this report, giving you complete information regarding the financial side of the society's activities. However, I shall endeavor to elaborate some of its features, calling to your particular attention the serious problems of financing the program of the society for the year just past, after which it will be my aim to interpret the future possibilities for expansion of our missionary efforts.

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

Such conditions as we have outlined could not fail to affect our denomination in general and the Missionary Society in particular. During the past Conference year we have operated under three distinct budgets, each sharper lower than the one previous, until our annual budgeted expenditures as at June 30, 1932, were $2,758.71, as compared with $3,120 for the year previous. In spite of our efforts to balance expenditures with revenue, we close the current year with a net increase in indebtedness of $1,262.92. However, if we, as a people, will maintain the rate of giving we established the last six months of this Conference year or better yet, if we increase our giving, we shall endeavor to decrease our indebtedness next year, with a surplus of around $500 after eliminating this current indebtedness.

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

In years past, when monthly receipts of the various classes of our income were inadequate to care for current expenses, it has been possible for the society to borrow the needed sums of money from its banking connections. This year we are repaying a mortgage on our property, the end of the year when receipts normally are larger. However, during 1932 this type of credit was not obtainable. When we found ourselves in a situation, our legitimately accumulated borrowings together with the unfortunate misappropriation of funds increased our deficit to a point exceeding our credit limit. Unfortunately, once only could we borrow no more but also we were probed by those loaning us money to reduce a portion of the amount due. Of necessity, we have been obliged at times to hold up salary checks of our representatives and workers until we were in funds again. This is most unfortunate and highly unsatisfactory to both the individual and to the society.

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

It is very interesting to us all to realize our society's financial position has been so seriously impaired, but the future outlook is far from hopeless. We have eliminated from our statement of current income the defaulted interest and substitutes, the Missionary Society's possibilities for expansion of our missionary efforts, it will be my aim to interpret the future possibilities for expansion of our missionary efforts.

In the throes of a trying period of business and curtailed incomes, but more drastic revisions downward became necessary. It seemed to fast enough to bring them ahead.

We close this twenty-yearly period with a $2,000 dividend. The Missionary Society's balance on hand now stands at $2,258.71. This dividend has been an individual stock or bond deprecated rapidly on rumored or expected unfavorable factors affecting the standing of the issuing company. Yet when definite announcement in detail of the bad news is published there is a right-about-face in the attitude of those interested. Prices and values rise on the theory that when bad conditions are admitted by those in authority, it is reasonable to expect substantial improvement in the future. Doubts as to actual existing conditions are removed which would not be dispelled by a policy of silence were followed by keeping. Confidence was restored and constructive moves follow in logical sequence.

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

In the early days of our China mission, land was purchased as a site for our mission buildings in a desirable section on the fringe of the city of Shanghai. With the passage of time the city has extended its limits way beyond our property until now we find ourselves in the heart of a manufacturing district with accompanying high taxes which have increased annually along with the gradual appreciation in property values. We own other land just outside the city in Da-Zang with adequate area for the erection of schools and other mission buildings. The society is considering at present the advisability of selling out the school property and transferring our activities to the new location in Da-Zang. We have been informed of the possibility of selling at a price large enough to cover the costs of a new construction work, at the same time creating a surplus which could be returned to the society to reduce its indebtedness. Should this possibility be realized, it certainly would be a very helpful factor in meeting our future problems. Another favorable influence on our denominational development and existence is the almost universal adoption of the five-day week plan of employment. The necessity of working on the Sabbath in order to gain a living has always been stressed in the past as the chief obstacle to increase in our numbers. No longer is this true. We should prepare now to attract to our churches all who are interested in the Sabbath of our Lord, but who have not joined with us actively because of our restrictions. We should also endeavor to interest others and to help them enjoy the comforts and satisfaction of true Sabbath keeping. Above all, let us be selfish about our Sabbath, retaining all of its joys to ourselves, but rather share this sacred day with others, cordially welcoming them into our membership.

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

To summarize the best policies we should adopt for our future development, it is my opinion that we all should give money liberally to our own missions and to the onward movement, making our contributions at least monthly or more frequently if possible; our church collectors and treasurers should double their endeavors to raise quotas established and without full should re-turn moneys not collected; the church collections and donations should be increased; our denominational leaders should visit their churches and report to the people on the work of the missionaries.

We wish to report that the funds, which will be available for the Society's activity in the early part of this year, are sufficient to continue the usual monthly support of the missionary societies in China and that we are to authorize the printing and distribution of our 1933 Recorder.
should be considered of paramount impor-
tance and small churches should be assisted to
become self-supporting and churches orga-
nized in promising sections of the country;
we should not be harshly critical of the mis-
takes of the past, but constructively helpful in
making plans for the future, capitalizing on the
lessons learned from our difficult experi-
ences; and last of all, we should have confi-
dence in ourselves and in our denomination
with a determination that both shall do God’s
will always. With this in mind our future
cannot help being bright and we shall be
privileged to build up from the bottom in the
trust sense of the word.

ANNUAL REPORT OF THE SEVENTH DAY
BAPTIST MISSIONARY SOCIETY

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

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

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

The board throughout the year, in its plan-
ing, has earnestly striven to go to the bot-
tom of every situation, and has in humility
endeavored to adopt such policies as would be
best for the work now and in the years to
come.

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

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

The report is presented under the following
topics:

I. In Memoriam

During the year one member of the Board of
Managers, Honorable H. A. Van Horn, of
Westerly, R. I., has been called Home, and
his presence in the meetings and his counsels
are greatly missed. Mr. Crandall was born
in Little Genesee, N. Y., and was in his
eighty-seventh year. He was a product of the
Seventh Day Baptist Church in his native
town, and few men, if any of his generation,
served the church more faithfully than he did
during his life. In his life were fulfilled
the words of the psalmist when he wrote,

"And of Zion it shall be said, This is the
man was born in her: and the highest himself
shall establish her."

When he was thirty years of age, he became a member of the
Board of Managers and had been re-elected
every since. Thus he had served over
fifty-six continuous years. He was deeply in-
terested in missions, had an unusually gift of
missionary work, and gave them his time,
money, and best thought. All lines of de-
nominational work received his hearty sup-
port, as is evidenced by the fact that he was
often a delegate to the General Conference
and that he served on the Commission which
formulated the Forward Movement fourteen
years ago.

II. HOME FIELD

The reducing of the appropriations one
year ago with the hope of balancing the bud-
get was made for the very worst material-
ly. The board has been helping about one-
fourth of our churches in supporting their
pastors. This year appropriations for fields
where the appeal was less urgent were with-
drawn entirely, and the amounts allotted to
other churches were seriously reduced.

It has been noted that the appropriations
for these churches as a rule were cut more
than the average appropriations for other
purposes, and some have wondered why.

The explanation of this is that missionary pastors,
as well as other pastors, are permitted by the
churches they serve to supplement their sal-
aries in various ways, and many of them do
this; while the full time employees of the
board, whether in the home or foreign fields,
are not allowed to increase their income by
outside work; that is, they are expected to
give all their time to the work. This rule has
long been followed because it would hardly
seem fair to give a missionary worker what is
considered to be an outside paid at the same
time allow him to spend a part of his time
increasing his income by outside work.

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

EASTERN ASSOCIATION

There are fields within the bounds of the
Eastern Association where Seventh Day Bap-
tists might well carry on mission work, and
doubtless there are needy churches that
would have applied for help in supporting their pas-
tors. Their requests were not heard, but the
board has been so reasonable. Nevertheless
by sacrificial endeavor on the part of some of the pastors, all
churches have been able to help the
ministrations of a pastor. The most
marked advance among this group is the
young church at Daytona Beach, Fla. In
other cases the board had a small app-
propriation from the Missionary Board,
but no aid was asked for this year; nevertheless,
it is providing itself with a house of worship
and during several months of the year has
had the services of Rev. Elizabeth F. Rand-
olph.

CENTRAL ASSOCIATION

The church in Syracuse, N. Y., is the only
one in the Central Association which has re-
housed help from the Missionary Board dur-
ing the year. After the death of Pastor William Clayton, in Decem-
ber, 1931, this church was without pastoral
care. During the past winter the church got
in touch with Rev. Alva L. Davis, pastor at
Verona, N. Y., a village forty miles distant.

After four months, arrangements were made
by which Pastor Davis visits them regularly, and
the Missionary Board has made a small ap-
propriation to help defray the expense con-
ected with the trip.

This result was due to a strategic point, be-
ing located so as to make it possible for it to
hold up the light in a thriving city, as well
as to serve many Sabbath keepers otherwise
without a church home. For the fullest suc-
cess of the cause in this city there should be
a minister who can give all his time to the work, but the present arrangement is only a
measles in the under existing circumstances. This church was
organized under the labors of Pastor Davis.

He loves the people and understands the
work, and under his leadership the church
should be built up.

During the year the Missionary Board aid-
ed in the support of one evangelical camp-
aign in Holland, New York, where a full
school of mission work at DeRuyster, N. Y., Rev. Theodore J.

The board has been able to help many other
churches in the association by helping to
meet their expenses, and by aiding them in
some other ways.

WILDERNESS ASSOCIATION

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

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

SOUTHEASTERN ASSOCIATION

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

The board helped finance an evangelistic campaign of the church at Berea. In this series of meetings Rev. Loyal F. Hurley, under the auspices of the Missionary Board, assisted Rev. A. T. Bottoms, pastor of the church. For the first six months of the year Rev. James H. Hurley was pastor at Welton and Rev. John T. Babcock at Garvin. The latter part of the six months these two churches have been pastorless.

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

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

There is an interesting and promising company of Sabbath keepers in Marion, Iowa, to whom Brother James H. Hurley has been ministering in connection with his work as pastor of the Garvin Church. After much consideration Brother Babcock at Welton, Brother Hurley continued to serve this company during the winter and early spring, giving them the benefit of his experience, teaching them his system of Sabbath education. The large number of people. Another year has passed without any special work in the Detroit field. Since the death of Rev. B. St. Clair the Detroit Church has received no help from the board. This is a promising field and should not be neglected.

PACIFIC COAST ASSOCIATION

Not a large amount of mission work has been done by this board during the year in the Pacific Coast Association. When the board met in Los Angeles in cooperation with the Los Angeles Church, was helping to support Rev. Lester C. Osborn as he ministered to that church and conducted mission work. In September, Brother Osborn left the field and became pastor of our church in Nortoinville, Kan.

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

(To be continued next week.)
WOMAN'S WORK

SOUTHEASTERN ASSOCIATION PAPER

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

(A paper delivered at the woman's hour)

BY DRAZIE MEATHRILL BRUSSEY

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

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

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

A teachers' institute instructor a few years ago said: "What is the most valuable product of West Virginia's most valuable product?" Silence. Then answering his own question, he hurled at that assembly, "Her boys and girls, of course." Do we as parents treat them as though they were, or do we at least seem to show more interest in our crops or business? Never let them forget that we love them. And by means of your love teach them truth, love, not anger, and in the course of time, make them love. Even punishment should be administered not feeling him drive your child to untruth by your attitude and manner of dealing with his misdeed. A lie is usually worse than the act he may strive to conceal.

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

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

Build your child's life then today, Strong and sure with a firm and ample base, Thine ascension and His own will! Will his tomorrows find their place.

YEARLY MEETING IOWA CHURCHES

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

Rev. James L. Skaggs of our New York City Church had been on the Iowa field through July, and he and Mrs. Skaggs and their son "Victor" were present at our meeting. Other visiting pastors were Rev. Claude L. Hill of Farina, Ill., who was accompanied by Mrs. Hill and his mother, Mrs. Eva Hill, and Rev. Claude L. Hill of Farina, Ill., who was accompanied by Mrs. Hill and his mother, Mrs. Eva Hill, and Rev. Claude L. Hill of Farina, Ill., who was accompanied by Mrs. Hill and his mother, Mrs. Eva Hill, and Rev. Claude L. Hill of Farina, Ill., who was accompanied by Mrs. Hill and his mother, Mrs. Eva Hil.


THE SABBATH RECORDER

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

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

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

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

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

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

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

Sunday evening Rev. Claude L. Hill preached a stirring evangelistic sermon to a highly appreciative audience. The preaching of the three preachers can never be measured in words of appreciation; it matters not how fluently it might be attempted. Each, in his own inimitable manner showed us the path to God, with the earnest wish for us to follow where he leadeth.

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

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

Two essays by Rev. Stuart of Welton and Rev. Nelson of Marion were also presented and an address by Mrs. Trela Ewald of the Garvin Church. The topics were "LOYALTY," "Suffer the Little Children," and "Temperance of Today.

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

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

MRS. ELLEn W. SOCWELL RAMSEY,

Recording Secretary.

APPROCIATION FROM NORTONVILLE, KANSAS

DEAR OLD SABBATH RECORDER:

I have been used to your weekly visits ever since I can remember. When I am more than fifty years old, I do not want to be cut out. Sorry you can't come so often now as you did a little while, but it cannot be helped. Enclosed please find my check for two dollars and fifty cents to renew my subscription for a year; God bless the Recorder and bless those people who make true to our trust and to the conditions that control us today.

Signed

THE SABBATH RECORDER

CHILbREN'S PAGE

BEING GOD'S PARTNERS

MATTHEW 25: 14-21

Junior Christian Endeavor Topic for Sabbath School

BY MRS. NEETIE CRANDALL

Junior Christian Endeavor Superintendent

WHY ANGELA DID NOT ROB GOD

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

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

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

"Don't ever allow yourself to get that wrong idea in your head," warned her father. "As treasurer of our church, I know that the reason our funds do not grow faster is because so many church members do not give, with you, that if they keep the little they could give, the church will never miss it. When every Christian gives as 'God has prospered him,' Christ's kingdom will grow rapidly, but as long as church members rob God of his part, however small that part may be, his work will suffer.

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

A BOY WHO WENT INTO PARTNERSHIP WITH GOD

His name was William Colgate, and he was so poor that when he started out to earn his living he had in the world besides the clothes he wore, was tied up in a small bundle.

As he trudged along he met the captain of a canal boat, who used to live on the water. William's house, "Where are you going?" asked the friendly captain. "I don't know," answered William, "but I must find work to do to earn my own living, for, as you know, father is very poor." "Fine lad," commended the captain, "but what do you know how to do?"

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

Kneeling in the town the old captain prayed earnestly that God would help William, to make the best soap he knew how, and to give him a good price for it. God answered his prayer. The boy never forgot the captain's words. He found work, and ten cents out of the first dollar he earned he gave to God. After that ten cents out of every dollar was God's part. As the years went on he became prosperous. He gave two thousand dollars to build a church, and twenty thousand dollars. Finally when his children were grown up and educated, he had saved money enough upon which to live, and gave all the income from his great business to God.

—Children's Leader.

HOW THE BIBLE HELPS US

2 TIMOTHY 3: 14-17

Junior Christian Endeavor Topic for Sabbath School

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

Just recently we voted that the active members should be required to sign the Junior pledge. However some found it hard to read the Bible every day and we did not want the juniors to sign a pledge if they could not keep, so we talked it over. We decided that it is better to sign the pledge even though we forget it, than to read the Bible once in a while and that it is cowardly not to be willing to try when we remember that our pledge says, "Trusting in the Lord Jesus Christ for strength." We decided to try it for two weeks. So we made charts, one for each junior. They are going to keep track of the work they do in the Bible. At the top we wrote, "Trusting in the Lord Jesus Christ for strength." There was space

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below to write the reference read each day for two weeks. Before we gave out the charts we enjoyed reading a few verses from Genesis, for a few verses or as many as we wished each night.

The next Sabbath as I was going to church, I was not old enough to read but his sister Betty reads, and he listens. He is getting just as much good out of it as Betty and before long he will be old enough to read for himself. What pleased me most was the fact that instead of reading a few verses they had read a chapter or two each evening.

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

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

IMPORTANT NOTICE

ANNUAL MEETING SABBATH SCHOOL BOARD

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

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

O UR PULPIT

A SEVENTH DAY BAPTIST YEAR OF Jubilee

CONFERENCE PRESIDENT'S ADDRESS

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

In order to establish a broad basis for such consideration of a jubilee program, and in order to give it a Scriptural foundation, I would remind you that the two things sought in the ancient Year of Jubilee were economic security and family unity. It was a time for getting back to fundamental things, and life's elemental joys. "Ye shall return every man unto his possession, and ye shall return every man unto his family." I need not remind you of the difficulties through which we have been passing. This is a matter concerning which we all have first-hand knowledge. We are subject to the same world conditions that have distressed all mankind, and our sufferings and sorrows are equally poignant. To add to our distress, as we share the common lot, we have suffered a distressing experience from within. But we are on solid bottom, the heights beckon, and the grade is not too steep for men of faith to climb again to the uplands.

Possibly it may not be permissible for a Conference president in his annual address to mention the dance except to condemn it. May I speak of it simply to illustrate a favorable tendency in the social practices of our time. In a recent convention of dancing masters of America it was stated that people have forsaken the bunny hug and turkey trot, and are turning to the waltz, the foxtrot, and the schottische. None of us is especially familiar with these terms; perhaps, but all of us sufficiently so to know that our society, however democratic, is being made to dance. I confidently predict that the years immediately ahead, because of the disciplines of the difficult years, will provide opportunities for a movement stronger than the waltz, in which will be fostered higher standards of social conduct.

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

There are elements in our present economic situation not unlike those which determined the status of the Israelites in the Year of Ju- bilee. For instance, the business genius who a few years ago was voted a million dollar bonus, because of his ability to make money for the stockholders, has been reduced to an ordinary business man struggling to maintain the works without too much loss. The gap- gulf which has been felt to exist between capital and labor, between the boss and the worker, has come to the fore through a common understanding of their interdependence.

When twelve million people are out of work, hardship and privation are visited upon them and upon the other millions of their dependents. But, the disaster does not stop there. These millions of unemployed can not buy the products of the factory and the farm which is necessary to the life of the farmer and the manufacturer. In the recognition of this fundamental economic fact and in the inauguration of a nation-wide campaign to restore the buying power of the unemployed there is involved one of the vital purposes of Israel's Year of Jubilee, namely, a more widespread economic security.

The other primary interest in that fiftieth year readjustment called a jubilee was the family. Evidence is not wanting that opportun- ity of the family is a thought being made available for those who have deplored the forced disintegration of the family. May I simply mention three of the immediate pros- pects which the jubilee has foreseen for the home and a happier family life. Wider employ- ment, shorter hours, and the elimination of child labor: If these things can be brought about—and millions have pledged themselves to do it—this ancient and holy institution, the family, goes on: in increasing strength and to greater happiness.

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

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

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

Let us turn now to our more particular theme: A Seventh Day Baptist Jubilee. I shall talk to you at the very beginning, and should it be the first fundamental material basis for a Year of Jubilee. In the year upon which we have already entered there can be no more pronounced a demand today than the basis.

There may be nothing thrilling about that announcement; but we are not seeking thrills at this juncture. We are seeking something which is both profound and practical, and that, touching our toes on solid rock is a happy experience when for some time we have been going deeper into quicksand. I will not
stop to review here the way by which this desired result has been accomplished. It has not been in the budget, not without its near tragedies in families on the field, and not without the lesser effectiveness often in the first years, it helps us to breathe easier to realize once and for certain that the debts of the boards will not be increased this year. Right there is where our Year of Jubilee starts.

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

In the first place, we have not, because of economic conditions, abandoned a single missionary field. It is true workers have been withdrawn from inefficient, forsaken workers, whose service is greatly needed; it is true salaries have been reduced—salaries, especially on the home fields, already inadequate. But the spirit of our missionaries, at home and in foreign lands, is such that the work continues to prosper, and the kingdom of God is brought nigh.

For the sake of our trained moral and religious missionaries and in their families, we shall hope to restore former salaries as soon as possible, but I am not sure but what this testing time will prove a blessing to the missionaries, to the people whom they serve, and to the churches. The sacrifices which we are all making together is proving our mettle, and is binding us together in a fellowship more richly fruitful.

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

Our institutions of higher learning have great difficulty in carrying on their work. But never in their history have they held higher religious standards or had in their employ as many Seventh Day Baptist teachers possessing both scholarship and character, and interested in the church as well as the school.

I do not know of anything like it. Many papers have quoted President Hutchinson of Chicago University correctly or not. Will Rogers knows only what he sees in the papers. For his part I am not sure that President Hutchinson is reported to have said in a recent address that the university exists for one purpose only, that is, to increase knowledge. He says in the great good work of Doctor Main. But I have heard no one suggest that we abandon the task of providing for the training of our ministers, in part at least, in our own school. Here again reduced finances have played a part in determining the present program of the Theological Department of Alfred University. But the school continues with serious minded and devoted students under the leadership of consecrated and capable men.

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

Evidence that people are longing for that which Jehovah's people alone can give us is not wholly wanting. I can easily imagine that Philip Curtis, writer and novelist, is not alone in the sentiment which he expresses in a recent number of the Atlantic Monthly. He says:

"When this country at last falls into line and unites, in the spirit of the men of the New England, the philosophers, statesmen, politicians, bankers, and economists finally throw up their hands and ask me to take sole charge of affairs, one of the first things I shall do will be to revived the old-fashioned Sunday...."

Then he proceeds to justify this plan of procedure, by saying that he has come increasingly to believe that the old-fashioned Sunday is the best device ever evolved for restoring peace and judgment to a: fidgety world.

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

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In reading Mr. Curtis' description of the Sunday of his boyhood in New England I found a tugging at my own heart-string, and a longing for the quieter Sabbath days of my own boyhood and youth in the hills of West Virginia. That sacred flavor is no longer associated with the modern Sunday. And as I wonder if the Sabbath too may fail to yield finally to the mad rush of our worldly age and go away the old-fashioned Sunday.

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

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

Mr. Curtis says that as soon as men found they could play eighteen holes of golf on Sunday without being struck by lightning, they would abandon the old-fashioned Sunday. What a reminiscence of the man who wrote a letter to the country newspaper which was intended to disillusion the simple-minded folk in this matter. He said: "I took the first old-fashioned Sunday, I cultivated it on Sunday, and husked it on Sunday, and on a Sunday in October I cribbed the finest corn in the neighborhood."
Of course he had demonstrated nothing, since there are some things in this world which do not need demonstration. The editor gave him sufficient answer when he printed right under the gentleman's letter, "God does not make final settlement in October."

The fact remains, however, that unless a religious institution, however venerable, has something more than superstition to support it, it is doomed when weakened by a social unbelief which disregards the in- evitable downfall of a falsely-supported Sunday was hastened by the fact that the god prosperity looked with favor upon this ruthless disregard of all the insubstantial hold- overs of Puritanism.

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

I am convinced, however, that while men will never witness a return of the old-fash- ioned Sunday there is a way whereby all Christians may recapture that weekly experi- ence of holy peace and of restored power for which men continue to hope. We must get back to religion, and find our life again in the things of the Spirit. Since it was ac- cepted Scriptural and religious sanctions alone that gave to New England and Scot- land, and other parts of the world the sacred Sunday for which a nerve-frayed humanity is longing, it is only upon a religious basis that we can hope to build in the future. And this divine call will be in harmony with com- mon sense and sanity, and therefore cannot come through a false interpretation of Scrip- ture, or through a superstitious regard for ancient rituals of any sort. We must again be heard speaking out of the pages of holy writ. This message must answer a pres- ent need, and find fruition in personal con- duct, and in character-development.

Like a thread of gold runs through the Bible this holy Sabbath of God. Founded in the universe, it has a place among the Ten Com- mandments, the fundamental moral code of the world; constituting the touchstone of the religion of the prophets, not ceremonial but ethical; reaffirmed in the practice and by direct command of the world's Redeemer and Lord, and the Sabbath has all the sacred sanctions and contains all the life-fulfilling elements necessary to bring into our hectic world the soothing and invigoration breath of heaven.

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

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

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

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

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

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

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

May I explain what I mean? I realize we have a Vocational Committee which is sup- posed to help young people find jobs. I re- alize too that a committee of the Education Society has offered its services to our young people who are preparing to teach. I do not have in mind a committee to take over the work of either of the committees. I feel that a small committee that will be able to study, the possibilities for young people to work out their own economic salvation in the new so- cial order, will be a most appropriate new effort in our civilization. No longer can we ex- pect to "draw" big salaries and command big wages in order that we may with money buy life's satisfactions. We are beginning to re- alize we cannot buy the good things of life with wages. We must find life's good in our own daily work, and we are beginning to see something through expressing the best that is in us, and incidentally to be able to exchange that which we happily plant on the root of the necessities of life to keep us fairly com- fortable. That we must maintain a certain standard of living, which usually means keep- ing our heads above water, and that God should be able to express life through enjoy- able hand craft or congenial mental occupa- tions, as such, are factors and worth ambition.

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

In the second place, I recommend a de- nomination-wide campaign to win back to the faith Seventh Day Baptists who have wandered with the world, from home without finding peace. They did not leave the Sabbath on account of conscience. These are times when conscience may again be awakened. I know the experiences of people who long line are not such as to give encouragement in this effort. But times are different now. Many have become discouraged and have lost heart, and long for the peace which once they knew. And our efforts in the past have been half- hearted. Shall we appoint a committee to take the place of the prophetic voice that line are not such as to give encouragement in this effort. But times are different now. Many have become discouraged and have lost heart, and long for the peace which once they knew. And our efforts in the past have been half- hearted. Shall we appoint a committee to take the place of the prophetic voice that line are not such as to give encouragement in this effort. But times are different now. Many have become discouraged and have lost heart, and long for the peace which once they knew. And our efforts in the past have been half-
sessions continue. I know there will be many things that will seem on the surface to be against us. "If God be for us, who can be against us?" Centuries of holy and heroic living on the part of Seventh Day Baptists cheer us on. All the future challenges we face bequeath to it the results of our efforts. The present outweighs our. Let us catch up into our life all the good under God it has to offer; let us work it into life stuff and live it out to the glory of God and the promotion of his kingdom.

DENOMINATIONAL "HOOK-UP"

LOS ANGELES, CALIF.

Last Sabbath the attendance was twenty. Sometimes it is thirty and sometimes fifteen or so. We are hoping for a better showing when Brother Hurley comes on the field. We are anxiously watching and waiting for his arrival. The Pacific Coast Association meets with us in October and we hope for a good showing at that time as well.

The Living Church choir accompanied Dr. Hyde and Gladys Tracy; trio, Mrs. Leland Dillman; A ghost story was presented: Songs by the club; piano solo, June Stuart Smith. Several members are having summer now—temperature eighty degrees.

COON.-Mary Elizabeth, daughter of Charles Da "... and the promotion of his kingdom.

HAMMOND, LA.

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

WESTERLY, R. I.

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

DE RUYTER, N. Y.

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

—De Ruyter Gleaner.

NORTH LOUP, NEB.

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

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

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

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

—The North Loup Loyalist.

SALEM COLLEGE

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

The campus will be enlarged considerably, since the gift of the George W. F. Randolph property comes into the hands of the college at the opening of the school year. Different departments are bidding for the building which will be used for classroom work and will thus relieve the congestion experienced in recent years in Huffman Hall. Just what department will occupy this additional building is not yet determined with certainty. The college plans to have its classes start from rapidly, and will be ready for occupancy by October 1.

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

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

O B I T U A R Y

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

Youngest of three daughters of William and Susan (Crocker) Robinson, she was born in Ashaway, June 29, 1883. On June 17, 1904, she was united in marriage with Alfred D. Collins. Mrs. Collins left us united with the First Hopkinton Seventh Day Baptist Church, transferring her membership to the Pawcatuck Seventh Day Baptist Church when the home of the young couple was changed to Westerly.

Besides her husband Mrs. Collins leaves to mourn their loss a son, Ralph W. Collins of Ashaway; and a daughter Myra, Mrs. William Brown of Pendleton, June 6, 1912. She leaves a sister, Mrs. Charlotte Robinson MacGonegal of Waterford, Conn.

Funeral services were held at the Gavitt Funeral Home in Westerly with interment in Oak Grove Cemetery.

R. L. Crandall was a member of the Hancock Woman's Relief Corps. During her long illness, though she suffered much, she was cheerful and good natured to the last.

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COON.—Mary Elizabeth, daughter of Charles David and Cynthia Crandall Coon, was born in Mathersville, Walla Walla County, Wash., in a hospital in Kalamazoo, Mich., June 11, 1933.

In 1892, upon the death of the wife of her grandmother, Cynthia Coon, she went to his home to care for him and his daughter Ruby, six years of age. For more than forty years she faithfully ministered to the needs of the brother and his motherless daughter. As Maria was born, Anna was five years of age, as she has been affectionately called by her many friends at the Ashaway Mobile Home, now Mrs. L. Emile Babcock, to
In early childhood he suffered an attack of spinal meningitis which resulted in partial paralysis. He is survived by his parents, one sister, three brothers; his grandparents, Mr. and Mrs. J. S. Doyle and Mr. and Mrs. George Arnold; and three great-grandparents.

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

Sabbath School Lesson XI.—Sept. 9, 1933

JONATHAN—1 Samuel, Chapters 18-20

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

Proverbs 17:17.

DAILY HOME READINGS


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

September 5—Jonathan's Self-sacrifice. 1 Samuel 19:1-12.

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

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


(Fore Lesson Notes, see Helping Hand)

Sabbath School Lesson XII.—Sept. 16, 1933

SOLOMON—1 Kings, Chapters 5-8

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

DAILY HOME READINGS


September 12—Solomon's Knowledge. 1 Kings 4:20-34.

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


September 15—Solomon's Prayer of Dedication. 1 Kings 8:22-25.

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

(Fore Lesson Notes, see Helping Hand)

RECORER WANT ADVERTISEMENTS

For sale, Help Wanted, and advertisements of a like nature are inserted for one cent per word for first insertion, and six cents per word for each additional insertion. Cash must accompany each advertisement.

WANTED—Positive evidence of the old people, man or woman of both. Minnie Higgins, Walworth, Wis.

1933-3-4

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From The Sanitarium Religious Directory, Rev. Henry N. Jordan, Chaplain. (Battle Creek, Mich.)