

# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Milton, Wis., August 22-27, 1933.  
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# The Sabbath Recorder

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## JANUARY

We pause beside this door:  
 Thy year, O God, how shall we enter in?  
 The footsteps of a child  
 Sound close beside us. Listen, he will speak!  
 His birthday bells have hardly rung a week,  
 Yet has he trod the world's press undefiled.  
 "Enter through me," he saith, "nor wander more;  
 For lo, I am the Door."

—Lucy Larcom, In "Quotable Poems."

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# The Sabbath Recorder

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THEODORE L. GARDINER, D. D.,  
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All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

**The Church Paper** Could we as Seventh Day Baptists get along without some means of intercommunication? A weekly publication seems to be very necessary to the life and development of any denomination. Valuable as are farm papers, local papers, great monthly journals, and magazines and dailies, they do not concern themselves much with our church life. A weekly denominational paper seems very essential.

The SABBATH RECORDER for more than eighty-eight years has made its regular visits to Seventh Day Baptist homes with its words of encouragement, its messages of warning and hope. It is a sort of "clearing house" for our people and an information sheet to which our people may look for a survey of the work carried on at home and abroad. The aim and ideal of the SABBATH RECORDER are to strengthen the faith of its readers and to quicken their spiritual life. In these trying times we have the additional ideal of helping to maintain the morale of all our people. While the SABBATH RECORDER does not close its eyes to difficulties and discouragements, its great effort is to present the many hope-

ful items of news and articles from which encouragement and cheer may be drawn. Efforts are being made to help folks who cannot continue their subscriptions to hold on for a time. This is believed to be sound policy, and will be carried out as far as special funds will allow. Distressing letters come to the office every day that unloose floods of sympathy and tear at the heartstrings. The offerings of folks who wish to share the RECORDER are a great help and are deeply appreciated. Perhaps others will be glad to co-operate in a similar way as they read these words.

There is another angle of co-operation which ought not to be neglected. In view of the services rendered by the SABBATH RECORDER to our homes and to the entire denomination, is there no obligation on the part of Seventh Day Baptists to use their influence to increase its efficiency and its circulation? With no thought of criticizing our church leaders we find food for thought in a paragraph from one of our fellow religious papers: "Do our pastors, with their manifold cares and responsibilities, as they quietly and restfully sit in their studies gathering weekly from its columns knowledge of what the Lord is doing for their denomination, have no sense of obligation beyond the subscription price of the paper? Are the notes concerning their personality and work, occasionally published in its columns, of no value to them? If all pastors would think this matter through and use their influence in ways at their command, the subscription problem would find a solution." The SABBATH RECORDER has, we believe, rather a larger per cent of pastoral and other leadership support than many denominational papers, and the above comment does not fully apply. Yet, there are in every Seventh Day Baptist church families who do not support the paper and who ought to do so. In a recent committee's report to the Tract Board it was revealed that in one of our stronger churches only about one third of the families were taking the SABBATH RECORDER. Pastors can bring the paper to the attention of their churches. Its value can be emphasized, and its members be urged to subscribe. We ask this co-operation because without it this paper cannot reach its largest efficiency. Any of our churches that will within the next

six months put on an intensive, *bona fide* subscription campaign with the purpose of enlarging our circulation, can have a column of the RECORDER, free, for publicity, and free copies of that issue for distribution among people solicited.

Another reason for the full and efficient co-operation of pastors and churches is that, as all know, the RECORDER is far from self supporting. Self support would necessitate a circulation, probably, of ten thousand. But the larger the paid subscription list the more nearly self supporting it becomes. The subsidy which the American Sabbath Tract Society pays for the publication of the SABBATH RECORDER is justified by the value and importance of the paper to our cause. But the more the circulation is increased the less the board will have to contribute, and consequently more funds will be released for other Sabbath promotion work. Can we count on all our friends in the days to come? We believe we can.

**More About This** When the above editorial was started it was intended only as an introduction to a message brought to the office by our Conference president from the quadrennial meeting of the Federal Council. But it outgrew the bounds of an introduction. As you read what follows, look upon it as more than something taken from reports or journals. Indeed, it comes to us in pencil from President Bond's own hand. Its message is truly significant.

"The Federal Church deplors that despite the high character of most of our church papers, the local church and the Christian home make but meager use of them.

"We have failed to emphasize sufficiently the necessity for religious reading in the homes of our people. The great mass of our people are getting their views of life and the supreme problems of our time, not from the church press but from secular journals, scenarios, and commercialized radio broadcasts. The loss in subscriptions has brought some of our most honored journals into financial distress and has greatly restricted their influence for good in the congregations of Protestantism.

"It is the conviction of the Federal Council that in the years which lie ahead, the greatest possible emphasis should be placed on

the important duty of developing an intelligent and informed membership, sufficiently interested in religion to read the publications of the church, in order to know what the churches are doing and ought to do, as well as to secure a Christian point of view on all questions seriously affecting human life.

"We recommend that our constituent bodies be urged to use the most effective means possible to promote in the congregations the ideal of 'a church paper . . . every Christian home' and also seek to inspire the faithful reading of the same."

**A Sabbath's Reading** Many of our people were blessed by special reading of different books of the Bible as suggested at times by the Committee on Religious Life.

Regular and repeated reading of the Scriptures is always of value. Often how differently we treat the books of the Bible from other books. Of course they are different. But occasionally, if a method ordinarily used on a good book were tried on a book of the Bible, helpful results no doubt would follow. How does one read a story of Joe Lincoln's, or "Rethinking Missions"? One goes through to get the story or the message contained. Interest attends the reading, information is gained, and illumination, and perhaps inspiration, follows.

Why not try, for example, in a similar way, the Book of Hebrews? Mental pleasure, keen and stimulating, will be one of the results. Try, next Sabbath afternoon, sitting down either alone or by twos, or even in a group, and read through this wonderful book in a single sitting. Failure to get the thread of the argument of a carefully reasoned book is bound to result from a desultory reading. "The skill and tact, the learning and logic with which the reader is conducted from the law of Moses to faith in Jesus Christ as the divine Redeemer, in whom all the requirements and observances of the Hebrew ritual are completely fulfilled, make this Epistle to the Hebrews hardly equalled in all literature." No pleasanter or more fruitful experiment could be tried for an hour and a half on Sabbath afternoon.

**Calvin Coolidge Dies** The nation was shocked and saddened last week by the news of the sudden death of Calvin Coolidge. Press reports from all over the country concur with



the great American people, generally, that he was a great man. Time, alone, will give his true ranking among the presidents. Few of our presidents retired from their high office so generally approved for their services and so generally liked and respected as Mr. Coolidge. He was appreciated for qualities of frugality and taciturnity and the like, by many who never possessed or practiced such virtues. In the midst of wild extravagance and speculation he kept his head and his feet, pursuing a course in public and private life straightforward and consistent throughout. Probably Mr. Coolidge received as little criticism of serious nature as any president of the past fifty years. His early death removes a useful citizen of whom much was yet reasonably expected, and bears testimony to the truth expressed in editorial comment in one of the dailies that, "We give our presidents the honor of the greatest office on earth, and demand their lives in payment."

**New Church in Germany** The First Seventh Day Baptist Church of Germany was organized at Hamburg Sabbath day, December 24, 1932, with seventy constituent members. Officers were elected and a pastor chosen, the Reverend A. Hennig.

The SABBATH RECORDER congratulates these brethren across the sea and extends to them the greetings and best wishes of Seventh Day Baptists in America. This church may be looked upon as Elder Conradi's New Year's gift to the denomination. May he long be spared to serve in liberty the Master whom he loves in fellowship with those who love him.

#### FROM THE CONFERENCE PRESIDENT

Readers of the SABBATH RECORDER are more or less familiar with the experience of Rev. L. Richard Conradi of Hamburg, Germany, in joining the Adams Center Church and in being recognized by the General Conference as an accredited Seventh Day Baptist minister. Following the Conference he tarried but a short while in this country, and then took boat for Germany, with fresh hope and a new courage in the work of the Lord. He carried back to his country a new spirit of freedom in the gospel and a new joy in the hope of a continued Christian ministry in this new spiritual freedom.

In starting the new work he very wisely called to his assistance our brethren in Hol-

land. Rev. Peter Taekema visited Hamburg and associated himself with the people there in Christian service, and then Rev. G. Velthuysen and a delegate from Amsterdam went to be present at the organization of the First Seventh Day Baptist Church in Germany.

In the letter published below Brother Velthuysen describes his experiences; and as one reads it he feels the restrained emotion under which he writes. It was indeed a great day for the brethren from Holland, who have been carrying on for years in their own land, and who now see such promising prospects in their neighboring country. Brother Velthuysen speaks of the "new spiritual freedom" in the young church. Seventh Day Baptists are not interested in the mere fact that a number of Christian people are changing their denominational name. If these people who have become unsettled in their beliefs, and uncertain as to their future church connection, have found a happy and satisfying spiritual experience and a new spiritual freedom in this new venture, then do we rejoice with them in their new-found hope, welcome them into the fellowship which they have chosen, and wish for them a prosperous future under the blessing of God. As we warmly clasp hands across the sea, we say, "Welcome, and God bless you." **AHVA J. C. BOND.**

#### ELDER VELTHUYSEN'S LETTER

MY DEAR BROTHER BOND:

Still under the deep impression of the most memorable Sabbath at Hamburg, December 24, the Sabbath of the constitution of the First Seventh Day Baptist Church in Germany, I am writing you these lines after my return home.

I was accompanied by Brother C. Westerdaal, elder and delegate of the Amsterdam Seventh Day Baptist Church.

In the meeting held on Sabbath eve before, I spoke to a very attentive and interested congregation on the history of the rise, development, and work of Seventh Day Baptists in Holland and Java. Brother Westerdaal then told why he had left the Seventh Day Adventist community and what had been his spiritual experience among us as Seventh Day Baptists.

At nine-thirty Sabbath morning we met again, quite a large congregation. The program of the meeting was well arranged, several brethren and sisters taking part in it. Pastor Hennig and the other church officers are truly spiritual and able men and the well-known talents of organization of the Germans come duly to light in the way in which the young church begins her existence.

It was very touching to see in what high esteem they all hold our dear Brother Conradi. I shall never forget the way in which he expounded the significance of this moment and what the

## MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, R. I.  
Contributing Editor

### PREPARATION FOR RELIGIOUS WORK

What preparation one shall have who intends to become a minister of the gospel, a missionary, or other religious worker has long been a mooted question. There have always been those who so discounted prescribed courses of training that they held them up to ridicule, claiming that all such training lessened one's usefulness. Also there have been those who went to the other extreme and have been unable to believe that any one who had not taken the courses offered could be of any real service as a minister or missionary.

A fair conclusion based on the history of the Church will substantiate neither of these views. It is true that the Father has been pleased to use both the lettered and the unlettered. Some who have had full courses have been marked failures, and some who have had no special training have been notable successes as Christian ministers and missionaries. There are reasons for these things which there is not space to mention here.

In face of the facts stated above it is apparent that these trying times call for the most thorough preparation possible. This means an honest, manly effort in securing preparation on the part of the young who are looking towards any form of Christian leadership; and it also means that those responsible for the training of ministers and missionaries should tolerate no easy-going methods and slovenly scholarship on the part of those whom they train. As many courses as possible should be taken and those taken should be mastered. A few courses well-mastered are better than many slightly gone over. Whether courses are many or few, there is nothing that can compensate for lack of good English, a thorough knowledge of history, and ability to expound the Scriptures.

Not only do the times call for thorough preparation. The times demand that the ministers and missionaries continue to be thorough, hard-working students. All seem willing to admit that the one who has not had much preparation needs to be a diligent stu-

character of the young Seventh Day Baptist Church had to be.

Brother Westerdaal and I are very happy that we have lived to see these things. We were both the guests of Brother Conradi for three days, and had plenty of opportunity to talk over with him the interests of our cause in Germany and Holland. He is a wise and very practical man and his word is of great value to those of his former disciples who now again join in new spiritual freedom in the young church.

It was a very impressive meeting, not only by the way in which Brother Conradi spoke, but still more by the keen response his words found in the congregation, also with those people who had come from other places. If I recollect well eight new members raised who had not yet in writing promised to sign the covenant. They are all former Seventh Day Adventists, some of them zealous workers and prominent men among them.

Brother Westerdaal and I agree that we Seventh Day Baptists in Holland ought to do all that is in our power, especially just at this juncture of so high importance, to help start the movement in Germany.

A very good and alert spirit characterized not only the meetings but also the conversation we had with the people after the meetings.

I admire Brother Conradi's indomitable courage, his wisdom, his great faith and cheerful expectations, and not least the way in which he bears his cross. I love Brother Conradi very much. We hope to see Brother Conradi in Holland next spring; meanwhile we are very thankful for the help he renders us by his excellent editorial work. We may use and translate a great deal of it for the "Boodschapper" and in other ways.

I am sorry I found so very seldom the opportunity to write to you after your much appreciated visit to us in Holland, of which we keep such a pleasant and good remembrance, and I rejoice very much I may send you now such exceedingly good news.

May the new year be a year of new and great blessings to all our people in America and Europe and all over the world, and especially in the German field which, to my opinion after my visit at Hamburg, is very promising.

I hope this letter will find you and your family and all honored friends in Plainfield in good health. We were thankful for the visit last year of Professor and Mrs. Edward E. Whitford and Mr. and Mrs. O. S. Rogers and Sister Susie Burdick. I would have liked to correspond with them all but I could not find the time for it. Will you kindly remember us to all?

There are many seriously ill among our people, and other trials in these hard times, but we remain of good cheer in the Lord.

The grace of our Lord Jesus Christ be with you in everything, not the least in the preparing for next General Conference.

Very truly yours in Christ,

G. VELTHUYSEN.

dent. But the man who has had the training of the schools needs it just as much if he is to make full use of his God-given powers and opportunities.

After all is said and done, the first and the greatest thing in one's preparation is that one should have a real Christian experience and come under the constant control of the Holy Spirit. But the Holy Spirit never puts a premium upon easy-going shiftlessness. The one following the leadings of the Spirit will be a diligent student and careless in nothing.

Great tasks and achievements are just ahead of us. The young must prepare themselves every way possible and those now bearing the burdens of the day must keep prepared.

**SOME MISSIONARY PROBLEMS**

(Part of letter, addressed to mission boards, by Leslie B. Moss, secretary of Foreign Missions Conference of North America.)

DEAR FRIENDS:

May I share with you some of my concern about the Christian mission? There are many indications that we are going through a major crisis in the history of the world. In the midst of this situation many people are longing for Christianity to strike an unmistakably prophetic note. They feel it should be showing a clear lead to men, revealing its definite concern for their welfare.

Many observers of the Christian mission have been saying in recent years that far-reaching changes in its conduct and character were inevitable in the not distant future. One and another have envisaged particular changes they foresaw but no authoritative group has tried to sketch the total picture of these changes.

If the world is really turning the corner into a new order of being, as many people say and as signs seem to indicate, there are many serious problems which are thereby raised for mission executives. I mention only a few by way of leading to further suggestions for your consideration.

1. Whether we can sensibly continue our enterprise in the extended, unco-ordinated condition in which it has developed.

2. Whether the church at home is going to continue to support financially the type of enterprise it has built up.

3. Whether we can state our Christian mission in terms and projects which will elicit enthusiastic support of Christian people in

America—either within or without the church—in the midst of such a new world order.

4. Whether we can revalue our whole approach so that we can find the process and personnel which will provide the maximum of spiritual impact in other lands.

5. Whether we can discover how to re-adjust much of our present machinery—whether interdenominational or not—to enable us to do better and more effectively the work required of us in this new day.

New York City,  
December 9, 1932.

**TEN YEARS' ACQUAINTANCE WITH JESUS CHRIST**

BY Y. T. WU

Student Secretary of the National Committee of the Young Men's Christian Association of China.

I have known Jesus Christ for a little over ten years. My conception of him has undergone changes from time to time, but today he is essentially the same to me as I first knew him—my friend, my fellow-seeker after truth, the guiding and steadying force in my life, a source of courage and refuge in the time of trouble. Let me explain what all this means to me.

In the first place Jesus Christ is to me the cause of a moral unrest. He has revealed to me a standard that human society has accepted for thousands of years. He has taught love where there is hate; he has taught sympathy, trust, and self-forgetful service where selfishness, fear, and cruelty reign. I feel I cannot have fellowship with Jesus and take him seriously and yet be undisturbed by conditions existing in this world. Things that I used to take for granted now become open to serious question. I could wish I had never known him, so that I would not have to disturb the status quo of a comfortable, and what I would like to call, a decent life. But that is now impossible. He has been the cause of a revaluation, a ceaseless striving after a more ideal order, and the pain that accompanies such striving.

In the second place, to know Jesus Christ brings courage to face problems squarely and to attempt things that would otherwise seem to be impossible. The beauty and possibilities which he exemplifies bid one to the life of adventure. From him one gets, so to say, an orientation to life as a whole that transcends the narrow limits which impoverish and

deaden life. It saves us from the confusion of conflicting voices within us that claim our loyalty; it gives us one single object to live and die for. Our personality thus unified becomes a source of power for our task.

In the third place, fellowship with Jesus Christ to me means peace, the peace that passes all understanding. It enables us to live in the storm and stress of life, to struggle, to fail, to be broken in heart, and yet to preserve that equilibrium, that balance of mind, that calmness of spirit which enables us always to rise above our difficulties and take the next forward step.

What I have said above is perhaps only a modest example of what many others must have experienced in a more intense way. Such an experience is indifferent to creeds, theologies, and even religious systems. Jesus Christ outlives all these difficulties by the power and beauty of his life which shines through the ages.

—Taken from Christian World Facts.

**STATEMENT ONWARD MOVEMENT TREASURER, DECEMBER, 1932**

	December	July 1, 1932 Dec. 31, 1932
<i>Receipts</i>		
Adams Center	\$ 20.00	
Sabbath school	30.00	
Special	8.66	
	\$ 58.66	\$ 272.16
Albion		22.00
Alfred, First	\$224.71	
Women's Evangelical Society, special	50.00	
	\$274.71	905.08
Alfred, Second	\$ 17.00	
Special	4.00	
	\$ 21.00	151.50
Andover		
Attalla		
Battle Creek	9.25	40.25
Berlin Sabbath school	\$ 6.21	
Special	28.87	
	\$ 35.08	195.08
Boulder		7.18
Brookfield, First	25.00	40.00
Brookfield, Second	15.00	96.00
Carlton		12.00
Chicago		10.00
Daytona Beach		35.00
Denver		34.25
De Ruyter	40.00	115.00
Detroit		

Dodge Center	\$ 1.00	
Sabbath school	3.23	
	\$ 4.23	14.02
Edinburg	3.30	21.13
Farina		171.00
Fouke		2.00
Friendship		60.00
Genesee, First	\$ 4.05	
Special	25.00	
	\$ 29.05	93.05
Gentry		
Hammond	16.55	16.55
Hartsville		2.00
Hebron, First		50.00
Hebron, Second		30.00
Hopkinton, First	\$ 72.50	
Special	6.00	
Christian Endeavor society, special	6.00	
	\$ 84.50	276.50
Hopkinton, Second		19.30
Independence	112.00	208.00
Jackson Center		45.00
Little Prairie		6.00
Los Angeles		25.00
Lost Creek		185.00
Marlboro		57.32
Middle Island	17.00	17.00
Milton	\$182.25	
Special	50.82	
	\$233.07	1,019.17
Milton Junction	55.00	233.95
New Auburn		7.00
New York City	\$107.20	
Special	40.00	
	\$147.20	339.59
North Loup		51.00
Nortonville		51.10
Pawcatuck	\$200.00	
Christian Endeavor society, special	7.00	
Junior Christian Endeavor society, special	2.00	
	\$209.00	1,254.00
Piscataway	48.25	197.27
Plainfield	\$ 76.00	
Women's Society, special	50.00	
	\$126.00	948.00
Portville		
Richburg	37.50	107.50
Ritchie		
Riverside		276.00
Roanoke		
Rockville Christian Endeavor society, special	2.00	49.10
Salem	40.00	780.00
Salemville		28.64
Scio		
Scott	2.00	4.25
Shiloh	60.51	352.05
Stonefort		
Syracuse		33.90



Verona . . . . .	60.00	
Walworth . . . . .	10.00	20.00
Washington . . . . .		
Waterford . . . . .	\$ 10.00	
Christian Endeavor society, special . . . . .	3.00	
	<u>\$ 13.00</u>	139.00
Wellsville . . . . .		
Welton . . . . .		71.94
West Edmeston . . . . .		26.00
White Cloud . . . . .	50.00	176.07
Individuals:		
Reta I. Crouch . . . . .	\$ 2.50	
Friend . . . . .	2.00	
	<u>\$ 4.50</u>	165.50
Interest . . . . .	.47	1.58
Southeastern Association . . . . .		30.26
Conference collections . . . . .		400.66
Western Association . . . . .		20.00
Woman's Board . . . . .		50.00
		<u>\$10,127.90</u>
<i>December Receipts</i>		
Budget . . . . .	\$ 1,500.48	
Specials . . . . .	283.35	
Total . . . . .	<u>\$ 1,783.83</u>	
<i>Receipts for Six Months</i>		
Budget . . . . .	\$ 9,354.46	
Specials . . . . .	773.44	
	<u>\$10,127.90</u>	
<i>Disbursements</i>		
Missionary Society . . . . .	\$621.01	
Special . . . . .	94.30	
	<u>\$ 715.31</u>	
Tract Society . . . . .	\$168.71	
Special . . . . .	33.29	
	<u>201.90</u>	
Sabbath School Board . . . . .	\$120.25	
Special . . . . .	22.10	
	<u>142.35</u>	
Young People's Board . . . . .		30.03
Woman's Board . . . . .	\$ 17.55	
Special . . . . .	75.00	
	<u>92.55</u>	
Ministerial Relief . . . . .	\$ 45.11	
Special . . . . .	8.66	
	<u>53.77</u>	
Education Society . . . . .	\$ 54.60	
Special . . . . .	50.00	
	<u>104.60</u>	
Historical Society . . . . .		12.48
Scholarships and Fellowships . . . . .		35.10
General Conference . . . . .	\$145.21	
Preferred claim . . . . .	250.00	
	<u>395.21</u>	
Debts . . . . .		50.05
		<u>\$1,833.35</u>

HAROLD R. CRANDALL,  
Treasurer.

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

### COMMEMORATIVE SERVICE AT NORTONVILLE, KAN.

(Continued from last week)

Dennis Saunders bought the farm just east of the Lane schoolhouse and four of the families moved into the little one-room log house. One of the number has since said that their cook stove was in the center of the room and if they wished any privacy, all they had to do was to close the oven doors.

The first few months were very busy ones, repairing the cabins already built and building new frame houses, mostly one room with a little shed attached for a cook room. Stables and sheds were also built for stock, these being mostly roofed with coarse prairie hay. New wells were dug and walled up with rock, some of which are in use at this time. Early in the winter a lyceum was organized and was attended with great interest by old and young.

The voting precinct at that time was at St. Nick, on the east side of Spring Creek, in a Mr. Pateet's cabin in the timber, nearly a mile east of Cummings. It was no unusual thing to see men at the polls with one or two revolvers and perhaps knives stuck in their belts, and guns were stacked up around the trees by the scores. Captain John Brown was nearly hacked to pieces by a gang of border ruffians while defending the polls at Easton, then taken in this condition and thrown at the feet of his wife. A few years later he sacrificed his life at Harper's Ferry while defending the black man's cause.

The spring of 1858 was a busy time for the newcomers, breaking the prairie and getting it ready for crops the next year. Corn was planted by dropping it into a furrow and plowing it under, or by cutting a hole in the sod with an ax and dropping it in; the rows generally were four feet apart. From ten to forty bushels of corn per acre could thus be raised without any tending and melons, pumpkins, and squashes could in this way be raised by the wagon load.

Miss Lavina Taylor, Miss Alma Butin, and Miss Chrysanthia Saunders were the only young ladies in the colony at that time and there were ten young men. Later Isaac Maris was married to Alma Butin and Melworth Stillman to Chrysanthia Saunders.

In the spring of 1859 there were four quarter sections of land enclosed, mostly with a

wire fence, making a field on the north side of the now called Seventh Day Lane, two miles long and half mile wide, including the farms of Joshua Wheeler, Isaac Maris, Charles Butin, Lyman Saunders, and Dennis Saunders.

As soon as the people became somewhat settled in their new homes cottage prayer meetings were held, and a little later religious meetings by the Christians of various denominations. The people would go miles to hear the gospel preached.

In the spring of 1860, the ground was so dry that not a third of the wheat sown came up. A few small fields yielded six bushels to the acre. Oats were an entire failure. A place was cleared on the ground, the wheat spread out on it and trampled out with horses and fanned out with the wind, making seed for the next spring. Not much of the corn came up and there were no vegetables of any kind. The ground was not wet an inch deep for fifteen months. A supply station for aid sent from the East was established at Atchison. A home or supply station for the teams coming and going to Atchison from the Southwest was established at the Dennis Saunders farm. Quite a number of men, mostly with ox teams, came from miles beyond Emporia and Manhattan.

In January of 1861, snow was over two feet deep on the level and all travel was stopped for four days. Five men and their teams were shut in at the Maris home and twelve or more at Dennis Saunders' until a wagon drawn by ten or twelve yoke of oxen came along to break out the roads.

In the spring and summer of 1862, as the Mississippi River was closed to all traffic down South, grain and all produce were very low—potatoes from eight to ten cents a bushel; oats ten cents; corn ten to twelve cents; wheat thirty-five to forty cents; pork and beef, dressed, from \$2 to \$2.50 per hundred—all delivered in Atchison. Father Maris says, "I sold that season about seven hundred bushels of corn in the crib to George Howe of Atchison. I sorted it, shelled it, ran it through a fanning mill, and got fifteen cents a bushel."

In the spring of 1858, Rev. A. A. F. Randolph and family from Pennsylvania came and settled at the east end of the Lane on the farm now owned by Mr. Kivacala (Kritchell). Mr. Randolph had been here twice before

moving his family here. He was a noble Christian man and labored faithfully among the people here until called to his heavenly home. The good Father above watched over his children and notwithstanding discouragements they were prospered. They are all gone to their reward with the exception of two: Mrs. Addie Randolph, of Boulder, Colo., the daughter of Mr. and Mrs. Joshua Wheeler; and Mrs. Hannah Vandenburg, the daughter of Mr. and Mrs. Samuel Petty.

To this little company of loyal men and women do we owe our church of today. They were earnest, God fearing people and not afraid of hard work, but to us of today, who are children, grandchildren, and great-grandchildren of these early settlers, comes the challenge to carry on, to keep alive and uphold the principles for which they so valiantly stood. We cannot do this without the leading of that same Father who was near and watched over and kept them.

## Young People's Work

MISS MARJORIE J. BURDICK  
1122 Seymour Avenue, Lansing, Mich.  
Contributing Editor

## THE DRAWING POWER OF THE CROSS

(Paper given at the yearly meeting, Shiloh, N. J., by Anna May Ryno)

Things are drawn usually by a rope or chain. Let us think of some of the links reaching from the cross of Christ to the heart of mankind, for Jesus said, "And I if I be lifted up, will draw all men unto me."

We know that while on earth Christ our Savior was a friend of all. The words in that beloved poem, "He was a friend to man, and he lived in a house by the side of the road," might well have been written of Jesus during his earthly ministry. His holiness was not one demanding a monastery, but rather it was a human, friendly, loving, and understanding holiness. These qualities form a call to friendship. Jesus drew unto himself not only little children, who are of the kingdom of God, but also publicans and sinners, that they might come to feel the need of that righteousness which was Christ's message to the world. It is from these as well as from his closest friends who called him "Lord and Master," that we find this great friendship and consider it a link in our chain.

He was quick to see the spirit of God in the deeds of all mankind. His appreciation of the "cup of cold water," the "widow's mite," and the loyalty of his disciples, revealed in the words, "and ye have continued with me," together with the recognition of the penitent thief at Calvary, spread before us a picture of the things which meant most to him. Appreciation, therefore, and keen understanding are links drawing us to our Savior.

If we are suffering or in sorrow, or are undertaking a task too great, we like someone who can sympathize with us. Christ is that person. His death on the cross was one of disappointment because of the many who had not listened to his teachings; it was one of sorrow for the mother who stood not far from the foot of the cross; and one of suffering from the agony brought by death on the cross. He had pity for the lame, for the blind, for the poor, for the hungry, for the foolish, burdened, and unhappy who were as "sheep having no shepherd." He did not stop there. He gave his life for these people, and asked forgiveness for their sins. So in his life and in his death we see compassion, forgiveness of sin, and service to all. We add these to our chain.

Other links—faith, devotion, love, and courage — important elements of Christ's death, and ideals in our lives, might well be added.

Many today who do not give him the honor due unto his name are drawn unto him and regard him as the greatest Man that ever lived. He is more than that. He is the greatest Man who ever lived and died for mankind. He was human, like as we, made in the image of God and condemned to die for the remission of our sins. This human side was vividly portrayed to us in the words, "My God, my God, why hast thou forsaken me?" His sacrifice was for one and all. The cross was in itself an everlasting memorial to the perfect life, as well as the assurance of forgiveness and the promise of eternal life with him in that home he has gone to prepare for us. So we add the biggest, strongest link to our chain, that of sacrifice for others.

Thus Christ on the cross signifies love, faith, courage, understanding, service, and sacrifice. Many more people are following our Savior today than were following him

during his brief stay on earth. The picture of Christ on the cross dying that we might be saved, a Man of character and strength, a Man of love and understanding, is an influence that time cannot erase. The story of Christ on the cross draws us nearer the kingdom of God and it gives us a desire to take up our cross and follow our Savior until we, like him, can look into our Father's face and say, "Father, into thy hands I commend my spirit."

And so we realize the truth of Jesus' statement, made in the presence of many of his followers and signifying what death he should die, "And I, if I be lifted up, will draw all men unto me."

### OBSERVATIONS

BY THE CORRESPONDING SECRETARY  
OF THE TRACT SOCIETY

Following several services of public worship and speaking at Daytona Beach, a couple of days were spent in relaxation, in part in visiting friends, exploring the beautiful beaches and fishing. The writer has no fish stories to tell. There are big fish in Florida waters, no doubt, but the total results of his own efforts at Flagler's fishing pier were three of the finny tribe whose combined weight would probably approximate a pound. However, another member of the party fared better and a good fish dinner resulted.

The damage done by recent storms, up and down the coast, while perhaps not so bad as reported in some of the papers, has been heavy. Sea walls were undermined, piers battered, beaches widened, and the sand dunes eaten into. Some cause for anxiety to owners of beach properties has been emphasized.

A considerable number of tourists have already arrived in this part of Florida but the heavy invasion is not looked for until after the first of the year. The spirit of optimism prevails and interest in winter vacation recreation and sport is seen on every hand. Down here we ran across the saying, often repeated—"Once you get Florida sand in your shoes you will never get it out again," which probably means there is a subtle appeal of the state which draws people who have once been in it to come back again. "The grip of the subtropics lays its hold upon you and you never shake it off," declares a southern folder. Observation would seem to bear out the truth

of the statement. The sunshine and blue skies, the graceful palms and sweet scented orange groves, the sea's breeze and colorful tropical beaches, together with the delightful friendliness and hospitality of the inhabitants make a powerful appeal to draw folks back. All of these combined to make it hard for the secretary to leave Florida, but love and duty called even more loudly for the home return.

ST. AUGUSTINE

I suppose every one who visits St. Augustine wants to write about it. It is known to itself at least as "The Mother City of America," while at least one other city on the east coast has some things to indicate that another location was the first to be discovered within the state. However, it was the site of the first permanent settlement by white men. Here was planted for the first time in this country the cross of Christ and here were the first attempts made to Christianize the Indians. Certainly it is historic ground and no one visiting here for the first time can fail to be stirred by the story of its early settlement and struggles. Landing here at Easter time in 1513, calling it the Land of Flowers, but failing to find the fabled fountain that would restore his youth, Ponce de Leon left the country after having planted in it nothing but a name. It was for later explorers and conquerors to make permanent settlements and fortifications. Interesting places are the "oldest house," the narrowest street, only medieval fortress, and the oldest schoolhouse. The fortress, originally "Castle San Marco," now Fort Marion, is one of the very oldest landmarks in North America. It was originally built of logs, but a little later rebuilt of coquina rock, composed of small shells and sand, a structure said to be one hundred eighteen years in process of construction. We read that "this old fort has never been taken, although it has figured in wars, sieges, and attacks from French Huguenots, Indian uprisings, and pirate raids, and for eighty-two years withstood conflicts with the English colonists from Georgia and South Carolina." Cannon balls in two piles flanking the doorway of the chapel of the fort were taken from the moat surrounding the fortress, and tell something of what the fort withstood in siege and battle.

One needs to see and go through this old fortress to appreciate it. The writer had the

privilege of doing this and attempted to accustom his eyes to the intense darkness of the cruel "secret" old dungeon which in only comparatively recent years came to light. Not the least interesting thing about the trip through was the competent guide who made no attempt at bizarre stories or "wise cracks," but in a straightforward manner thrilled her listeners with the history attaching to the place. Truly here is a relic of the past which contains a chapter of most interesting American history.

### "OLDEST SCHOOLHOUSE"

Driving through the city gates, built of coquina rock in 1743—almost two hundred years old—our party halted before the old red cedar schoolhouse that is of itself and its contents most interesting indeed. It is thought to be at least three hundred years old. It shows its age, but is in a fair state of preservation and has a pretty garden around it. We were given some interesting history by its genial care-taker, Mr. W. B. Ayru. The building houses many early relics and is preserved in its original condition as nearly as possible. In one corner is displayed the old school, or a class, consisting of five scholars, and a "dunce" on the dunce-block. Behind the desk sits a figure representing the first teacher, a Mr. Genoply. The figures are all lifelike, and the teacher wears a pair of spectacles dug up on the grounds. Many of the relics and objects found on display have been unearthed on the premises. Under the stairway, leading to the floor where the teacher made his home, is a dungeon, or dark room, where scholars were shut up for punishment. The secretary crawled in there, and found a piece of some sort of substance which he obtained permission to carry away. Later, however, he decided to leave it in favor of a piece of coquina rock given him by the curator. The writer was interested in reading some framed letters from *bona fide* pupils of the old school. One declared her mother made her attend to keep her out of the sun, as she was black enough already.

### LAST FAREWELLS

Other places of interest were hastily visited, such as the Slave Market and the post office, which was originally a building for the Spanish governor's palace. Originally of logs, the present structure, it was learned from a bronze tablet, was built by Gonzalo Mendez De



Canzo, 1597-1603. At a cost of one thousand ducats it was purchased by the king of Spain in 1603 as a dwelling for the governor of Florida. Time forbade many calls in this intriguing city and we hastened on our way to Jacksonville. Before getting out of the city the secretary visited a famous orange grove, the most interesting objects being, not the citrus fruits, but the great live oaks, with their wide-spreading branches and heavy draperies of Spanish moss. The most striking was the live oak with a spread of more than two hundred feet. The loquacious guide informed the party, whether correctly or not, that the moss is not hurtful to the tree; that the live oak tree attains the age of a thousand years. It grows for five hundred years, he said, and then dies for five hundred.

At Jacksonville, the last farewells to friends in Florida were said. This group included Rev. Elizabeth Randolph, the Misses Ellis, and Mr. and Mrs. Charles Ogden. The regret for leaving such good friends and such a delightful country was only equaled by the pleasure in having reached a last objective of a nearly ten weeks' journey and mission, and being able to start for home. The steamship *Shawnee*, of the Clyde Mallory lines, was boarded and at 5.30 p. m. pushed out from the dock. It was nosed up river by a harbor tug, and with three long blasts and a short one from the whistle got under way for New York City. These words are being written nearly thirty hours later on the boat. A few hours ago we passed the Diamond Shoals lightship and sighted the light on Cape Hatteras. It was a cloudy day but a beautiful sunset marked its passing. Contrary to expectation and usual experience, the waters off Hatteras were the quietest of the trip so far. They are ordinarily the roughest. The ocean passage, thus far, is furnishing an opportunity for some work and some real rest which compensates somewhat the slower trip back to the office.

### CORRESPONDENCE

Rev. Herbert C. Van Horn,  
Plainfield, N. J.

DEAR FRIEND AND BROTHER:

Just to show you that I do read the SABBATH RECORDER and its editorials, I am going to surprise you by taking exceptions to one that appeared lately on the subject of "the

little brown man" of India. What I do not like wholly is the inference that the sacrifice of Gandhi was not meant to be sincere, or if it were that it could not be called Christlike on the grounds of suicide. To me that act came as near the example of Christ as can be found nowadays. I believe that if the world is ever to approach the example of Christ it must come through sacrifice. Did you ever stop to think that Christ himself practically committed the same sort of suicide for which blame is attached to Gandhi? Christ was told plainly that it would be certain death if he were to go to the Passover at Jerusalem. More than that, he must have known or sensed what would be the outcome. Do we call that suicide or sacrifice? There was no other way for the program of Christ to be brought before the world and he did not hesitate to give his life. He could have saved it had he so chosen; so could Gandhi. But as far as we can see there has never lived since the time of Christ a man who has been willing to sacrifice his life willingly for the downtrodden and unliked multitudes as has this "little brown man" of India. Call it what you may, there was no selfish or cowardly motive back of his action. And the lowly untouchables today are indebted to the heathen Gandhi for what feeble rays of freedom break through their darkness, more than to all the so-called Christians of England or America. May his tribe increase!

Sincerely yours,

D. N. INGLIS.

Milton, Wis.,

November 30, 1932.

And now to the Editor. I admire very much your work as it has appeared in the columns of the RECORDER during the last year. I was especially pleased with your report of the Adams Center Conference. Extend my congratulations to your entire force and may you be given wisdom to continue your strong work with our denominational paper.

Yours sincerely,

ALLEN B. WEST.

Milton Junction, Wis.

But in the mud and scum of things  
There always, always, something sings.

—Ralph Waldo Emerson.

## CHILDREN'S PAGE

MRS. WALTER L. GREENE, ANDOVER, N. Y.  
Contributing Editor

### A MAN WHO LOVED HIS COUNTRY

NEHEMIAH 1: 1-4; 2: 17; 6: 15

Junior Christian Endeavor Topic for Sabbath  
Day, January 21, 1933

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

In the fourth chapter of Nehemiah there is this story of how, under the leadership of Nehemiah, the exiles who had returned to Jerusalem succeeded, in spite of many enemies, in rebuilding the walls of that city. Nehemiah first prayed for God's help, then he armed his workers and divided them into two companies, each company taking a turn at the work for a few hours, and then at standing guard while the other company worked. Sentries with trumpets were stationed to keep a sharp lookout while the others worked. Day after day the people, including even the boys and girls, worked on the walls and everyone did his part bravely and well. After fifty-two days of hard work the walls were finished, the gates hung, and Jerusalem was made safe and strong against its enemies.

Suppose the workmen had all wanted to be sentries, what would have happened? Suppose the sexton wanted to be the minister; the deacons wanted to be trustees; the boys wanted to be the Sabbath school superintendent; and our teachers wanted to be as careless and care-free as are you boys and girls, what would happen to our church? How can our church be really strong and successful if just one boy or girl falls short of doing his or her part?

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am twelve years of age and in the seventh grade. I go to Hopewell Township school, and my teacher is Miss Louise Bauder. I attend the Seventh Day Baptist Church of Shiloh and my Sabbath school teacher is Mrs. Erma Fogg. We all like her very much.

I have a sister Evelyn, aged nine, and a sister Edith, aged two years and eight months.

She is very intelligent for her age. I also have a pet cat named Tommy.

I attended the Daily Vacation Bible School held in our church during the summer and found the studies very interesting. My sister and I each got a certificate for perfect attendance.

The Christmas entertainment was held in the church, December 24, and a pageant, "Star Gleams," was very nicely presented. (I am enclosing a clipping which gives an account of it.)

I think my letter is getting long so I will close now.

Your sincere friend,  
JANET DAVIS.

Bridgeton, N. J.,  
Star Route,  
December 30, 1932.

### SHILOH CHRISTMAS ENTERTAINMENT

Shiloh, December 28.—A pageant, "Star Gleams," was the outstanding feature of the Christmas program given by the Shiloh Bible school, Christmas eve, in the church auditorium. The theme of the pageant centered around the vision which a modern maiden catches of the true meaning of Christmas. Selfishly enjoying the Christmas season, the modern maiden is arrested in her pleasures by eight Christmas spirits, who come to tell her of the joy, good will, peace, worship, giving, service, and love which symbolize the real meaning of Christmas.

There follow the scene of the shepherds watching the sheep, the angels, and the manger scene, where the wise men and shepherds gather to pay homage to the new born Child.

Those taking part were: Modern maiden, Pearl Spindler; Christmas star, Gladys Nelson; Christmas spirits, Lora Harris, Miriam Ayars, Mildred Ayars, Martie Harris, Bessie Rainear, Ruth Harris, Theresa Parvin, and Rachel Dickinson; shepherds, Rex Ayars, Leslie Fogg, Walter Bowen, Joseph Bowen, and Norman Sherwood; angels, Miriam Horner, Verna Smalley, Sara Davis, Elizabeth Lupton, Harriet Trout; wise men, Louis Schaible, David Davis, and Charles Lupton; Mary, Mary Davis. Mrs. Grace De-Wilde accompanied them on the piano.

The first part of the program was devoted to the songs and recitations of the primary and intermediate departments: "The Baby Jesus," Jean Bonham, assisted by beginners' class; "The Children Love Him," Phillis Carter; "No Room in the Inn," Ruth Nelson; "The Wonderful Thing We Call Christmas," Margaret Randolph; playlet, "A Christmas Party," Jeanette Dickinson, Betty Parvin, Gertrude Dickinson, Ruth Bonham, Nora Johnson; pantomime of "Silent Night," Gertrude Dickinson, Ruth Nelson, and Ruth Bonham.

Ruth Nelson played a violin solo of Christmas songs, and there was an instrumental trio as a

prelude to the entire program, played by David Davis, Fitch Maxson, and Louis Schaible with Eleanor Schaible accompanying. Mrs. Leon Maltby was chairman of the committee for the Christmas program.

DEAR JANET:

I was very much pleased to receive your good letter and also the clipping of that splendid Christmas program. I wish I could have been there to enjoy it myself. Thank you for both. Many of the names of the children on the program were familiar to me for they are some of my big family of RECORDER children. I looked for your name, too, but was disappointed.

Mrs. Jesse Burdick of Richburg, whose interesting stories you will remember reading before now, has sent us a Christmas story this week. I am sorry not to have room for it, but you will have it to look forward to next week. Is that not good news? We are very grateful, are we not, that some of our grown-up friends do their part to make our page interesting. I'm sure you and all the rest of my RECORDER children will join me in saying "Thank you," to them, one and all.

Please write often.

Sincerely your friend,

MIZPAH S. GREENE.

### SOWING THE SEED

By the sustaining grace of our God, my dear wife and I are real well and are being used, we trust, in some few ways to live as worthy "epistles known and read of all men," in these trying days. We never forget to "sow seed by all waters," trusting God for a rich harvest some day. While I am selling fine cotton seed to farmers of Jackson County I carry many tracts, papers, and Bibles and do all the good I can. I meet many people of different faiths, and find a great field to do real mission work. I preach occasionally, and stay in homes where I can and do explain just what Seventh Day Baptists believe and teach. I greatly enjoy my work in this way. Then besides this, I sometimes write back to some who seem especially interested.

Some three weeks ago, I was at Inez (a Catholic town, just over in Victoria County). I preached Sunday afternoon and went home with a fine Tennessee family. The lady and step-daughter were First Day Baptists, while the husband and father was a Presbyterian.

The sister said, "Brother W—, I never knew there were any Seventh Day Baptists. I've known Seventh Day Adventists some. What do you all believe?" Oh, such a field to teach the many great truths of God's blessed Word. Pray for me.

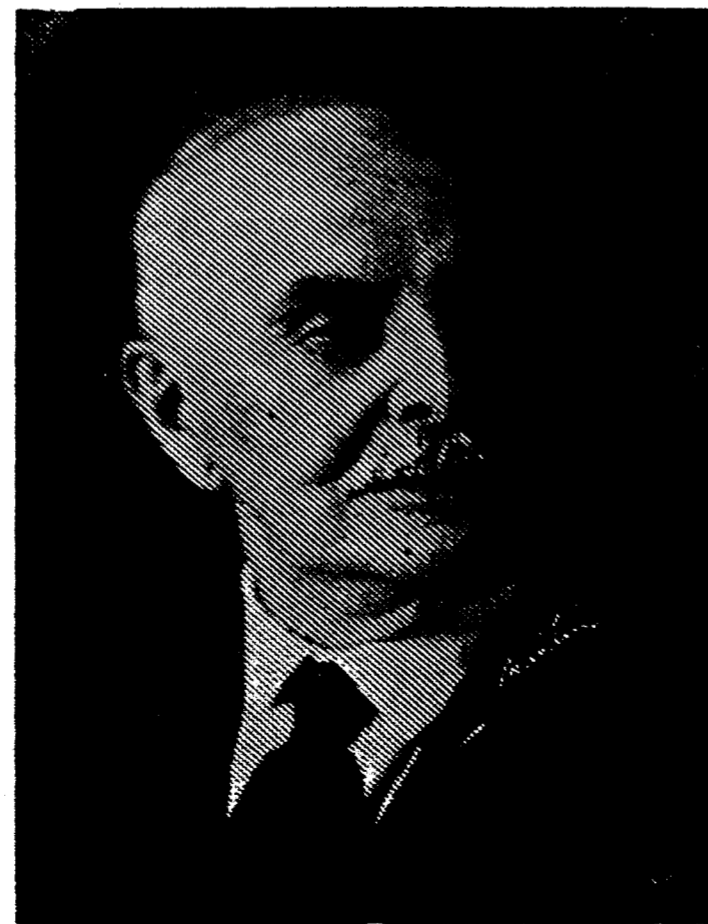
My wife in her sphere is doing her part. We have just had Brother Herbert C. Van Horn with us—just for half a day and one night. I arranged a private service in a First Day Baptist home. Five were present besides wife and I and the sister of the home. Brother Van Horn surely did give us a fine sermon on love and obedience. Every one was delighted. We wish he could have remained for a week or more. We feel he is doing a great convincing and stimulating work. Pray for the Lord's work here, in and around Morales. We hope to have a good Bible church here some day. We are trusting to meet at our next association in Edinburg, God willing.

ELDER AND MRS. ANDREW J. WILLIAMS.

Morales, Tex.

### IRA BURDICK CRANDALL

Ira B. Crandall was born at Little Genesee, N. Y., May 11, 1846, and was the son of Ezekiel Rogers and Celestia Burdick Crandall. He was educated in the schools of Genesee and Alfred University. He came to Westerly in 1867, and for fifty-five years was engaged in the clothing business. The first



five years he was employed by the late Joseph H. Potter, and in 1872 went into the business which he conducted for fifty years, retiring ten years ago. Mr. Crandall was prominent in the affairs of the town, serving in the state legislature and in the town council. He also served on important committees at various times. He was a true friend under all circumstances. He was of a happy disposition, always having a cheery word and a cordial smile.

"I. B.," as he was affectionately called, was baptized in early life and united with the Little Genesee Seventh Day Baptist Church. Upon locating in Westerly he transferred his membership to the Pawcatuck Seventh Day Baptist Church, retaining a keen and active interest up to the end of his life here. For a period of thirty-five or forty years he served as treasurer of the church. For fifty-seven years he was an honored deacon, being senior deacon and active until his passing. For fifty-six years he served on the Board of Managers of the Seventh Day Baptist Missionary Society. He also served his church and denomination in other ways.

In 1870, Ira B. Crandall and Miss Sardinia E. Hall were united in marriage. To this union was born one daughter, Mrs. Caroline M. Boston of Philadelphia. Mrs. Crandall passed away some years ago. In 1926, Mr. Crandall was united in marriage with Mrs. Mary Evelyn Stillman. He is survived by his widow, his daughter, a granddaughter, and a sister, Mrs. Max Crandall of Independence, N. Y.

Farewell services were held in the church Thursday afternoon and were attended by a large number of friends. Rev. Clayton A. Burdick, D.D., pastor *emeritus*, and Rev. Harold R. Crandall, pastor, officiated. Interment was in River Bend Cemetery.

H. R. C.

He knoweth where our weary steps might falter,  
And where our timid hearts might be dismayed.

Where careless walking might bring pain and peril,

He knoweth; then we will not be afraid.

Afraid! How could we be with such a Father,  
So strong, so loving, and so good to all,  
Who heareth the most feeble cry for succour,  
Who raiseth very gently those who fall.

—Charlotte Murray.

## OUR PULPIT

### TURNING THE LEAF

BY NEAL D. MILLS

JACK'S YESTERDAYS

(Children's story)

Jack and Barbara were sitting by the fire having a little good-night talk with mother before they went to bed. "Tomorrow will be New Year's and I am glad of it," said Jack. "Three hundred and sixty-five new days, and I'll be nine years old and in the fourth grade before they are gone. I like new years."

"Do you ever think about the yesterdays, the three hundred sixty-five that are gone?" said mother. "Where do all the yesterdays go?" asked Barbara.

"They go back to God," said mother. "He takes care of them and some day I think we shall see them again."

A little later when he was in bed Jack was still thinking about his yesterdays. Would he like to see them again? Just then he heard a voice right by his bed say, "If you would like to see your yesterdays, come with me." He turned and saw a fairy person standing there all in shining white.

"I am Memory," said the fairy, "follow me," and Jack felt himself being carried up, and up, and up, till his breath was almost gone. Then they entered a great hall and he was led to a large door opening into a big room full of seats.

"Sit here and watch for your yesterdays," said Memory. Soon pictures began to appear. They were moving pictures, and all about Jack. In the first picture he saw himself running with skates over his shoulder. Well he remembered that day. His mother had said no, the ice was too thin. But he had gone anyway and broke through the ice and nearly drowned. Jack didn't like that picture and didn't want to see any more. But they kept on coming. There he was starting for school and Barbara calling him to wait for her. Boys called him "sissy" when he walked with Barbara, but he didn't care, he loved his sister. He was glad to see that picture. Then came one of the day when he had told the truth. It would have been so easy to tell a lie. But he had owned up to



breaking a window at school and promised to earn the money to pay for it. How proud his mother had been!

So the pictures came one after another. Some made him glad and proud like the one of the yesterday when he had won a prize for attendance at Sabbath school. But others made him ashamed. Oh, why did he track so much mud through the house, and leave his clothes around for mother to pick up, and tease Barbara and make her cry? Then came an awful picture where he was saying naughty things to mother. He couldn't bear to look at that one. "I won't look, I won't, I won't!" he cried, and then snap went the film, and he opened his eyes and saw his mother standing by the bed.

"Happy New Year," said mother, "Don't be late for breakfast."

"I'm going to be on time every morning this year," cried Jack, and seizing his clothes, he dressed in record time.

Acts 3: 19—Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord.

The year 1933 lies before us — a clean white sheet on which we shall record our deeds, our thoughts, and our motives for the next three hundred sixty-five days. But before we launch into the new year let us look back over the past, noting the items we want to repeat and those we would so like to leave out of the new copy. It is well at the close of the year to look back and view it from the other end. It is like taking the return trip over the same road. Things look different when seen from a different angle. There are points on the road of life where we scarcely know which way to take, but when we have passed onward and upward we can look back over the trail and see which path would have led us downward and which led up toward the high mountain peaks.

It is not good to dwell too much upon our failures, but we must recognize our faults in order to correct them. They must not go unforgiven. The evil weeds must be dug out before they take root and choke out the good. But evil cannot be removed, sins cannot be forgiven, without sincere repentance.

Repentance is not a common term these days. People do not like to hear it. They

like to excuse their faults by laying the blame on heredity, environment, mental unbalance, or social maladjustment. "Why waste time in penitence," they say; "don't be morbid, forget the dark clouds and look only on the bright skies." And so they go carelessly on causing more dark clouds to hang over their own and other people's lives.

The best way to avoid sins and mistakes in the future is to trust in God's power to guide, and then honestly and humbly to seek and follow his will. The clouds will never disappear until all people are willing to repent and turn over a new leaf as often as necessary. Permanent happiness comes only in a life responsive to the invisible world, a life motivated by the principle of love. "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord."

We cannot enjoy "the presence of the Lord" as long as we indulge in undertakings in which God cannot engage. We are guilty as a people for cultivating a philosophy that denies the teachings of Jesus. It is the philosophy of every man for himself in ruthless competition for money, power, and luxury. We have built upon weak foundations. We have resisted the forces of God and our structure has come crashing down upon us. We need not preach of a judgment to come, for judgment is already here.

We refused to take seriously the call to establish world peace and now we are paying for a war that might have been averted, and our children and children's children will continue to pay for a century to come. Can we get the world disarmed and organized for peace before another world war flames out?

We have built up our industrial system on the basis of greed. Both capitalists and labor unions use unfair racketeering methods. Our capitalistic system has apparently failed, and our industry has gone to smash. Many people believe that capitalism is doomed to go the way of feudalism. If so what will take its place?

Citizens have sat back in unconcern while the underworld has virtually gained control of cities like New York and Chicago. Do you know that the gangsters of Chicago, believing that prohibition is about over, are preparing to quit the liquor business and go into

the milk business? Where there was graft in father's beer there will now be graft in baby's milk! The graft and waste in local, state, and national government is due to lack of interest on the part of Christian people.

We have let the gains of the last fifty years in public sentiment against intoxicating liquor ebb away until the prohibition law is in danger of repeal. By this time it should have been firmly fixed both in the Constitution and in the hearts of the people.

Seventy years ago January first, Lincoln proclaimed the Negroes free. Today they are far from free. They are barred from the right to vote, barred from certain professions, even barred from most of the hotels and restaurants, both in the North and in the South.

We have failed many times to reflect the Christ spirit in our dealings. We have been caught in the tangle of "wire-pulling" and "ticket-fixing" graft and have been guilty of helping along evil practices by withholding our disapproval. The church has lost standing because of the weakness of many of its members. For all these failures we need to repent.

But we need not be discouraged. There are enough bright skies to cheer us on in the battle for righteousness. Even our failures may be turned to good if we use them as stepping stones to improvement. The only man who fails in the end is the man who quits. The great men of history are great, not because they never failed but because they refused to quit after a failure. The Earl of Shaftsbury toiled seventeen years to get a law to limit the labor of children in factories to ten hours a day; and he worked for thirty more years to make the law effective. Prohibition is only twelve years old.

The mills of God grind slowly but they cannot be halted. There are signs of hope on every side. The Seabury investigation will surely result in a cleaning up of New York City. The Citizens' League of Chicago is defeating the gangsters. In spite of propaganda to the contrary, the Disarmament Conference is far from a failure so far. It has already come to important agreements, and it has tackled the one task essential to any disarmament program, namely, the disarming of minds.

The League of Nations is still alive and gaining prestige, even without the membership of the United States. Only recently the British appealed their oil issue in Persia to the league—just another precedent which we shall have to follow sooner or later.

There are movements in the world like the Gandhi movement in India which show the working of the spirit of Christ in the world. Many things in which Christians used to practice are no longer tolerated by Christians. Even the standards of non-Christians have been raised by the influence of Christianity.

Then let us have faith that "seasons of refreshing" will surely come if we repent and "turn again" a new leaf. There are many tasks of 1932 still waiting to be done along with those of 1933. May God grant us courage and a will to tackle them all and accomplish them by the power of faith in him.

### DENOMINATIONAL "HOOK-UP"

HAMMOND, LA.

Our annual Christmas celebration was given by the Sabbath school on Christmas eve with appropriate music, recitations, and a tableau, closing with a pantomime. The decorations were attractive and the renderings of the whole program were of a high order of merit. A number of the younger speakers were peculiarly effective and natural. The tableau represented the cradle and the star. The pantomime was an especially beautiful representation of the glorious effects, in personal experience, of the incarnation, as expressed by that grand hymn, "Rock of Ages." Four girls, clad in white, and acting in perfect unison, gave the pantomime.

Our annual church dinner was served at the church on New Year's day, at which time we had our annual church meeting and also that of the Sabbath school. S. S. P.

GENTRY, ARK.

The Gentry Seventh Day Baptist Church held its annual "Home Coming" service in the church on Sunday, January 1, 1933. The usual basket dinner was enjoyed by all of the resident members, except three who were prevented from attending by sickness. One non-resident member was present, and all did full justice to the typically southern feed.

At two-thirty we came to order for the informal report of the pastor and an old-fashioned experience meeting. Letters were read from non-resident members as follows: Mr. and Mrs. E. D. Richmond, Proberta, Calif.; Elder and Mrs. A. J. Williams, Morales, Tex.; Mrs. Arabella T. Clark, Hardy, Ark.; Mr. and Mrs. M. C. Green, Wallace, and Claire, Dodge Center, Minn.; Mr. L. C. Severance, Miss Lucille, and Chester of North Loup, Neb.; Mr. and Mrs. Race Jackson and Albert and Bennie, Belzoni, Okla.; Mrs. Minnie Lee, Belzoni, Okla.; Mr. Paul Maxson, Salem, W. Va.; Mr. Fitch Maxson, Shiloh, N. J.; Mrs. Dorothy L. Lenthall, Tahlequah, Okla., who wrote from her bed in the hospital.

There was a wonderful spirit of optimism and trusting faith in all these letters which prepared the way for such an experience meeting as I have not seen since I was a boy—real repentance and free confession, followed by the outpouring of the Spirit upon us as he came into our midst in mighty power. The communion of the Lord's Supper was taken and we were dismissed by a hymn, sung in the Spirit and from hearts overflowing.

The Gentry Church as a whole has taken another step in the way that leads onward and upward. I believe that those who were there can never go back to the plane of spiritual living from which they arose on that blessed occasion. In the words of one good sister, "I wish every Seventh Day Baptist on earth could have been there." L.

NORTONVILLE, KAN.

The pageant and program to have been given Christmas eve were given up on account of so many who had parts being sick with "flu."

Sunday, January 1, was the date for the annual church dinner. About seventy-five were seated at the tables. After the dinner a short program was given and the quarterly business meeting was held, at which time Pastor Osborn was voted a representative of the church to the State Council of Religious Education.

CORRESPONDENT.

WELTON, IOWA

There was a short Christmas program given Sabbath morning, December 24, by the two children's classes in the Sabbath school, and this was followed by a good sermon by Pastor

J. H. Hurley, carrying out the teaching of the Sabbath school lesson.

On Christmas there were many family dinners and social gatherings which showed the Christmas spirit, and we hope this spirit may continue through the coming year.

CORRESPONDENT.

PAWCATUCK (WESTERLY, R. I.)

The churches of Westerly observed the Week of Prayer, holding union services on three evenings. The first service was held in the First Baptist church, Wednesday evening, with Rev. Everett L. Washburn, pastor of Calvary Baptist Church, preaching. Thursday evening the service was in the Grace Methodist Episcopal church, Rev. Arnt L. Schoning, pastor of the Broad Street Christian Church, as preacher. Friday evening the service was in the Seventh Day Baptist church and Rev. Nicholas Shepler of the Congregational Church brought the message. The attendance has been very good and the meetings most helpful. The Westerly Pastors' Association, of which Rev. Harold R. Crandall is president, arranged for the services.

CORRESPONDENT.

ALFRED, N. Y.

Alfred responded generously to the request of Pastor Ehret for food and clothes to be sent to needy families at Christmas time. Donations were brought to the parish house Friday and Sabbath morning. Over twenty organizations were represented in the offerings, besides many individual gifts. . . . These donations made it possible to pack baskets for fifteen families, in Alfred and the surrounding neighborhood. . . . The distribution of articles was carefully made, the committee ascertaining what was most wanted by the various families, and clothing selected that would fit the various individuals who were in need of it.

—Sun.

NORTH LOUP, NEB.

The annual church dinner of the Seventh Day Baptist people was, as usual, held on New Year's day, Sunday, and was, as usual, a very happy time.

Under the capable management of the general committee, Mr. and Mrs. Ed Hurley, Mr. and Mrs. Edgar Davis, and Mr. and Mrs. James Johnson, work was assigned to nearly everyone, and there was no hardship for anyone. . . .

Waiters were young people of the church, who served to the best of their ability.

It is estimated that in the neighborhood of two hundred people were served, including the dinners which were carried to the sick, old, or shut-ins of our community.

After dinner, letters from absent members were read, and much visiting was indulged in. At a later hour, the business of the church, in the regular quarterly business meeting was transacted.

Of special interest was the fact that several dozen delicious doughnuts were sent to the diners, a gift of Mrs. Minnie Beauchamp who was unable to be present. —Loyalist.

PLAINFIELD, N. J.

Rev. Ahva J. C. Bond, newly elected president of the Ministers' Council of the Plainfields, presided at a meeting held in the Y. W. C. A. Ten ministers were present. Luncheon was served. President Bond spoke briefly of the long and efficient service of his predecessor, Rev. W. J. Swaffield, D.D., and outlined plans for the coming year.

Rev. Clifford Wesley Collins led the council in worship appropriate for the Week of Prayer. The theme was "The Prayer Life of Jesus." A series of spontaneous meditations, inspired by the picture of "Christ in Gethsemane," by Hoffman, marked the devotions.

At the business meeting the council made plans to co-operate in a union service for Race Relations' Sunday. Preliminary plans also were made for a seminar on "Human Relations" in the near future. —*Courier-News*.

### HOW MAY CHURCH MEMBERSHIP BENEFIT THE INDIVIDUAL?

BY JOHN S. C. KENYON

Monday morning about eight o'clock a gang of men gathered for work, standing about, hesitating, talking as they took their stations. Among them was a new-comer of a few weeks. He started to work; suddenly there was an exclamation of pain, surprise, annoyance as he spoke a few quick words, shaking his hand with vigor. Some one "piped" up, "So soon Monday morning?" another, "And you went to church, or didn't you?" "It must be he didn't." So the laugh and the "razz" went around. In an instant I saw him straighten, a flash in his eye, his jaw set sharply, and this was what he said, "Neither you nor I nor any other man can say how bad a man I might

have been if it had not been for my church association." I knew a man of the impulsive, Peter type who used to say, "My wife is my balance wheel." Now the workman who gave this courageous testimony along with the day's work declared to all that the church was his balance wheel. The checks and restraint of the church have a very wholesome pull upon the individual. If the way of the "bum" leads down and the way of the saint leads up, then the brake is a most valuable part of the church equipment.

Whether we think of the duties, the privileges, or the restraints of church membership—the benefits or the want of them, fellow Christian, depend first, last, and all the time, upon you. I declare to you with all reverence that the church, or the church's God, can benefit you very little without your co-operation. Your name upon the church book alone will not keep your soul from hell or your body from the penitentiary.

I quote Holland:

Heaven is not gained at a single bound;  
But we build the ladder by which we rise  
From the lowly earth to the vaulted skies,  
And we mount to its summit round by round.

The rounds by which we climb are our attitudes toward God. The distinction between duty and privilege is a personal one, depending upon the point of view. If, like the boy who rolled out of bed because he stayed near the edge, you stay on the edge of the religious life, you call the covenant vows of the church "duty"; but if you choose to let the religious life have full sweep, you call your church vows "privilege." It is the high commission and responsibility of the pastor to lead into the more abundant life but he can only lead, he cannot carry. Oh, may God help our pastors to lead the babes in Christ to make the intimate contact necessary for a full Christian life.

Individual Christian, you must make your own contact with the Divine. To receive full benefit of your church relation you must use the privilege of Christian fellowship, Christian giving, and intercessory prayer, as well as private devotion. Church member, build into the ladder by which you rise, the attitudes of self-surrender, humility, reverence, and faith. Then the benefits to you will be superlative now and when time shall be no more.

Westerly, R. I.



## Religious Education

REV. ERLO E. SUTTON  
Director of Religious Education  
Contributing Editor

### SABBATH SCHOOL BOARD MINUTES

DECEMBER 18, 1932

The regular meeting of the Sabbath School Board was held at the home of the secretary in Milton, Wis., Sunday afternoon, December 18, 1932, at two o'clock. The president, D. N. Inglis, presided and the following were present: D. N. Inglis, L. C. Shaw, Edwin Shaw, L. A. Babcock, J. F. Randolph, J. W. Crofoot, R. E. Greene, R. W. Burdick, Mrs. L. A. Babcock, and A. L. Burdick, trustees; Director Erlo E. Sutton and Rev. D. Burdett Coon were also present.

Prayer was offered by Rev. John F. Randolph.

The minutes of the last meeting were read and the secretary reported on the call for this meeting.

Reports from the committees on Field Work and Finance were presented and adopted. The quarterly report of the treasurer was presented by Louis A. Babcock. The report was adopted as follows:

#### TREASURER'S QUARTERLY REPORT

L. A. BABCOCK

In account with  
THE SABBATH SCHOOL BOARD  
Dr.

Sept. 8, to balance .....	\$214.72
Oct. 6, Rev. Harold R. Crandall, Onward Movement .....	101.75
Interest on Cheesebrough bond .....	14.90
Oct. 19, Western Association, balance on picnic fund .....	37.15
Nov. 4, Rev. Harold R. Crandall, Onward Movement .....	231.25
Nov. 10, Rev. Harold R. Crandall, Onward Movement .....	64.75
Dec. 5, Rev. Harold R. Crandall, Onward Movement .....	185.00
Recovery on half preferred stock series D Wisconsin mortgage and security .....	15.00
	<u>\$864.52</u>

Cr.

Sept. 23, Davis-Greene Corporation, supplies .....	\$ 3.75
Dr. A. L. Burdick, postage .....	3.00
RECORDER Press, Conference reports..	19.09

Oct. 11, Rev. E. E. Sutton, salary .....	125.00
U. S. tax on checks for September..	.12
Nov. 3, Rev. E. E. Sutton, salary.....	125.00
Dec. 2, Rev. E. E. Sutton, salary.....	125.00
Dec. 8, U. S. tax for November.....	.02

Balance on hand .....

\$400.98

463.54

\$864.52

Milton, Wis.,  
December 18, 1932.

The report of the director of religious education was presented by Rev. Erlo E. Sutton and was adopted.

A report of the Vacation Religious Day Schools held during the summer of 1932 was presented by Director E. E. Sutton. The report was approved and Mr. Sutton was directed to present it for publication in the SABBATH RECORDER.

It was voted that the board be responsible for the expenses of Dr. A. L. Burdick, its representative on the Commission of the Seventh Day Baptist General Conference, in attending the coming meeting of the Commission to be held in Plainfield, N. J., December 27-28, 1932.

The committee appointed to secure a bond for the treasurer made a report of progress, which was adopted as such.

A general discussion of field work and Vacation Religious Day Schools for 1933 was engaged in and the board voted its willingness to finance in part or altogether, at least six vacation schools in societies that cannot hold them otherwise during the summer of 1933.

Rev. D. Burdett Coon, being called upon to speak, brought word of encouragement and cheer from different fields in the denomination. The minutes were read and approved and after prayer by Rev. E. E. Sutton the meeting was adjourned.

A. L. BURDICK,  
Secretary.

### MINUTES OF THE ANNUAL MEETING

The annual meeting of the Corporation of the Sabbath School Board of the Seventh Day Baptist General Conference was held at the Gothic, in Alfred, N. Y., Wednesday evening, September 14, 1932, at eight o'clock. The following members were present: Rev. Edgar D. Van Horn, Rev. Walter L. Greene,

Professor Alfred E. Whitford, Professor L. Ray Polan, Rev. Boothe C. Davis, Professor J. Nelson Norwood; and by proxy, J. Fred Whitford, Rev. Loyal F. Hurley, A. Lovelle Burdick, Rev. Willard D. Burdick, Mrs. Genette Burdick, and Rev. Herbert C. Van Horn.

Rev. Edgar D. Van Horn was appointed chairman and Rev. Walter L. Greene secretary for the meeting.

It was voted that the officers and trustees as nominated by the General Conference be elected, as follows:

- President—D. Nelson Inglis, Milton, Wis.
- Secretary—A. Lovelle Burdick, Milton, Wis.
- Treasurer—Louis A. Babcock, Milton, Wis.
- Director of religious education—Rev. Erlo E. Sutton, Milton Junction, Wis.
- Vice-presidents—Rev. Willard D. Burdick, Rockville, R. I.; Roy F. Randolph, New Milton, W. Va.; Rev. Rolla J. Severance, Fouke, Ark.; Rev. Claude L. Hill, Farina, Ill.; Rev. Loyal F. Hurley, Adams Center, N. Y.; N. Olney Moore, Riverside, Calif.; Rev. Walter L. Greene, Andover, N. Y.
- Trustees—Rev. Edgar D. Van Horn, Alfred Station, N. Y.; A. Lovelle Burdick, Milton, Wis.; D. Nelson Inglis, Milton, Wis.; Rev. Edwin Shaw, Milton, Wis.; George M. Ellis, Madison, Wis.; Robert E. Greene, Milton, Wis.; James L. Skaggs, Milton, Wis.; Louis A. Babcock, Milton, Wis.; Mrs. Louis A. Babcock, Milton, Wis.; John N. Daland, Milton, Wis.; Rev. John F. Randolph, Milton Junction, Wis.; Rev. Jay W. Crofoot, Milton, Wis.; Leland C. Shaw, Milton, Wis.; Russell W. Burdick, Milton, Wis.; George H. Crandall, Milton, Wis.

The minutes of the meeting were read and adopted.

Adjourned.

EDGAR D. VAN HORN,  
Chairman,

WALTER L. GREENE,  
Secretary.

### THE WAY TO PREVENT BOOTLEGGING

BY GEORGIA ROBERTSON

The way to prevent bootlegging is not by repealing the Eighteenth Amendment but by taking all the profits out of bootlegging.

In saloon days neither the rich powerful liquor interests—though they knew the bootleggers were eating into their profits—nor the United States Government—that was losing liquor taxes through them—could prevent bootlegging.

Under prohibition bootlegging offers large profits because the so-called smart set, and

those who ape them, patronize bootleggers, though they are loudest in their complaints against bootlegging. Under the legalized sale of liquor with a government tax, bootlegging also affords large profits. The higher the tax the greater the incentive to bootlegging because the profit is increased, also the incentive for the buyer to get cheaper liquor. The lower the government tax the cheaper legalized liquor and the greater the amount consumed and the money spent for it that is diverted from business in general and from labor it employs. The working man also through drink becomes less profitable to himself and to his employer.

Let those who are so loud in their protests against bootlegging and so tearful over loss of government taxes on bootleg liquor demand a law that will confiscate, not only as at present, property used in manufacture, sale, and transportation of illegal liquor, and the liquor itself, but also all profits made from it; not just the regular income tax every one having a certain amount of property pays on it, but every dollar made on illegal liquor under prohibition. Also let a per cent of the property confiscated go to any one reporting the case, thus giving an incentive to hunt out and report bootlegging. Then it would become so unprofitable it would be stamped out!

Let us not sell the souls and bodies of our people for an illusive government tax on legalized liquor! It would not rid us of bootlegging, and it would flood the country with both foreign and domestic liquor, and prevent the sale of one or more billion dollars worth of other commodities thus retarding business recovery and increasing unemployment!

### A FEW CHIPS

FROM UNCLE DUDLEY'S CHOPPING BLOCK

The Kingdom of Heaven

Daniel 7: 18

Saints are persons who are holy in heart and in life, and are distinguished from sinners, or the world, by their godly walk and conversation, Psalm 16: 3. They are travelers to Zion, and the more difficulties they meet on their way, the sweeter will be their heaven, when they come to it, Isaiah 35: 10. Sinners cavil at and persecute the saints, while here, but God will plead their cause hereafter, and "the saints of the Most High shall take the kingdom," to which they are now

heirs. Even while in this sinful state, they have dominion over their own corruption and lusts; and, through grace, they are constantly obtaining victories over the world, temptations, and Satan, 1 John 5: 4. The saints rule by the Spirit's ruling in them, and have the kingdom now within them, Luke 17: 21. But they will shortly be within the kingdom, and possess it, Luke 12: 32. According to the promise of Christ, they are now looking for, traveling to, and in expectation of, an everlasting kingdom and a never fading crown, 1 Peter 1: 4. They are assured that Christ has a kingdom, 1 Corinthians 3: 21-23. "They shall possess it in peace. They shall throw down their sword and take up their crown, being at the end of their journey; their staff will be laid aside and the scepter used in its stead. They will then have left off praying and commenced praising; their watching will be ended, as their danger is over; faith will be lost in sight, and hope drowned in the ocean of sensible and full enjoyment, Revelation 21: 3-4.

Say not, poor, tired soul, that this kingdom is not for you; that it is too good for you. The gate of heaven is now open to you; your hope is in Christ, perfect and complete; look unto him, and him alone. In Christ we are perfectly cleansed from all guilt, Romans 8: 1. Restored to perfect righteousness, 1 Corinthians 1: 30. Completely reconciled to God, 2 Corinthians 5: 18. And we have the gates of the kingdom thrown wide open to us, Hebrews 10: 19-22. Here is all you can need—a glorious crown and perfection in Christ.

Washington, D. C.

## OBITUARY

Obituary Notices of 30 lines will be published in this column without charge. Additional lines will be charged for at the rate of 5c per line. (Average 8 words to the line.)

**BEE.**—At her home in Wolf Summit, Harrison County, W. Va., December 18, 1932, Mrs. E. L. Bee, in the seventy-fourth year of her age.

Rebecca Jane Hoff was the daughter of John and Elizabeth Gaston Hoff, and was born at Auburn, Ritchie County, W. Va., July 9, 1859.

In 1883, she married Eusebius L. Bee of Berea, who died in 1926. She is survived by three sons, four daughters, and twenty-two grandchildren. She is also survived by two sisters and six brothers.

Early in life Mrs. Bee became a Christian and joined the Seventh Day Baptist Church at Berea, W. Va., of which she ever remained a loyal and consistent member. A devoted mother and kind neighbor will be greatly missed.

The funeral was held at the Salem Seventh Day Baptist church and was conducted by its pastor.

G. B. S.

**BURDICK.**—Julia E. Osborne Burdick was born March 27, 1853, in Hancock, Waushara County, Wis., and died December 26, 1932, in a hospital in Madison, Wis.

She was the daughter of William and Cynthia Osborne. She joined the Milton, Wis., Seventh Day Baptist Church at the early age of ten. She later became a constituent member of the Milton Junction Seventh Day Baptist Church, where she was a faithful member till death. She was married in Albion, Wis., on Christmas eve, December 24, 1878, to Randolph T. Burdick, by Rev. A. R. Cornwall. To them were born two children, Mrs. Florence Robinson and Mrs. Hazel Baker, both of Milton Junction, who survive her. Her husband preceded her in death on February 4, 1924.

Besides her daughters there remain to mourn her loss three grandchildren — Harold Baker, Mrs. Marjorie Blomgren, and Florence Baker; one great-grandchild — Carol Blomgren; two sisters—Mrs. I. B. Clarke of Milton Junction, and Mrs. J. C. Anderson of Milton; also one brother—Lynn F. Osborne of Albion, Wis. One brother and one sister preceded her in death. After the death of her husband lonesomeness and failing health were her lot.

Farewell services were conducted from the home and the church, December 28, Rev. E. E. Sutton officiating with Rev. J. F. Randolph assisting. Interment was made at Milton Junction.

J. F. R.

**CRANDALL.**—Ira Burdick Crandall, at his home in Westerly, R. I., December 13, 1932, in the eighty-seventh year of his age. (Extended obituary elsewhere.)

**LOOFBORO.**—Viola Irene Loofboro was born near New Auburn, Wis., March 21, 1909. She was the youngest child of Ralph Euberta and Mary Loofboro.

Her girlhood was spent on her father's farm. After completing the graded school she attended high school at New Auburn, from which she was graduated in 1927. In 1928 and 1929 she attended Milton College. The three following winters she spent in the home of Doctor Harper in Madison, Wis., but returned home each summer.

On June 9, 1932, Irene united with the New Auburn Seventh Day Baptist Church, of which she remained an earnest, faithful member. She was of a joyous disposition, ever able to see the humorous and by her bright, sunny manner dispelled gloom wherever she was. Her friends were numbered by her acquaintances.

She became ill November 27, and three days later was removed to the hospital where she could have the care of a specialist. At eleven-thirty o'clock on December 9, her spirit took its

### DAILY HOME READINGS

- January 22—The First Sabbath. Genesis 1: 24—2: 3.  
 January 23—The Sabbath Commandment. Exodus 20: 8-17.  
 January 24—The Sabbath Made for Man. Mark 2: 23-28.  
 January 25—Doing Good on the Sabbath. Mark 3: 1-8.  
 January 26—Healing on the Sabbath. Luke 13: 10-17.  
 January 27—Worship on the Sabbath. Luke 4: 16-22.  
 January 28—The Joy of Worship. Psalm 122: 1-9.

(For Lesson Notes, see *Helping Hand*)

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flight. The body was returned to New Auburn, and farewell services were conducted from her father's house and from the Seventh Day Baptist church on Sunday afternoon, December 11, 1932, by her former pastor, C. B. Loofbourrow.

Her father, mother, three brothers—Leo, Ralph, and Eli; four sisters—Mrs. Philip Ling, Mrs. Ivar Pederson, Esther and Clara; and a multitude of other relatives and friends feel keenly her passing, but "sorrow not, even as the rest, who have no hope." C. B. L.

**WELCH.**—Julian M. Welch was born in Columbus, N. Y., on May 19, 1858, and passed away at his home in Leonardsville, N. Y., January 2, 1933.

He was the son of Murray and Emily (Simmons) Welch and was one of nine children. One brother, Clarence, and a sister, Carrie Barrie, have preceded him in death. Those who remain are: Elmer and Hayes Welch of Edmeston; Lewis Welch of West Edmeston; Bert and Blaine Welch of Leonardsville; and Mrs. Bert White of Edmeston.

On December 17, 1884, he was married to Eudora Gates, who survives him. To this union were born three children: one daughter, Sarah Welch Dolbeck, whose death occurred July 3, 1928; and two sons, Paul, who died in infancy, and Gerald, now of Harrisburg, Pa. There are also five grandchildren, two of whom, Joyce and Dorothy Dolbeck, with their father Joseph Dolbeck, have resided with Mr. and Mrs. Welch for several years.

He was baptized and joined the First Brookfield Seventh Day Baptist Church January 29, 1898, during the pastorate of Rev. J. A. Platts. Mr. Welch was a man of sterling character and will be missed by a host of friends. The funeral was held at the home on January 4, and was conducted by Rev. Paul S. Burdick. Burial took place in the Leonardsville cemetery.

P. S. B.

### Sabbath School Lesson V.—January 28, 1933

JESUS AND THE SABBATH—Mark 2: 13—3: 6.

Golden Text: "The sabbath was made for man, and not man for the sabbath: so that the Son of man is lord even of the sabbath." Mark 2: 27, 28.

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# The Sabbath Recorder

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## BANKRUPT

One midnight, deep in starlight still,  
I dreamed that I received this bill:  
“(.....in account with Life):  
Five thousand breathless dawns all new;  
Five thousand flowers fresh in dew;  
Five thousand sunsets wrapped in gold;  
One million snow-flakes served ice-cold;  
Five quite friends; one baby's love;  
One white-mad sea with clouds above;  
One hundred music-haunted dreams  
Of moon-drenched roads and hurrying streams;  
Of prophesying winds, and trees;  
Of silent stars and browsing bees;  
One still night in a fragrant wood;  
One heart that loved and understood.”  
I wondered when I waked at day,  
How—how in God's name—I could pay!

—Cortlandt W. Sayres in “Golden Book of Faith.”

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