

DAVIS-RANDOLPH.—At the residence of the parents of the bride, Deacon and Mrs. E. F. Randolph of Farina, Mr. H. Irwin Davis of Alton, Ill., and Miss Emily Randolph of Farina, Ill., were united in marriage October 4, 1933, by the pastor of the Seventh Day Baptist Church, Rev. C. L. Hill.

DIBBLE-HEMPHILL.—Mr. Alford Dibble of Shinglehouse, Pa., and Miss Harriet Hemphill of Shinglehouse, were united in marriage at the Seventh Day Baptist parsonage in Little Genesee, August 2, 1933, by Rev. Harley Sutton.

HUDLOW-CLARKE.—At the home of the bride, in Harmony township, October 2, 1933, Mr. Gilbert C. Hudlow of Atlanta, Ga., and Miss Lucy Amanda Clarke were united in marriage by Rev. Carroll L. Hill.

LINZA-CLARK.—At the home of the bride's parents, Mr. and Mrs. Floyd Clark, Richburg, N. Y., October 14, 1933, Alfred F. Linza of Wellsville, and Miss Ailen Clark, pastor Emmett H. Bottoms officiating.

POLEN-CRANDALL.—Mr. Carl Polen and Letha Crandall were united in marriage September 9, 1933, by Pastor Harley Sutton. The ceremony was performed in the Little Genesee Seventh Day Baptist Church.

OBITUARY PLEASE NOTICE

Until the "Sabbath Recorder" returns to a weekly basis, fifteen lines, or 120 words, will be the space available for a death notice. This will admit barest outline only. In case of prominent leaders and workers, more extended obituary, as in the past, will be given space in the main body of the "Recorder."

BABCOCK.—Frances Azelia, daughter of Asher and Louisa Castle, was born near Whitewater, Wis., December 19, 1852, and died at the home of her son, Alton, near Milton, July 20, 1933. She was the eldest of a family of eight children of whom Mrs. George Green of Milton and Elbert Castle of Whitewater survive.

Frances Castle attended Milton College and later taught school near Whitewater. On August 4, 1871, she was married to Stillman Babcock, whom she came to know while attending Milton College. He passed away December 27, 1911. Of the six children born to them four survive, namely: Edwin, of Milton; D. Alton, Milton Junction; Mrs. Lillian Davis of Chicago; and Mrs. Mina Robertson of Dallas, Tex. There are also five grandchildren.

During her whole life Mrs. Babcock was deeply interested in the church, being a member of the Seventh Day Baptist Church, which she attended faithfully until poor health prevented. She was also a member of the Benevolent Society and later of circle number 2.

Funeral services were held July 23, at the home of her son Edwin, conducted by Rev. Carroll L. Hill, who was assisted by Dr. Edwin Shaw. Burial was in Milton Cemetery.—C. L. H.

LAWTON.—Frank B. Lawton, son of Giles F. and Maria Webster Lawton, was born at Albion, Wis., October 18, 1857, and passed away at the home of his daughter, Mrs. Lloyd Simpson, in Battle Creek, Mich., October 30, 1933.

He was baptized April 3, 1877, and united with the Albion Seventh Day Baptist Church, to which he gave loyal and devoted service, being always especially helpful and thoughtful of his pastor. He was married October 24, 1883, to Dora Potter. He leaves three children: Giles, Steven, and Helen (Mrs. Lloyd Simpson); two grandchildren, and a brother Fred, all of Battle Creek, Mich.

Farewell services were had at Albion, November 1, 1933, conducted by Rev. E. A. Witter, in the absence of the pastor. Text Matthew 24: 44.
E. A. W.

MAXSON.—Dr. Edwin S. Maxson was the son of Dr. Edwin R. and Lucy Lanphear Maxson. He was born at Geneva, N. Y., on December 26, 1860.

He was struck by an automobile Friday night, October 13, about eight o'clock, while crossing the street. It was thought he was returning from the Rescue Mission. He lived about forty-five minutes. The funeral was held from the undertaking parlors of Carl Welter, in Syracuse, N. Y., Sunday afternoon, October 15, 1933, at one o'clock, conducted by Pastor A. L. Davis. Burial was made at Adams Center, N. Y. A. L. D.

[A more extended notice will be found elsewhere in this paper.]

SAYRE.—Florence, youngest child of Albert and Emily Clarke Barnhart, was born in Fulton township on July 28, 1875, and died suddenly, in Milton, August 23, 1933, while at the home of her sister, for whom she was caring during the sessions of the General Conference.

Early in life she became a member of the Milton Seventh Day Baptist Church, having been baptized by Elder Wm. C. Whitford. Florence Barnhart was married to George O. Sayre on October 1, 1895. To them were born seven children, five of whom with their father survive. They are: A. Gerald of Cornwall, N. J.; Ruth (Mrs. Leslie Bennett) of Edgerton, Wis.; G. Merton of Roswell, N. M.; Ethlyn (Mrs. Stuart Snadel) of Milton Junction, Wis.; and Paul of Milton. Mrs. Sayre had three sisters and one brother. Two sisters, Mrs. Luella Boss and Mrs. George Saunders of Milton survive.

Funeral services were held Monday afternoon, August 28, at the Congregational church in Milton, conducted by Rev. Carroll L. Hill, who was assisted by Dr. Edwin Shaw. Burial was in Milton cemetery.—C. L. H.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

WANTED to correspond with elderly lady who needs a good home. Mrs. D. Burdic, Millport, Pa.
1t

The Sabbath Recorder

VOL. 115

DECEMBER 11, 1933

No. 14

GOD SO LOVED THE WORLD THAT HE GAVE

BY NE PLUS

God gave his Son on Christmas day,
Christ gave his life for man,
To pay the penalty for sin
And serve redemption's plan.

Our Lord and Savior, Jesus Christ,
Possessed no wealth of gold;
His life was spent among the poor,
The hungry, wretched, cold.

He knew the sorrows of the heart
Of the unfortunate;
He came to bless and save mankind
And open heaven's gate.

Our poverty is wealth itself
Compared with those less blessed;
To share with others cheerfully—
That is the Christian's test.

What better way can be devised
To celebrate Christ's birth
Than helping the unfortunate,
The poor upon the earth?

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

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The Preaching Function The pulpit is sometimes spoken of as the preacher's throne. By this it is not meant he is to rule as an autocrat or pass judgment as the ruler of a tribunal—but that here he is to rise to the supreme height of his power as a minister of God, in consolation, instruction, and inspiration.

Too often preachers are likely to feel the futility of preaching. No doubt Paul felt somewhat that way when he left Mar's Hill. At any rate he went forth with a conviction that henceforth his preaching would deal not with the philosophies and humanities, but that his message would be "Christ and him crucified." He would preach Jesus, the suffering servant of God, the crucified lover and friend of man. Let his hearers, then, either reject him or accept him. In a like decision preachers today will find a new joy, new springs of power, new ends to strive for, new hope for the future. "For after that in the wisdom of God the world by wisdom found not God, it pleased God by the foolishness of preaching to save them that believe."

The preached Word has always been needed, but has never been needed more nor has had a greater opportunity than now. The world is desperately sick, filled with doubts, uncertainties, and perplexities. A message of faith from the preacher is needed—calling in no uncertain way that the sordid is not normal; that the unclean is not the pure; that sin is not an illusion of the mind or a mistake, but that to be "carnal-minded" is still death and that "whatsoever a man soweth" he still reaps; that, as another has put it, "We are still creatures of destiny with a noble design after which to pattern our lives, and a spiritual end to serve."

The *Reformed Messenger* reports a writer who recognizes the difficulties involved in preaching in a time of caustic and cruel criticism, when so many underrate the preacher's ability and function in society, and materialists and behaviorists are inclined to laugh him out of court. The *Messenger* names three defective conceptions of preaching considered in the article referred to: (1) The demand that every sermon should be a great sermon. None but a juvenile mind, or one ignorant of what the production of fifty to ninety new sermons a year means, can so think of preaching. (2) The demand that every sermon should be "prophetic"—in the sense that it should be forever attacking some outcropping evil in the social order, in a belligerent and controversial mood—is also fallacious. Some think a sermon "not worth preaching unless it is at least mildly inflammatory." These sermons need to be preached but after all, folks, all of us need to be comforted, fed, strengthened, encouraged, quite as much as we need to be goaded into social action. "Men and women with open sores don't deserve to be irritated and rubbed raw every time they come to church." "Feed my sheep," said the Good Shepherd, "feed my lambs"—if you love me.

The writer quoted is not willing to accept the claim of some "youth leaders" that time spent on adult education is largely wasted, and that "the kingdom of God will be chiefly advanced by leading boys and girls into the life, so they will never go astray," rather than by "looking after adults who have already gone astray." "Our task is hopeless," the writer asserts, "unless we can influence constructively the thinking of the parents of our children." It is pointed out that the home outweighs in influence the combined influence

of school, Bible school and church, movies and sports. This may be a debatable thesis, but in the main it is correct. Therefore the preacher has an unparalleled opportunity from the pulpit to "influence for good the policies and practices of millions of fathers and mothers who are responsible heads of homes in which our boys and girls are reared."

Let no preacher be discouraged. What an influence is his! There is still power in the gospel of Jesus, and the man with a message is the man of the hour. The message gives the preacher the right to be heard. That the message demands the best possible preparation on the part of the messenger goes without saying. Home duties, parish activities, social demands can not excuse the preacher from the most careful study and assimilation of truth to be preached, that he is able to give. No amount of earnestness or zeal can make up for careless or neglected preparation or slovenly presentation. Consecration to this task is as much a part of one's dedication to God's service as to any phase of life. For his encouragement who wonders "who is able for this" the minister may be reminded of Jesus' words at his ascension—"Lo, I am with you always, even unto the end of the world."

Expectant Prayer We learn many things about prayer by experience. Does experience suggest that perhaps one reason of much disappointment in prayer is a lack of expectancy? When a little child comes all vibrant, confident, and expectant, what parent can disappoint him if able at all to gratify the request?

God is as interested in us, Jesus assures us, as any earthly parent, in giving good things to his children. We believe he appreciates our attitudes and manner of approach also. We come to the throne of grace—we should at least—with reverence and thanksgiving as we make our petition known. Do we approach in a confident mood? Are we animated with expectancy? Jesus taught "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11: 24). The *Watchman-Examiner* credits Alexander Maclaren as follows:

The absence of expectancy in our public petitions is to me one of the saddest features in the Christian life of this day. If you expect little, you will get little; and we do expect far less than we ought. We cannot raise our confident expectations too high; for "He is able to

do for us exceeding abundantly above all that we ask" as well as "think." The apostle has set the limit of our expectations, and here it is, in the same context: "That we may be filled with the fulness of God." There are two limits: one is the boundless illimitableness of God's perfection; the possibilities of our possession of him are not exhausted until we have reached that indefinite completeness. But then there is a practical working limit for each of us; and that is—what do you desire? and what do you expect? God can give more than we can ask or think.

"Six Tests of Marriage" The successful home is fundamental to American happiness, prosperity, and continuance. Whatever contributes to making a home truly successful is vital and important.

Leland Foster Wood, secretary of the Committee on Marriage and the Home, of the Federal Council of Churches of Christ in America, has recently produced an attractive booklet entitled "Six Tests of Marriage." In the preface he says, "A happy home is one of the highest forms of success that two persons can achieve. In it they give joy to each other, and pass a rich heritage along the years to the coming generation . . . harmonious, satisfying, and really cultured homes furnish the best background for success in whatever occupation or line of endeavor the individual may take up. The home that is rich in kindness, sympathy, understanding, and good cheer, and in which love is the law of life, is the greatest means of strength to every member of the group." Tests for homes, as tests in schools and business, are essential. Marriage has its tests, and Doctor Wood rightly believes many marriages may be improved by helpful changes that are possible, resulting from proper tests. He therefore proposes six tests, which make up the body of his book. It is hoped that just the suggestions made by the naming of these tests will create a desire in many homes to read the booklet of thirty-two pages.

The tests are: (1) The Test of Continued Attraction; (2) The Test of Harmonious Living; (3) The Test of Domestic Planning; (4) The Test of Developing the Love Life; (5) Is the Marriage Giving Well-trained Children to Society? (6) The Religious Test. These are not arbitrary tests but such as we are experiencing daily in our homes — tests which cannot be ignored.

We are especially pleased at this time to call attention to this offering and to suggest it

for use as a Christmas greeting to our younger married friends, especially. It may be had in attractive form for ten cents each, and in especially attractive cover for twenty cents. The author closes his presentation with a quotation from one of his former publications:

Happy is the family

In which God is an unseen partner,

And the religion of the home

Is to treat one another as God wills.

Items of Interest A few days ago the country was shocked by the story of the kidnaping and murder of a wealthy California college student. There soon followed the story of the lynching of the self-confessed abductors and murderers under circumstances atrocious and brutal, with men, women, and children looking on and cheering as "rooters" at a football game. But the most depressing feature of the whole brutal and sordid affair was the declaration of the state's governor, if the papers have reported it correctly, that the lynching was "a good job." The first crime was awful, the second unspeakable, but the attitude of Governor Rolph is subversive of law and order. Lawlessness breeds lawlessness, especially when administrators of the law encourage lawlessness. A great trust has been betrayed by California's chief executive and her honor affronted by one solemnly sworn to uphold the law and execute justice. The flood of criticism flowing upon the governor ought to convince him that his encouragement of lawlessness is an insult which is inexcusable and will not soon be forgotten.

Announcement has been made by the Western Clergy Bureau that passenger fares have been considerably reduced and that surcharges on Pullman fares have been removed. Ministers are advised that they may now travel for one half of the one fare rate instead of having to pay for two thirds of the one fare rate. Ministers interested in this should see their local railroad agents for application blanks.

The present attitude and future program of the National Woman's Christian Temperance Union are summed up in the following quotations from Mrs. Ida B. Wise Smith, the national president of that organization.

Is the Woman's Christian Temperance Union defeated, down-hearted? The Eighteenth Amendment was not the objective of the organization. That objective was, and is, the abolition of the

liquor traffic. Therefore our slogan for this year, "We will not quit till the liquor traffic quits." Prohibition was never an end in itself but a method of protecting the individual and the nation against the ceaseless corrosion of alcoholic beverages. The Eighteenth Amendment may be repealed, but the nature and effects of alcohol can never be repealed. They are scientific, basic facts.

Abraham Lincoln used to ask his audiences, "How many legs has a calf, calling a tail a leg?" Someone would bite and say, "Five." "No; calling a tail a leg, doesn't make it a leg."

So Congress and state legislatures may perform mental gymnastics and decree that beer and wine are not intoxicating, but that doesn't make it true.

People must realize that alcohol is a habit-forming narcotic drug that calls for increasingly larger and more frequent doses; hence the harmfulness of beer and wine. They are but feeders for the stronger liquors. Here is the absurdity of a program for "true temperance" as our friends of the opposition advocate.

Therefore, the W. C. T. U., long called "organized mother love" "will not quit till the liquor traffic quits."

FROM THE COMMITTEE ON RELIGIOUS LIFE

The Committee on Religious Life met with the chairman at Verona, Sunday, November 19, for an all-day session. Several very important matters were considered, some of which we hope to put in the form of definite recommendations and release for publication soon.

It has been suggested to the committee that many of our people might like to make Christmas gifts of some of our own publications, such as *Country Life Leadership*, *Letters to the Smiths*, the RECORDER, etc. The committee gladly lends its approval to this suggestion. We might make use of appropriate tracts.

Since the time is short, the committee would appreciate it if the editor would publish a list of available books, etc., with their price, in this issue of the RECORDER. Thank you.

A. L. DAVIS, Chairman,

H. L. POLAN,

T. J. VAN HORN,

P. S. BURDICK.

Following is the list of available books requested:

When I Was a Boy: Sermons to Boys and Girls	\$1.00
Water of Life	1.00
Country Life Leadership	1.25
Letters to the Smiths	paper .25
	cloth .50
SABBATH RECORDER	2.50

IMMORTAL MONEY OR FILTHY LUCRE

What should we call the medium of exchange which we get and spend in the intercourse of life? Should we give it a base title or a holy one? That would seem to depend on how and why we get it, and on how and why we spend it.

For instance, money that is secured by graft and dishonesty is "filthy lucre" in the eyes of all honest people. But suppose a man earns money by honest toil with the deliberate intention of using it for the gratification of his pride and vanity, or his appetites and passions, what would you call that money? Is it filthy lucre, too? Surely the money of Simon of Samaria was unholy money. It was gained by sorcery (Acts 8: 9), and he tried to spend it for something that is not secured by money. "Give me also this power," he said, "that on whomsoever I lay hands, he may receive the Holy Spirit" (Acts 8: 19). It is very evident that Peter's reply, "Thy money perish with thee," was fully justified. The method of getting and the attempt to spend were both bad.

But when money is honorably earned and nobly spent for a holy purpose, then it deserves a worthy name. In the quotation that follows, such money is called *immortal money*. This quotation, slightly condensed, is by Jay T. Stocking.

The current vocabulary in religious circles contains many slighting references to money. We set it over against life, greatly to its disparagement. We exhort people to give great attention to life, for that is eternal, and to set little store by money, for that is temporal. We say, "You can't take your money with you. You are immortal, but your silver and gold are dust."

That is all wrong. Money is life. It is toil, and skill, and intelligence, and conscience, and character. The faithful laborer can say of his wage, "This is my life, my blood, my spent energy, my soul!"

Of course a man cannot carry his money with him into heaven. But he may exchange it for the coin of that realm. And what is that coin of life? Money that is invested in the welfare of immortal lives becomes thereby immortal. Money that helps the truth is imperishable as the truth. Treasure spent for the kingdom of God is beyond the reach of moth and rust.

The money that helped Booker T. Washington to get an education is immortal money. The money that helped save Jerry McAuley is immortal money. The money that supports

the missionary at home or abroad is immortal money.

Mr. Stocking might have said that the women who followed our Master and "ministered unto him of their substance," were handling immortal money. No money ever spent in this world has had more of deathless, eternal quality about it than the money these women spent for our Lord. But we can all spend money for him.

Even in these days when *your* money may be scarcer than usual, wouldn't you like to have more of it *immortal*?

COMMITTEE TO PROMOTE THE
FINANCIAL PROGRAM.

CONFERENCE NEWS

It is now possible to announce definitely that the 1934 Conference will be held (D.V.) at Salem, W. Va., beginning Tuesday, August 21. This decision has been made by polling the members of the Commission by letter. No one opposed the holding of the Conference at Salem.

It was also decided by the same method that, unless some now unforeseen question should seem to require a meeting of the Commission this winter, none will be held. The times demand economy, and this is a possible way of reducing expense.

If some matter arises demanding Commission action, a meeting may be called later. If I had faith that a meeting now would make sufficient progress toward the solution of our problems to warrant the expense, I should favor a meeting in December. But I have not that much faith in our wisdom. It seems to me that we shall do better under the circumstances to pray for Divine Wisdom without holding the meeting.

It is possible that I shall make an eastern trip a little later, which will give an opportunity for consultation with some of the members of the Commission and with others too.

In a letter to William Carey which I was reading this morning I came upon this expression, "He will not be forgotten by us in our addresses at the throne of Grace." I trust that the Conference will be remembered in this way.

J. W. CROFOOT.

Milton, Wis.,

November 28, 1933.

MISSIONS

ITEMS OF INTEREST IN LETTERS FROM THE FIELD

SHANGHAI, CHINA

We had baptism yesterday, when one of the Girls' School joined the church and three others took the first step. It made us all very happy. The communion service yesterday was largely attended and nearly all expressed the desire for a larger and fuller life hid with Christ.

We are eager to get every report about Miss Burdick. The Chinese friends inquire about her health and when she is returning. Of course we are glad to give them all the information we have. Also there are many who would like to know if there is any prospect for the return of Dr. and Mrs. Thorngate.

The Boys' School has a decreased attendance and we shall have to make some cuts next term unless we have a larger enrollment. We are happy that there was a substantial balance or we would have had difficulty this term.

Fraternally,

H. EUGENE DAVIS.

KINGSTON, JAMAICA

Regarding travel—I have some expense since November 10, but I am putting the car up until funds are available. I am canceling all country trips, for with the pound where it is, expenses mount unbelievably and I am not able to carry the burden myself. Am I right in doing this? We are keeping on only through the generosity of credit among those who have confidence that we will eventually pay. I know it is hard for all and appreciate your sympathy and your own needs.

Recent victory for the work, I feel, is that I have been trying since coming to Jamaica to get recognition in Kingston Minister's Fraternal and could not break the ice. Last week I was notified of unanimous acceptance into that body. This places our work in a very much better light than ever before in Jamaica.

We shall labor faithfully here in Kingston while unable to go to the country. This is a time when much work is needed to keep that which we have gained. Yet we must leave them in his care. I shall keep in close touch by letter with all churches.

Thanks for your recent letter.

Sincerely yours,

G. D. HARGIS.

FARINA, ILL.

I am writing to let you know that there has been a gathering in at Stonefort. I was not able to be present because I have been laid up with a severe cold for three weeks. I am better now and well as usual. I am enclosing a letter that I received this morning from Deacon Oliver Lewis, Stonefort, Ill., which will interest you. There has been a growing interest and respect for our meetings all along, and I am sorry I could not have been in at the finish. Thank God, however, there were results. I am to go to Welton, Iowa, this Sabbath in the interest of some Sabbath keepers in the "Tri Cities" (Davenport, Moline, and Rock Island) that have come to the Sabbath and are asking for membership with the church of Welton; then the next week I am going to Stonefort and will continue just so long as conditions seem to warrant. I am not so sure that so much outside activity is good for the church here, but duty seems to call in these directions.

I think you noticed that Farina has a credit to her account of \$100 in the last RECORDER.

I certainly feel for you in this present distressing condition, but still believe God is sufficient for all our needs.

Sincerely yours,

CLAUDE L. HILL.

LETTER FROM ELDER VELTHUYSEN

DEAR BROTHER BURDICK:

More than a month has passed since I received your last letter containing the good news concerning the Conference at Milton and the renewal and consolidation of the old tie between the churches in America and Holland.

I received your letter while staying with my wife in the hospitable home of Brother and Sister Serlier in the pleasant village of Ede. I was there to take rest and medical advice.

The doctor had ordered rest and judged it necessary for me to leave off part of my different functions. After my return I tried to do so, but nowhere are they inclined to let me go. During my absence my place had been supplied and all were inclined to continue to do so as far as necessary, but unanimously all wanted to keep me in function. So I resumed my work in and outside the church, though somewhat more quietly and taking more rest than formerly. I feel sooner tired than before.

The condition in the churches in Holland is good. There is a revival in several places.

The rich blessings of the Haarlem Conference—where we enjoyed the privilege of having Brother Conradi with us and two other representatives of the new German Seventh Day Baptist churches, as well as Brother McGeachy from London—make themselves felt still now. On September 17 four young people between twenty and twenty-five years of age were baptized and two other Sabbath-keeping Christians joined the Amsterdam Church.

In the town of Groningen some members who had left the Seventh Day Baptist Church some years before were reconciled. Brother Taekema wrote me he had a very blessed Sabbath there recently with nineteen people attending.

At the Hague Brother Prins, an evangelist, embraced the Sabbath and joined the Seventh Day Baptist Church there. Our people invited him to be their pastor. They are very thankful for his service.

In Rotterdam the young people's work is growing in interest. Their club numbers seventeen members and meets every Sabbath afternoon. Another group is meeting at Brother Zylstra's home every Sabbath evening to investigate the prophecies.

Sister Slagter from Pangoengsen, Java, also attended the Haarlem Conference. We very much appreciated her presence and were much interested in all she told about the work there, at Bethel and Old Pangoengsen.

After we had returned to Amsterdam, she was our guest for a few days. She also stayed at Haarlem and Rotterdam and several other places. The other time she was with her family. She intends to return in November and to resume her work in Java in the beginning of 1934. During her absence Mrs. Mol stayed at Pangoengsen to assist in the work there. She sent us a beautiful description for the "Boodschapper" of the baptism of eleven native Christians on Sabbath, September 23. Sister Slagter is looking here for a younger helper. All the workers there are advanced in years. Brother Boulogne, the present secretary of the Haarlem Church, is quite willing to go. He is a young married man. He has passed his examination as a teacher and is a loyal Seventh Day Baptist since many years, feeling perfectly at home in our church life. But he is not a man of a strong constitution. He would be glad to devote his life to mission work and Mrs. Boulogne quite agrees with him. If the Lord would prepare his way to

go, he desires to go ordained by the Haarlem Church. We are considering the possibility and the desirability of the suggestion that the Haarlem Church would take the responsibility of the work at Pangoengsen towards the government and acknowledge it officially as Seventh Day Baptist Mission Work, in order that it may be kept for our Seventh Day Baptist principles in the future. This matter will be discussed at the next meeting of the council of our churches in November.

I feel very sorry to have missed the opportunity of meeting Dr. and Mrs. Randolph during their stay in Europe. It happened exactly in the period when absolute rest was prescribed to me. Still, Brother Conradi had just returned from Holland when Doctor Randolph met him at Hamburg. He will have informed Doctor Randolph about the conditions in Holland pretty well. Brother Conradi and our people here understand each other very well; all our folks love him very much and we remember his work continually in our prayers.

Allow me to close now. By this letter I have a little transgressed the medical prescript ordering me to restrict all my work to a minimum. I trust you will not take it ill that I did so.

Will you kindly convey to the Missionary Board our heartfelt thanks for their renewed confidence and help? May the Lord reward you all by rich blessing on all your work in these hard times. We will not forget you in our prayers. With kind regards and best wishes,

Very truly yours in Christ,

G. VELTHUYSEN.

Amsterdam, Holland,

October 19, 1933.

TREASURER'S MONTHLY STATEMENT

October 1, 1933, to November 1, 1933

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

GENERAL FUND

Dr.

Memorial Board income for quarter ending August 31, 1933	\$ 81.87
Permanent Fund income	91.80
Denominational Budget for October	790.44
Gentry	2.00
Dodge Center Sabbath school (Jamaica)	7.76
Seventh Day Baptist Christian Endeavor Union of New England, for native Jamaica worker	10.00
New York City	25.00
Milton	5.00
First Hopkinton	10.00
Overdraft November 1	1,585.04
	<u>\$2,518.91</u>

Cr.	
Interest on loans	\$ 276.83
Prudential Insurance Co., account H. E. Davis	23.76
Alfred Mutual Loan Association, account H. E. Davis	4.00
Check tax for August and September	.78
Claude L. Hill	60.00
Wm. L. Burdick, salary, rent, clerk and office supplies	197.12
Ellis R. Lewis, salary, rent, and traveling expenses	160.85
G. D. Hargis, October salary, rent, children's allowance, native workers, and traveling expenses	208.35
G. D. Hargis, from Seventh Day Baptist Christian Endeavor Union of New England, for Jamaica worker	10.00
October salary:	
Verney A. Wilson	22.92
R. J. Severance	22.92
W. L. Davis	16.67
A. T. Bottoms	25.01
S. S. Powell	22.92
Loyal F. Hurley	25.00
Ralph H. Coon	16.67
A. L. Davis	10.00
C. A. Morgan, Inc., treasurer's bond	50.00
John Manoah, tenth payment on \$70 gift	5.10
John Manoah, Bible dictionary	2.38
Treasurer's expenses	20.00
China draft for October, as follows:	
H. E. Davis, account salary and children	\$109.74
Dr. Palmberg	41.67
Anna M. West	41.67
Principal Boys' School	33.33
Boys' School	8.33
Girls' School	16.67
Incidentals	25.00
Exchange charge	1.38
	277.79
Overdraft October 1, 1933	1,059.84
	\$2,518.91

Karl G. Stillman,
Treasurer.

SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Statement of Condition as of October 31, 1933

The Society Owns:

Cash:	
In checking accounts:	
Washington Trust Co.	\$1,585.04
Industrial Trust Co.	131.70
	\$1,453.34
In savings accounts	4,806.83
Investments: stocks, bonds, and notes	\$ 90,025.95
Less - Reserve for depreciated securities	6,600.00
	83,425.95
	\$ 86,779.44
Real Estate:	
In China	\$ 55,829.86
Georgetown	2,500.00
Jamaica	6,000.00
Nebraska	1,000.00
	65,329.86
	\$152,109.30

The Society Owes:

Notes Payable:	
Washington Trust Co.	\$ 25,000.00
Ashaway National Bank	2,000.00
Anne L. Waite	500.00
Permanent Fund savings account	4,628.53
	32,128.53
Excess of assets owned over amount owed	\$119,980.77

The above excess is applicable as follows:

Funds Principal Amounts:	
Boys' School Fund	\$ 1,400.89
Girls' School Fund	1,748.55
Permanent Fund	88,206.94
Alice Fisher Relief Fund	3,480.00

H. C. Woodmansee Ministerial Relief Fund	425.00
Ministerial Education Fund	134.36
Franklin F. Randolph Memorial Fund	38.24
A. J. Potter Ministerial Relief Fund	1,000.00
Securities - Profit and Loss Fund	166.10
	\$ 96,600.08
Funds: Unexpended Income:	
Permanent Funds	\$ 131.70
Alice Fisher Relief Fund	22.18
H. C. Woodmansee Ministerial Relief Fund	282.04
Ministerial Education Fund	9.85
A. J. Potter Ministerial Relief Fund	67.18
	512.95
Funds: Other:	
Gifts for Special Purposes:	
Bible and Testament distribution	\$ 48.87
South India gift	19.26
	68.13
Real estate equities	\$ 97,181.16
	58,329.86
	\$155,511.02
Less: General Fund deficit	35,530.25
Net total of above fund and equity balances equal to excess of assets owned over amount owed	\$119,980.77

Karl G. Stillman,
Treasurer.

OBSERVATIONS

BY THE CORRESPONDING SECRETARY
OF THE TRACT SOCIETY

A TRI-STATE MINISTRY

Much was crowded into the week following the Jackson Center visit. Leaving the hospitable home of Brother Henry McWhorter, our company was soon traveling over the rolling and beautiful hills of eastern Ohio. Zanesville, a city of forty thousand at the head of navigation on the Muskingum River, is a historic place and full of many interests. Here is the home of the Robisons, graduates of Alfred University and interested in the ceramic industry of the city. Mrs. Robison is the only daughter of Rev. Theodore and Harriet Carpenter Van Horn of DeRuyter—loyal Seventh Day Baptists. She has written some very interesting things in the past for the SABBATH RECORDER, and we hope she will do so again. At present she is engaged in writing a novel and we wish her great success. A stop of a few hours was made in this beautiful home—hours all too brief.

The Ohio River was crossed at Steubenville and a drive up the north "pan-handle" of West Virginia, through the coal and steel region of Weirton and into Pennsylvania was made in the edge of evening. Many evidences of labor

trouble were seen on every hand but no signs of violence or turbulence were noted.

The comfortable home of Philip and Mildred Saunders Coon was found in the dark, with some difficulty, at Beaver Falls. Mrs. Coon is the daughter of our late beloved pastor, evangelist, and secretary of the Missionary Board, Rev. E. B. Saunders. The visit with the Coons resulted from conversation at Milton Conference. Few of our people call at Beaver Falls, though it is only a few miles off from the east-west highways—numbers 22 and 30. It was a real privilege to visit these life-long friends who remain loyal and consistent Seventh Day Baptists. Doctor Coon is at the head of the chemistry department of Geneva College, an institution of the Scotch Reformed Presbyterian Church, who, standing for principles in which they staunchly believe, are ready to appreciate the position of others who "believe" something. Professor Coon is honored and respected in his loyal Sabbath keeping. We came from this home encouraged by what we had seen and trusting that our touch here had been a little helpful.

A call on our way to West Virginia was made in another college town, Waynesburg, Pa. A call was made in the home of a Methodist Protestant pastor, a many-years' friend who is interested in Seventh Day Baptists and ought to be one.

The home of Brother Orlando Davis of Jane Lew opened hospitable doors to the weary at early dark on this day. Here were found loved ones, comfort, food, and rest. Brother Davis is the eldest son of "Uncle" Sammy Davis—pioneer missionary-evangelist of West Virginia. The writer need not use the above quotation, as S. D. Davis was his own great half-uncle.

From this center calls were made during a few days' stay. A brief call was made upon editor *emeritus* of the SABBATH RECORDER—Doctor Gardiner. A decline in his health in every way was observed since a visit here last July. Doctor Gardiner seemed cheerful and has the best of care that a loving daughter and her family can give.

Pastor Loofboro continues his work with good heart and grows in the regard and affections of his people.

Sabbath morning at Salem the secretary addressed the largest congregation he had seen since Conference. The large auditorium was well filled, and the large choir, mostly young

people, added greatly to the worship under the able leadership of Professor Clarke Siedhoff.

"And seeing the multitudes, he went up into the mountain . . . and he opened his mouth and taught them saying, Blessed are the poor in spirit," read Pastor George B. Shaw, following the invocation, and the people responded, "For theirs is the kingdom of heaven." And so the Beatitudes of Jesus were helpfully used in the worship service. It was an inspiring audience, and the secretary was wonderfully helped in preaching on the "Value of the Sabbath and Mission of Seventh Day Baptists."

In the afternoon he spoke at the Sabbath school on Buckeye, accompanying Brother Paul Maxson, third-year college student from Gentry, who is headed for the ministry. Later he went with the young man to a Christian Endeavor meeting held on the hillside above Salem as the Sabbath sun was sinking to rest. There were twenty young people there. The secretary would urge all Seventh Day Baptist young people in college here to be loyal to this branch of the local church's organization. Certainly Pastor Shaw's great heart would be cheered by a one hundred per cent loyalty. ". . . and I promise to be loyal to the church by attending all her Sabbath and midweek services, unless hindered by some reason that I can conscientiously give to my Lord and Savior."

KNIGHTS OF THE ROAD

A beautiful morning smiled upon the homeward bound secretary and family as they motored toward the East. Adjectives failed at last to help out the "ohs" and the "ahs" of various members as the glorious autumn shades and tints reflected the sunlight from hill and mountain sides. Rapidly climbing the higher hills and lower mountains of the Laurels east of Grafton, we dropped swiftly down into the valley and across the Cheat River. As the four-mile ascent of the Cheat Mountain was started, without warning our power was rapidly cut down and gravitation's pull was too much. A full stop was necessary. For near an hour we choked and spit and back-fired these four miles to the top of the grade. The imperfect carburation was apparently corrected by a wayside garage. But within a mile or two we *knew* our troubles were not satisfactorily adjusted. At Backbone Mountain our first knight of the road appeared. He stopped and learned of our trouble. "I'll

push you up," he said. Alas, for him, he did not know "Backbone" as we did. Right valiantly did his Chevrolet push away, however, and finally, hot and panting, brought us within sight of the top. By much coaxing our own engine completed the negotiation of this highest elevation of the Alleghenies on route 50—thirty-some hundred feet above sea level.

As we drifted down the other side, the second knight of the road was found at a filling station. He did not look like one, but he knew his carburetor evidently, and had soon conquered the demon that no more lifted his head on our journey.

The next knight was observed sharing from his own funds, apparently much needed by his own family, with a family in car difficulty. Those in trouble had spent all their immediate reserve on repairing their engine and were without money or food for a car load of little folks. We saw a fat looking food box passed over and some of the "long green" divided, and knew the spirit of knighthood was still in flower. Well, it is all a part of life and of our Savior's teaching—"freely ye have received, freely give."

THE SIXTH SEVENTH DAY BAPTIST CHURCH IN GERMANY

Since my last report to the SABBATH RECORDER the good work in Germany has been steadily progressing. First of all I must mention the great privilege we enjoyed in Hamburg of having Dr. Corliss F. Randolph and his dear companion with us for five days. Having their company in our home, we could well improve the time by discussing the present situation of the Seventh Day Baptist cause in Europe and in the U. S. A. The Hamburg Church were indeed happy to have Doctor Randolph and wife with them in their Sabbath service, and greatly appreciated the message he gave them.

During the last four Sabbaths we had precious seasons with the churches at Berlin, Hamburg, and Rostock, and the friends were much encouraged to press forward. During our stay in Berlin one new member was added, and four others expressed their desire to unite with us. At Hamburg six united, two by baptism, four being from Soltau, about forty miles distant, where we hope soon to collect a small church. At Rostock-Schwaan I was able to ordain an elder and deacon, so that

now all five churches have their ordained elders and several also ordained deacons.

But the meetings at Brunswick were the most precious and blessed, increasing the number of churches to six. Already on Friday noon Brother Bruhn took Brother Hennig and myself in his auto to Brunswick, a distance of 125 miles; Brother Schmitz from Stendal had also come to be present at the organization of this new church. Altogether we had seven meetings in a hall, and quite a number of other believers attended, though the Seventh Day Adventists called an able worker from Berlin, to keep them away. For more than a year I had corresponded with several members and they read our monthly, but when Secretary Kotz with others made a special attack during the Seventh Day Adventist conference held at Brunswick, it only helped some twenty members to invite me to Brunswick and present to them the real issue. This I did, from September 1-4; and since, these members have met, carefully considered from the Bible the actual teachings of the everlasting gospel, and then called for us to complete the organization. On the twenty-eighth of October, after setting forth the exceeding greatness of the power of Christ, being wrought at his elevation to the throne of his Father, I called for the signing of the covenant, and eighteen believers responded. In the afternoon we had the Lord's Supper together and the brethren from Hamburg and Stendal mingled their experiences with those of our new believers at Brunswick. One of the brethren has been an efficient worker of the Seventh Day Adventists, until his health made it impossible for him to continue. The Seventh Day Adventists accorded him the privilege of addressing them on the Sanctuary ere he left them. He has been elected as deacon and will serve the church to the best of his ability, also with the Word of God. Engineer Köhler was chosen as elder. Brother Hennig spoke twice Saturday eve and Sunday afternoon. After my sermon on Sunday night I called once more for such as had become fully desirous to unite with us, and five others arose. Thus we expect in the near future to have a live church of twenty-five believers in this city. To the Lord be all the praise.

L. R. CONRAD.

Hamburg, Germany,
November 2, 1933.

WOMAN'S WORK

Every word of thine is sure, O God; and we pray for patience in experiencing thy providences. Naught that is set up against thee can prevail; so we bid our hearts to say "Thy will be done." Amen.

ABOUT THE LIBRARY

The books for the circulating library of the Woman's Board are ready for loan. See names in SABBATH RECORDER, of October 30.

Other books will be announced in the following issue of the RECORDER. But do not wait; get one now and one later. The long winter is before us—a good time to meet in a cozy home and read together about missions.

Maybe at the end of the year the librarian will report what society or individual has read the greatest number of these very worth while books. Here would be a wonderful opportunity for the lone Sabbath keeper to show she is interested in reading the SABBATH RECORDER, and in denominational interests.

Come on; let's go—all together!

"We can weather all together,
We can bear the strings of life,
If we'll just all hang together
Without envy, without strife;
All together, all together,
Without anyone to shirk,
All together, all together,
We can do a mighty work."

WORSHIP PROGRAM FOR DECEMBER

In the midst of great social unrest, with nations seething with internal disorders; in the midst of suspicion and distrust among the peoples of the earth, we are beginning to think again of the season when we celebrate the birth of the Prince of Peace. The day "when men shall not learn war any more" seems far distant and long in coming. But let not our hearts grow weary, for when love and good will come to dwell supreme in Christian hearts in every land; when men everywhere learn that all people are of one blood, one brotherhood, then will the message of the angels' song become real—"peace on earth, good will to men." May it be the prayer of our hearts today and throughout the Christmas season that the Christ may be born anew in our hearts and that his teachings may rule in our lives and in all the world. So may come that glad day "by prophets long foretold."

Hymn—It came upon the midnight clear.
Scripture—Matthew 26: 47-52; Galatians 5: 22, 23; Romans 12: 16-21.

Prayer.

Hymn—Angels from the realms of glory.

A CHALLENGE

SABBATH KEEPING IN THE NEW HOME AND IN THE NEW BUSINESS

Now that Robert and Dorothea are safely married and beginning the more prosaic duties of establishing their new home, their thoughts are full of plans to make it an ideal home.

One of the first considerations is: "How shall we make the Sabbath the best, most helpful day of the week, mentally, morally, and spiritually?"

How glad they are that they live where they can go to church on the Sabbath and hear helpful sermons, inspiring music, and enjoy the devotional atmosphere of the church. And the Sabbath school, with its lively class discussions, is full of interest and help each week.

Dorothea has been asked to teach in Junior Christian Endeavor. "Shall I or shall I not?" is the question she asks herself. "Shall I sacrifice my one cozy, quiet afternoon with you, Robert dear, just to amuse a lot of children?"

"I should like to be selfish, Dorothea," said Robert, "and urge you to stay quietly at home; but is it 'just to amuse the children?'"

"No, it really is not," admitted Dorothea. "They are dears and for some of them, at least, I fear Sabbath afternoons are not a joy but a dreaded time. Others come from homes where there is little Bible teaching. But, oh Bob, I can think of so many jolly Bible games and interesting, helpful things to do on Sabbath afternoons that would make the day seem attractive, one to which they would be looking forward. But why should they pick on me, to teach Junior Endeavor?"

"You have answered the question for yourself," smiled Robert. "They asked you because you love the children and have a vision of helpfulness for those nice youngsters. It makes me love you more than ever, Dorothea."

So those two who were unselfishly trying to make their lives and their home show that they were truly followers of Jesus, decided that this was a call to service.

"Rest yourself, Robert, while I am away," said Dorothea as she cheerfully went to Junior escorted by several adoring youngsters.

As Robert sat dreaming after she left, he thought of his struggle before they were married, to know what to do about keeping the Sabbath. He had been taught by his parents that we are commanded by God to give one-seventh of our time in the keeping of Sunday or the Lord's day. But when he looked for the "Thus saith the Lord," he could not satisfy himself (beyond the shadow of a doubt), that he was doing what God expected of his followers.

Where did God authorize a change from the seventh to the first day of the week? What a search of the Scriptures he had made, for of course it must be there, or "everybody" would not be observing Sunday as the Sabbath. "Yes, here it is," he thought, "in the New Testament. Here are eight references to the 'first day of the week.' But—can it be? Five of them seem to refer to the same day." "They assembled for fear of the Jews—" That wasn't for worship, then.

But surely the disciples met to celebrate his resurrection, and it was changed in that way. Mark and Luke make that clear. "Afterward he appeared unto the eleven as they sat at meat, and upbraided them for their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." No, that could not be it, for they would not celebrate an event in which they did not believe.

But what does Luke say? "And they returned and prepared spices and ointments and rested on the Sabbath day, according to the commandment."

"Well, who changed the day if there is no authority for the change in the Bible," puzzled Robert. No answer until he read in the Catholic catechism: "What warrant have you for keeping the Sunday, preferable to the ancient Sabbath, which was Saturday? Answer—We have the authority of the Catholic church for it, and apostolic tradition. Does the Scripture anywhere command the Sunday to be kept for the Sabbath? The Scripture commands us to hear the church (Catholic) and hold fast traditions of the apostles. But Scriptures do not in any particular mention this change of the Sabbath. When Protestants do work on Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith—do they find permission laid down in Sacred Volume? In profaning Saturday, they violate one of God's

commands, which he has never clearly abrogated — 'Remember that thou keep holy the Sabbath day.'"

"Why, oh why," thought Robert, "are people so blindly following the Catholic Church rather than God's commands?"

Dorothea returns.

"Oh, Robert, we've had a wonderful time," said Dorothea as she laughingly greeted him.

"How glad I am, Dorothea," said Robert earnestly, "that your good influence helped me to decide to keep the Sabbath and not to yield to the temptation of the offer of 'big business.' I'm glad we chose instead the 'little old job' that gives us our Sabbaths together and are proving the promise 'The Lord will provide.'"

"Yes, dear," smiled Dorothea, "we are on 'business for our King.'"

DENOMINATIONAL BUDGET

Statement of Treasurer, November, 1933

	November	July 1 November 30, 1933
<i>Receipts</i>		
Adams Center	\$ 193.00	
Albion		10.00
Alfred, First	\$106.58	
Special	5.00	
	<u>\$111.58</u>	442.51
Alfred, Second		29.55
Andover		
Attalla		
Battle Creek		32.25
Berlin		48.00
Boulder		7.50
Brookfield, First		28.10
Brookfield, Second		5.00
Carlton		5.00
Chicago		
Daytona Beach		5.00
Denver		2.50
De Ruyter		160.00
Detroit		
Dodge Center		28.51
Edinburg	4.25	19.50
Farina		100.00
Fouke		
Friendship		55.00
Genesee, First	30.75	52.30
Gentry		3.80
Hammond		
Hartsville		
Mrs. Ruth Threlkeld, special ..	25.00	25.00
Hebron, First		31.50
Hebron, Second	10.00	10.00
Hopkinton, First		50.00
Hopkinton, Second90	10.40
Independence		17.00
Jackson Center		
Little Prairie	2.30	7.42
Los Angeles	25.00	35.00

Lost Creek	10.13	
Marlboro	18.79	
Middle Island	15.00	
Milton	189.95	
Milton Junction		480.19
New Auburn	3.00	78.03
New York City	\$ 35.03	5.00
Special	35.00	
	<u>\$ 70.03</u>	230.36
North Loup	\$ 10.00	
"For deficit"	5.00	
Carroll Swenson, special	6.60	
Elma Swenson, special	1.40	
	<u>\$ 23.00</u>	36.00
Nortonville		10.00
Pawcatuck	\$175.00	
Ever Ready Class	8.25	
S. D. B. Society, special	56.40	
	<u>\$239.65</u>	1,251.65
Piscataway		69.75
Plainfield		457.75
Portville		
Richburg	10.00	10.00
Ritchie		
Riverside		50.00
Roanoke		10.00
Rockville		36.40
Salem		228.25
Salemville		11.25
Scio		
Scott		
Shiloh	\$ 27.18	
Sabbath school	108.50	
	<u>\$135.68</u>	238.28
Stonefort		1.00
Syracuse	5.00	5.00
Verona		30.00
Walworth	11.00	11.00
Washington, Missionary Society ..	6.00	6.00
Waterford	78.00	96.50
Wellsville		
Welton		36.93
West Edmeston	10.00	35.00
White Cloud		14.75
Individuals:		
L. S. K., West Virginia	\$ 1.50	
W. H. Tassell, M. D.	10.00	
Everett Pearse	2.00	
	<u>\$ 13.50</u>	94.00
Western Association		18.79
Southeastern Association		26.86
Conference collection		188.51
		<u>\$5,225.01</u>
<i>Disbursements</i>		
Missionary Society	\$484.92	
Special	142.40	
	<u>\$ 609.32</u>	
Tract Society	\$ 99.72	
Special	5.00	
	<u>104.72</u>	
Sabbath School Board		77.67
Young People's Board		19.44

Woman's Board	4.86
Ministerial Relief	29.16
Education Society	35.28
Historical Society	8.10
Scholarships and Fellowships	14.58
General Conference	126.27

Required for five months \$1,029.40
 Received in five months \$11,583.33

 Amount in arrears \$ 6,358.32

HAROLD R. CRANDALL,
 Treasurer.

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

**A RECORD OF APPRECIATION OF
 CLARENCE M. ROGERS**

The Seventh Day Baptist Church of Daytona Beach, Fla., hereby places on its records, and conveys to the family of the late Clarence M. Rogers, the deep sense of irreparable loss which has come to the church in the death of our beloved brother and valued counsellor.

As one of the few surviving members of the earlier Seventh Day Baptist Church organization of Daytona, he took a special interest in the new Church organization, and became one of its charter members. He advised and encouraged the church in the selection and purchase of a desirable building lot, and accepted the chairmanship of the building committee. He generously gave of his time and means, and of his wise counsel in the erection of the church building and in financing it. His modest and retiring nature, together with his sterling character and his high ideals of citizenship, made him an outstanding man in the city as well as a tower of strength to the church, and endeared him to all who knew him.

With his wife and children, his two sisters and a brother, the church mourns his death. It extends to them sincerest sympathy, while it unitedly prays that God may comfort them and teach them, and us, to bow to the Divine will in all things, that we, like our lamented brother, may live lives of loyalty and service, and be ready also when the summons comes to us.

(Entered on the Minutes of the Seventh Day Baptist Church of Daytona Beach, October 28, 1933, and copies sent to the family, and to the SABBATH RECORDER.)

M. PEARL HULIN,
 Church Clerk.

YOUNG PEOPLE'S WORK

IT IS TO THINK

Broad vistas may be caught from little windows. The windows at the top of the Washington Monument are small and narrow, but they spread the city, the Potomac, and the broad acres of Maryland and Virginia at our feet.

Hours of worship are like these little windows. They let light into our dark lives; they give us a true perspective upon the smallness of man-made things; they widen our spiritual horizons; they lift us higher and closer to God and help us to catch new visions of him.

So come regularly to church—worship will open windows for your soul.

—From a church bulletin.

WITNESSING FOR CHRIST IN MY INDIVIDUAL LIFE

BY MARGARET LOWTHER

(Given at the Fellowship Breakfast at our General Conference)

The first place we must witness for Christ is in our individual lives. There comes a time in the life of every young person when he finds Christ. We feel the presence of God. It seems to me that no person attending the International Christian Endeavor Convention in Milwaukee could go away saying that he had not felt the presence of God in the meetings he attended.

After finding Christ, we must keep in close companionship with him through prayer and reading the Scriptures. When praying, we must not do all of the talking, but must listen to hear what God has to say to us. Probably the person who has the most regular habit of prayer has the easiest time meeting temptations. This is probably true, also, of the person who reads and is well acquainted with the Bible. This person knows of the temptations and problems of Christ and how he faced them. When they stop to ask themselves, "Would Christ do this?" they know almost immediately, in most cases, how to answer this question.

There are many characteristics that a Christian should have. He should be slow to anger, honest, unselfish, forgiving, and willing to sacrifice. These are just a few of the greatest. Every person knows which he possesses and which he must try to acquire.

We cannot think that we are good Christians when we associate with only persons who

likewise think they are good Christians. We must have these traits when encountering all types of people.

Our actions often speak louder than words. A young woman I was talking with told me of an experience she had. She and another girl were the only Sabbath keepers in a school she was attending. They did not study on Sabbath day and often girls would burst into their room and ask if they were studying this or that and then suddenly came to the realization that it was their Sabbath and that they didn't study on that day. At the end of the year a girl came to them and told them that she had noticed that they did not study on their Sabbath, and she had decided that she would not study on hers.

All groups and societies are made up of individuals. If the members do not witness for Christ, we cannot expect the society to witness for him either.

Let us witness for Christ in the little things of life, that we may go on and witness for him in greater things.

THE GOLDEN RULE FOUNDATION

BY REV. A. J. C. BOND

The editor of the SABBATH RECORDER has indicated to the present writer that he would welcome an occasional article on some phase of Christian co-operation in which our own denomination has some part. In accepting this invitation it has occurred to me that because of my present connection with certain interdenominational movements I might render the most acceptable service in this line by writing rather intimately of first-hand experiences.

I have chosen to say something in this issue about The Golden Rule Foundation. This is an organization with which we have no official connection, but I speak of it first because of the nearness of "Golden Rule Week," which some churches observe, and which comes soon—December 10-17.

Having received an invitation to become one of the "sponsors and advisers" of the Foundation, I made some investigation concerning its character and objects, and scanned the list of its sponsors, and accepted the invitation. At a meeting in New York City, a little later, the nature of the organization was explained more fully, and my approval of its program became correspondingly more enthusiastic.

With the hearty endorsement of many leading ministers of the country, and backed by interested laymen, the Foundation has widened its field of activity. With a distinctly Christian impulse it is now engaged in the important task of promoting stewardship. It would stimulate more generous giving, not to a specific object, but to the Christian program as represented by one's own church and denomination.

At our luncheon meeting in New York, Clarice McCauley read to us an original dramatic sketch, entitled "Where Does My Dollar Go?" This little play which includes eleven characters and can be given in about a half hour, emphasizes the idea of stewardship and the need of larger giving. I doubt not that if it were given in every Seventh Day Baptist church it would help materially in the raising of the Denominational Budget. It is not a device for raising money, but impressively presents the case for Christian stewardship.

The Foundation has published also "The Golden Rule Book." This is a non-commercial publication containing two hundred eight pages, and represents in a helpful way the collective experiences of thousands of American families who, from necessity or otherwise, are attempting more simple living. Space will not permit the enumeration of the many practical subjects and suggestions for family use contained in this book. The price of the book is one dollar in cloth, and fifty cents in paper. The play is included in its pages. The latter may be had, however, published separately, four copies for fifty cents, together with certain properties necessary for its presentation.

I have said this is wholly non-commercial. This presentation on my part is wholly voluntary, and is prompted by the same spirit

that has enlisted the support of other ministers, I doubt not. I am presenting it here for what it may be worth to Seventh Day Baptists in the line of stewardship education, and as containing many practical suggestions for those who desire to "save and share."

Those who may be interested should write The Golden Rule Foundation at any of the following addresses, Lincoln Building, New York; Daily News Building, Chicago; or American Bank Building, Los Angeles.

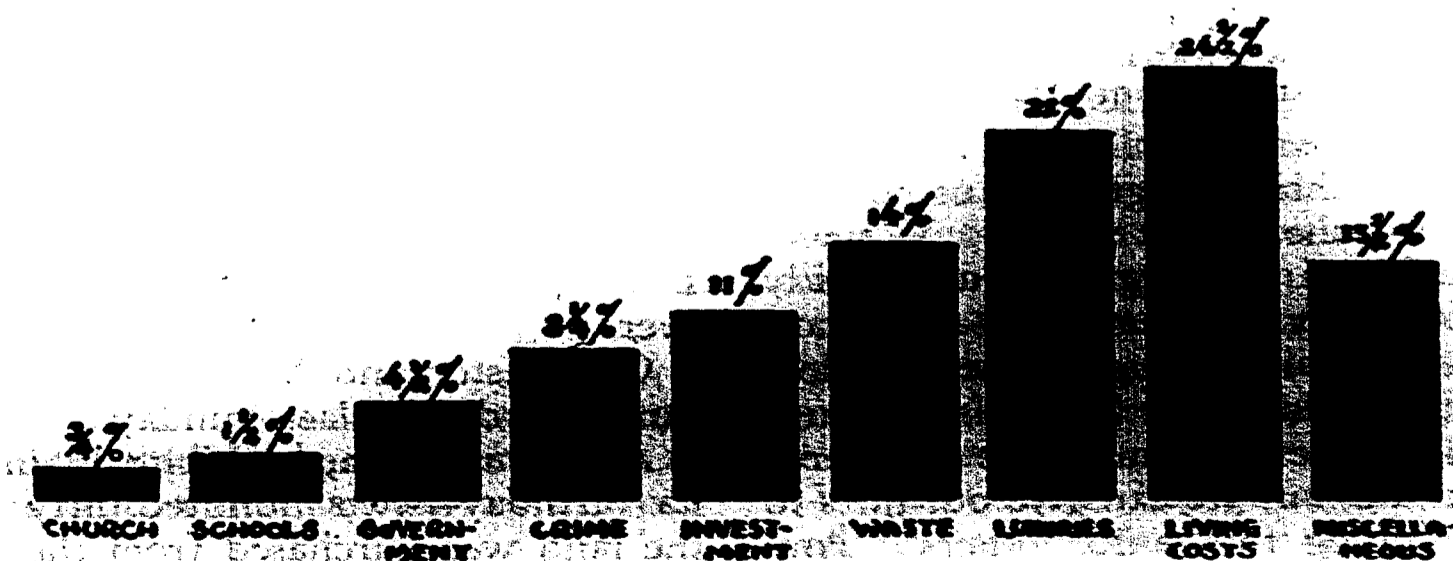
The *Golden Rule Book* may be had in quantities at about half the price of single volume price per copy, depending upon the number ordered.

CRIME, WASTE, LUXURY TAKE HEAVY TOLL OF NATION'S DOLLAR

"How do we as a nation use our material resources?" asks The Golden Rule Foundation in its newly issued *Golden Rule Book*. "The most recent authoritative data," says the Foundation, "indicates that crime, waste, and luxury consume roughly forty-four per cent of the nation's dollar. In addition it should be noted that nearly three-quarters of our national government expenses is eaten up by wars, past, present, and future.

Confronted with the question, "What is Golden Rule Week?" Charles V. Vickrey, president of The Golden Rule Foundation of New York, replied recently, "Briefly, it is a test of our religion."

"Whatever else may be included or omitted from our creeds we all believe in the Golden Rule," he continued. "Golden Rule Week is a time for personal stock-taking; for measurement of our lives by a universally accepted standard of life to ascertain how nearly we



(Chart prepared by The Golden Rule Foundation, New York. Source of data—The American Educational Digest, February, 1924.)

have attained. It is a period for plain living, high thinking, and sacrificial sharing with those who are less fortunate. It is a time when all who profess to believe in the Golden Rule are asked to practice what they preach: the strong to help the weak; the rich to share with the poor; the employed with the unemployed; and the fortunate with those in adversity. It is religion at work.

"Golden Rule Week is observed for the sake of those, especially mothers and children, who as a result of unemployment or other causes beyond their control are suffering for lack of the necessities of life.

"Indirectly we observe it for the sake of our own children, that they may realize that most children never at any time in the year have a better meal than the frugal fare of Golden Rule Week. The Golden Rule dinner may become an important factor in the education and development of character of the American child.

"Finally, it is observed for the sake of our own souls. We cannot profess to believe in the Golden Rule and withhold from the needy any help that may be within our power."

CHILDREN'S PAGE

THE COMING OF THE KING

MATTHEW 2: 1-12

Junior Christian Endeavor Topic for Sabbath Day, December 23, 1933

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

CALL TO WORSHIP

Leader—O sing unto the Lord a new song; sing unto the Lord all the earth (Psalm 96: 1).

Juniors—For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life (John 3: 16).

Response—"It Came Upon the Midnight Clear."

In giving our Christmas gifts let us not forget our gift for the Christ Child. We will want to give him a costly gift. But a costly gift does not always cost money—some cost time, or pleasure, or thoughtfulness. How are we going to present our gifts to the King? We cannot kneel before him as the shepherds and wise men did, but we can give our gifts to the King by doing things for others. Any kindness shown a stranger, any help given someone who needs it is a gift for the King.

Offertory sentence:

Leader—The gift of God is eternal life through Jesus Christ, our Lord (Romans 6: 23b).

Juniors—Freely we have received, freely give (Matthew 10: 8).

HOW TO FACE THE NEW YEAR

2 CORINTHIANS 8: 5, 9

Junior Christian Endeavor Topic for Sabbath Day, December 30, 1933

Have you thought what resolutions you were going to make this New Year's day? If we juniors could keep all the good resolutions that we make, just how much difference would it make in the world? "Mine would not make much difference," did you say? Well let's see. If every citizen of our country said, "What I am does not matter much to my country," what difference would it make? If I had time I would tell you a story about a little boy who thought that it did not matter much if he did forget to take his Junior money to Junior. But in his dream the children of other countries told him that it did make a great difference, for if they had all the pennies that were forgotten they could go to school, could have churches and many other things, the lack of which was making them very sad.

Did you ever think that although each Junior society can do but a little, yet if we put our money all together we would be quite surprised? We might even make it possible for some child, say in China, to go to school. Would it not be fine to have a junior in China? Plans are being made for the juniors to do real "team work." Is your society going to be one to say "You can count on us"?

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I have been sick, so I did not go to school this week. I have just finished reading the Children's Page. I saw that there was only one letter, so I thought I would write.

Our cat and dog are well; so are Mother, Daddy, and Sonny. My cat is bigger than ever.

Our pastor and Mrs. Skaggs and two sons came for dinner last Sunday.

A few weeks ago, White Plains celebrated its birthday—two hundred fifty years since the land was purchased from the Indians and the settlement begun. There was a parade four miles long, bands and more bands, histor-

ical floats showing capture of Major Andre, reading of Proclamation of Independence, Washington and his generals, Battle of White Plains, and other scenes. President Roosevelt and Governor Lehman were here, also crowds of people.

Your little friend,

WILMA WHITE.

15 Herbert Ave.,

White Plains, N. Y.,

Sabbath Day, November 11, 1933.

DEAR WILMA:

I was very much pleased to receive your very good letter and sorry I could not get it in the paper two weeks ago, but you see I had already run out of space.

I was very glad to hear that all the rest of your family were well, and hope you, too, are in the best of health by this time.

What do you think, our poor pussy had to lose a tooth the other day. He does not seem to miss it, however, but still continues to catch mice, etc. His tooth was hanging outside his lip, so Pastor Greene pulled it for him and afterwards Master Pussy rubbed against him, purring loudly as if he tried to say "Thank you." Had he not been pleased he might have used his teeth or claws as he did on me one day when I gave him some very cold milk. I immediately warmed his milk and he purred, "Thank you."

I hope you will write often. I like your letters.

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

It has been a long time since you heard from me. I am in the third grade. Do you remember seeing me at Conference at Adams Center?

When daddy had his vacation we went to Rhode Island to mother's old home.

CALVIN WHITFORD.

P. S.—I am having the measles.

Brookfield, N. Y.,

DEAR CALVIN:

Your letter, too, I was sorry to have to leave over until this week, but here it is at last. I think you write as well as a much older boy.

Of course I remember you, but I expect you have added several inches to your height

and pounds to your weight since Adams Center Conference. Did you enjoy that week? I surely did. I think Rhode Island, too, is a fine state to visit, and I'm sure you all had a fine vacation there, just as I did in Westerly and Ashaway a few years ago.

I hope you did not have a very bad time with those bothersome measles and that you are all over them by this time. When my big boy came down with measles, some years ago, he was expecting to play in a very important basket ball game, at least he thought it was important, and he thought he *must* play—measles and all. As he couldn't, he didn't give the measles a very hearty welcome. Would you?

Your true friend,

MIZPAH S. GREENE.

DEAR MADELINE AND CATHARINE:

I have just room this week to answer your nice letters, written just a month ago today. It was good to hear from you again.

I know you are both very proud of your dear little brother, John—bless his little heart. Today he is just seven months old, is he not, for it is December 3? There is a baby girl next door, little Grace, and how we all love her. She always has an audience when she has her bath.

I'm going to close my letter here so that you'll have the pleasure of reading about another Bible hero.

Sincerely your friend,

MIZPAH S. GREENE.

GIDEON

We first see Gideon with his father, threshing wheat. The Angel of the Lord appeared before Gideon and told him that the Lord was with him and that the Lord wanted him to smite the Midianites.

To prove that God was with him, Gideon placed a fleece outside the door. Gideon said that if, on the following morning, the ground was dry and the fleece damp from dew he would know that God was with him. The following morning when Gideon arose he found the fleece wet with dew and the ground dry. There must have been a trace of doubt in Gideon's mind for on the following night he did the same.

When Gideon had proved to himself that God was with him, God told him to gather his men together and take them to a brook to drink. The number that drank putting

their hands to their mouths was three hundred. These Gideon chose to go with him.

That night they gathered together, each man with a pitcher, torch, and trumpet, and with Gideon as their leader, surrounded the camp of the Midianites. Each man had been instructed to keep his torch in the pitcher until the signal was given; then to drop the pitcher, hold up the torch and blow the trumpet. When the signal was given, each man did as he had been instructed. Instantly the camp of the Midianites broke into an uproar. Each man grabbed his sword and started fighting. As the night was dark, the men could not see, so they killed their own friends and brothers. Therefore, it was not hard for the men of Gideon to capture the camp. "And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father in Ophrah of the Abiezrites."

ROBERT CURTIS.

Brookfield, N. Y.

SEMI-ANNUAL MEETING OF WESTERN ASSOCIATION

The semi-annual meeting of the Western Association was held with the church at Andover, N. Y., on Sabbath, October 28, in charge of the moderator, Pastor E. H. Bottoms of Nile. The opening session was held on Friday night, at which time Pastor E. D. Van Horn preached and conducted a conference meeting.

On Sabbath morning, a large crowd gathered for the services in charge of Pastor Greene, and listened to a splendid sermon from Pastor A. C. Ehret of Alfred, on the theme, "Integrating the Common Things." The church was packed for this service, the congregation being estimated at two hundred. Little Genesee, Nile, and other churches, gave up their services for the day, in order that all might be free to attend at Andover.

Lunch was served in the church parlors.

The afternoon session consisted of a symposium and a discussion on denominational problems.

Professor A. E. Whitford presented statistics with regard to membership and contributions of Seventh Day Baptist churches for the past ten years; Dean J. N. Norwood spoke on our denominational situation as related to general national and world conditions.

An open discussion followed in which many took part; then Pastor Harley Sutton of Little

Genesee closed the association sessions with a short but good and spiritual address, based on the words of Moses: "Except thy spirit go with us, carry us not up hence."

C. A. BEEBE.

CONFERENCE REPORT

AMERICAN SABBATH TRACT SOCIETY

REPORT OF TREASURER, AUGUST 24, 1933

"A Century of Progress, 1833-1933." These are words we are hearing a lot just now. We are connecting them with that gigantic, marvelous spectacle which indicates the religious, the educational, the scientific, the social, the industrial, and the economic growth of the world in these hundred years, and celebrates Chicago's history from its beginnings as a village on into the days of the fire caused through the upsetting of the lamp by the old lady's cow and up to the present day—to the city along the shores of Lake Michigan. Chicago has developed northward, southward, westward, and the fair grounds, I believe, show that it has been possible to do the impossible and to make it develop eastward also, eastward even into the lake.

What have these years brought to us? What was in existence denominationally one hundred years ago?

A century, or three generations, ago there were in America only twenty-two of the almost seventy churches of today and there was only one of today's overseas churches, and that one was in London. There were none of those strong broad-shouldered congregations of the Middle, the Far West, and the Southwest on which we depend so greatly. The Western Association, as now, meant Western New York and Pennsylvania. The First Hebron Church in that association was organized just one hundred years ago.

Three generations ago the *Protestant Sentinel* was our denominational publication. Published first in Homer, N. Y., it was moved finally to DeRuyter from Schenectady. In writing that word I am reminded of the employer who instructed his secretary to write a certain business acquaintance, making an appointment to meet him in Schenectady. The secretary asked a few minutes later how to spell Schenectady. The manager started out, "S-k, S-h, S-c-e, S-k-e-n, oh, tell him I will meet him in Troy!" Today we are publishing the *SABBATH RECORDER*, the *Helping Hand*,

the *Boodschapper*, the *Sabbath Observer*, manuals for Sabbath school work besides many tracts, some of which are reprints from the fine, staunch ones of a century ago.

Three generations ago Rev. Alexander Campbell was cautioned, "Do not go over to the Seventh Day Baptists. They have no institutions of learning. They are illiterate." He came to the Seventh Day Baptists and was the prime mover in establishing DeRuyter Academy, and he had to go around the denomination three times in three years to get enough money to build it! Alfred Academy too was begun in these years. Such ministers and educators as Elder James Bailey, Lester C. Rogers, Thomas R. Williams, Elston M. Dunn, David H. Davis, William C. Whitford, came from these institutions of learning. Today we have Alfred University, Salem College, and Milton College, which are sending forth our young men and young women equipped mentally and spiritually for their jobs as Seventh Day Baptists.

Along these three lines which we may call the *religious*, the *industrial*, and the *educational* the work of the year has been following.

Regarding the *religious*, our churches have given us their support through the Onward Movement. Our receipts were \$2,390—seventy-one per cent of our asking. Last year our receipts were sixty per cent of what we asked.

With the *industrial*, we may go from the *Protestant Sentinel* in 1833 to the *SABBATH RECORDER* in 1933. By dint of cutting every corner the net cost was \$7,000, as against last year's cost of \$8,500. The *Helping Hand* has been very popular and it made \$80. The sale of books and tracts brought in \$212. For our very essential branch of the work—the printing and distribution of literature—we spent only \$220. Calendars were printed at a cost of \$60 more than the receipts from their sale. The board feels that it is not justified in continuing the printing of calendars.

We may rightly designate our Sabbath Promotion Work as our *educational* department, in that it deals with the special education of the denomination with regard to Sabbath observance and the strengthening of public opinion in its regard among the children, young people, and grown-ups. In order to meet the drop in income, \$200 less than the amount

designated was used for camps and other young people's work.

The foregoing items have to do with our General Fund money, details of which you will find in the printed report of the treasurer. Other funds have had our attention and support.

In the *Denominational Building Fund* receipts have been such that only a little more than five thousand dollars now remains unpaid on pledges, with \$2,700 in annuities designated for the Building Fund. The raising of the funds, the erection of the building, the use of the building, will never cease to be a miracle. It represents a combination of faith and works of which miracles are often made.

To the *Denominational Building Endowment Fund* has been added \$100 through the bequest of Mrs. Emeline B. Whitford, Brookfield, N. Y. The total is now \$2,872.90.

The *Permanent Fund* has been increased by the bequest of Mrs. Emma J. Wells, of Hopkinton, R. I., in the amount of \$1,758.71. The total is now \$87,101.96. The funds are invested as indicated in the summary on page 30 (of the Tract Society's Report).

The General Fund indebtedness of \$7,500 has been increased to \$9,500. By resolution adopted by the board a preferred claim in the amount of \$2,000 is made against the income which may be received during the current year which shall be applied in reduction of the society's indebtedness. A further resolution adopted was to the effect "That it be the policy and purpose of the board that during the current year its activities shall come strictly within its income."

The budget which is the working out of this strict policy of economy is a reduced budget. Please—we do not consider it ideal, and we know that you will not. It is pared down far below efficient, constructive service and we believe it is a budget that does not progress but only marks time. There is danger that in marking time we shall go backward. I am reminded of the Red Queen in "Alice in Wonderland." She began to run, holding Alice's hand, and she ran so fast that it was all Alice could do to keep up with her. "Faster! Faster!" said the Red Queen. "It takes all the running you can do to keep in the same place. If you want to get somewhere else you must run at least twice as fast as that." You are all familiar with the reasons that have led the Tract Board to cut in half the

number of issues of the SABBATH RECORDER, and I shall not repeat them here. Another cut is in the appropriations for foreign work. There is only \$100 for Holland and the appropriation for England is eliminated. The young people's work too is greatly curtailed, while the amount allotted to the printing and distribution of literature is hardly visible to the naked eye.

So much for the budget presented, which you will find at the end of the treasurer's report, page 31. There are other plans which the board feels should be undertaken during the current year, in order not to retrograde, in so far as the funds received will extend, and you will hear of them as the program of the Tract Society is presented today.

Through your contributions to the Onward Movement you can make *none* of them, or *some* of them or *all* of them possible.

We miss today the influence of men of the present whose lives have touched our own for good, but there are *older* men and women, and *younger* men and women whose lives are contributing happily and constructively to our denomination as the result of foundations laid in those earlier years by those fine old ministers and publishers and educators of a century ago. Let us continue to progress so that a century from today — Two Thousand and Thirty-three — there will be a generation that will prove the worth of what we are doing now. "If you want to grow for a day, grow a squash; if you want to grow for a life-time, grow a tree; if you want to grow for eternity, grow a man." *A Century for Progress—Nineteen Hundred and Thirty-three—Two Thousand and Thirty-three.*

ETHEL T. STILLMAN.

OUR PULPIT

REVEILLE

BY CLIFFORD A. BEEBE

"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Ephesians 5: 14.

This is Paul's trumpet-call to arouse the Christian Church out of its lethargy, to a new day; and it is a call that is needed today.

There is no advantage to be gained by shutting our eyes to facts, or by so interpreting them as to throw responsibility where it does not lie. It is no help to us as a denomination,

in overcoming our difficulties, to point out that others are in the same predicament.

I will, I suppose, run counter to the general sentiment of Seventh Day Baptists in saying that our greatest problem at present is not financial, but spiritual. Some recent articles in the SABBATH RECORDER bear out the former impression, as did also the general tone of the symposium and discussion at the recent semi-annual meeting at Andover.

Some significant facts, however, were brought out at that meeting. The membership of Seventh Day Baptist churches during the past decade was shown to be constantly decreasing; while at the same time in all foreign missions fields, notably in Jamaica, China, and Germany, has come a remarkable increase. Now it is evident that this increase has not been caused by the financial support we have given to the work; but on the other hand, in a number of cases, the progress of work in those fields has been the direct cause of financial appropriations being made.

A similar story might be told of our home missions field. I could name off-hand a half-dozen mission churches in our own land which have received accessions in membership, and entire families of Sabbath converts within the past two years—just at the time when appropriations are being withdrawn from fields because the money does not come in. While other churches and associations are decreasing in membership, the Southwestern Association (which is entirely a mission field), has shown a constant, though small increase.

What conclusions are to be drawn from these facts? That money is not needed? Certainly that is not a legitimate conclusion. With new doors constantly opening for mission work, surely money is needed now as never before. But this: that the work of the living Spirit of God is no more dependent upon money than in the days when the Apostles were sent out without purse or scrip. And that Spirit has been working mightily in our mission fields.

And this question also pushes itself to the front: Why are our old and established churches decreasing in membership and dying out? For that is where the loss is. Have we become "at ease in Zion"? Is our religion, and the propagation of it, not as vital to us as to those who are out on the frontiers? Certainly the need is as urgent. Perchance, we have become so absorbed in working out a

denominational program, in promoting a united budget, in perfecting a fine order of service, in building up the auxiliary organizations and functions of the church, that we put out of sight its main purpose. It is possible to become so absorbed in the *mechanics* of church work (good in themselves), that we forget to turn on the power. Are we content to leave the extension of the missionary enterprise to the workers in the outposts, in China and Jamaica, in Germany and Holland, in Arkansas and Alabama? If so, then it is high time to heed Paul's trumpet call.

God has a work for Seventh Day Baptists to do; but the work is large, and we are small. It is too great for us to handle alone even if we keep everlastingly at it. But with a true revival of the Spirit of the living God in our hearts and in our churches, the task can be met and conquered. If our churches are going backward, there is but one thing wrong; and let us forget a lot of other things and give attention to that one thing; let us give the Spirit of God full sway, and make our churches centers for evangelism and the missionary spirit.

Coudersport, Pa.

DENOMINATIONAL "HOOK-UP"

STONEFORT, ILL.

On a pleasant Sunday in August, the Sabbath school held a picnic at Belle Smith Springs, a wild and picturesque spot, difficult to reach but well worth the effort. Swimming and high diving were the chief sports. Quiet talks and visiting interesting spots nearby were also enjoyed. A long table was spread, around which about sixty gathered to partake of the bountiful dinner.

We have just closed a two weeks' series of revival meetings, held nightly. These had been longed for, talked about, and prayed for, for years. They were conducted by our local people, and a good degree of co-operation was in evidence. A Methodist minister and a layman brought an occasional message. Oliver Lewis, our licensed minister, who preaches for us Sabbaths, brought most of the other messages. Conditions were favorable for the Holy Spirit to work and all who came forward in response to the altar calls, for prayer and instruction, were converted. Christians, too, freely testified, sang, prayed, "for all had a mind to work." The interest was sustained

throughout, two accepting Christ at the last meeting. Most of the converts are from our Seventh Day Baptist families. Though some may plant and others water, it is God who giveth the increase, and to him be all the glory and honor for the fourteen who were saved.—Contributed.

NORTH LOUP, NEB.

Mrs. Mary Clement and Mrs. Clara Holmes kept open house Monday afternoon, honoring Elder James Hurley who was their guest. Many friends called during the afternoon for a visit with this beloved former pastor. . . . Rev. Mr. Hurley preached at the Seventh Day Baptist church Sabbath morning, and at the Methodist church Sunday evening, and during his stay was able to meet and greet a great many former friends.—Loyalist.

Pastor Warren, Miss Mary Davis, Mrs. Davis, and Earl Cruzan attended the Missionary Conference at Lincoln last week. When Pastor Warren returned he was surprised to learn that members of the congregation had given Mrs. Warren a "pounding" during his absence. A surprise "pound party" had been planned for Wednesday evening, those in charge not knowing of the pastor's absence, so it proved to be a surprise for everyone.

The young people of our church entertained the Christian Endeavor societies of District 8 on November 26. Rev. Wayne Greene of Kearney, a state officer, was present. A Thanksgiving vesper service, conducted by the young people, was held Friday evening. An anthem, "Remember Now Thy Creator," was well rendered by the young people's choir. CORRESPONDENT.

A MESSAGE TO PARENTS

Good schools are very essential in bad times. Common sense suggests that in bad times we sacrifice first the less important things. When trouble comes we turn to fundamentals. Home becomes dearer. Friends and neighbors mean more. The mission of the church is better understood. We appreciate the services rendered by the school in a different manner. If schools are a blessing in good times, as most people will admit, then surely in bad times they are an imperative necessity. They fortify the home, safeguard the lives and health of our children, give hope and encouragement to parents who were less fortunate in the days of their youth in the opportunities offered for an education. When times are hard we need

therefore to make that education better, not less. We need as teachers and parents to take more seriously this common task of preparing the youth for life. Times which call for increased retrenchment along many lines, also call for increased safeguards in the matter of education. Next to food, clothing, and shelter, the schools stand between us and chaos. We need to improve and preserve our schools. Let us keep our children first. It costs money to run schools, but in proportion to their basic importance, the schools are probably the least expensive service we buy with our taxes. In harmony with our observance of American Education Week we feel that this message is in keeping with the outlook of the teachers of our nation. America needs an educated youth.

Sincerely,

L. O. GREENE,
Superintendent.
—Loyalist.

DODGE CENTER, MINN.

Rev. J. A. Hurley returned here last week from a several weeks' trip through the south and California, where at Long Beach he had the pleasant experience of a slight earthquake shock, and although no damage was done, he now knows what the sensation is like.—*Dodge County Star*.

EDINBURG, TEX.

The attendance and interest at our Sabbath meetings are about as usual. Sometimes we have visitors who show considerable interest.

It was a great disappointment that we did not have the association here as planned. We had been looking forward to it all the year, and hoping for great blessings from it. It was thought best to postpone it until next fall, the principal reason being that so few could come from a distance—illness hindering some, lack of means preventing others from coming.

Edinburg suffered somewhat from the storm in September, but little compared with some of the towns south of us.

We are enjoying summer weather now. Garden produce is being gathered and shipped. Six weeks after the hurricane green beans and summer squash, planted the week after the storm, were being gathered. Corn, a few inches high, damaged somewhat, came on, and matured so that we have had green corn for several weeks. Much of the earlier

citrus fruit was lost, but the later varieties are being marketed now. While not as much in quantity as in some years, the price is better.

We as a church need to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."

CORRESPONDENT.

GRANT W. DAVIS

For seventeen consecutive years, from 1916 to 1933, the year of his death, Grant W. Davis was an honored, worthy, dependable, service-rendering member of the Board of Trustees of Milton College. Soon after his election he was made a member of the standing finance committee, and for two different periods he was its chairman. For a time he was the chairman of the standing committee on the supervision of expenditures, and for the last ten years he has been the vice-president of the board. He has also frequently served on special committees appointed to look after important matters, but without doubt his greatest service to the board was in his unofficial but very efficient capacity as attorney at law concerning interests of the college when legal knowledge and advice were sorely needed, and when his services were gladly, freely, and wisely given. In his death, mourned and regretted by all who knew him, this board has met a severe loss, and we hereby incorporate in our official records this statement expressing our appreciation for his helpful labors for the board, his valuable services, for the pleasure of associating with him during these years, and our sorrow and sense of bereavement in the separation caused by his death.

DR. H. L. HULETT,
EDWIN SHAW,
J. W. CROFOOT,

Committee.

[This resolution was adopted by unanimous standing vote of the Board of Trustees of Milton College at its last regular meeting.—
L. M. BABCOCK, Secretary.]

FOREIGN MISSIONS

BY ROBERT E. SPEER, D. D.

The forms and methods of the Church's action may change, as they have again and again in its history. But the purpose for which the Church was established abides and will abide until its work is done. What is that work? It is manifold, but the central ob-

ject, clear and unaltering, is to give the whole world our witness to Christ, to who he is and what he did and alone can do now, whether men accept that witness or no. This does not mean that the Church has only to say words and pass on. The words must be said, indeed, but not with lips only, but also with life and deathless love.

But the words have not yet been said at all to a good part of the world. And the foreign missionary work of the Church is simply the fulfillment of its primary business — to make the gospel known to the whole world. This task will go on. It may be delayed by outward difficulties or by disobedience or disagreements among Christians, but it will go on. Men will be found, and ways devised, for carrying the message of the gospel, of the life, death, resurrection, and mission of Christ, to the world.

These days have revealed the insincerity and worthlessness of most of the interests which surround men. But here is an undertaking which is as secure and worth while as the character and purpose of God. He sent his Son to be the Savior of the world for which there is no other hope. And never was there a time when the work of foreign missions as carried on by the missionaries of our own Church was so unanswerably shown to be God's work—his best work on earth today.

Let no one be deceived or disheartened. The foreign missionary enterprise will go straight forward—perhaps not in man's way but in God's way. The Church should gird its loins afresh for its greatest and most glorious business.

—From the *Missionary Magazine*.

O B I T U A R Y

PLEASE NOTICE

Until the "Sabbath Recorder" returns to a weekly basis, fifteen lines, or 120 words, will be all the space available for a death notice. This will admit barest outline only. In case of prominent leaders and workers, more extended obituary, as in the past, will be given space in the main body of the "Recorder."

BLIVEN. — James Gilbert, son of Horace and Charlotte Clement Bliven, was born June 20, 1858 at Albion, Wis., and died October 5, 1933.

He spent his entire life on the farm where he was born. He was industrious and home loving, doing kindly deeds and acts for those with whom he lived and loved. He will be sadly missed by his many relatives.

Surviving him are three sisters—Mrs. Mary Buchanan of Jackson, Mrs. Susan Campbell,

Mrs. Eliza Smith of Albion; and two brothers—A. E. Bliven of Cumberland and S. H. Bliven of Janesville, and several nieces and nephews.

The funeral services were conducted by Pastor Chas. W. Thorngate, October 8, from his home. Mrs. C. S. Sayre read Tennyson's beautiful poem, "Crossing the Bar." He was carried to his final resting place in the Evergreen Cemetery at Albion by his loving nephews. C. W. T.

BOND.—Alice Marie Bond, daughter of Edwin O. and Bessie Bond, was born at Nortonville, Kan., January 17, 1919, and died of valvular heart trouble at the home of her sister, Mrs. Robert Christie, near Huron, Wednesday night, October 25, 1933, at the age of 14 years, 9 months, and 9 days.

Alice was baptized and joined the Seventh Day Baptist Church at Nortonville on April 19, 1930. She was a sweet, cheerful girl, and a great help in her home.

Farewell services were conducted at the Seventh Day Baptist church on Sabbath afternoon, October 28th, by the pastor, Rev. Lester G. Osborn. L. G. O.

BUTEN.—Elizabeth Littlejohn Buten was born June 26, 1848, in Canada, and died at her home in Milton Junction, Wis., October 10, 1933, where she had been in failing health for some time.

She with her parents, Mr. and Mrs. William Littlejohn, came to this part of the country about 1863, and bought a farm near Newville. About sixty years ago she was married to De Forest Buten.

She was a charter member of the J. E. Coakley Relief Corps and an early member of the Rebelehahs. She was also a member of the Seventh Day Baptist Church of Albion, Wis. In early years she was active, especially in the choir, in the Rock River Seventh Day Baptist Church.

Surviving are her husband; two nieces, Mrs. Irene Anderson and Mrs. Pearl Littlejohn; and a nephew, Earl Littlejohn, all of Baraboo, Wis.

Farewell services were held in the Gray and Albrecht funeral home at Milton Junction, October 12, 1933, Rev. J. F. Randolph officiating. Burial was in Rock River cemetery. J. F. R.

CLARK.—Marcellus, son of Jesse and Charlotte Clark, died July 30, 1933. He was born June 12, 1862, on the farm on Greenbrier Run in Doddridge County, W. Va., where he died and where he had always lived.

In 1897, he was married to Verlonie Drainer, who died in last February. He is survived by a daughter, Mrs. Ruby Sadler, and a son, Okey Clark, both of Detroit, Mich., and one grandchild, Loretta June Sadler.

Of his parent's family there remain Fenton R. and Phineas Clark of Salem; Wise Clark of Leatherbark; and Mrs. Effie Clark Hodge of Berea. There are many more distant relatives, and friends without number.

He became a Christian in early life and joined the Greenbrier Seventh Day Baptist Church and was its mainstay in its later years. At the time of his death he was a member of the Salem Church.

Marcellus Clark was not a great man, unless it be great to be good. He was an honest, hard-working farmer, humble, sincere, and unselfish. He had never held high office, but his loyalty to his family and church was beautiful. When the Greenbrier Church property was taken over by the Salem Church, he was its moderator and one of the trustees. He will be greatly missed, not only by his family, but by the entire community.—G. B. S.

MAXSON.—Mary R. Maxson, daughter of Horatio and Marietta Greene, born in Brookfield, N. Y., April 26, 1851, died October 1, 1933, in the Elkhorn, Wis., Hospital.

She united with the Baptist Church of Unadilla Forks, N. Y., in early life. She was married to Morris B. Maxson, December 24, 1870. In 1902, she with her husband united with the Leonardsville Seventh Day Baptist Church, and November 25, 1905, with the Walworth Seventh Day Baptist Church, of which she remained a member till called home.

Farewell services were held from the Walworth church the afternoon of October 3, 1933, conducted by her pastor, Rev. E. Adelbert Witter. E. A. W.

MILLER.—At his home in Coudersport, Pa., September 9, 1933, John H. Miller, aged 73 years, 5 months, and 24 days.

John H. Miller was the son of John R. and Sarah Nelson Miller and was born in Sweden, Pa. His education was received in the public schools in his home town and Coudersport Academy. Early in life he took up the work of farming and lumbering and these he enthusiastically followed until a few years past when he retired. He was married to Minnie H. Burdick of Hebron, Pa., and to them was born one son, Professor J. Burdick Miller of Bucknell University.

In his youth he made a public profession of religion and joined the Methodist Episcopal Church near his home. Later in life he became a member of the church of like faith in Coudersport. Though charitable and helpful to other churches, he remained a loyal and generous worker in the church of his adoption till called to join the Church Triumphant. He was clean, upright and honest, public spirited and active in civic life, and the promoter of worthy reforms.

Besides his wife and son he is survived by three sisters: Miss Cora of Philadelphia, Miss Henrietta of Buffalo, Miss Mary of Coudersport; two grandsons, and a wide circle of friends.

Funeral services conducted by his pastor, Rev. A. M. Deitrich, were held in his late home September 12, and interment took place in the family plot on Sweden Hill.—W. L. B.

ROGERS.—Clarence Mood, son of David Dunham and Julia Davis Rogers, was born at Plainfield, N. J., May 20, 1874, and died at Daytona Beach, Fla., October 7, 1933.

Practically his whole life was spent in Florida. His education was largely secured at Alfred

University and Rensselaer Polytechnic Institute of Troy, N. Y. He was graduated from the latter as a civil engineer in 1903. For a time during these early years he was associated at Plainfield, N. J., with Frank Hubbard and the Dunhams in engineering operations.

He was married to Louise Frances Manne, of Troy, N. Y., August 23, 1905. To them were born nine children, eight of whom survive: Mary, Frances, Elizabeth, David, Crosby, Clarence, Jr., Julia and Ruth. Besides these children and their mother there remain a brother, Walter David, and two sisters, Dr. M. Josie and Mabel L. Rogers.

Mr. Rogers was a member of the Rensselaer Society of Engineers and was constantly in demand because of his integrity and engineering skill. Many local and state projects stand as enduring monuments of his skill. Outstanding among his noble characteristics were loyalty to convictions and to friends, and love of home. Many institutions are indebted to him for that type of generosity that is without ostentation. He was a charter member of the Daytona Beach Church, organized in 1884, of which he has continued a member till now. He is praised North and South for the part played in the construction of the new church building.

Farewell services were conducted by a local minister at Daytona Beach, and from the Shiloh church by its pastor, assisted by Rev. Geo. B. Shaw and President S. O. Bond of Salem, W. Va. Interment was made in the Shiloh cemetery.

L. M. M.

GONE HOME

A telegram from Rev. Claude L. Hill of Farina, Ill., brings the sad news of Elder Lely D. Seager's death which occurred at his home in Farina, Wednesday morning, December 6. Many will mourn the going of this good friend, able pastor and sweet-singing evangelist.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

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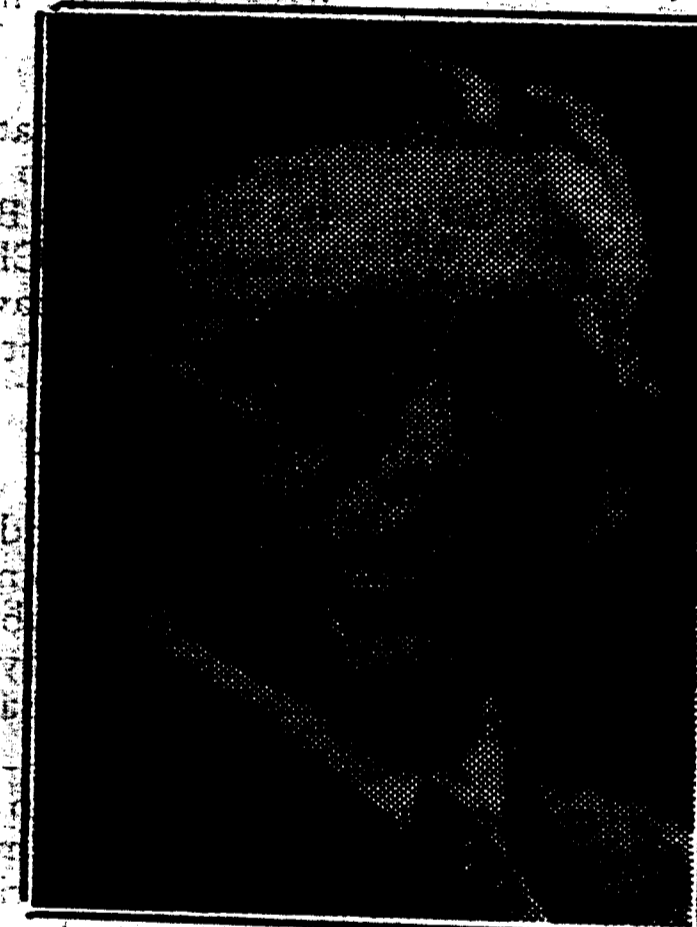
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Paul Emerson Titsworth, Ph.D., LL.D.
1881 - 1933

Christian—Scholar—Rotarian—Friend

Inaugurated President Alfred University

October 20, 1933

Died December 10, 1933