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year, and bringing continual joy and
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Plainfield, N. J.

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The Sabbath Recorder

Vol. 116

MAY 28, 1934

No. 11

CALENDAR ACROSTIC — JUNE

JESUS will give to the
Universe a light that comes from
Neither sun nor star, but
Ever from his loving heart.

Stevens Point, Wis. MRS. F. G. H.

OUR IMMORTAL DEAD

BY REV. A. J. C. BOND

Uncircumscribed by mortal bands,
Unhindered now by halting fear,
They contemplate in broader lands
And clearer light all earth held dear.

They share in the eternal past—
All that has been, sublime and true
Through measured years, all knowledge vast
Of timeless eons they review.

New strength for larger duties meet,
For happy questing ample light;
Where life is lived full and complete
They greet the day that knows no night.

—Selected.

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

Published by the

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less expressly renewed.

Sabbath Evangelism During the past weeks many of our pastors have been working in harmony with the suggestions made by the Religious Life Committee. Church rolls have been studied, names checked, and earnest prayers offered up. Many a church is taking seriously the task of building up its spiritual morale and the responsibility of gathering to itself those who have become careless and indifferent. Already there have been visible results. This is encouraging. But the weeks ahead of us should be weeks of cultivation and ingathering. The associational gatherings and General Conference will give special time for study, discussion, and direction. These should be of value for carrying out the suggested program in the future.

But while much has been done in May, through June and July, especially, should we rally to this Sabbath promotion work.

Not long ago, Rev. Paul S. Burdick in "A New Kind of Evangelism," voiced a real truth when he said, "If we can make a Sabbath keeper into a better Sabbath keeper or

give him stronger reasons for his faith, we have done a useful work." This is, indeed, beginning at Jerusalem—beginning at home. Sincere Bible study is needed for this. There is nothing that will more surely deepen the conviction of the Sabbath keeper than such a study of such a Book—especially where this study is accompanied at once with putting into practice the teachings as discovered. The writer has known of whole families accepting the Sabbath when they approached the Word of God with the determination to begin living the truth as fast as they found the truth. And one of the most hopeful and encouraging signs is that people are more and more turning to the Bible in search for satisfaction—and are finding the Sabbath.

Tracts should be studied, also. The young people have been carrying forward a project of tract study for some weeks, and soon we shall be finding encouraging returns from this work.

Then the pastor has undoubtedly an unusual opportunity at this time. For one reason or another, pastors are often reluctant to preach about the Sabbath. With the denomination focusing its attention upon this vital matter, it should be easy for the preacher to come forward with things new and old from learning and experience to help his people in this cause.

Many are discouraged—but it is largely the discouragement arising from ignorance of the great, living facts about God and his Sabbath; or because of carelessness that has led to negligence and disregard. Through personal visitation and personal evangelism, as has been carried on and as will be carried on, these causes of discouragement may be eliminated. With the return of confidence and with a renewed faith in God and in his plans, we shall be bold to begin aggressively a movement for making the Sabbath known to those who do not now observe the seventh day.

A New Sabbath Hymn. Try out the new Sabbath hymn found on the back of the RECORDER. The "Holy Sabbath Day" hymn was written by Rev. William L. Davis of Salemville, Pa., and is easily adapted to the tune, "Downs." Brother Davis has used the typewritten words in connection with music in his hymnals for several years. Its frequent use in the worship service of our churches will be inspiring.

The editor discovered the beautiful song last winter while assisting in evangelistic services at Salemville. He obtained a copy of the words and permission from Brother Davis to publish them. Its publication will be appreciated by many RECORDER readers.

It is hoped that many of our churches will order sheets of the hymn to be pasted in their hymn books. They can be secured at the SABBATH RECORDER office at one cent each in quantities of ten or more. Send orders early.

Machinery—or Life? The "Open Forum," conducted during the past several weeks by the *Watchman-Examiner*, has been of special interest.

The Northern Baptist Convention met May 23, at Rochester, N. Y. A long report on denominational readjustment was made by a committee of fifteen which had been at work for at least a year. The Open Forum furnished opportunity for a wide discussion of the report before the convention. An effort is being made to simplify machinery by co-ordinating activities of various societies and uniting boards. The need has seemed apparent in large overhead of expenses and in heavy shrinkages in giving and recall of many missionaries.

These things are interesting to Seventh Day Baptists, for we are affected in similar ways. There is need of our reducing "overhead" just as far as compatible with efficiency. There needs to be reduction in overlapping services and other activities. There needs to be a strengthening of our working forces—both in the home churches and mission fields. Shrinkage in income for support of the work must be checked, if possible, and resources built up to a better working basis.

But constantly the editor finds himself more and more in harmony with those who believe the trouble is deeper seated than in the creation and maintenance of machinery, necessary as machinery is. Doctor Elliott says, "We shall never devise a form of organization in our denomination in which confidence and faith in our brethren will not be required." A people cannot get along without a group that initiates and promotes—and nothing can come of that which is so initiated and promoted unless there is confidence and faith in our brethren which leads to and strengthens co-operation on the part of the rank and file.

There are fundamental causes back of the organization that account for weakness of effort and marked lessening of funds for Christian work. Something has gone wrong with our thinking since the war. The war is responsible for much of our present plight. No one escaped the war. The children since born are affected by it. The reading of modern literature, the review of magazines displayed on news-stands, the casual glance at pictures inviting you into the movies, the advertising staring one in the face from popular periodicals and from ubiquitous bill boards—these indicate how we all have been affected by it. Moral life and ideals have been lowered, all of which has reacted unfavorably upon the Church and missionary program.

Nationalism constantly increasing in the Orient with the repudiation of Western Christianity, together with "the demand for self-determination in the matters of religion on the part of the Oriental" have dampened missionary ardor and "caused many devout Christians to hesitate in making sacrifices in their missionary giving. Urgency of the work does not seem so imperative as formerly. In the shifting of emphasis we have lost the urgency to preach to lost men, witness to the power of Christ, and the passion to proclaim the gospel abroad."

While we do not believe there is conflict between revealed religion and real science, it can hardly be doubted that science has contributed its share to the situation. This is not blaming a knowledge of science, but pointing out the evidence of fact. People still believe in prayer—but instead of praying for God to stop a scourge of typhoid, men now examine the water supply. Science supplies man's need—"Why pray," so some think, "to God?" "Science and invention have all but smothered this generation with comforts and conveniences. Consequently we are living snugly and complacently, surrounded by our over-stuffed furniture, and are letting the rest of the world go by." But with all the findings of science, man is still hurt by sin and unsaved by science. No road of science leads to the soul's salvation. Surrounded by his modern luxuries, the spirit of man is woefully impoverished. The pity is that our multitudes are content with physical wants supplied.

Again quoting Doctor Elliott whose thought has directed us—"The cause of mis-

sionary giving is not to be found in machinery," mere organization. "The cause is to be found in the thinking and moral attitudes of our day." As Seventh Day Baptists we are somewhat the victims of the depression. But we must not lay it all to that. The sag with us, as with others, began while prosperity was at its peak. In 1929, we raised but fifty-nine per cent of our Denominational, or Onward Movement Budget.

We must turn the tide of our thinking, change our attitude toward men who are lost, and reaffirm our convictions of the truth of Christ's commission. We must re-evaluate the place and need of the Sabbath in the life of men who would realize the highest fellowship with God. Let us open up the channels from the unfailing source of spiritual blessings to those who are in need of our deepest spiritual ministries.

Anniversary Number The thirteenth of June, 1934, marks the completion of ninety years of SABBATH RECORDER publication. The history of Seventh Day Baptist publishing in this country, however, extends back of that by at least a quarter of a century. The history of the RECORDER is an interesting one and the event we face is of some moment. Not many periodicals today were being printed when the SABBATH RECORDER was launched upon its helpful career, ninety years ago.

When the editor first began planning for an anniversary number he cherished the hope of an extra, special edition. But the finances do not justify such an attempt. So the regular issue, June 11, 1934, of date nearest the anniversary, will be the number commemorating the RECORDER's ninetieth birthday. Most of the regular material will be omitted. Our contributing editors are co-operating with special articles to make this celebration a success.

Sabbath Rally Attempt has not been made this year to feature a Sabbath Rally Day. Through the consecrated direction of the Conference Religious Life Committee, pastors and churches have been putting forth earnest efforts during the past weeks of far greater significance than could be accomplished by stressing a special day. The work, already so well begun, will be continued through the weeks and months ahead.

This number of the SABBATH RECORDER contains fine Sabbath material. More will follow in later issues. There is strong evidence that our people are anxious for something to be done much further and more efficiently to promote Sabbath truth. A stirring young pastor writes, "I wish to express my appreciation of the aggressive stand you have taken . . . on the work of Sabbath promotion. I am not advocating that we follow the same methods that the Adventists do, but I do think we could learn a great deal from them in the matter of being aggressive in the work of Sabbath reform."

This work can be better promoted by a fuller support of the Denominational Budget and a larger emphasis laid upon the activities of the American Sabbath Tract Society. The sermon in Our Pulpit by Rev. George B. Shaw is timely. Readers will be interested and helped also by the articles, "What the Sabbath Means to Me" and "Our Greatest Field for Expansion." If such writings inspire us to a greater appreciation of the Sabbath and a greater zeal to carry the truth, light will constantly flood our path, and courage and strength be afforded us. "Lo, I am with you always" is a promise with a challenge and a condition.

Items of Interest The *Methodist Protestant Recorder* reports substantial increases in income for church and missionary work. It reports their missionaries paid up in full to May, and notes other encouraging signs of the coming of a better day. It looks, says this paper, as if the day of retrenchment in missions is passed. That is indeed good news.

Bishop James Cannon of the Southern Methodists was acquitted recently of the charge of conspiracy to conceal contributions made to the anti-Smith forces in the presidential campaign of 1928. Every citizen who has a friendly interest in justice and religion will rejoice in this acquittal, so long delayed. That politics, personal dislikes and animosities entered into persecution of Bishop Cannon many believe. We believe the bishop is a good and brave man and merits the admiration even of his enemies for his moral integrity, courage, and high Christian character. He has been in a most embarrassing position, from which he is now honorably acquitted and can now turn to tasks of ministering to

his people in more wholesome and spiritual matters.

We read in the *Watchman-Examiner*, that "The Baptist Standard, Texas, is going into 8,000 more homes, than this time last year. The number of the churches contributing to the convention missionary and benevolent causes increased from 545 to 783 in the same year. The tide is still rising. It is always so. Baptists who do not read their denominational papers, do not know what the denomination is doing. They are not informed and as a rule are poor givers. Where the Baptist paper goes into the homes of the membership the churches give." That holds just as true with Seventh Day Baptist churches and readers of the SABBATH RECORDER.

William J. Mayo, M.D., of the famous Mayo Clinic, Rochester, Minn., writes to young doctors the following advice, according to recent issue of the "Staff Bulletin":

As doctors we must begin to think of promoting the cause of temperance. How often do we hear, when we are speaking of a certain man, "A very bright man, but he drinks!" Of my classmates in college, so far as I know, none of those who drank steadily is now living, and of those who were addicts to even a very mild degree, from the time the addiction became manifest none progressed or maintained his position. One of the greatest surgeons in the world, talking to me, said he had never known a surgeon of the first rank who was in the habit of using alcohol.

Doctor Mayo pointed out the acute difficulty in the alcohol problem as being the inability to tell in advance which of the three in ten drinkers will become drink addicts. "We have no particular test, except the test of time, which ruins the man, nor have we any remedy to prevent his becoming an addict; consequently three drinkers in ten take a chance."

In spite of operating under a budget reduced thirty per cent over the previous year, the American Bible Society reports the distribution of 7,800,000 Bibles, Testaments, and portions of the Scriptures during 1933, in 155 languages and dialects, and in more than 40 countries. Latest statistics show that the Bible or some part of it has been translated into 941 languages and dialects. One would naturally think that after 118 years of such work by this society, together with

similar work by other publishing and distributing agencies, everyone would be supplied with Bibles and the market saturated. Such, however, does not seem to be the case. One of the society's workers states that in calling upon nearly 8,000 American homes during the year he found practically 40 per cent of the homes without a Bible. In a western state one family admitted that for four generations its members had been without a Bible.

On May 15, an "Appreciation Dinner" was given Dr. Charles L. Goodell in recognition of his leadership in the Department of Evangelism of the Federal Council of the Churches for the past sixteen years. The occasion was an impressive testimony to the influence which Doctor Goodell has had in all denominations and in all parts of the country in strengthening the evangelistic impulse and insistently emphasizing the spiritual note in all the work of the church. The secret of his great success in the work undertaken is summed up in the words of Doctor Cavert—who pointed out that Doctor Goodell had "kept the emphasis upon the individual heart," and had had a "luminous" appreciation of the fact that "we shall never have a Christian society without Christlike men and women to compose it."

The United States has been spending an average of \$14,000 every minute, day and night, for the past ten months, or \$19,152,392 a day. Against this enormous expenditure it has collected a daily average of \$8,184,155, which means, of course, that \$10,968,237 of each day's expenditures is borrowed. In other words, for every \$1 collected the Government has spent \$2.34, of which \$1.28 went to emergency recovery expenditures. Since last July 1, the Government has expended \$5,822,427,211, with receipts of \$2,487,983,087. The Budget Bureau estimated that the deficit will be \$7,000,000,000 by June 30. "Where do we go from here?"

A questionnaire concerning the non-support of war was recently sent to 100,000 clergymen and seminary students. It was sponsored by such men as Doctors Emerson Fosdick, Parkes S. Cadman, Kirby Page, and Daniel A. Poling. Replies from about 21,000 have been published. Twelve thousand nine hundred ministers said they would not participate in any future war as armed combatants, and 13,897 believe it is time for the churches of the nation to go on record as refusing to sanction or support any future war.

A heavy negative vote was registered against favoring military training in our public schools, civilian colleges, and universities. The question of serving as chaplains in war times received a vote divided about equally for and against. While there is no way of knowing how typical these answers may be of the opinion of the entire body of the clergy throughout the nation, it is quite significant that the report is finding a large publicity, not only among religious journals, but in the dailies and other periodicals.

The Executive Committee of the Federal Council of the Churches of Christ in America has stated its belief that "the churches of Christ around the world should with all possible dispatch say to their respective governments that they cannot and will not give their moral support to war as a method of settling international difficulties."

It now more specifically declares its conviction:

1. That the United States should press upon the nations the multi-lateral pact of non-aggression suggested by President Roosevelt by which each nation would pledge itself not to send its military forces across the boundary of other nations.
2. That the President should be authorized to place an embargo on arms, munitions, and credits to nations that send their military forces across the boundary line of other nations, or propose to do so.
3. That the arms and munitions industry should be placed under government control and that the United States should join with other nations in exercising strict control of the international traffic in arms and munitions.
4. That the President and Congress should be urged to withhold appropriations required for carrying out the naval building program authorized in the Vinson Naval Bill.
5. That the nations should completely abolish all weapons designed primarily for aggressive purposes and provide for a comprehensive system of international armaments control.
6. That the nations should completely renounce, except for strictly police purposes, all military and naval aviation and should cooperate in the establishment of international supervision of commercial aviation in order to prevent its illegitimate use for military purposes.
7. That the United States should promptly join the World Court and should define the terms upon which it would be willing officially to relate itself to the League of Nations.
8. That reciprocal tariff agreements should be negotiated by the United States with other nations and that the United States in co-operation with other governments should deal with all the economic issues that are causing international difficulty, suspicion, and hostility, with a view to removing the causes that make for war.

HISTORICAL SOCIETY

BY CORLISS F. RANDOLPH

The December, 1933, issue of *Church History* contains an interesting illuminating article by R. E. E. Harkness, of Chester, Pa., on *Early Relations of Baptists and Quakers*, from which we make two very brief excerpts, as follows:

"The first Parliament of Oliver Cromwell, radical in the extreme, was composed mostly of Baptists, or perhaps more truly, they held the balance of power. In fact it was dubbed Barebone's Parliament because of the name of one of its most active members, the Rev. Praise-God Barebone, a Baptist minister of London.

"With the overthrow of the monarchy, the most fantastic hopes arose in the hearts of Englishmen. The millennium had come; the Kingdom of Heaven was at hand. England veritably swarmed with factions with their nostrums for the kingdom's welfare, bothering Cromwell with their constant agitations. Closely related and grouped together in this general radicalism were Baptists, Quakers, Seekers, Ranters, Fifth Monarchy Men, Levellers, and Diggers.

"The Baptists were the oldest among these groups, beginning early in the seventeenth century, when after the moderate reign of Elizabeth the people had succeeded in winning a large voice in the affairs of the nation. They were thus the conservatives among the radicals. They had been able to work out a clearcut scheme for the separation of Church and State. *** They believed in constituted authority, obedience to civil law and to the Bible as the divinely appointed earthly authority in religion. Theirs was a democracy with respect for the properly and divinely appointed authority whether in State or Church."

From such a condition, and from such people, Seventh Day Baptists emerged.

OUR GREATEST FIELD FOR EXPANSION

BY J. B. CONYERS

Seventh Day Baptists are practically unknown in a great section of our own land. It is probably a conservative statement to say that not one person in fifty, or a hundred, or even more, has ever heard of our denomination in our Southland, yet a greater percentage of native born Americans live there than elsewhere in our country, and the Baptist faith is strong everywhere, and especially in the rural sections. Indeed there is a great field for missionary work in the rural Southland, and I pray God that some day there will be a foothold there established of Seventh Day Baptists. What a wonderful field for the spreading of the Sabbath truth! Convic-

tion of the Sabbath truth comes from the study of the Bible, but in the world of today, how few ever read the Bible, to say nothing of studying it, connectedly, long enough to get a conviction on any one topic. My hope is that some day we will have a central headquarters for distribution of tracts in Atlanta, Georgia, from whence a director could easily go out and conduct meetings in the rural communities. The South is not nearly so mixed with Catholic and pagan immigrants as is the case in the North and West sections of our great country, and therefore the in-born and inbred background of opposition would not be nearly so great to the spread of our denomination. It is truly a fertile field, among our own people, and among a people with a religious and conscientious background, who if once convinced will hold to the truth doggedly, seriously, and unwaveringly. Let's push southward and spread the precious Truth of God's holy Sabbath.

Fort Myers, Fla.

MISSIONS

BAPTISM AT STONEFORT

DEAR BROTHER BURDICK:

You will be interested to know that twelve young people from Seventh Day Baptist homes in the neighborhood of Stonefort put on Christ at a baptismal service which was held May 6, at Belle Smith Springs, a wild but beautiful spot about ten miles distant from Old Town Church. There were about thirty-five present in all, the most part making the trip with team and wagon. In the group were seven young men, four young women, and one adult, - Mrs. Ralph Lewis. The baptismal spot was well chosen, being the creek just in front of a rocky wall through which the water in past generations had cut its way. It was here, while those who stood upon the bank sang the grand old hymns of Zion, so full of feeling upon such an occasion, that this group put on Christ in baptism, and where, just as the last candidate was going from the water, the sun which had been hidden behind a cloud shone forth brightly as though putting the stamp of heaven's approval upon the lives of these young people.

While at the Springs a picnic dinner was enjoyed and the group engaged in a very delightful social noonday hour. In the after-

noon some hymns were sung and then it was away for home across what appeared to be "Rocky Mountains in miniature." It was late when the wagons reached Old Town and it was decided that no Sunday evening meeting would be held, but the people thought otherwise, and that night at seven-thirty the writer was greeted by about sixty people who came to listen to the preaching of the gospel. My prayer is that all our churches may experience the inspiration and the uplift that has come to the Stonefort Church, and to the writer, because within their borders young men and young women are coming to Christ.

Sincerely yours,

REV. CLAUDE L. HILL.

LETTER FROM MISS MIRIAM SHAW

DEAR SECRETARY BURDICK:

I have been very bad about writing this winter. We have had no slack time all winter, and besides the regular routine, which is never what one would call regular, we have had an orgy of rebuilding and painting, trying to make the best use of our crowded buildings. So now Doctor Pan and Mr. Dzau are in their new house and we have added two beds to the forty-cent ward and have three new private rooms, a diet kitchen, a more convenient storeroom, new and respectable nurses' quarters, gateman's room, and a morgue. The morgue, however, was occupied by a private patient before the paint was dry. That is the way it goes. We cannot keep ahead of the demand.

Doctor Crandall is far too busy. We are hoping for the way to open for the "Thorns" to come back in the fall. The history of missions is full of miracles, and we are hopeful that some unforeseen way will be provided.

We have been battling with superstition for two days, since our head painter was burned when a can of turpentine exploded in his face. He recalled that he had painted the bed on which a bum patient had died a few days ago. The natural conclusion was that the other man's spirit was after him. He refused all treatment that he had seen the other have, and thought he was going to die. He did not want me to put a dressing on his face for fear his spirit, which goes out of the body when he sleeps, would not recognize him in the morning. I was surprised because he is an intelligent business man. He is better

today, for which we are very glad. Christ certainly sets us free.

It is time I took a turn about the wards, and saw what the carpenters and painters are up to.

Sincerely yours,

Grace Hospital,
Liuho, Ku, China,
March 30, 1934.

MIRIAM SHAW.

THE FIRST GERMAN SEVENTH DAY BAPTIST CONFERENCE AT HAMBURG

From April 20 to 30 there were assembled at Hamburg about thirty delegates and visitors from about fifteen different places in Germany and from England and Holland, making with the members of the Hamburg Church and the friends all together near a hundred who attended the Sabbath meetings. To all the outside visitors the hospitality of the Hamburg Church was extended, so that



Left to right—Elder Conradi, Dr. and Mrs. Corliss F. Randolph, and Brother Bruhn.

their only expense was their fare, coming and going. On Friday evening Elder Aurich, from Chemnitz, spoke. Elder Aurich had labored five years in Manchuria for the Seventh Day Adventists. After a live Sabbath school, having as lessons the epistle of Hebrews, Elder L. R. Conradi addressed the congregation, taking as text Ephesians 4: 4-6, and setting forth from this epistle to the Ephesians, how Jesus Christ and his gospel had been the unifying factor of the Christian Church from the very beginning, removing by his death the middle wall of partition,

which had separated Jew and Gentile and becoming himself the chief cornerstone of a more glorious temple built upon the foundation of apostles and prophets. This temple, constructed out of lively stones, fitly framed together, has been growing ever since the day of Pentecost and is nearing its completion, Father, Son, and Holy Spirit filling it with their presence and with their power. The strongest evidence to the world that the Father had sent his only begotten Son, is the unity of the believers in Christ.

The afternoon service was a social gathering in which letters were read from Dr. C. Randolph of Maplewood, N. J.; also from Pastor G. Velthuysen, Amsterdam; and from Rev. P. Prescott, Edinburgh, Scotland. Rev. James McGeachy then presented the greetings from the London Church and gave a short report from the Seventh Day Baptist work in Great Britain; Rev. Mr. Taekema from Nieuwe Pekela, Holland, brought the greetings from Eastern Holland; and Brethren Zylstra and Baars from Rotterdam. Then the German delegates brought the greetings from their respective churches and gave short reports—Brethren Schnitzlein and Heine from Berlin; Brother Dietrich from Gelsenkirchen; Sister Lachmann from Ludenscheidt; Elder Schmitt and wife, and Brother Kohler from Braunschweig; Alder Aurich and Brother Heymeyer from Chemnitz; Brother C. Schmitz from Stendal; Brother Wollburg from Rostock; Brother Becker from Harburg. The best representation had come, however, from the youngest church, which Elder Conradi had founded the Sabbath previous in Belgard, Pommerania. Brother A. Bojarsky came with his auto three hundred miles, brought with him his wife, her sister, and another couple of Sabbath keepers to attend this meeting, and they all enjoyed it and his wife's sister from Koslin decided to unite with us ere she left.

After the Sabbath the regular sessions were held in the home of Elder Conradi, where also during Sunday the delegates were entertained, to save time. Eleven churches were represented, having altogether a membership of three hundred. Elder Conradi was chosen as temporary chairman, Elder Becker as secretary. Two committees were appointed, one on constitution, the other on resolutions. A constitution for the German Seventh Day Baptist Conference was unanimously adopted,

also a number of resolutions. On Sunday a letter of greeting was also received from Rev. William L. Burdick from Rhode Island, secretary of the Seventh Day Baptist Missionary Society. A committee of five was chosen to look after the welfare and growth of this conference, Elder Conradi being the chairman, Elder Becker the secretary, Brother Bruhn of Hamburg the treasurer, and the local elder of Berlin (Brother Schnitzlein) and Gelsenkirchen (Brother Zoble) as the additional members. The Hamburg Church with the delegates unanimously recommended the ordination of Brother W. Becker, and Elder Conradi after the Sabbath service carefully questioned the candidate as to his Christian experience and his willingness to serve his Master. After Elder Schmitt had conducted the Sunday service in the public hall, Brother W. Becker was ordained to the Seventh Day Baptist ministry, Elder Aurich praying and Elder Conradi giving him the charge, the ordained ministers Elders Taekema and McGeachy taking part in the laying on of hands. On Monday night Pastor McGeachy related his own experiences—how he became convinced of the blessed truths of the gospel, including the Sabbath, and how he later left the Seventh Day Adventist missionary service in Mesopotamia and became a Seventh Day Baptist.

It was indeed a blessed meeting, which will greatly strengthen and unify not only the work in Germany, but all throughout Europe. During Monday a number of workers and church elders, as well as some delegates, spent several hours together at the home of Elder Conradi, to study on the hand of quite a number of old commentaries dating back to the time of the Reformation. What wonderful blessings the evangelization of the everlasting gospel has brought to all those who believed its teachings ever since the days of Pentecost, first sealing the believing Jew on his forehead with the dear name of Jesus with salvation as its seal, impressed by the Holy Spirit; and then later of the believing Gentiles, an innumerable company. Brighter days for the advancement of the work of the Seventh Day Baptists in Europe are surely before us, and with new courage all have dedicated themselves to its advancement.

L. R. CONRADI.

Hamburg, Germany,
April 30, 1934.

TREASURER'S MONTHLY STATEMENT

April 1, 1934, to May 1, 1934

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

GENERAL FUND

Dr.	
Debt fund investment sale	\$ 216.00
Permanent Fund income	363.97
Dr. Geo. Thorngate	10.00
Mr. and Mrs. Irwin D. Place, gift to apply as follows:	
For H. Eugene Davis	\$10.00
For G. D. Hargis	10.00
For Ministerial Education	5.00
For Ministerial Relief	5.00
	30.00
Loyal Friend, Albion, Wis.	5.00
Memorial Board income for quarter ending February 28, 1934	97.36
Denominational Budget for April	754.32
Pacific Coast Association	25.00
Seventh Day Baptist Christian Endeavor Union of New England for native Jamaica worker ..	50.00
New York City	15.00
First Alfred Church, paid by Miss Susie Burdick	10.00
Overdraft May 1, 1934	1,216.46
	<u>\$2,793.11</u>
Cr.	
Interest	\$ 232.17
Check tax94
Washington Trust Co., account loans	250.00
Distribution of gift from Mr. and Mrs. I. D. Place, as follows:	
To H. Eugene Davis	10.00
To G. D. Hargis	10.00
To Ministerial Education Fund income account	5.00
To Ministerial Relief Fund income account	5.00
Ethel T. Stillman, Treasurer, one-half taxes Minneapolis lot	22.04
G. D. Hargis, April salary, rent, children's allowance, traveling expense, and native workers	186.25
Wm. L. Burdick, April salary, rent, clerk, office supplies, traveling expense	194.03
E. R. Lewis, April salary, traveling expense and general missionary work in Southwest	117.59
Verney A. Wilson	22.92
R. J. Severance	22.92
W. L. Davis	16.67
A. T. Rottoms	33.34
S. S. Powell	22.92
R. H. Coon	16.67
L. F. Hurley	25.00
A. L. Davis	10.00
C. L. Hill	40.00
Treasurer's expense	20.00
H. E. Davis	137.50
Principal Boys' School	33.33
Incidentals	25.00
Anna M. West	41.67
Girls' School	16.67
Boys' School	8.33
Rosa W. Palmberg	41.66
L. R. Conradi	41.67
G. D. Hargis, from Seventh Day Baptist Christian Endeavor Union of New England for Jamaica worker	40.00
Overdraft April 1, 1934	1,143.82
	<u>\$2,793.11</u>

"Liberty has no greater foe than a legalized religion."

One who infringes upon the rights of others to gratify his own desire for pleasure does not understand the rightful limits of personal liberty.—*Liberty*.

TRACT BOARD MEETING

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, May 13, 1934, at 2 p.m., President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, Herbert C. Van Horn, Courtland V. Davis, Asa F. Randolph, Neal D. Mills, Mrs. William M. Stillman, Ahva J. C. Bond, William M. Stillman, Irving A. Hunting, George R. Crandall, Frederik J. Bakker, Mrs. Herbert C. Van Horn, and Business Manager L. Harrison North.

Visitor present: Mrs. Irving A. Hunting.

Corresponding Secretary Herbert C. Van Horn presented his monthly report.

Upon Secretary Van Horn's announcement of the death of the wife of Jesse G. Burdick, it was voted that the recording secretary send a letter of sympathy to Mr. Burdick.

Leader in Sabbath Promotion Ahva J. C. Bond reported his plans for and participation in the World Fellowship of Faiths. He speaks on Tuesday, May 15, on the topic, "Overcoming Racial and Religious Prejudice."

The report of Treasurer Ethel T. Stillman was as follows:

Tract Society balances—May 11, 1934:
 General Fund\$673.24
 Maintenance Fund 550.43
 Denominational Building Fund .. 249.02

During the month we have received \$75 from the estate of Emma J. Wells, making a total of \$1,833.71 from that estate. We are also in receipt of the amount of \$10,920 from estate of Amelia Potter in bonds, certificates, and stock as listed by Washington Trust Company, Western, R. I.

The Supervisory Committee reported as follows:

On May 4, the printing industry still further came under Code Authority when the minimum wages in all plants were raised to 90 per cent of the highest wages being paid in any locality ("locality" for Plainfield meaning Union County). Also all printing is now to be sold according to a (1) Price Determination Schedule, or (2) in accordance with Economic Cost rates furnished by Code Authority, or (3) in accordance with cost rates of the individual plant (which rates must receive the approval of the Code Authority).

The hour rate for our mechanical employees is now back to the rates being paid in 1929, before any reductions were made, but forty hours is the work week instead of forty-eight.

President Corliss F. Randolph presented correspondence from Dr. J. W. Thirtle, Pastor McGeachy of the Mill Yard Church, and Dr. L. Richard Conradi.

It was voted that the regular June meeting be postponed from the second to the third Sunday of the month.

EASTERN ASSOCIATION

SHILOH, N. J., JUNE 7-10

Theme—Upholding God's Light
 Theme Song—The Light of the World Is Jesus

THURSDAY EVENING

Keynote address—The Source of Our Light
 Rev. James L. Skaggs

FRIDAY MORNING

Business
 Address—Renewing the Light Rev. Neal D. Mills

FRIDAY AFTERNOON

Discussion groups:
 1. The Sabbath and Seventh Day Baptist History
 Rev. Everett Harris
 2. The Church and Personal Evangelism
 Rev. W. L. Burdick
 3. The Holy Spirit and Our Church
 Rev. Leon M. Maltby

SABBATH EVE

Sermon—Enjoying the Light Rev. Harold R. Crandall
 Conference meeting, led by Rev. H. C. Van Horn.

SABBATH MORNING

Regular church service
 Message—Sending the Light Across the Waves
 Secretary W. L. Burdick
 Message—Sending the Light From Coast to Coast
 President W. D. Burdick

SABBATH AFTERNOON

Young people's work
 1. Light From the New Jersey Young People
 2. Light From the New England Young People
 Tract Board Hour, arranged by Rev. H. C. Van Horn
 Discussion of denominational problems.
 Junior Sabbath school hour at the same time.

EVENING AFTER THE SABBATH

Pageant—Let There Be Light promoted by the young people

SUNDAY MORNING

6.30 Fellowship Breakfast
 Program theme—The Morning Light
 10.00 Business
 Talk on the plans of the Religious Life Committee
 Mr. Luther Davis
 Reports of pastors on Personal Visitation

SUNDAY AFTERNOON

Woman's Board hour Mrs. John Austin
 Summarization of study groups

SUNDAY EVENING

Closing message—Jesus the Light of the World
 Rev. Lewis Sheafe
 Candle light service

"Drink," said the Irish preacher, "is the greatest curse of the country. It makes you quarrel with your neighbors. It makes you shoot at your landlord! and it makes you miss him."—Wall Street Journal.

WOMAN'S WORK

"We pray for good sense and courage to obey the clear teachings of thy Word, our Father in heaven. Make us true disciples, that we may be good members, one of another."

WORSHIP PROGRAM FOR JUNE

Hymn—"This Is My Father's World."
 Scripture—Psalm 107: 31-35. 3 John 3-6, 11.

Hymn—"How Gentle God's Commands."
 Prayer—For all women, that they may find beauty in common things, and joy in service to others.

Hymn—"O Master, Let Me Walk With Thee."

MRS. HOWARD HONORED

(The following is from the Kingston, Jamaica, "Daily Gleaner" of April 17.)

ADDRESS AND SOUVENIRS GIVEN MRS. HOWARD BY THE SEVENTH DAY BAPTISTS

The Seventh Day Baptist Church held a farewell social on its grounds last evening to say "au revoir" to Mrs. Howard, who is leaving for her home in southern Illinois. The function was presided over by Rev. Mr. Rodgers, who delivered an address on the meaning of Friendship.

Sitting in a plush-cushioned, flower-decked chair, Mrs. Howard occupied the place of honor. In front of her were the children she taught in Sabbath schools. They marched up on the platform and sang selected songs.

After an appropriate program of songs and recitations was presented, an embellished address and souvenirs were presented to Mrs. Howard and the audience moved out into the spacious gardens where refreshments were served.

Among other things the address said:

Your quiet, unassuming, godly life has impressed us much, and the memory of it will always be to us a source of inspiration. You shall be remembered lovingly by those of us of maturer years, and who can measure the ever-widening circle of your influence on the minds and tender hearts of the children of the Charles Street Seventh Day Baptist Church who have had the rare good fortune to have you make earliest impressions on their plastic lives of childhood's morning time.

REPORT OF WOMAN'S BOARD

The Woman's Board met in the home of Mrs. G. H. Trainer, Sunday, May 13, 1934, at 2 p.m., the president in the chair, with the following members present: Mrs. George B. Shaw, Miss Lotta Bond, Mrs. Oris O. Stutler, Mrs. Okey W. Davis, Mrs. G. H. Trainer, Mrs. C. H. Siedhoff, Mrs. E. E. Loofboro; Mrs. Florence Siedhoff, visitor.

Mrs. Shaw read the third chapter of Habakkuk. Prayers were offered by each one present.

The minutes for April 3 were read. The treasurer made the following report which was accepted.

Frances E. Davis, Treasurer
 In account with the
 Woman's Executive Board of the
 Seventh Day Baptist General Conference

Receipts

Balance April 8, 1934	\$77.97
Harold R. Crandall: Denominational Budget	\$7.56
Richburg Ladies' Aid	5.00
	<u>12.56</u>
	<u>\$90.53</u>

Disbursements

There were no disbursements.
 Balance:
 Amount held in bank by waiver ...\$ 9.824
 Amount released by waiver 14.736
 Full amount formerly impounded in closed bank\$24.560
 Other funds available 65.97

Full balance	<u>\$90.53</u>
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Salem, W. Va.
 May 13, 1934.

Correspondence was read from the following: China Famine Relief; Mrs. Bessie T. Hubbard, Plainfield, N. J.; Frances F. Babcock, Farina, Ill.; Mrs. Mary Andrews, Boulder, Colo.; Miss M. M. Anderson, Jamaica, B. W. I.; President J. W. Crofoot, Milton, Wis.; Mrs. Marian Hargis, Kingston, Jamaica; Arnold A. Davis, Milton, Wis.; N. O. Moore, Riverside, Calif.

Voted that an order be drawn on the treasurer in favor of Mrs. G. D. Hargis, for the sum of \$10 for pictures for the use of the Woman's Board.

Voted that an order be drawn on the treasurer for \$5 in favor of N. O. Moore, for slides to be used in his work in Jamaica.

Voted the president appoint a committee to plan for the woman's breakfast hour at Conference.

The minutes were read and approved. Adjourned to meet with Mrs. Okey W. Davis, the second Sunday in June.

MRS. GEORGE B. SHAW,
President,

MRS. ORIS O. STUTLER,
Recording Secretary.

FROM MRS. HUBBARD

Mrs. Bessie T. Hubbard writes in a very interesting manner to the Woman's Board, of a missionary conference held in Plainfield recently. Have not space for all, but feel that the following will be especially suggestive and helpful to our women's societies. The questions were asked by Miss Weddell, a teacher of missionary study classes, in Winona, Northfield, and summer conferences.

1. Why does your society exist?
2. What are the definite aims toward which you work? Are these aims kept constantly in mind?
3. By what activities of the last year would you wish your society tested?
4. What proportion of time allotted to regular meetings is given to missionary work?
5. Is your program consecutive; is it made up of unrelated units?
6. Is your program simply to entertain—or is it educative, leading to increased activity?

Miss Weddell emphasized the need of missionary education in our local churches, and suggested some tools for the task:

- (1) A school for missions—study classes, discussion groups, forums, dramatics.
- (2) Visual tools—posters, maps, exhibits, pictures, bulletin boards.
- (3) Reading clubs, contests, lectures, and talks by returned missionaries. Good suggestions.

YOUTH TRACT SURVEY

The Committee on Distribution of Literature of the American Sabbath Tract Society is interested in seeing as many young people as possible studying, criticizing, carefully, our tracts. Their opinion is wanted on the value of these tracts to young people. Survey plans may be obtained from the local Christian Endeavor society or the pastor. A careful report should be made on at least two or three leading tracts. The committee is anxious to have more people studying more of this literature.

WHAT THE SABBATH MEANS TO ME

DEAR FRIEND:

You have asked me what the Sabbath means to me; it means so much that I can hardly express it. For one thing, it seems a symbol of the rest within that only God can give.

If we were going to some lodge convention we would wear our badge in a conspicuous place, and the Bible tells us in Ezekiel 20: 19-20, that the Sabbath is a sign between God and his people. It would seem that if we wish to be recognized by the Creator as his children, we should show our desire by recognizing his insignia of Sabbath keeping.

Jesus said, "Come unto me . . . and I will give you rest," Matthew 11: 28. If we will not come, how can he give us rest? He also said, "I am the way," John 14: 6. If we follow the Way, we must obey his teaching and he tells us that the Sabbath was made for man, Mark 2: 27, and also that he was Lord of the Sabbath, Mark 2: 28. We are told in First Samuel 15: 22, that to "obey is better than sacrifice." Jesus also said, "If ye love me, keep my commandments."

What will we not do for those we love! How many sacrifices we make; what long hours of toil; the days of watchful care; sometimes even risking life for those we love. Then how can we say we love him when we will not obey his wise and loving laws?

If we could only see that the commandments were a strong shelter built to *protect* us and not a *burden* placed upon us, I am sure there would be more real love in our hearts toward the One who gave them. He gave his life to show us the way to peace and safety and we are so often blinded by the glitter of the world that we step outside of our "strong defence." If we will but keep the Sabbath as it should be kept, the whole armor of God which we are told to put on, Ephesians 6: 11-13, would fall into place and help us in our battle of life.

Personally, God has blessed me much since I have honored his Sabbath—not so much in temporal things; but his promise in Isaiah 33: 16, that bread and water should not fail, and also Philippians 4: 19, that all needs should be supplied, he has surely fulfilled. I can truly say that honoring the Sabbath has helped me to feel a sure foundation on which to stand and that the Master seems closer in times of need.

YOUNG PEOPLE'S WORK

IT IS TO THINK

The great fundamental principles of religious living are in the very life of our public schools. In fact, it may be argued that our public schools constitute the most gigantic, organized application of these principles the world has ever known. . . . The program of public education . . . is addressed to the spiritual enrichment of the multitude, of the meek and the lowly, as well as the exalted and the mighty. . . . "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven" reveals an attitude toward child life now being applied throughout the schools. No greater religious thought was ever presented than that of respect for personality, and no organization comparable in scope to the public school system has ever so thoroughly accepted it as a working principle as have the public schools of our country at this hour.

The attitude of reverence toward a Supreme Being grows naturally in the real study of science, literature, music, art, and the general sweep of human affairs, as revealed most pointedly in the social studies. Only when teaching is based upon the insight from which this attitude grows is it real teaching.

(Quoted from the Foreword of the Tenth Yearbook of the Department of Superintendence of the National Education Association, and used in a talk by Joy Elmer Morgan, editor of the Journal of the National Education Association.)

"CHRISTIAN YOUTH BUILDING A NEW WORLD"

This phrase is more than a slogan; it is a program. At the meetings of the Interdenomination Young People's Commission and the International Council of Religious Education, held in Chicago last February, this came to the attention of the youth leaders of our churches. I shall quote from the report of the Committee on Religious Education of Youth, in which the committee says:

"It faces the present world situation and the place of youth in it with a sense of urgency. It believes that the promotional emphases of recent years which have been proposed in the light of that situation have encouraged some advance but have not been sufficiently far-reaching in their results. Furthermore, it is conscious of a real movement among youth in the direction of a deepening spiritual life in an effort to solve present problems in a Christian way. These two factors—the sense of urgency and the readiness of youth—have led the committee to make the following suggestion of a plan for united effort which shall involve the total young people's program over a period of years.

If all would turn to God with their whole heart, taking the one step they can see, the light that shines in the darkness would guide them step by step until they would be standing on a firm path that would lead them to a safe journey's end.

Many blessings have been given me in distant, but kind, friends, in books and helpful letters, and in fine articles and sermons in our RECORDER. How wonderful to say, "The Lord is my shepherd, I shall not want." We want to claim all of God's precious promises to us, so let us keep facing forward and lovingly filling the place he has given us, whether it be one of responsibility or just a little unknown corner.

The Sabbath is God's day and ours if we will claim it. Will we rob our heavenly Father? But he is robbed, and the robbery results in injury to individuals and the whole world.

"The dawn of God's dear Sabbath
Breaks o'er the earth again,
As some sweet summer morning
After a night of pain;
It comes as cooling showers
To some exhausted land,
As shade of clustered palm trees
Mid weary wastes of sand."

—A Cross.

E. P. H.

Stevens Point, Wis.,
May 13, 1934.

RESOLUTIONS OF RESPECT

WHEREAS the heavenly Father, in his infinite wisdom and wonderful love, has taken from this vale of suffering and sorrow, to a house not made by hands, our beloved brother and ex-pastor, Rev. G. H. F. Randolph;

Resolved, That we sincerely mourn his loss, not only for the Marlboro Church, but for the entire denomination. He was always eager to speak a word for his master, comfort the sorrowing, or help to lift another's burdens, when the opportunity came to him.

Resolved, That as a small token of our love and esteem, a copy of these resolutions be placed in the minutes of the Marlboro Church, a copy sent to the SABBATH RECORDER, and a copy be sent to the family.

LAVINIA M. AYARS,
ELIZABETH FISHER DAVIS,
H. L. COTTRELL.

"This proposal is based upon the faith that God is working and will work out his creative purposes in individuals and society, through Jesus Christ. The purpose of this program is to seek to help youth to discover and participate in the realization of the ideals of Jesus Christ in the world today. It suggests a program of action with some such ideal as is contained in the phrase, 'Christian Youth Building a New World.'

"The proposed platform for making effective this ideal suggests six basic areas of activity. These elements are not considered as successive steps but may all be in progress at the same time, in the same group, and in different groups."

(a) *A new person.* The development of the total personality in response to God, commitment to Christ as Savior and Lord, personal evangelism, concern for other persons, etc.

(b) *A new home.* A home in which the possibilities of each personality are fully recognized, the co-operative spirit is dominant, and the preparation of youth for Christian marriage is a conscious objective.

(c) *A new church.* New persons banded together in actively accepting responsibility for the coming of the kingdom.

(d) *A new community.* Opportunity for abundant living. The new person as he affects the social and economic situation in which he lives, including such problems as the social order, liquor, race, and the like.

(e) *A new nation.* The meaning of these problems in the national field.

(f) *A new world.* Problems of international relations, world brotherhood, peace and war.

Thoughts were centered about this program throughout all discussions and many of the talks of the meetings. Naturally, my thoughts went to our young people; many of our societies have adopted the Witnessing for Christ program. Compare these two programs and you will be surprised to see how very similar they are; they do not oppose each other. Hence, if you are planning and working along these lines, you may know that hundreds and thousands of other young people are working with you. It is not the discussion or talk about what you think, but the actual doing and living the Jesus way that is going to bring about any change for the better in this world. The following objectives of the "Youth Spiritual Emphasis" of the Presbyterian Church, you will find helpful.

1. That young people who call themselves Christian examine their lives and rededicate themselves to Christ.

2. That the personal religious experience of Christian youth be vitalized and deepened.

3. That Christian youth examine present social ills and seek to apply the principles of Christianity to their solution.

4. That Christian youth aggressively challenge others to surrender their lives to Christ.

5. That Christian youth share in building up a wise and enduring loyalty to the Church in its local program and to the great causes to which the Church is committed at home and abroad.

MARJORIE J. BURDICK.

CHILDREN'S PAGE

GOD'S WONDER BOOK: HOW IT CAME TO US

2 TIMOTHY 3: 15-17

Junior Christian Endeavor Topic for Sabbath Day, June 9, 1934

HOW THE BIBLE CAME TO CHINA

"It took a hero, Robert Morrison, to give the Bible to China. He endured great hardships, and lived in constant danger of losing his life in order to learn the Chinese language, translate the Bible into Chinese, and get it printed. Because the Chinese had threatened to punish with death anyone who dared to print books on the Christian religion, the printers Doctor Morrison had engaged to print the New Testament destroyed all the printing plates he had made. Doctor Morrison at once went to work to prepare new plates, and when they were completed he began the translation of the Old Testament. In April, 1812, he sent home to England a copy of the Gospel of Luke which he had translated. When the eight volumes of his Chinese Bible were printed, Christian Chinamen packed them into wheelbarrows and bravely trundled them off to distant villages. Many thousands in China through the Chinese Bible have learned to love Jesus."

GOD'S WONDER BOOK: ABRAHAM, WHO BELIEVED GOD

HEBREWS 11: 8-10

Junior Christian Endeavor Topic for Sabbath Day, June 16, 1934

At the head of the caravan rode Abraham, the chief, with his nephew Lot and a few of the oldest and most trusted servants of their households. Next came their families, then the well-loaded donkeys, then the shepherds following behind with the flocks and herds, while all around rode the guards, swift horse-

men, to ward off any robbers who might make bold to attack them. The steady thud of the camels' feet, the bleating of the sheep, and the occasional bray of a donkey or bark of a dog were all that were heard as the stately procession moved forward in the bright moonlight.

"Where goeth the master now?" whispered a servant to his fellow.

"To find 'the land,' the fulfillment of the promise of his God," was the soft reply. "And truly his faith is firm and his obedience to the voice he hears is instant, to draw him from the binding ties of home and family out into this wilderness of peril."

"Look!" came a startled cry. "Bones bleached to shining whiteness! Both beast and master have perished. Now Sin, great god of the moon, grant us thy protection; lend us thy light to ward off danger until our journey endeth! Lead us sure and straight to a land as fair as Haran!" Thus the prayer was offered in fear and trembling to Sin, the Babylonian moon god. The servants rode closer together, looking about them fearfully.

At the head of the caravan Abraham rode fearlessly. He, too, had seen the place where someone had perished. He had no thought of praying to a moon god, however. He was riding away from the worship of changeable, unreal gods. He was answering the call of the one great God; he was riding toward the land where he hoped to learn to know God better. It was this one God with whom Abraham talked, out there on the shining desert. And Abraham rode on unafraid.

—Taken from "Junior Work and Study."

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I see there are very few letters on the Children's Page, so I shall try to write to you. Ruth wants to write but she is so busy in school now that she can't. She has had measles and lost more than two weeks, and she thinks it will almost break her heart if she can't pass with a good grade.

Nancilu and Robert Lee have had measles, too. They have just started back to school. My little brother Dan, five years old, has measles now. He is doing fine and would like to get up. I haven't had measles.

We have four little kittens. They are very playful. Dan named one of them Cunning. I liked your story about Skeezics.

I think you have a son in George Washington College. Please ask him if he knows my cousin, George Stuart Butler?

Your friend,

MARY ALICE BUTLER.

Woodville, Ala.,
May 3, 1934.

DEAR MARY ALICE:

I am very, very glad you have written for I have surely been needing letters badly of late. Now the letters are coming in much better, I am thankful to say. Both young and old RECORDER readers miss the children's letters when they fail to appear.

The Butlers are certainly having a very "measly" time. I hope all are entirely well by this time and that you escaped the measles entirely.

Tell Dan that I think Cuning is a very good name for a kitten, for surely all kittens are very cunning.

I'll ask Claire if he knows your cousin George, but unless he is in the medical department he probably doesn't, for that department has a building all its own.

Sincerely yours,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

We miss the children's letters in the RECORDER very much, so I am going to write one this week and I hope there will be several more.

We are having our spring vacation this week, so my sister and I are planning lots of good times. One day we are going to spend the day with friends and they are coming here another day to play with us.

We have just recovered from the whooping cough and were glad to get back to school.

I am going to have a flower garden this year. My mother is going to help me plant some flower seeds soon.

I like your story about your cat, Skeezics. He must be a nice cat. I like yellow cats best of all.

Your friend,
LILLIAN SPENCER.

Rockville, R. I.,
May 5, 1934.

DEAR LILLIAN:

Thanks to you and Mary Alice, we do not have to get along without children's letters, do we? It does my heart good to have two such nice letters. Glad you have recovered from the whooping cough. I wonder which is worse, to have a "measly" time or a "whooping" time.

Of course your spring vacation is all over by this time. You must write and tell me about all those good times you had.

I'm sure you will enjoy your flower garden. I am having a small one too. Friday I spent a good deal of time transplanting pansies and tomorrow I hope to have time to finish putting in my gladiolus bulbs.

I must close now to tell you some more about Skeezics. He is stretched out this afternoon in the coolest place he can find, for our thermometer registered eighty-eight degrees in the shade at noon.

Yours sincerely,
MIZPAH S. GREENE.

THE ADVENTURES OF SKEEZICS

CHAPTER IV

It was more than a week before Eleanor was willing to let Skeezics out in the yard all alone, for she was afraid he would stray away and get lost, which would never do, for we all thought him a very precious kitty. But every day she took him out on the lawn for an airing and she and her playmates had great fun watching him playing around in the grass. A blade of grass, a blowing leaf, a ball, or a stick were all wonderful playthings for him, and a child's foot or hand was just the thing for him to curl around. But let a dog or another kitty appear, and he would run for cover with a very much swollen back and tail.

At last he was allowed out of doors without a guardian and then our troubles began, for he soon took into his mischievous head that he must explore the other side of the street.

"Oh, Mama!" exclaimed Eleanor one day when she had carried Skeezics to his own side of the road for the third time, "I'm so afraid a car will run over him, for he isn't a bit afraid of a car. I guess he thinks they ought to get out of his way."

But one day Master Skeezics met with a surprise which made him think he had better

stay at home for awhile. As he was exploring the other side of the street, suddenly another yellow and white cat, many times larger than he, appeared before him and Skeezics was glad to run for home, and a frantic howling and scratching soon brought nearly our whole family to his rescue.

Another time a little dog chased him up a tree where he stayed in great fright until Eleanor drove away the dog and got him down.

(To be continued)

OUR PULPIT

THE TRACT SOCIETY AND OUR MISSION AS A PEOPLE

BY REV. GEO. B. SHAW

Text—Ephesians 6: 14. "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness."

The Tract Society and Our Mission as a People suggests a relation where there is no relation. I think that I can easily show you that there is no relation existing between the Tract Society and the mission of Seventh Day Baptists. What is the relation between the pastor of the Salem Seventh Day Baptist Church and Rev. Geo. B. Shaw? Between the two there is no relation, for there is identity. What is the Tract Society? What is our mission as a people? Lay these one upon the other and they will be found to exactly coincide.

What is the work of the Tract Society? Let its constitution answer. "The name of the corporation shall be the American Sabbath Tract Society, and its object shall be to promote the observance of the Bible Sabbath and the interests of vital godliness and sound morality, and to print and circulate the religious literature of the Seventh Day Baptist denomination of Christians." "Stand therefore having your loins girt about with truth and having on the breastplate of righteousness." And now just what is our mission as a people? Our mission as a people will be found to correspond to the purpose of our separate existence as a denomination. In these days of union and co-operation there must be some reasonable explanation of our denominational existence. It is not our interest in foreign missions, for we hold that in common with many. It is not enthusiasm in evangelistic

effort, or social reform or education. The explanation of our existence does not lie in any view of baptism or church government or method of interpreting Scripture.

The object of our existence is identical with the object of the Tract Society. The object of the Tract Society is said to be, not only to promote the observance of the Bible Sabbath by the publication of certain literature, but the publication of the religious literature of the Seventh Day Baptist denomination of Christians. The association of vital godliness and sound morality with the observance of the Bible Sabbath suggests to me the text—"Stand therefore having your loins girt about with truth, and having on the breastplate of righteousness."

At this point the question may be raised in the minds of some, of our relation to the Seventh Day Adventist people, with whom we have a common interest in the Sabbath. Many efforts have been made to bring these Sabbath-keeping Christians together; but from the nature of the case it has not been accomplished, and never will be accomplished. Seventh Day Baptists have but *one* distinctive doctrine, while our friends, the Seventh Day Adventists, have *several*, if not many, a number of which, if I understand it correctly, are insisted upon. It follows from this that while a Seventh Day Baptist church could easily fellowship an *average* Seventh Day Adventist, a Seventh Day Adventist church could not well fellowship an *average* Seventh Day Baptist. That which we have in common, the Sabbath, the world easily sees; it lies on the surface, so that we are often mistaken one for the other, and yet *doctrinally*, and therefore fundamentally, we are as near to several other denominations as to our Seventh Day Adventist brethren.

But I was speaking of the Tract Society. The Tract Society is not the same as the Tract Board. The society is made up of three classes of members. There are life members, annual members, and members for the time, by reason of being a delegate to the General Conference.

Every possible effort has been made to bring the society and the people close together. Except for legal purposes all the distinctions about "members" are overlooked, so that the Tract Society is in reality the General Conference, which is the sum of the Seventh Day Baptist churches.

The Tract Society thus becomes the right arm of the denomination—the instrument by which we work out our mission. Thus it will follow that any person or any church that fails to support the Tract Society, fails to support our mission as a people. Whoever withholds a prayer for its prosperity—whenever withholds a good word for its efforts—whenever withholds a sound dollar from its support, is in that degree a traitor to our mission as a people.

We sometimes hear the expression "a good Seventh Day Baptist." What is meant by this expression, a good Seventh Day Baptist? What are the distinguishing marks of such an individual? Of course there will be vital godliness and sound morality in both conduct and in interests. A good Seventh Day Baptist will exalt the Bible as the Word of God, and his face will be set to go into all the world and preach the gospel of the cross of Christ; but it will take more than these essential things to make a good Seventh Day Baptist. There must be included and made prominent in such a life not only the observance of the Sabbath, but an effort to *promote* its observance.

No person can be working to advance our mission as a people who does not know what that work is, and what is being done. This knowledge cannot well be acquired without a study of the publications of the Tract Society—the society whose business it is to print and circulate the religious literature of the Seventh Day Baptist denomination of Christians.

Now I do not hold a brief in the interest of the SABBATH RECORDER, or of its editor. I am not here to exalt it or him, but I am bold to say, if such a statement should call for any boldness, that no one may claim to be "a good Seventh Day Baptist" who does not, with some degree of regularity, read our denominational paper, the SABBATH RECORDER. How else could one have an intelligent knowledge of what was being done to carry out our mission as a people?

A generation ago the chief mission of our people was to argue the Sabbath question in print and on the platform and in private conversation; to print and circulate and proclaim the fallacies of those who believed that Sunday was the Sabbath of the Bible. This, of course, was always accompanied with an argument and an exhortation in favor of the

restoration of the true Sabbath. This work of argument, both destructive and constructive, has been well done, and we have not reached the time when it should be discontinued—but in my opinion there are now other phases of the problem of promoting the observance of the Bible Sabbath that overshadow the one with which our fathers grappled.

Former theories for Sunday observance have been shattered on the rocks of consistency. These theories have destroyed each other in the whirlpool of modern thought. The Christian world now sees, and quite generally acknowledges, that it is now a question of *the Sabbath* or of *no Sabbath*. Practically all the young ministers of all denominations have given up the idea of the sacred character of Sunday. They say that it makes no real difference which day we observe. Many prominent writers and teachers, while still using the old pious language about Sunday for Sunday school and popular consumption, will, when cornered in private conversation or correspondence, freely admit that we are right about the nature of the days.

The result of such teaching inevitably destroys the sacredness of everything in which sacredness is based on the Bible. The Sabbath is not the only thing that suffers. Such questionable methods of dealing with important matters will be sure to undermine the confidence of the rising generation in their religious leaders, and will sow the seeds of unbelief broadcast.

There are now two questions which, to my mind, overshadow all others in our mission as a people. They are questions that are very important to the entire Christian world, as well as vital to us. First, is the identity of the day essential to the institution? Is it worth while to struggle to re-establish the Sabbath on the seventh day of the week? The second question has to do with the problems and possibilities of Sabbath keeping in modern life. One who had always lived on a farm or in some quiet village might think it strange that I should raise the question of the possibility of Sabbath observance. We are living in strange times and under very complex conditions. It was never so true as now that no man liveth to himself alone. Where is the place of the Sabbath in war? Where is its place in many of our great industries, especially those that center in and about the

great cities? How are men to command their own time and yet mingle in world affairs? Thus problems of Sabbath keeping are very real and are being magnified and multiplied.

Both the questions of which I have spoken demand an answer, an answer not only in words, but an answer in demonstration—by heroic deeds. The loud call and the clear call to our people today is for a demonstration of the fact that the Sabbath can be kept, even in these days, and that its keeping makes better men.

We may tell the world with commanding eloquence and with convincing arguments that the keeping of the Bible Sabbath will make better men; but the world will need to be shown such men. The very best argument for the worth while struggle for Sabbath restoration would be a denomination of spirit-filled Christlike Christians. In a case like this, verbal arguments are of little value if unaccompanied by living evidences. If the keeping of the Bible Sabbath does not make better men than are produced under the theory of expediency, then there is something wrong.

I shall not say with some that I would not struggle to keep the Sabbath unless my salvation depended upon it; but I am about ready to say that I would not keep the Sabbath if I did not believe that such an attitude was a real factor in the development of Christian character. We must show the world something in the Sabbath that Sunday does not have, that it never had and never will have. Our race is not so much in need of a holiday as of a holy day, and will never be won to the kind of a sabbath that Sunday is. The world never needed a Sabbath more than at the present time, but real Sabbath observance has almost reached the vanishing point. Since the beginning of the great war Sunday observance has disappeared most rapidly. It has gone, never to return. There is nothing to bring it back, and there is nothing to tie it to. The Bible Sabbath is feeling the cruel blasts of the same influences. The war had to be won, and now the world must be reconstructed. May God have mercy on a world reconstructed by men and the devices of man, if done apart from the power of God and not according to the principles of the kingdom of God.

We are being warned and exhorted to prepare for very great readjustments in religious

thought and life, as well as things social, political, and industrial. Just what these great changes are to be we do not know, but creeds and denominations are openly ridiculed. Nations and denominations are in the melting-pot together. Small nations and small denominations are between the upper and the nether millstone. If the Sabbath is not of God, it will not long survive. The Sabbath and the Bible will stand or fall together. If the Bible is from God, then the Sabbath is also from God and will arise out of the disorder and strife and will become the rallying point for the chosen of God.

The call to Seventh Day Baptists today is for a few clear words, and for a multitude of noble deeds. We must not become Pharisees in the matter of Sabbath keeping; but on the other hand, we must not permit the fear of being called Pharisees to frighten us from doing the clear teaching of the Bible and of common sense. Either the Sabbath is a part of the moral law or it is not. There is a Sabbath or there is not a Sabbath.

If there is a Sabbath and if its keeping is a part of the moral law, then the last day of each week is holy time. Holy time may be time to carry on any holy work but it is not time to seek selfish pleasure and selfish profit, which things done on the Sabbath day become a sin against Almighty God and against human society.

The most disheartening thing in the work of the Tract Society is the humiliating knowledge that so large a number of those we call "our people" are absolutely indifferent to our mission as a people. If it is true, as I have said, that the success of our work depends largely on the demonstration which is made by our people of the possibility and value of the spiritual and literal observance of the Bible Sabbath—then it follows, as night follows day, that unspiritual and worldly Seventh Day Baptists become a millstone about the neck of our mission as a people. Listen — the *value of the principle* and the *process* are judged by the *finished product*.

It is often and truthfully said that the world does not often read the words of Christ, but that it always reads the conduct of the disciples of Christ. A similar statement could well be made about our people. Men do not much read our tracts and papers, but they study the Sabbath-keeping and the Christian conduct of the members of our

churches. "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness."

I would not have our denomination place less emphasis on missions, or spend less money for that phase of our work where the cross of Christ is central. I wish we had more enthusiasm for evangelistic work. I would support at sacrifice schools that are religious and that are denominational, but I would not have you overlook the fact that our mission as a people is identical with the work of the Tract Society. Any individual or church that is not interested in our mission as a people needs a new conversion, a new consecration, a new baptism of holy fire.

I have not spoken of the Tract Board or of Plainfield. The board should be, and I think is, responsive to the judgment and will of the society; that is, of all the people, but in the nature of the case all the business details must be done by the board and at Plainfield. The work of the board will be sure to fail if it has not the sympathy and support of the churches.

All our boards should be placed as to location, and made up as to members, with the greatest care, having in view only the best interests of the kingdom of God. All these boards should have the loyal support of all the churches, remembering always that the work of the Tract Society cannot be neglected without treason to the denomination. The important truth that is the center and heart of our mission is in need of support—from the human standpoint it is desperately in need of support. The greatest need is not scholarship or eloquence or numbers or money, so much as it is a need of unselfish sacrificial demonstration of Christlike living. For not giving this kind of support there can be no valid excuse. There is a limit to our financial ability, and to our command of language and knowledge; but there is no limit to the possibilities of a demonstration of Christian living.

God gave to the churches of Asia the light of his gospel truth pictured as a candlestick, and he said to them what he says to all — even to us:

"I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. . . . To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. . . . He that hath an ear, let him hear what the

Spirit saith unto the churches. . . . Fear none of those things which thou shalt suffer. . . . Be thou faithful unto death and I will give you a crown of life. . . . He that overcometh shall not be hurt by the second death. . . . He that hath an ear, let him hear what the Spirit saith unto the churches. . . . To him that overcometh will I give to eat of the hidden manna. . . . But that which ye have already, hold fast till I come. . . . I will give him the morning star. . . . He that hath an ear, let him hear what the Spirit saith unto the churches. . . . Be watchful, and strengthen the things that remain, that are ready to die. . . . Remember therefore how thou hast received and heard, and hold fast. . . . He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life. . . . He that hath an ear, let him hear what the Spirit saith unto the churches. . . . Behold I have set before thee an open door, and no man can shut it. . . . For thou hast a little strength, and hast kept my word, and hast not denied my name. . . . Hold that fast that thou hast, that no man take thy crown, . . . Him that overcometh will I make a pillar in the temple of my God, and I will write upon him my own new name. . . . He that hath an ear, let him hear what the Spirit saith unto the churches. . . . Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him and he with me. . . . To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sat down with my father in his throne. . . . He that hath an ear, let him hear what the Spirit saith unto the churches."

"Stand therefore having your loins girt about with truth and having on the breastplate of righteousness."

Salem, W. Va.

DENOMINATIONAL "HOOK-UP"

ADAMS CENTER, N. Y.

Rev. and Mrs. A. E. Witter arrived in Adams Center April 26, and will make their home here. A tureen supper in their honor in the church parlors, May 5, attested our heart-felt gladness at their coming, as did also the small gift of money to help them beautify their new home. The Rev. and Mrs. T. J. Van Horn of De Ruyter visited our Ladies'

Aid meeting at the home of Dr. and Mrs. W. W. Trowbridge, May 2. Mrs. Van Horn came in the interest of the Woman's Board. We are glad to welcome home our friends from Florida. Since the coming of Mr. Witter our Friday evening prayer meetings, which were discontinued during the winter, have been resumed. CORRESPONDENT.

BROOKFIELD, N. Y.

As the pastor was absent from the regular morning service of worship last week, a special Mother's Day service was held at that hour. The pastor was in De Ruyter part of the past week, assisting in a Personal Visitation Campaign conducted in the De Ruyter parish under the plan proposed by the Committee on Religious Life of the Seventh Day Baptist General Conference. The church chorister had charge of the special service and an interesting program was rendered.

Sunday evening was "Church Night" again at the Seventh Day Baptist parish house. This time the social was held in conjunction with the regular quarterly church business meeting. First a delicious supper was served to a goodly group by the social committee of the evening: Clifton Curtis and Zena Saunders and assistants. A short social hour followed.

Special music in keeping with Mother's Day was beautifully rendered by Dora Mulligan and Helen, and the moderator took charge. Delegates were appointed for the Central Association and a very interesting talk was given by Adelaide Brown, recording secretary of the association, about plans for the coming session in June. The pastor spoke on the subject of "The Committee on Religious Life of the Denomination and Its Campaign Plans." The evening closed with a very enjoyable time of chorus singing under the direction of Kenneth Camenga.—*Brookfield Courier*.

ALFRED, N. Y.

Dr. J. N. Norwood gave an address Tuesday evening before the Allegany County Bible School Association at Angelica on the subject, "Education for Christian Living."

Dean Dora K. Degen was the guest speaker at the Mother and Daughter banquet sponsored by the King's Daughters of the Presbyterian Church in Andover, Tuesday evening. Her subject was "What Every Girl Wants To Find."

Dr. George Thorngate left Monday afternoon for Cleveland and Albion, Wis., where he will spend a few days before going to his new home in Phoenix, Ariz.

Mrs. Helen Thorngate gave a talk to the members of Trevah Sutton's Sabbath school class, Sabbath day in connection with their special Mother's Day program. Her subject was "Children and Mothers in China."

Dr. Paul C. Saunders gave five Liquid Air demonstrations last week at Pittsburgh, Butler, and Rochester, Pa. He was accompanied on his trip by his son Stephen.—*Alfred Sun*.

WALWORTH, WIS.

Rev. Erlo Sutton, Milton Junction, will occupy the pulpit on Sabbath morning, May 19. Services are at eleven o'clock, following the Sabbath school.

Rev. Mr. Sutton is director of religious education and will conduct a conference of Bible school workers in the afternoon at three o'clock.

All parents and teachers and any others interested in this work are cordially invited to attend.—*Walworth Times*.

WESTERLY, R. I.

George B. Utter was elected president of the Westerly Chamber of Commerce at the fourth annual meeting since its reorganization held at the Elm Tree Inn last evening. Mr. Utter succeeds James W. McCormick, who has rendered faithful and efficient service in the office of president for the past two years.—*Westerly Sun*.

NILE, N. Y.

The Ladies' Aid society at Nile has not been idle during the past year, even if the "Recorder Family" has not heard from us. Our membership is twenty-four.

We hold our meetings the third Thursday in each month. Usually we meet in the church parlors. The society is divided into three divisions for serving the dinners. We received from the Aid dinners last year \$48.20. We served dinner for a County Dairymen's League meeting for which we received \$95.90. During the year we received from gifts, chicken suppers, a pancake supper, and an ice-cream social \$159.65. Total amount received \$303.65.

We have installed a bathroom at the parsonage, paid \$60 towards pastor's salary, helped to pay the janitor, and various other

expenses which brought a total of \$301.92 paid out during the year.

We try to remember our members' birthdays with flowers or a birthday cake. Flowers or fruit are sent to our sick members and our members are also sent flowers when called upon to mourn the death of a member of their family.

We have done some sewing for the "Welfare." Our annual business meeting and election of officers is held in July.

MRS. WM. DAVIDSON,
Secretary.

ASHAWAY, R. I.

Clarence Crandall and James Waite were ordained as deacons of the First Seventh Day Baptist Church of Hopkinton with impressive services, Sabbath afternoon, April 28. The services were well attended by members and friends of the Waterford, Westerly, Hopkinton, and Rockville churches. Visiting deacons and ministers were invited to the front to participate in the consecration prayer given by Dr. Clayton A. Burdick of Westerly.

The program opened with an organ voluntary by Mrs. James Waite, organist, followed by invocation by Rev. Everett T. Harris, Ashaway, Scripture was read by Pastor Albert N. Rogers of Waterford, Conn., and a vocal solo by Miss Mildred Taylor. Other parts on the program were sermon by Rev. Harold R. Crandall, Westerly; statement by candidates; charge to candidates, Rev. Everett T. Harris; charge to church, Rev. Willard D. Burdick, Rockville. The deacons were welcomed to office by Deacon Robert L. Coon. Benediction by Rev. Harold R. Crandall; postlude by organist.

A May breakfast, sponsored by the Christian Endeavor society, was held in the parish house on Sunday morning, April 29. There was a good attendance and about \$10 was added to the treasury.

In honor of Mother's Day, on Sabbath, May 12, a well rendered program by the children under the direction of Miss Edna Coon, a sermon by the pastor, Rev. Everett Harris, and a vocal solo by Ira Murphy were enjoyed by a large congregation.

Tuesday evening, May 15, the Workers' group met at the parsonage and reports were given of the work being accomplished in the Friendly Visitation Campaign.

CORRESPONDENT.

PLAINFIELD, N. J.

The Plainfield Church has been especially active during the months of April and May. On April 11, the parsonage committee of the Woman's Society held a progressive luncheon. Automobiles carried the guests to three different homes, situated at quite a distance from each other. At each place a part of the luncheon was served and a chance was given for visiting. At the last home, dessert was served, a little program given, and games played. It was all a surprise to the guests, about fifty in number, and a nice sum was realized for the purpose of "doing things" to the parsonage.

Pastor Bond, as president of the Ministers' Association of the Plainfields, has been active in getting the "Church Clinic" here, which was highly appreciated by the Christian churches, also in bringing about a unique event—an exchange of services with the Jews. We Seventh Day Baptists joined with them in their Friday evening service at Temple Shalom, when Pastor Bond spoke, and they attended our service on Sabbath morning, when Rabbi Pollens spoke to us. Sunday evening, April 29, a meeting was held in the Hubbard school where all the religious sects—Protestants, Catholics, and Jews—joined in an interesting and inspiring service. All three denominations were represented on the program. A solo was sung in Latin, one in Hebrew, and one in English. This happy cooperation of the religious people of Plainfield bids fair to be felt in the uplift of the moral and spiritual life of the community.

Music month is being observed in our church, with the idea of "The Singing Church" in mind. All organizations are cooperating by arranging their programs to fit the general theme. In the Sabbath school the superintendent is having different members lead the opening service, introducing a poem or other short reading or talk on some phase of music, and reading Scripture and offering prayer. On Friday evening, May 18, about seventy people brought basket lunches and had supper at six-thirty, at the church, after which the evening was spent in singing favorite hymns and listening to sketches of the authors and how the different hymns came to be written. Several rousing very old hymns were sung—mostly by the middle-aged people, as some of the younger folks did not know them. All seemed to enjoy this in-

formal good time, and it is hoped we may have a similar one again. The music in the Sabbath morning service was instrumental—trombone solo; and violin, organ, and piano trio. The hymns were sung by the congregation, accompanied by the four instruments.

At a meeting of the executive committee of the church, May 20, a committee was appointed to carry out, in our church, the suggestions made by the Religious Life Committee of the denomination. Already Pastor Bond has been working along the lines of their recommendations. **CORRESPONDENT.**

MARRIAGES

HITCHNER-HARRIS.—At the Seventh Day Baptist parsonage, Ashaway, R. I., May 10, 1934, Elden Hitchner of Deerfield, N. J., and Martie Harris of Shiloh, N. J., were united in marriage. The ceremony was performed by the brother of the bride, Rev. Everett T. Harris.

OBITUARY

BARTHOLOMEW.—Emmeline Babcock Furrow, daughter of Jacob B. and Elizabeth Knight Furrow, was born July 17, 1864, near Garwin, Iowa, and died March 18, 1934, at West Concord, Minn.

She was married to Frank Bartholomew in 1929. In early girlhood she joined the Carlton Seventh Day Baptist Church. Later, in Arkansas, she joined the Seventh Day Adventist Church, of which she was a member at her death. She leaves her husband, two sisters, and two brothers. They are Mrs. Addie Ford, Garwin, Ia.; Mrs. Lydia Lyndahl, Dodge Center, Minn.; Angeline M. Furrow, Blair, Okla.; and Frank Furrow of Garwin, Ia. **A. V. F.**

BURDICK.—At the home of their niece, Miss J. Belle Witter, in Tampa, Fla., April 16, 1934, Mrs. James T. Burdick, in the eighty-fourth year of her age.

Harriet Francelia Witter was the tenth child in a family of eleven born to Squire Porter Witter and Mary Ann Bowler Witter. She was born January 9, 1851, near Nile, N. Y., and has lived there and at Friendship the most of her life. She was married in 1874.

She is survived by two daughters and two sons: Grace, wife of George Smith of Alfred; Mary, widow of Virgil Kinney of Wellsville; Jeune T. Burdick of Buffalo; and Percy W. Burdick of Niagara Falls, all of New York. There are ten grandchildren and ten great-grandchildren.

She has been a loyal member of the Friendship Seventh Day Baptist Church at Nile, N. Y., for sixty-eight years. She was baptized by Rev. L. A. Platts, married by Rev. Walter B. Gillette, and her funeral was conducted by Rev. Geo. B. Shaw, assisted by Rev. E. H. Bottoms, the present pastor of the church at Nile, where the ministers

just mentioned have served. The funeral was at Nile and the burial was at Friendship.

For years Mrs. Burdick's home has been with her daughter in Wellsville, where in the sanitarium she worked as an attendant, giving comfort and hope to the sick and discouraged. The sanitarium will never seem the same without her. A large group of nephews and nieces join with children and grandchildren as they call her blessed. She was "Aunt Frane" to hundreds of those now in middle life and beyond. Rev. E. A. Witter was a nephew. **G. B. S.**

BUTEN.—Adelbert B., son of Ezra G. and Lucy Greene Buten, was born at Rock River, Wis., July 13, 1861, and passed away at his home in North Loup, March 16, 1934.

When seventeen years old he was baptized and united with the Rock River Seventh Day Baptist Church. October 1, 1884, Mr. Buten was married to Miss Violet Westcott of Newville, Wis. There survive besides his wife, one brother, Albert DeForest of Milton Junction, Wis.; two nephews, one niece, and a host of friends.

Farewell services were conducted from the home by Rev. Hurley S. Warren and Rev. W. H. Stephens, pastor of the Methodist Episcopal Church. Burial was in the North Loup cemetery. **H. S. W.**

GREENE.—Lester Ellsworth, son of Wells Lee and Lois Davis Greene, was born at Walworth, Wis., June 23, 1861, and died in North Loup, March 19, 1934.

He became a member of the Carlston Seventh Day Baptist Church at Alden, Minn., at the age of twelve. When he moved to North Loup his membership was brought here. September 24, 1881, Mr. Greene was married to Miss Carrie I. Clark. To them were born six children: Hattie Estelle Babcock deceased; Richard Lee and Archie Hugh, Ismay, Mont.; Delwin Burdette, Newberry, Calif.; Elsie S. Thorngate, Denver, Colo.; and Edward Ellsworth, North Loup. At the golden wedding anniversary all the children were present. Besides other relatives and friends there survives one brother, Fred, of Cashmere, Wash.

Farewell services were conducted from the North Loup church by his pastor and his nephew, Rev. L. O. Greene. Interment was in the North Loup cemetery. **H. S. W.**

HURTADO.—Kenneth A., son of John and Mary Clark Hurtado, was born in Ashaway, R. I., April 2, 1906, and died at his home in Ashaway, April 27, 1934.

He is survived by his widow, Frances (Duda) Hurtado; a daughter, Anita Frances; his parents; three brothers, and five sisters.

Funeral services were conducted in the home by Rev. Everett T. Harris with burial at Oak Grove Cemetery, Ashaway. **E. T. H.**

PARKER.—Stephen Parker was born in Cuyler, N. Y., November 8, 1853, and died April 18, 1934.

Otselic was his home for many years. Here he was married to Miss Elsie Duncan, December 31, 1875. One son, Leon, now deacon of the De

Ruyter Seventh Day Baptist Church, was born to this union. For almost thirty years they lived in DeRuyter and immediate vicinity. Here he won the esteem of a large circle of neighbors. Failing health of both himself and wife persuaded them to move to Truxton to live on the farm with his son. The son, two grandsons, and two great-grandchildren are left in sadness at his going. Farewell service was held at the home of his son. **T. J. V. H.**

STILLMAN.—L. Gertrude, daughter of Elisha C. and Hattie E. Macomber Stillman, was born in Ashaway, R. I., May 13, 1866, and died April 24, 1934, at her home in Ashaway.

She was a faithful member of the First Hopkinton Seventh Day Baptist Church, serving as church clerk for many years, and was also an honorary member of the Christian Endeavor society, being the last charter member. She taught forty-two years in the public school. She was staunch in her religious convictions and patient in her long illness.

Funeral services were held in the First Hopkinton Seventh Day Baptist church, conducted by her pastor, Rev. E. T. Harris, assisted by Rev. Harold R. Crandall of Westerly. Interment was made in Oak Grove cemetery, Ashaway. **E. T. H.**

WILLIAMS.—Henry, son of Daniel and Mary Lester Williams, was born February 6, 1835, in Allegany County, N. Y., and died at Milton Junction, Wis., February 28, 1934, having recently celebrated his ninety-ninth birthday.

His parents migrated from Connecticut to New York, and Henry, while yet a lad, pressed on west to Wisconsin. He located at Utica, where he married Lucy A. Gilbert, April 2, 1858. To them were born three sons, of whom Arthur and Fred survive him. The wife died in 1881. His second wife, Lucy A. Burdick, died in 1921. In 1880, he moved to Milton Junction, where he united with the Seventh Day Baptist Church in 1881, remaining a faithful member the rest of his life.

He is survived by a brother, Leander, of North Loup, Neb. Services were at the church, Pastor Randolph officiating. Burial was in the Milton Junction cemetery. **J. F. R.**

RECORDER WANT ADVERTISEMENTS

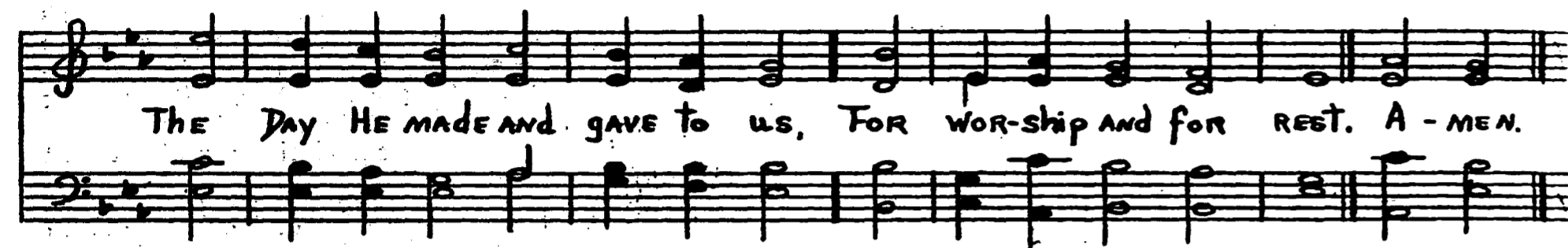
For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion.

Cash must accompany each advertisement.

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

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THE HOLY SABBATH DAY



2. Jehovah finished all His work
And rested on this Day,
So we will rest from all our toil,
And sing and watch and pray.
3. God gave the Sabbath as His sign,
A token of His love,
That draws us from a life of sin,
To realms of light above.
4. Upon this Holy Sabbath Day,
We raise our hymns of praise,
To Him who loves and keeps us all,
And blesses all our days.
5. Dear Father, as we rest in Thee,
This Sabbath Thou hast giv'n,
Prepare us for that Sabbath rest,
Prepared for us in heav'n.

TUNE: DOWNS C.M.

WILLIAM L. DAVIS SALEMVILLE, PA.

The Sabbath Recorder

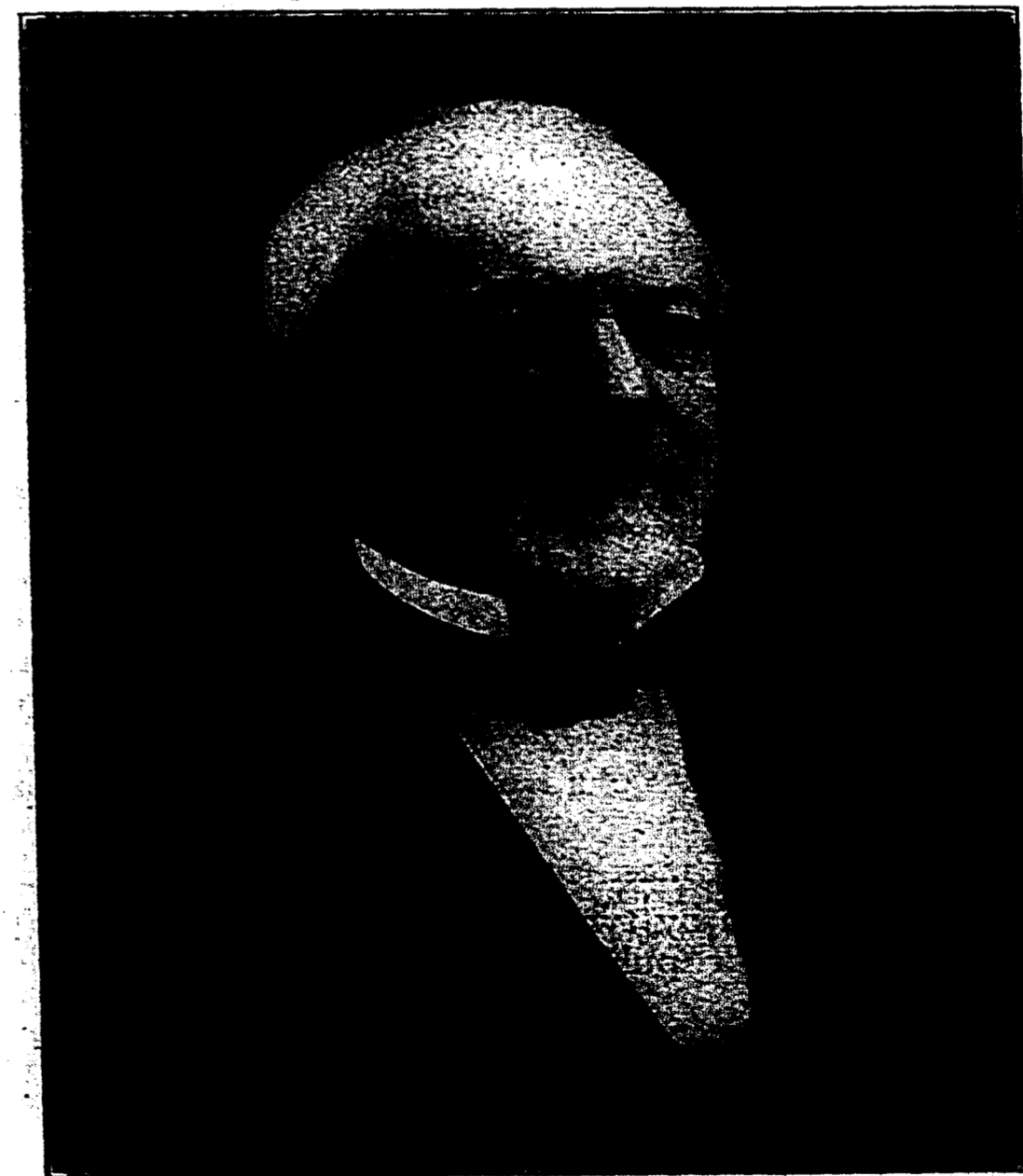
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ELDER GEORGE BENJAMIN UTTER, D. D.
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