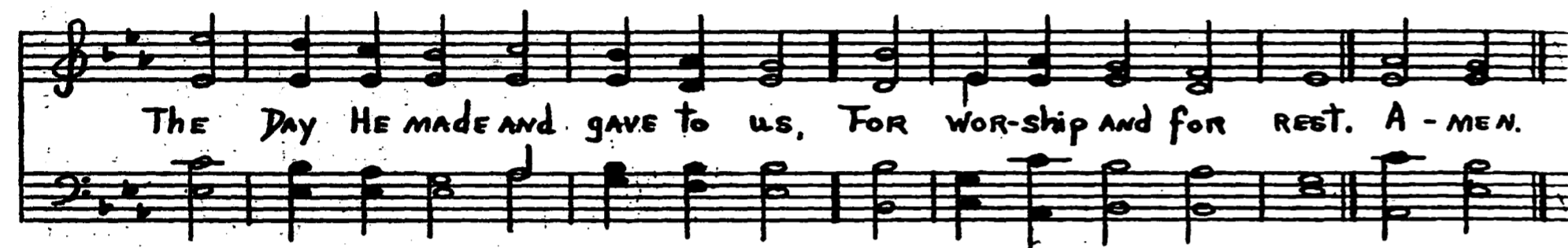


## THE HOLY SABBATH DAY



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

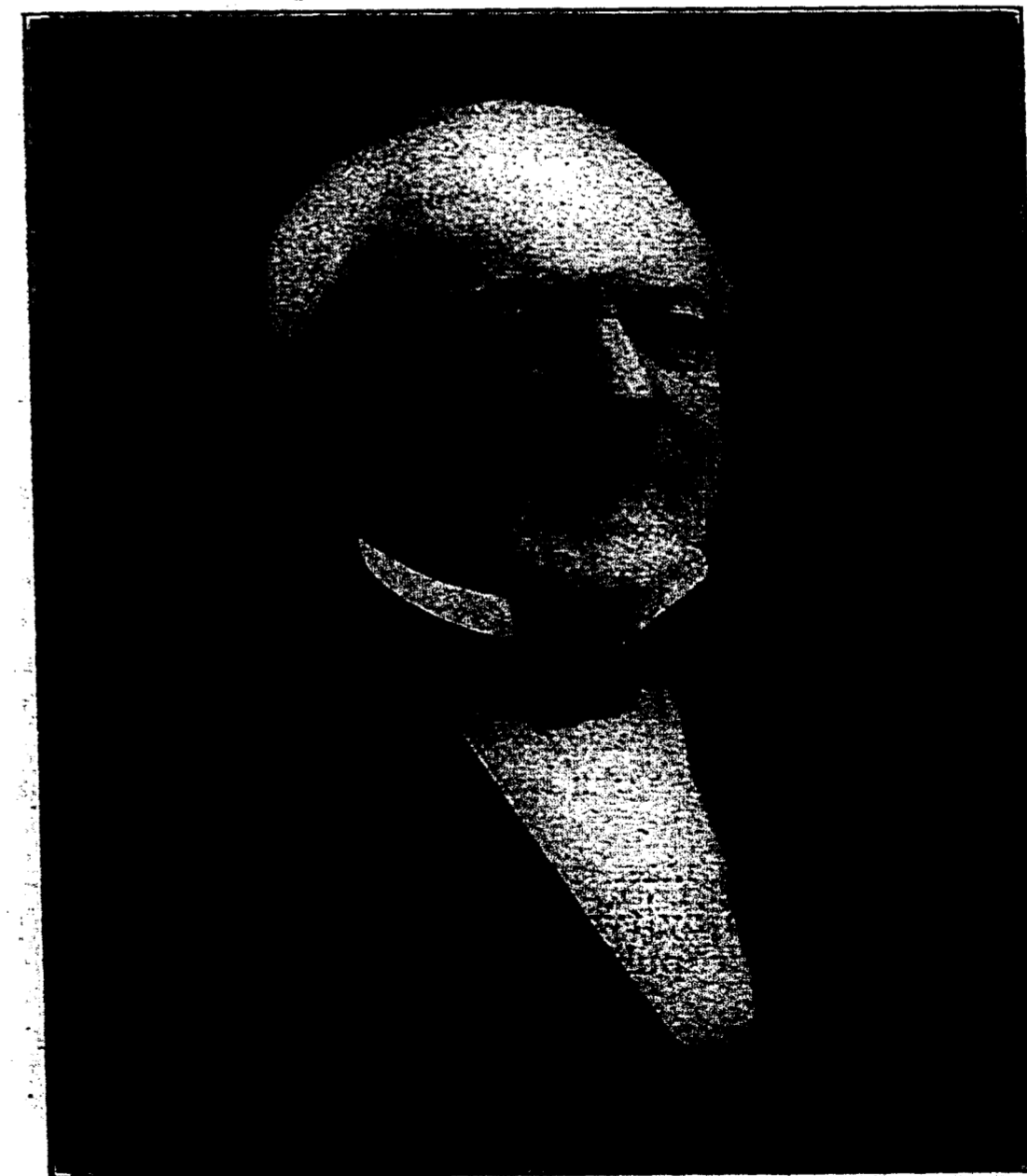
VOL. 116

JUNE 11, 1934

No. 12

NINETEENTH ANNIVERSARY

ESTABLISHED JUNE 13, 1844



ELDER GEORGE BENJAMIN UTTER, D. D.  
FIRST EDITOR

# The Sabbath Recorder.

THE SABBATH RECORDER

267

EDITED BY GEORGE B. UTTER

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD"

PUBLISHED AT NO. 9 SPRUCE STREET.

VOL. I.

NEW-YORK, FIFTH DAY, JUNE 13, 1844.

NO. 1.

## Biographical.

It has long been wished, that those facts illustrative of the lives and spirit of early Sabbath-keepers, which are scattered over the

indicated by a book which Brabourne published less than four years afterwards, in 1832, with the following title:

A DEFENCE.

day; and how can the day be separated from the commandment, it being an inseparable circumstance of the substance of the fourth commandment. But by deriving the perpetuity of the

THE BIBLE.

Scriptures are designed to promote God by the salvation of man. The of the whole is derived from

WALKING WITH GOD.

I must walk with God. In some way or other, I must be my neighbor or my fellow creature.

## A BIT OF EARLY HISTORY

The history of journalism is an intriguing study and that of our own people is particularly interesting and helpful. To know how our fathers lived, what they thought, how they reacted to the needs and challenges of the passing decades, helps us, deepens our own convictions, and gives new courage and help for the future.

Few men or women live today who were born when the first SABBATH RECORDER came off the press. Dr. Theodore Gardiner, for nearly twenty-four years its able editor, was but a little more than one and one-half months old at the time. I presume the oldest one who has written for this issue was not born until nine or ten years after the first appearance of the RECORDER.

Long and honorable has been its history. It was born out of the needs of the times and from the convictions of able and wise men that such a paper was needed if the work to which Seventh Day Baptists were called was to be done.

The RECORDER'S was not a sudden birth. That is, it was not the first attempt made to publish a paper to meet the needs of Seventh Day Baptists. The *Seventh Day Baptist Missionary Magazine* was the first actual publication, begun in 1821, and was in the form of a magazine published quarterly and continued through sixteen numbers. Its editors were Elders Henry Clarke and Eli S. Bailey, Brookfield, N. Y., and Wm. B. Maxson, Scott, N. Y. Its short life was due to the difficulty of collecting subscriptions and increased postal rates. Five years later the *Protestant Sentinel*, a weekly, was published in interests of the denomination with the approval of Conference, at Homer, N. Y. at first, and later at Schenectady. Deacon John Maxson of Scott was its editor; later Elder Alexander Campbell was associated in that labor, and the paper was removed to De Ruyter. It was discontinued in 1839. Next the *Seventh Day Baptist Register* was undertaken; the first number was issued in the spring of 1840. This paper continued four years with the approval of, but without any financial responsibility of, the Conference.

The circulation of all of these periodicals was small and the subscriptions collected with great difficulty. It was as easy then, as now, to let payments lag until publications were forced to suspend. The price of the last two papers was at \$2 per year. Papers without prompt paying subscribers, large advertising support, or adequate support from interested sources cannot long continue.

The first SABBATH RECORDER'S masthead looked like the above.

It was a four page sheet sixteen by twenty-four inches, printed in five columns. On page two are given the reasons for publishing such a paper:

1. A wish by many to have a paper published in New York City. Hence the change from "Seventh Day Baptist Register," of De Ruyter, to the "Sabbath Recorder," New York City.
2. It will be "devoted to an exposition and vindication of the peculiar views of the Seventh Day Baptist denomination, in connection with the circulation of religious and secular intelligence."
3. "Our first object will be to promote vital piety, in connection with united and vigorous benevolent action among the people themselves."
4. "Our second object will be to show the reasons why the Seventh Day Baptists occupy their present position in regard to other denominations, and the bearing of the common view respecting the change of the Sabbath upon the influence of that institution." "It is not from a love of controversy, or from a light estimation of the Sabbatic institution, that we take this

position and commence this work. It is from a deep sense of duty, and a sincere desire to see the Sabbath made a delight, and its hallowed influences extended to all men."

5. "The benevolent and reformatory movements of the day will receive a full share of attention."

6. "In the Intelligence Department we design to present the most important items of foreign and domestic intelligence." "We hope to make the RECORDER such a sheet, both for matter and style, as to render it a welcome visitor to all the families where light and religion are loved."

Under "Miscellaneous" in this first number is "Morse's Magnetic Telegraph," which is declared a recent success, and "not merely a beautiful illustration of a philosophical principle, but an agent that may be made of practical and every day utility." The article is nearly two columns in length and was taken from the *Baltimore American*. General news is given a place including New York current prices for various commodities, beginning with ashes, bark, and beeswax and closing with tallow, teas, tin, and wool. General religious news is given a place. A General Conference on the Sabbath by the Methodists is noted, also a notation about the acceptance of the seventh day Sabbath by those who believe in the "speedy appearance of Christ." There is something on missions and about tracts. The Tract Society lists six tracts relating to the Sabbath, priced from one to six cents. This paper's yearly rate was quoted at \$2.50, or \$2, "if paid strictly in advance."

The copy from which these excerpts are made was given the writer two years ago by the grandson of the RECORDER'S first editor—George B. Utter, editor of the *Westerly Sun*—only present day daily newspaper run on a Seventh Day Baptist basis. Mr. Utter rescued this copy from a pile of old papers used by a local shoe cobbler to wrap up mended shoes for his customers.

The publishing was supported by eleven men until taken over in the summer of 1849 by the Seventh Day Baptist Publishing Society, a society founded for that purpose.

Elsewhere Rev. Wm. L. Burdick gives a good brief history of the RECORDER.

## WHY A RELIGIOUS PAPER?

For ninety years the SABBATH RECORDER has been coming to Seventh Day Baptist and other homes. We are venturing a hope that this issue is being read by many for the first time. It is hoped that many such first readers will find it stimulating in interest and helpful to such a degree that they will become regular readers and supporters of it.

Perhaps some are asking, "What is it all about, anyway?" or "What is a church paper for?"

Our new readers, as well as old, should know, to begin with, that the paper is not published as a commercial adventure. It is not published for profit or to furnish employment, though it does this last. It has never been self-supporting. Its limited circulation and its lack of an advertising field preclude not only profit but necessitate some financial backing, which support for many years has been furnished by the American Sabbath Tract Society. During this year, on a biweekly basis, its publication has necessitated a \$4,000 item in the Tract Society's budget.

The paper is published to promote the best interests of the kingdom of God as represented by our denomination. It is evangelistic and evangelical in policy and in its attempt at serving its constituency. Every department of work is represented, either regularly or as often as representatives of societies or boards care to report. Consecrated editors of departments are keenly alive to keep the best interests represented before our readers. Every helpful work or act of local churches can be made known to other churches through these pages. Considerable space is given to this exchange through the "Denominational Hook-up," "Correspondence," "News Items," etc. Records and reports, printed at times, keep our churches well informed of each other's activities. In all these ways the RECORDER links up our churches in unifying and co-operative endeavor. Besides these objectives the SABBATH RECORDER is all the time seeking to promote the Sabbath truth and

to push the influence of Sabbath-keeping Baptist churches out and beyond—that the Sabbath of the Bible, the Sabbath of God, may be restored to the Christian Church. So much is this the purpose and plan that the American Sabbath Tract Society, during the years, has believed itself justified in using a large portion of its income for the support of the RECORDER.

There is one more point of view by which such a church paper must be estimated. From the earliest Christian times the truth and the purpose of the gospel have been advanced and promoted by the written word. Very early Paul seized upon the pen and made use of it to foster truths already spoken and to encourage the followers of Christ in the early churches to lives of purity, activity, and consecration. Peter and James and John, with others, did likewise. Early, too, the gospels began to take shape in manuscript form and careful transcription furnished early scribes with inspiring employment and multiplied the power of the spoken word. Thus through written forms records have been preserved and standards of faith and life have found clear statement. The great religions of the world have endured because of their sacred literatures. The outstanding leaders of the Church have been writers. In the writings of such Englishmen as the Stennetts and Bampfield the Church has been blessed. Had our churches from 1650 to 1850 in England had a *Sentinel* or RECORDER publication, the continued *History of Seventh Day Baptists in England* would have been, no doubt, different. Doctor Shipley, editor of the *Methodist Protestant Recorder*, last winter, significantly said, "The production of even a small paper puts us in an apostolic succession that is Scriptural in origin and essential for the functioning of the Church of this age."

The SABBATH RECORDER is a living, vital thing, coming, as it does, from the life of the people. In its columns are found the best of the Church's thoughts, hopes, ideals, and deeds. Herein are projects of the Church brought to the attention of all who read, and who, in many cases, are inspired and directed to do. Suggestion and exhortation may "fertilize" into blossom and fruit. What some have done or experienced may be the means of great enlargement in others. Says one, above quoted, of the church paper, "It steadies the heart that may be wavering, by showing that some are standing in an evil day. It tries to gather the best of the past to strengthen the faith of the present and to show the right path of the future."

May those responsible for the SABBATH RECORDER increasingly be successful in making it an instrument used of God to show Seventh Day Baptists the wideness of its hope and purpose in promoting the Sabbath and in every way to serve our Lord.

### A RELIGIOUS PAPER NEEDED

Our forefathers realized the need of a religious paper and made heroic and sacrificial efforts to produce it.

We are faced with conditions today that are sweeping many journals with fields and aims similar to our own into mergers, greatly reduced forms, or extinction. The *Baptist* ceased publication nearly two years ago; many Methodist Episcopal papers did the same. The *Christian Herald* and *Christian Endeavor World* became monthlies, and finally the latter, now only a quarterly, merged with the *Christian Herald*. Many others have either gone off a weekly basis or greatly reduced their number of pages. The RECORDER has been crippled but still continues—though as a bi-weekly. Even this is made possible only by the support of the American Sabbath Tract Society. Never self-supporting, the paper never needed its friends more than at the present time.

The loss to Seventh Day Baptists, should such a paper cease being published, would be disastrous. The religious journal is needed more than ever. Dr. Joy Elmer Morgan, editor of the *Journal of the National Education Association*, recently addressed the Religious Press in Washington. He said:

The Religious Press today has a unique and far-reaching responsibility. It is one of the major enterprises of the Christian Church and should be given greater emphasis than it now

has. By and large, the Religious Press is the only national press free from the commercial spirit which reaches the great body of active citizens with sufficient frequency to serve as an inspiring and motivating force in dealing with current social and economic problems.

These problems cannot be put off. They cannot be solved in ignorance and indifference. Paganism under any name offers no solutions. The Christian Press, moving like a mighty flame throughout the homes of the land, has opportunity to help lay the foundations of a new order. Failing in that, the alternative is to be carried down as the lights of civilization go out and the twilight of greed and paganism envelopes mankind.

The SABBATH RECORDER is a part of the Religious Press and responsible for its sector in the advance against evils of darkness and sin. If we are loyal to our convictions and resolutely go forward, the generations yet unborn will have cause to thank God and take courage because of the journalistic efforts of those who went before them.

### LATER EDITORS

Other writers in this issue will speak of the earlier editors of the SABBATH RECORDER. There have been three editors during the past thirty-six years.

Dr. Abram H. Lewis, corresponding secretary of the American Sabbath Tract Society, became editor of the SABBATH RECORDER by action of the Tract Board February 21, 1898. This assignment was for six months, but was continued until 1907, when he resigned to give fuller time for the completion of some literary work. The task involved the project of a special monthly issue to take the place of the *Sabbath Outlook*.

An appraisal of Doctor Lewis' work as editor is not needed here. For more than eight years he maintained the high ideals expressed on assuming the editorship. "I shall try to write for eternity," he says in his first editorial, "where final results will meet us, and the real harvest of life will be gathered. I shall seek Christ's approval, and hope to gain yours." That he succeeded we are in quite hearty agreement, and many still live who can testify to the helpful influence of his spiritual messages, good cheer, and vision. He labored willingly, lovingly, and cheerfully amid many discouragements. His was the conviction that God demands of Seventh Day Baptists a higher type of Christian character and a deeper devotion to Seventh Day Baptist Christianity. What he felt thirty-six years ago is still eminently true today, and very well may we seek to impress upon ourselves now the need he urged then. "Now, as never before," he asserted, "impending evils crowd upon the Christian Church, through want of loyalty to God's law and want of reverence for God's Word. The work demanded of the Seventh Day Baptists now cannot be well done without deep, rich, abiding spiritual life in Christ. What is needed is character more than creed—living more than theorizing. . . . Great duties demand greatness of soul, in all purity, holiness, power." For more than eight years Doctor Lewis prayerfully endeavored to use the RECORDER for the cultivation and development of spiritual life among his people.

Dr. Theodore L. Gardiner began his editorship with the SABBATH RECORDER of September 16, 1907, and vigorously "pushed the pen"—his favorite expression—in the behalf of his beloved people for twenty-three years and seven months. Throughout the years his friendly, sympathetic, heart-to-heart editorials continued to make the SABBATH RECORDER the beloved periodical in Sabbath-keeping homes. Early in his work and through the urgency of his appeal, the Young People's Department in the RECORDER was revived and has continued a strong department ever since.

All the various interests of the denomination received his careful attention. His appeals in behalf of the various boards brought larger support and the prayers of the people. Perhaps his outstanding achievement was in the successful promotion of the Denominational Building.

There was regret on his part and a feeling of sadness and loss on the part of the people when he had to retire a few years ago. He lives in fair health, in the comfortable home

of his daughter, Mrs. Gertrude Davis, Lost Creek, W. Va. But he lives just as truly and even more fully in the lives of thousands who have been helped and inspired by him.

For the past three years the editorship has been vested in Rev. Herbert C. Van Horn, corresponding secretary of the American Sabbath Tract Society.

### DEPARTMENTS—CONTRIBUTORS

No paper is made by any one person. It would take much space just to list the names of business managers, foremen, secretaries, typesetters, pressmen, solicitors, and others who have helped to make the RECORDER what it has been during the ninety years. I think of J. P. Mosher, N. O. Moore, Lynn Worden, L. P. Burch, and the present manager, L. H. North—with the exception of the first, all quite intimate friends of the editor.

Always of helpful nature, adding much to the value and interest of a paper, are the contributions of correspondents and other writers. Of especial value are the regular articles of our faithful and able contributing editors. We recall, still, the racy contributions of the "Western Editor," Rev. Lester C. Randolph. The departments as conducted by the various boards furnish information and inspiration. The stories for children from the early RECORDER days down to the Children's Page of today, with the letters from the children themselves, have been of interest to old and young. The sermons in Our Pulpit are inspiring and challenging. We appreciate such unselfish help and are thankful for it.

### ITEMS OF INTEREST

Doctor Brodbeck's pamphlet (Methodist Book Concern) on "The Sunday Bicycle," notes with great emphasis the decline in church attendance because of the wheel on Sunday. The author declares that in many cases whole classes have disappeared from Sunday school for this reason. He also declares that the crowds which appear in public and ride past places of worship with noise and laughter disturb the worship of those who do not ride.

—Recorder, February 28, 1898.

From a report of the Eastern Seventh Day Baptist Association held with the First Hopkinton Seventh Day Baptist Church, May 22, 1844, we find the meeting was well attended. Number of members added during the year was small, yet in some places the favor of God had been manifested in the revival of his work, and the conversion of sinners. A committee reported on ways of increasing the efficiency of the association's actions: "We consider the grand object of this association in its annual convocation is to be the promotion of piety, order, and increase of the churches belonging to the body, and . . . furthering of such measures as shall appear to them calculated to promote the cause of our Lord Jesus Christ in the world."

It was recommended that appropriate committees be appointed to promote and report to the association upon particular lines of denominational work. Another recommendation would effect the appointment of a "Messenger" who would visit the various churches of the association for their encouragement and for the deepening of interest in religious work.

—June 13, 1844.

Daily, the robber of Mr. McKee, committed suicide at Albany, after having been tried and found guilty.

—July 4, 1844.

#### A NOTICE

The Fortieth Anniversary of the Seventh Day Baptist General Conference will be holden with the First Seventh Day Baptist Church in Verona, Oneida Co., N. Y., commencing on the fourth day of the week, September 11, 1844, at 11 o'clock a. m.

The central location of this church, and its proximity to the Utica and Syracuse Railroad and the Erie Canal offer facilities for a general representation, which is earnestly requested.

—July 18, 1844.

When the mammoth cannon was recently proved at South Boston, the heaviest shell was thrown about three miles, and the time occupied in its journey was a minute and a half. Thus it appears that its velocity was only about double that of some of the English railroad expresses.

—November 19, 1846.

In the loss of the struggle on the part of Seventh Day Baptists for equal civic Sabbath rights in New Jersey, one brother, David Dunn, writes to the editor, summing up his interpretation of the reasons for the opposition:

"Your people are forever lecturing upon the subject of the Sabbath, and presenting its claims wherever they can find opportunity. You are also sowing your tracts upon the subject throughout the length and breadth of the land. You are too officious in this business. If our minds get at ease in reference to the matter it is again urged upon us, either directly or indirectly, whenever we come in contact with you, so that we are continually disturbed. It would be much better for you to drop your Jewish notions and unite with the Christian world in the observance of Sunday."

—March 18, 1847.

Friends of our publishing interests, take the RECORDER yourselves. Induce as many others as you can to do likewise. Then pour your gifts into the treasury of the Society, that they may be able to meet the increasing demands for our tracts and publications. Never was there such a demand for them as now. The fields are white for the harvest. . . . Brethren, the press is the right hand of our power. Let us stretch it forth.

—December 18, 1879.

### "EARLY EDITORS I HAVE KNOWN"

BY REV. WILLARD D. BURDICK

I have before me the first copy of the first issue of the SABBATH RECORDER, given to me in 1924, by W. B. Mosher. He told me that his father, John M. Mosher, who was working in the RECORDER office, took the paper from the press. The paper is dated June 13, 1844, and was published in New York City. "Edited by George B. Utter."

I would enjoy reviewing for readers of the RECORDER the different articles in that first paper, especially the "Introductory" by the editor, but I am called to another task.

My early life was spent in Minnesota, and I did not attend a session of our General Conference till the one that was held at Milton in 1887, consequently I never saw two of the early editors, Rev. W. B. Maxson and Rev. N. V. Hull.

Rev. George B. Utter served as editor from 1844 to the end of the thirteenth volume, in 1857. Rev. W. B. Maxson was editor from that date till sometime in 1862, when the paper was sold to George B. Utter, who as editor and proprietor published it at Westley until the middle of the twenty-eighth volume, in 1872.

I think that it was near the end of Mr.

Utter's connection with the RECORDER that he visited my parents in Freeborn, Minn. I especially remember that visit because Mr. Utter sent father his paper, the *Narragansett Weekly*, for a year.

Mr. Utter as editor for nearly a quarter of a century, raised a high standard of excellence for the quality of the SABBATH RECORDER.

Rev. N. V. Hull succeeded Mr. Utter, ably filling the position as editor till his death in September, 1881. Rev. Stephen Burdick temporarily served as editor for a short time, and then for a few months a nonresident editorial corps had charge, consisting of Rev. L. A. Platts, Rev. L. R. Swinney, Rev. A. B. Prentice, Rev. E. M. Dunn, and Rev. D. E. Maxson. It was my privilege to know each of these men slightly, and I have always counted it a great blessing that Elder Dunn was my pastor during my college years in Milton.

October 1, 1882, Rev. L. A. Platts became editor, continuing till in 1893, when he resigned to take a professorship in the theological department in Alfred University.

At the farewell services for Doctor Platts held at Milton September 11, 1915, I spoke on "His Relationship to Denominational Interests," from which I quote:

For nearly eleven years Doctor Platts was editor of the SABBATH RECORDER. With the first issue in March, 1882, he began writing as an editorial correspondent, and with the issue of October 19, 1882, he assumed entire editorial charge of the paper. For about two and one half years he also had the entire charge of the business of the publishing house. (RECORDERS Dec. 29, 1892; Jan. 26, 1893.)

During this time Doctor Platts not only had the editorship of the RECORDER, but he was the principal editor of the Swedish paper that our people published for several years, and was editor of the *Helping Hand*. There was much Sabbath Reform literature published during this period, and the monthly edition of the *Sabbath Outlook*.

Doctor Platts had the reading of proofs of everything issued from the office. For a period of 570 consecutive weeks his pen produced its quota of manuscript without a break — about 4,500 paragraphs and articles of varying lengths.

For fifty or fifty-one years he attended the sessions of the General Conference, and he attended forty-seven consecutive sessions.

Had I the space I would quote the memorial to Doctor Platts adopted by our General Conference in 1913, when he was in attendance at his forty-fifth consecutive session. (See *Year Book*, 1913, p. 43.)

February 3, 1893, Rev. L. E. Livermore succeeded Doctor Platts, continuing till March 1, 1898, when he gave up the work because of ill health.

I have always lived in a home where the SABBATH RECORDER was a regular and welcome visitor. About the time that Mr. Livermore became its editor I began taking the RECORDER, and I have nearly every copy of the RECORDER during these forty years. The paper has been of inestimable value to me, and I now count the set of papers a very valuable part of my library.

In the RECORDER of February 14, 1916, is a Life Sketch of Mr. Livermore, written almost entirely by himself. In it he told of the three different times when he was pastor of the church at New Market, N. J. The second pastorate was concluded when he took the editorship of the RECORDER. Before he left New Market I received a call from that church, but after careful consideration I decided to accept the call given me by the Jackson Center, Ohio, Church. Later in my pastoral life I served the church at New Market, and while there learned of the high esteem that the people had for Rev. L. E. Livermore.

Mr. Livermore spent the last winters of his

life in Florida, dying at Kissimmee, January 22, 1916. That winter I visited Sabbath keepers in about twenty places in Florida. Before leaving my home in Milton I corresponded with Mr. Livermore and planned to visit him. Both of us looked forward with pleasant anticipation to the visit, but death called him before I reached Kissimmee.

My call on Mrs. Livermore at the pleasant home where her husband spent his last months will always be remembered by me with pleasure. She showed me about the house that he loved—his work shop and carpenter tools, and the place where he rested and read, and told of his continued interest in the denomination he loved and had served so long.

In conclusion, I wish to leave my testimony as to the value of the SABBATH RECORDER to me during all the years of my life. No other literature, except the Bible, has helped me as the RECORDER has. I hope that in the near future it can be supported as a weekly paper, and that it can be enlarged to its former size.

How pleased I would be if every newly married Seventh Day Baptist family would take the paper, and read it for forty years as we have done.

### YOUTH'S APPRAISAL

THE SABBATH RECORDER AS SEEN BY A  
YOUNG JOURNALIST

WILLIAM DENNIS

Twenty-two thousand people in the four towns which once composed Ancient Wethersfield, Connecticut, will soon join hands in celebrating the founding of the mother town in 1634. One thousand men, women, and young people form the committees. Months and months of work have gone into the making of materials and articles which will long outlive the memory of present citizens, and it is of great interest to note that fully half of the force which is delving into old records, writing histories, marking houses, and making these great preparations, is composed of young people—which, at least in Puritanical New England, forever blasts the statement that modern young people "kick over the traces and dance merrily on the sacred ground of their forefathers." Young people are surely alike in all these United States, interested in what their ancestors did, and more than that, proud of it.

We Seventh Day Baptists are pausing for awhile this month to look back at the fine records that our leaders have established, and from their work the SABBATH RECORDER, that is the work of their hands. Anniversaries are only stopping places where we look back and see what there is still to be done. The finest things live longest, and the RECORDER is no exception. Seventh Day Baptists may well be proud of this printed link between the churches, and more especially, between the lone Sabbath keeper and his church. To meet old friends on the printed page, to know what they are doing, to meet daily problems with our people, and to know what they think about them, is a feeling sated only by our RECORDER.

And, to a publication of this sort, there is more than work. Problems must be daily faced and met when disastrous times curtail space. Problems of cutting down, weeding out, printed still completely, and still keeping up to the moment are hard ones, tasks which only editors realize fully. They must visualize clearly the completed copy, that they may produce one for which Seventh Day Baptist children and adults alike will meet the postman to see what has happened in the Denominational Hook-Up, or whatever their favorite section may be. Certainly all congratulations are due to those who solve these problems so judiciously, and honor to those who brought this printed link into being, that we might preserve so well the ideals, history, and aspirations of our people, and make them a part of our daily lives.

Hartford, Conn.

### MISSIONS HISTORICAL SKETCH OF THE SABBATH RECORDER

BY REV. WILLIAM L. BURDICK

(Revision and reprint of an article appearing in Sabbath Recorder, March 24, 1919.)

#### I. THE SABBATH RECORDER—ITS ANCESTORS

The first issue of the SABBATH RECORDER was June 13, 1844; seventy-five years ago next June, but it was not at that time published by the American Sabbath Tract Society, its present publishers, neither was it the first Seventh Day Baptist periodical to appear; it was the fifth attempt to provide a paper for Seventh Day Baptists in America and the fourth periodical to appear.

#### *The First Attempt*

The first effort was in 1819, one hundred fifteen years ago. In that year a few brethren in Schenectady, N. Y., attempted to form a stock company for the purpose of publishing a paper representing Seventh Day Baptists. The plan was to secure twenty-five or more persons who would subscribe \$25 each to start the project. The first subscribers were William B. Maxson, Jacob D. Babcock, Joseph Stillman, and John Maxson, all of whom afterwards became prominent leaders in the denomination. The proposition was then sent to Seventh Day Baptists in Madison County, N. Y., that subscribers might be obtained there; but it failed because others thought some other plan than the one launched would be better, and did not co-operate.

#### *The Seventh Day Baptist Missionary Magazine*

The first periodical actually published was the *Seventh Day Baptist Missionary Magazine*. This publication was a magazine in form and was published quarterly. Sixteen numbers were sent out, the first bearing date of August, 1821, and the last September, 1825. Elders Henry Clarke and Eli S. Bailey, of Brookfield, N. Y., and William B. Maxson, of Scott, N. Y., were the editors. The first number indicates that it was printed at Morrisville, N. Y., a town in the same section as the churches served by its editors. It is significant that the first Seventh Day Baptist periodical was a missionary enterprise. It was proposed to Conference by those interested in missions, referred by the Conference to its Missionary Board, which in turn employed the editors. It was discontinued because the subscribers did not pay up and because of the increased postage rates.

#### *The Protestant Sentinel*

It was five years before another attempt to publish a periodical for Seventh Day Baptists was made. At the Conference in 1829, John Maxson (the John Maxson mentioned above, but at this time a deacon in the Scott Church and residing in Homer, N. Y.) proposed to publish a weekly in the interests of the denomination. This proposition the General Conference approved and the first number appeared the following April. Deacon Maxson was the editor and proprietor and the paper was published in Homer until 1834.

when at the beginning of the fifth volume he moved his plant to Schenectady, thinking that a place less remote from the center of the world's activities would be advantageous. At the expiration of two years, the end of the sixth volume, Elder Alexander Campbell became associated with Deacon Maxson as editor and proprietor and the plant was moved to De Ruyter, N. Y., where the paper was published until 1839. The last volume, however, was edited by William Cochran. The paper was published as a weekly throughout its history.

#### *The Seventh Day Baptist Register*

When the *Protestant Sentinel* was discontinued, two groups of men, one in De Ruyter and the other in New York City, took under consideration the publishing of a paper for the denomination, and the General Conference the same year that the *Sentinel* was discontinued, 1839, again put its approval upon the undertaking, but with the understanding that Conference assume no responsibility. The group at De Ruyter, forthwith, began the publication of a weekly called the *Seventh Day Baptist Register*. Four volumes were sent out, the first number appearing in the spring of 1840.

Three periodicals had now, 1844, made their appearance and their disappearance. In every case they were discontinued because of lack of support, and for the most part because subscribers let their subscriptions get so far behind. The writer has not all the figures at hand, if they are extant, but it appears that at no time did any of the periodicals have a circulation of more than 650. The price of the *Sentinel* and *Register* ranged around the \$2 mark.

Twenty-five years had now passed since the first attempt to establish a denominational paper. The three started were not called the SABBATH RECORDER, but they might have been, for it has all been the unfolding of the same effort to achieve the same purpose. These were the ancestors of the SABBATH RECORDER and prepared the way for it; it could not have started as it did had it not been for its predecessors; they had served the purpose for which they were intended and in addition had given the denomination twenty-five years of experience and paved the way for the launching of the SABBATH RECORDER.

#### II. THE SABBATH RECORDER—NINETY YEARS OF SERVICE

The first number of the SABBATH RECORDER, proper, bears date of June 13, 1844 (not "June 14" as has so often been written), but it was not taken over by the society now publishing it, the American Sabbath Tract Society, for twenty-eight years. The three periodicals that had been issued up to that time had been published in that section now included in the Central Association, but the SABBATH RECORDER was published at first by eleven men in New York City and vicinity and was edited by Elder George B. Utter. This plan continued until the end of volume 5, when it was taken over by an organization, The Seventh Day Baptist Publishing Society, founded that year for that special purpose. Mr. Utter continued to be editor until the end of the thirteenth volume, 1857, Elder Thomas B. Brown being associated with him in the editing of volumes 6 to 13 inclusive. The Publishing Society continued to publish the paper until the beginning of 1862, when it was taken over by an association of "responsible brethren," who moved the headquarters from New York City to Westerly, R. I., and changed the name from the "Sabbath Recorder" to "The Recorder." On account of the removal no numbers appeared the last three months of 1861, and only four the last seven months.

After the removal to Westerly, R. I., Deacon E. G. Champlin was editor and publishing agent, but the plan continued only one year, for the men who had taken the paper over found it was a losing proposition and arrangements were made by which Elder Utter, who had already edited it fourteen years, took the paper into his hands, becoming editor and proprietor January 1, 1863. He restored the name, "The Sabbath Recorder," and continued its publication in Westerly. Mr. Utter owned and edited the paper until the middle of the twenty-eighth volume, June, 1872, when the American Sabbath Tract Society bought it and removed the headquarters to Alfred, N. Y.

The American Sabbath Tract Society was no new organization at that time. It was founded in 1843, one year before the SABBATH RECORDER was started. The principal work of the society up to the time it bought and commenced to publish the SABBATH RECORDER

#### GLIMPSES THROUGH THE RECORDER FILES

BY THE OFFICE ASSISTANT

A search through the old RECORDER files for particular data for this anniversary number became quite an interesting occupation. Certain definite impressions came to me, that are not much connected with facts and figures, and I will try to tell you of some of them.

The first impression was one of admiration of, and gratitude to, those early conscientious Seventh Day Baptists for starting such a paper. Our editor has given you the main reasons the leaders of that day gave for its publication, and these show what courage and foresight possessed their souls. Reading through old RECORDERS gives one a feeling of reverence—reverence for God and for the Christian ideals of his people.

Those large seventeen by twenty-four inch papers present quite a different appearance from our RECORDER of today. It was designed to be, first of all, a religious paper, and also to partake somewhat of a newspaper, inasmuch as many people could afford to subscribe for only one publication. Therefore it contained the general news of the day—both home and foreign—in the "Intelligence Department," and literary and scientific articles. "New York Current Prices" were given regularly and the "Bank Note List." Good recipes were given for the benefit of the housewife and stories for the children. In 1889, advertising began to be introduced to help make the RECORDER more nearly self-sustaining. This advertising consisted mostly of articles in common use, such as dishes, dyes, dress silks, Royal Baking Powder, Epps Breakfast Cocoa, Larkin products, magic lanterns, machinery, and magazines. It was expressly stated that "No advertising of an objectionable nature will be admitted." Changes in styles of articles and of advertising itself are observed in the old cuts—some of them quite amusing. In later years most of the advertising was given up.

The RECORDER has always been a paper to be proud of—in appearance and workmanship as well as in subject matter. Careful attention has been paid to the technical points of printing and to the grammatical correctness of its contents. While good English usage has changed somewhat during the years,

had been the publication and distribution of tracts, the distribution being made through the mails, colporteurs, and traveling agents. With the purchase of the SABBATH RECORDER it began a new career of immense importance, for it has not only published the RECORDER for over sixty years, but it has undertaken other very important lines of work.

The SABBATH RECORDER was published in Alfred until January 1, 1895, when it was removed to Plainfield, N. J., which has since been its home. Elder Nathan V. Hull was editor after its removal to Alfred until his death, September, 1881. Since the death of Elder Hull the following persons have edited the paper: Lewis A. Platts from 1882-1893, Leander E. Livermore 1893-1898, Abram Herbert Lewis 1898-1907, Theodore L. Gardner from 1908-1931, and Herbert C. Van Horn 1931 to date. At various times during its history many of our ablest preachers, educators, and writers have served as contributing editors. The price of the paper, like the *Protestant Sentinel*, started in 1830, and the *Seventh Day Baptist Register*, launched in 1840, has been \$2 except for two periods. During the fifteen years following September, 1864, the price was \$2.50, and \$2.50 has been the price the last fourteen years. We, however, need always to bear in mind that this is nowhere near what the RECORDER costs.

The SABBATH RECORDER is now completing one hundred fifteen years of effort to furnish Seventh Day Baptists with a denominational paper, and practically ninety years under its present name. These have been years of noble effort and self-sacrifice; every number has meant sacrifice and devotion on the part of some one. What it, with its predecessors, has meant to the denomination and the cause it represents is more than we can measure. It has been an indispensable means of accomplishing our work; we could not have maintained an existence without it as the years have surged by with their temptations and problems.

It was never more indispensable than now.

The absent-minded missionary said: "In China, dear friends, human life is regarded as of slight value. Indeed, if a wealthy Chinese is condemned to death he can easily hire another to die for him, and I believe many poor fellows actually get their living by thus acting as substitutes!"—*Ezra, in Methodist Recorder.*

one is convinced of the fine scholarship of its editors and many of its contributors.

The early issues contain many controversial articles. The early writers did not hesitate to speak their minds very plainly on their religious convictions, but sharp contentions that would cause ill feeling were avoided. The reasons for keeping the seventh day as Sabbath was a favorite topic of argument, and no doubt it was necessary in that day in order to make these reasons plain to Sunday keepers. Today, a great many first day people do not believe that Sunday is the Sabbath. They keep it, if at all, for convenience. Just when the Sabbath should begin and end, and what duties could be performed on the day were also much discussed. Many people had very decided convictions as to just what acts could be performed on the Sabbath and not desecrate it.

A lively interest was taken in the economic and civic questions of the day, and the RECORDER could always be counted on as standing staunchly for moral and religious reforms. Many thrilling stories of slavery days are found on its pages, and the paper must have had a large influence in shaping public sentiment against the terrible slave trade of our country. One's patriotic emotions are stirred by reading the articles and news that kept the people informed of happenings during the Civil War.

Another reform in which the RECORDER has always been interested is temperance. All through its history it has fought the liquor traffic and other evils that follow in its wake.

A great many articles on Seventh Day Baptist history have been given during the years and a large number of cuts of early Seventh Day Baptists printed. The more recent ones are especially interesting, for many people now living remember the ministers and workers whose pictures appear on these pages. There are splendid reports and letters written by our early missionaries, and one is deeply touched to read a letter or article written by some beloved pastor or worker from whom we shall hear no more.

Another thing that I observed in this research is the fact that the RECORDER has never had a real easy time financially. It has always had its "ups and downs." It has taken a great deal of courage to keep the paper going these ninety years, and our people deserved great credit for their "holding on"

qualities. Only once was it suspended—for about three months when it was moved from Alfred to Westerly. About a year later George B. Utter again took over the paper, with all its liabilities, to save it from being permanently suspended. There can be no doubt of the consecration and keen foresight into the needs of the future of these early Seventh Day Baptists who founded our denominational paper, and their worthy aims and ambitions have been faithfully carried out.

The old SABBATH RECORDER files are full of history—not dry facts, but stories of the living, pulsing civic and religious life of our country and denomination. We, too, are making history. Shall we not strive harder to make ours as worthy as theirs, that it too shall be an inspiration to present and future generations? God grant that our courage and consecration may equal theirs and that when things seem hard with his help we will still keep "holding on," and he will bring us through with victory.

### W O M A N ' S   W O R K

Because we belong to the pure loving Christ, we would be at constant enmity with the evil that repudiates him.

Help us, Lord, to walk as children of light, bearing its fruit of goodness and righteousness and truth. Amen.

### HUMILITY

Humility is perpetual quietness of heart. It is to have no trouble. It is never to be vexed or fretted, troubled or sore.

To wonder at nothing that troubles me, to feel nothing done against me.

It is to be at rest when nobody praises me, and when I am blamed or despised, it is to have a blessed home in myself, where I can go in and shut the door and kneel to my Father in secret and be at peace, as in a deep sea of calmness, when all around and about is trouble."

"Fortunate, indeed, is the community who has a few individuals who go through life curing sorrows, allaying discontents, healing enmities, sweetening bitter fountains, scattering happiness and good will. One such nature can influence an entire community, just as a flower will crowd a room with sweet odors."

## TOOLS FOR SERVICE — THE PUBLISHING HOUSE

BY MRS. ETHEL T. STILLMAN

I heard the other day of some one who said, "Tools are *things* and are good only through the use that is made of them." Our tools have changed but our ideals have not since that June day in 1844, when the first number of the SABBATH RECORDER was issued. All of the many early publishing and Tract Societies from which has emerged our present American Sabbath Tract Society, organized in 1843, had the same ideal that is phrased in the charter of our own organization, "to promote the observance of the scriptural Sabbath in connection with the interests of vital godliness and sound morality." The tools, as we may call them, as well as the manner and method of promotion, have changed through these ninety years.

The Seventh Day Baptist Publishing Society issued the SABBATH RECORDER from 1849 to 1862. The first editor and publisher was that talented and consecrated Christian, the Rev. George B. Utter, and the work was done in New York City. At the end of this period the RECORDER was purchased by Rev. Mr. Utter, from whom in turn it was purchased ten years later by the American Sabbath Tract Society. The question of a printing establishment having been agitated for some time, the first denominational printing house was established in 1872 in Alfred Center, N. Y. Only when the personnel of the Board of Trustees was found to be mainly in Plainfield, N. J., was it deemed advisable to remove it to that place. This was accordingly done in 1895. The publishing house has since remained in Plainfield, at first occupying small, rented quarters with meager equipment and limited facilities. Even under trying conditions and many disadvantages the work steadily developed until now, in the Seventh Day Baptist Building, the printing plant, opened in 1922, is printing our denominational publications with increasing facility due to increased equipment. This plant, equipped for service, has made it possible to print the SABBATH RECORDER, the *Helping Hand*, tracts on the Sabbath question, tracts for every-day living and other publications. They offer us education in denominational matters, and a means of presenting our denominational problems,

whereby all people working together can help in their solution.

These, then, are our tools, placed in our hands and given to us through your active co-operation and support through the years. They will be *only* tools unless they contribute to our greater usefulness as a society and as a people. Let us continue to use them, and use them always, to further the work of the kingdom and in the upbuilding and strengthening of Christian character.

## THE SABBATH RECORDER A FAMILY NEWS-LETTER

BY CORLISS F. RANDOLPH

The SABBATH RECORDER is primarily the one common medium of communication among Seventh Day Baptists, a sort of family news-letter, if you please, through which our several boards and their respective officers, our colleges, our churches, the General Conference, the Commission, the Associations, pastors, individuals interested in any one or more phases of our church or denominational life, may communicate with the entire denomination; and it is the only such medium. Nothing else will take its place. The daily paper will not, nor will the county or other local paper, however full it may be of news that is both interesting and vital. For that reason the SABBATH RECORDER is not to be compared with any other publication, whether secular or religious, however meritorious it may be.

The SABBATH RECORDER is essential to our denominational life. How essential each of us was forcibly reminded when it was, first, reduced in size by one fourth its number of pages, besides the loss of four cover pages; and again, when it began to appear but once in two weeks instead of weekly. This decrease in size and in the number of issues, has crippled our denominational activities to such an extent as to be a menace to our organized life, a menace to be removed as soon as it can reasonably be done.

All this not only does not detract from the glory of the RECORDER's achievements of its record of almost a century, but it magnifies our appreciation of it; and makes us hungry for the time when it will resume its former full size, and come to us each week.

"Temptation is a solicitation to evil from a power without to a weakness within."

**YOUNG PEOPLE'S WORK**

**IT IS TO THINK**

WITH MEN OF THE AGES

A SABBATH RECORDER of ninety years ago has a story concerning a young man, in which is the following paragraph:

"Great is the power of thought over one's self—great when from his mind it escapes in the form of words. It goes with the image of its author to stamp the same image upon the mind of perhaps millions yet to live and yet to die. Somebody has spoken of thought moving around the earth (issues from mind to mind, wield its circle—daily moves thousands and thousands whom its first projector never embraced within the sphere of his imaginings) until the whole race of civilized men are brought under its influence and impressed with its power."

**YOUNG PEOPLE IN 1844**

In 1844, there were young people—Seventh Day Baptist young people who worked in and for the Church. How do I know? I do not have any definite facts stating this, but I feel confident that it is true. In the first place there were young people; there always are young people before we have adults. That goes without proof, and does it not follow that there were Seventh Day Baptist young people, or whence came the adults of the churches in the years that followed? I know that there were young people active in our churches, for these youth grew up and had their families, and the leaders in the churches of thirty to forty years after the date 1844, began to form organizations for young people. They felt the need for definite training in church work for youth. These Excel Bands were followed by Christian Endeavor societies; the first Christian Endeavor society was formed fifty years ago, October, 1884, in Westerly, R. I. These things make me believe that there were Seventh Day Baptist youth active in Christian work ninety years ago. Other things point that way also; the SABBATH RECORDER of 1844 refers to young people and in its very purpose includes the young people as readers. Herewith are two quotations from early issues of our denominational paper, June and July, 1844. The second evidently was written for young men, but it would be well for young ladies to peruse this and follow some of this good advice.

THE LORD WILL PROVIDE

Who were founders and father of the Baptist Missionary Society in England? In the breast of

Carey, a young shoe-maker, the work originated. When a secretary was needed, Fuller was brought from the plow. A little boy brought his copy book to a venerable minister. The old man stroked his head saying, "John, you write a fine hand, perhaps you will one day be a secretary of the missionary society." That boy became John Dyer. Afterwards a treasurer was needed. A little boy was a copyist in his father's office. That lad became B. W. Gurney.

Industry in a female is always an important trait. There is so much uncertainty in the voyage of life that no young man can be deemed otherwise than criminally imprudent who joins his fate to that of a person whose domestic education and habits of life have been adverse to the practice of the essential virtues. . . . There are thousands who lead to the altar, girls with minds as vacant and hands as unaccustomed to employment as though they had existed in childhood in a mental and moral vacuum wholly ignorant of the ordinary wants and of the means by which they are honorably supplied. It is indeed to be regretted that in our day the entire routine of courtship and social intercourse between the sexes is little better than a regularly graduated course of artful and systematized deception. There are, says Maccin, "certain outward signs which, if attended to with care, will serve as a pretty sure guide. First if you find the tongue lazy, you may be quite sure the hands and the feet are the same. By laziness of the tongue I do not mean absence of talking, for that in most cases is very good, but I mean a slow and soft utterance a sort of sucking out the words instead of speaking them—a sort of letting the sound fall out as if they were sick at the stomach. The pronunciation of an industrious person is quick and distinct, the voice, if not strong, firm at least. Look a little at the labor of the teeth, for these correspond with the other members of the body, and see her work a mutton chop and a bit of bread and cheese, and if she deal quick with these, you have a pretty good security for that industry without which a wife is a burden instead of a help. Another mark of industry is a quick step and somewhat haughty head so that the foot comes down with a heavy good will. I do not like your sauntering soft-stepped girls who move as if they were indifferent to the result."

These suggestions were timely ninety years ago; what would you consider essential characteristics in choosing your life-mate in these days? Would there not be more happy, successful homes, if both parties were consecrated Christians, seeking ever to make other people happy? Much of trouble arises from one or the other being selfish and thinking of his or her own rights more than the welfare of the entire family. Christian homes are greatly needed to hold all true to their best, in these days as much as in the days of 1844. (Historical material contributed by Mr. Trevaah Sutton and Mr. Frederik Bakker.)

**DENOMINATIONAL BUDGET**

STATEMENT OF TREASURER—MAY, 1934

Receipts		May	Total
Adams Center		\$ 60.00	\$ 404.50
Albion		15.00	85.34
Alfred, First		105.63	1,151.47
Alfred, Second		56.05	198.81
Andover			15.00
Attalla			
Battle Creek			138.10
Berlin			159.81
Boulder		\$ 1.50	
Missionary and Aid society		5.00	
		\$ 6.50	18.50
Brookfield, First		\$ 32.64	
Women's Benevolent society		25.00	
		\$ 57.64	173.74
Brookfield, Second			113.94
Carlton Sabbath school		5.00	18.00
Chicago			210.00
Daytona Beach		25.00	50.00
Denver		1.50	34.33
De Ruyter		30.00	249.00
Detroit			
Dodge Center		\$ 7.00	
Sabbath school		2.20	
Christian Endeavor society		3.20	
		\$ 12.40	145.50
Edinburg			36.00
Farina			205.00
Fouke		20.00	21.00
Friendship		30.00	125.00
Genesee, First		113.35	316.15
Gentry			13.30
Hammond		10.00	20.00
Hartsville, special		\$ 25.00	
Ladies' Aid society		25.00	
		\$ 50.00	80.00
Hebron, First			64.90
Hebron, Second			10.00
Hopkinton, First		\$ 7.50	
Christian Endeavor society, special			3.00
Intermediate Christian Endeavor society, special			1.00
Junior Christian Endeavor society, special			.50
		\$ 12.00	415.00
Hopkinton, Second			26.50
Independence		46.00	409.00
Jackson Center			8.50
Little Prairie			7.42
Los Angeles			132.00
Lost Creek			115.58
Marlboro		32.00	93.53
Middle Island			15.00
Milton		67.45	1,103.40
Milton Junction		7.50	277.44
New Auburn		5.00	12.00

New York City .....\$ 42.07  
Special ..... 10.00

	\$ 52.07	513.65
North Loup	11.65	189.70
Nortonville Sabbath school	5.70	20.00
Pawcatuck	\$625.00	
Christian Endeavor society, special	3.00	
Intermediate Christian Endeavor society, special	1.00	
	\$629.00	3,115.65
Piscataway		219.38
Plainfield	100.25	1,273.25
Portville		8.00
Richburg		30.00
Ritchie		
Riverside	50.00	438.50
Roanoke		10.00
Rockville	3.20	93.90
Salem		796.00
Salemville		11.25
Scio		
Scott		
Shiloh		480.72
Stonefort		7.00
Syracuse		5.00
Verona Ladies' Aid society	\$ 5.00	
Special	20.00	
	\$ 25.00	180.00
Walworth		36.00
Washington		6.00
Waterford	\$ 25.00	
Christian Endeavor society, special	1.50	
	\$ 26.50	207.50
Wellsville		
Welton	\$ 10.00	
Special	15.00	
	\$ 25.00	111.93
West Edmeston		66.00
White Cloud		73.25
Individuals:		
Friend	\$ 2.85	
Mrs. Margaret Clapper	2.50	
	\$ 5.35	279.50
Western Association		18.79
Southeastern Association		26.86
Conference collection		188.51
Young People's Board in Holland		5.00
Pacific Coast Association		25.00
Junior Christian Endeavor societies, special	15.00	15.00
		\$15,124.10
Amount received in May		\$ 1,716.54
<b>Disbursements</b>		
Missionary Society	\$700.44	
Special	67.50	
		\$ 767.94
Tract Society	144.04	151.54



Sabbath School Board .....	112.19
Young People's Board .....	28.08
Woman's Board .....	\$ 7.02
Special .....	20.00
	<hr/>
Ministerial Relief .....	27.02
Education Society .....	42.12
Historical Society .....	50.96
Scholarships and Fellowships ..	11.70
Scholarships and Fellowships ..	21.06
General Conference .....	\$182.39
Preferred Claim .....	300.00
	<hr/>
	482.39
	<hr/>
	\$ 1,695.00
Required for eleven months .....	\$25,483.33
Received in eleven months .....	15,124.10
	<hr/>
Amount in arrears .....	\$10,359.23

HAROLD R. CRANDALL,  
Treasurer.

118 Main Street,  
Westerly, R. I.,  
June 1, 1934.

## CHILDREN'S PAGE

### JOSEPH THE DREAMER

Junior Christian Endeavor Tople for Sabbath  
Day, June 23, 1934

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

In the boy Joseph we find all those qualities which are needed for a good and great man. It is not surprising that his father noticed these good traits (How many can you name?) and that Jacob came to think more of Joseph than the other sons. Perhaps Jacob talked to Joseph of the great man he would be. Perhaps Joseph thought of this as he fell asleep. It is not surprising that Joseph dreamed of being great. Perhaps all great men sometime dream that they will be great.

But if Joseph was expecting to ride to greatness in a chariot of ease, he was mistaken. It does not matter how Joseph came to be in the pit or in prison, but how and why he got up when he was put down does matter. It is no disgrace to be down, but to stay down, is. The junior who will make much of himself is not the one who expects to find everything easy, but the one who is willing to get up and try again.

### SERVING OUR COUNTRY

Junior Christian Endeavor Tople for Sabbath  
Day, June 30, 1934

Can foreigners serve our country? Joseph was taken away from his country into Egypt, but still he served others. He began by ser-

ving those in prison and kept right on serving others until he finally had a chance to serve the king. Because he had always served others, he knew how, and was glad to serve the king, even though he expected nothing in return.

The boy who comes to America from a foreign country may serve our country by serving his schoolmates, his teachers, and all those with whom he comes in contact, just as the American born boy or girl. We can serve our country by helping those who come to our country feel that it is their country, too, and that their service is needed and appreciated.

### OUR LETTER EXCHANGE

DEAR RECORDER GIRLS AND BOYS:

Since our beloved SABBATH RECORDER will be ninety years old the thirteenth of this month, I'll have to hold over for another two weeks some interesting letters from four of our RECORDER girls while I try to do my part in commemorating the RECORDER's ninetieth birthday, by relating to you, in story form, some

#### INCIDENTS IN THE LIFE OF A REAL LITTLE RECORDER GIRL OF NINETY YEARS AGO

Little Addie's mother had gone to live with our dear heavenly Father when Addie was a very little girl, but she was left in the care of a kind elder sister who was a real mother to her, so she was usually a very happy little girl. But one bright morning, about ninety years ago, she stood in the woodshed door of a quaint, old-fashioned farmhouse in western New York which was her home, with anything but a happy expression on her little face; in fact it was puckered into a very decided frown. "Oh, dear!" she thought aloud, "I wish I didn't have to wash dishes. It would be such fun to sit still and do nothing at all."

"Well, I never!" said her sister's voice close at her side, making her jump with surprise, "You shall sit still today and I'll wash the dishes. Sit right here by the table and fold your little hands." With a happy laugh Addie sat down in her little chair by the kitchen window with her hands folded in her lap.

Her sister began slowly to wash the dishes, taking as much time as she could, and very soon the little girl began to grow restless and said, "Sister, may I have my dolly to play with, or a book to look at?"

"Oh, no," said sister. "You must sit still and do nothing at all. You are too tired to play or work." Then slowly and quietly she kept on washing dishes, and Addie sat and sat and wriggled in her chair.

"Ho, hum!" she said at last, springing to her feet; "it's more fun to wash dishes than to do nothing at all," and in a moment she was cheerfully finishing up the dishes.

When the dishes were done, the child took a new sheet from sister's work basket and began to hem it, for each day she had her stint of sewing or knitting to do. She knew just how far she must hem, for sister had carefully put in a pin to mark the end of her stint. She sewed for awhile but the pin seemed very far away. Then she stopped to look at the baby and tell how cute he was; sewed a little more, then looked at baby. This she kept doing over and over again, but still the pin seemed very far away.

"Sister must have made a mistake and put the pin too far over," thought Addie. "Guess I'll move it up a little."

Out came the pin, and then a sober look came over the little one's face. She held the pin in her fingers a few minutes, then put it back just where she had found it, saying softly, "God wants me to be an honest little girl." She began to sing softly to herself and almost before she knew it her stint was done and she could go into the sitting room and play with her dollies to her heart's content.

Now you and I would have thought her dollies very queer. Some were rag dolls which her sister had made for her and some were wooden ones which her father had turned for her with his lathe on quiet winter evenings. She loved them, every one, for never had she seen nicer ones. So she played happily for some time, paying little attention to anything but her play, until all at once she heard father's voice just outside the window. "Whoa, whoa, Nell!" With a shout of joy she dropped her most cherished dolly, rushed to open the door and was soon in her father's arms.

"Guess what I've brought you," said he.

"Is it new shoes?" asked Addie, looking down at her worn ones.

"To be sure, daughter, and a new dress and hat. What do you think of that?"

"I think you are the best father in the world," was the answer. "I don't know which

is nicest, the hat, the shoes, or the dress," she said, with a merry laugh, but she could hardly let go of the hat long enough to eat her dinner, for it was the first bought hat she had ever owned. But, bless her dear little heart, she never wore any of these wonderful things for they were all given to a little neighbor just her size who was suddenly called to go on a long journey and had no time to buy new clothes before she left. It was a great disappointment to the child, but she choked back her tears and willingly gave of her best to help her little friend.

On the Sabbath, Addie went to church and very happy was she to go, even though she had no new clothes to wear. On her feet she wore her oldest shoes, carrying her better ones in her hands and changing at the church door, so that she would not track dirt into the church.

Along the sides and front of the church was a gallery, a favorite gathering place for the children and young people; but woe betide them if they made the least disturbance. Addie was never allowed to go into the gallery, but must sit sedately with the family downstairs. One Sabbath, during the reading of the Scripture, there was a little stir among the children in the gallery, and the minister said sternly, "Boys and girls, please be quiet in the house of God." Straightway, one exasperated mother marched up into the gallery and led two very red faced little girls down to the family pew, directly in front of the pulpit.

At the close of the service Addie's sister asked, "Aren't you glad that sister did not let you sit in the gallery?" And the little girl nodded a decided, "Yes!"

Of course Addie went to Sabbath school and must always have her lesson well learned so that she could repeat every word of it from memory and be able to locate each chapter and verse. She was in a large class of girls. One Sabbath her teacher said, "I will give a prize to any girl who can learn the first ten chapters of the Acts so that she can repeat any passage from memory, giving chapter and verse." Addie and her friend Hattie succeeded in winning the prize and were proud, happy girls.

It was a day long to be remembered when Addie was old enough to start to school. It was a one-room country schoolhouse. To-

ward the front of the room were two long seats where each class came to recite.

Addie must have been a bit mischievous, for once when she was studying grammar she was asked to parse the following sentence: "Oh, Cataline, how long wilt thou try my patience?"

Now her teacher's given name was Asa. One of his pupils, a child named Caroline, was a great trial, so Addie wrote, "Oh, Caroline, how long wilt thou try Asa's patience?"

When she was thirteen years old she must exchange her short dress for a very long one, as was the fashion in those days. She felt very awkward in her long dress and kept stepping on it, so before she was willing to wear it in public she spent a good deal of time practicing walking in private and made many excuses to wear her short dresses.

Of course Addie's home was not lighted by electricity, as many of ours are. She had only a candle by which to study, but it never entered her little head that her home was dark. Sometimes her father would spend a whole evening shelling corn for the mill, sister busy herself at the spinning wheel, while Addie studied, all by the light of one candle.

Addie thought it great fun to help sister make candles. The tallow was melted in a boiler, candle wicks were fastened to a long stick and dipped over and over into the melted tallow. Years later the tallow was poured into molds and better shaped candles could be made.

Addie's home was heated by large fireplaces in which huge logs were burned. Oh, what a jolly bright fire it made. The largest fireplace was in the kitchen and over this a large kettle was hung on a crane; in it their food was cooked. Their baking was done in an oven built at the side of the fireplace. Addie saw her first stove when she was five years old, and she was just as delighted over it as children are today over a fine new gas range all in green and ivory.

Perhaps you would like to know how Addie and her friends traveled about the country ninety years ago. Not in an automobile, you may be sure, but in platform or lumber wagons drawn by sturdy farm horses. It was a common sight on Sabbath morning to see whole families riding to church on a lumber wagon. The wagon box was taken off, planks were fastened on lengthwise, and all rode with their feet dangling off at the side.

I might tell you many more incidents and customs in the life of this dear little girl of ninety years ago, who is now one of the dearest, wisest old ladies in the world, but, dear children, our page is more than full and I must pause.

Your sincere friend,  
MIZPAH S. GREENE.

Andover, N. Y.,  
June 3, 1934.

(The incidents in this story are true, but the order of events is a bit changed and little touches added by the writer to lead up to these events.)

### EARLY IMPRESSIONS OF THE SABBATH RECORDER

DEAR EDITOR:

In reply to your request that I write some of my impressions of the SABBATH RECORDER in its early days, I will say that six years before I was born the RECORDER started on its life mission, with George B. Utter as editor and manager, dated June 13, 1844. Previous to that date, I am told that Rev. Joel Green, Rev. Alexander Campbell, and Rev. James Bailey managed a paper called the "Seventh Day Baptist Register," from which developed our own SABBATH RECORDER.

My father, Rev. James Summerbell, was a convert to the Sabbath and was ordained by the Plainfield Church and started on his life work as pastor of the church in Petersburg, N. Y., and on January 27, 1850 (the day that I was born) administered baptism for the first time. By that time, the RECORDER was a regular visitor, and held second place to the dear old Bible, in our home. I was taught to respect its teachings and I loved the children's stories. When it reached the end of its fifth volume, Geo. B. Utter and Thomas B. Brown were its editors and it came to our home in the form of a regular newspaper, with headquarters in Westerly, R. I.

It was during those years that our missionary, Rev. Solomon Carpenter, came home for a visit, bringing with him from China one of his converts, Chan Chung Lan. The impressions of the work in China were warmly welcomed by all who met them.

Later, Elder William Jones, a missionary in Palestine, came to America with his second wife, a daughter of Rev. W. H. Black, of London, Eng., whom he met as he returned from his work in Palestine, and she gave me many interesting ideas of English customs.

They settled in Scott, and his daughter Miriam was a roommate with my sister and myself in the then popular De Ruyter Institute, where Rev. Stephen Burdick, followed by Professor Albert Whitford, was principal, and it now gives me heartache when I realize so worthy a landmark is gone.

In 1889, the RECORDER came to us as a magazine, and while it was more modern, I missed the old time Seventh Day Baptist newspaper, even when I felt pride in the new outfit. But the fact that our editors, through all of these years, have made it an indispensable paper, should inspire us all to show such an interest in their work that there can be no uncertainty as to the growth and success of our own SABBATH RECORDER.

MARY F. WHITFORD.

### CORRESPONDENCE

MY DEAR MR. VAN HORN:

Replying to yours of yesterday, I have read the RECORDER since childhood, and have been a subscriber nearly threescore years, receiving great satisfaction and much stimulation from its regular visits.

Even now, upon its arrival, I read it before opening my morning newspaper. However, I have nothing in mind, such as you suggest, that would, if written, be of general interest to its present readers; I must therefore leave that "column and a half" to be filled by another.

I thank you for the kind letter, and wish you continued success in producing for us such a fine periodical, hoping that very soon we again may welcome its visits weekly.

Sincerely,

Rockville, R. I.,                      A. S. BABCOCK.  
May 9, 1934.

### OUR PULPIT

#### "THE PERMANENCE AND VALUE OF THE SABBATH"

BY REV. T. J. VAN HORN

Text—Hebrews 4: 9. "There remaineth, therefore, a rest for the people of God."

In the preparation of this sermon, the last in the series I have tried to give you, I found an old book in my library by Rev. Robert Burnside of London, England. On the fly leaf of this book is the name, Rev. John Green,

a former pastor of this church. This book by Mr. Burnside is one of the calmest, clearest, and most reasonable arguments in proof of the Sabbath doctrine of the Bible that I have ever seen. The impression left upon my mind by the table of contents, and a glance here and there through its pages, assure me that there has been no change during these two hundred years in the line of argument for the Bible Sabbath. The reason for this is that there has been no change in the Bible. They had the same Bible two hundred years ago that we have today, and there is no need of change in the line of defense for maintaining our position as Sabbath keepers.

It was my purpose in this last of my series of Sabbath sermons to present the Scriptures that show the practice of the apostles in their Sabbath keeping. Just a reading of the following passages in the "Acts of the Apostles" will suffice to show what this practice was: Acts 13: 14; 13: 44; 16: 13; 17: 2; 18: 4.

Thus, concluding this brief survey of the Sabbath question from the point of view of creation, from the example of Jesus, and from that of his immediate followers, we are left with the abiding assurance that the seventh day of the week, the Sabbath of Jesus and of the line of our fathers since his day, is the day which alone has the divine approval for sacred rest and worship.

For many years now I have felt a growing aversion to arguing this question. The final and convincing argument of the whole matter is a life. It was the way Jesus lived the Sabbath even more than what he said about it that is the final proof of its permanence. And so for us, consistent conduct, that is conduct in harmony with the purpose of the Sabbath to promote an acquaintance with God, is the irresistible logic to convince the world of its value. To fail here is to neutralize any other form of argument.

Having fortified ourselves in this stronghold, I ask you to rest today in the joy and satisfaction of this Gibraltar of truth—"There remaineth, therefore, a rest for the people of God."

Think of the security enjoyed here—"There remaineth a rest." The Sabbath is a permanent institution. We may well think of many things as temporary. The Sabbath is an institution for time and eternity. It represents God as long as we abide in our earthly tents. For a while we must be more or less

concerned with our material existence. But "when the earthly house of this tabernacle is dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Then the eternal Sabbath will begin.

It would seem from a close study of the chapter in which the text is found that God's dealing with his people is uniform. One supreme purpose runs through history. It is that man may come finally into a state of blessed union with God. Joshua's leading of God's people to the Promised Land is a type, that is an illustration, of our Jesus leading us from our wanderings in sin into a Promised Land of rest. But, as every one knows, this Promised Land is not without its struggles and tests of strength with an unfavorable environment.

The Israelites found that they could not live in the land that was promised to them without warring with the hostile people that disputed their right to the country. Their living there was to be only by right of conquest.

It is important that we get this lesson. We have entered the Promised Land through the leadership of Jesus. But let us not forget that we can retain our place in this rest of faith only by conquest. It would seem that Paul had in mind the words of Jesus—"In this world ye shall have tribulation"—when he wrote to the Philippian Church, "Work out your own salvation." And when he added in his Philippian letter, "for it is God that worketh in you both to will and to do of his good pleasure," did he not also remember the words of Jesus, "But be of good cheer, I have overcome the world"? Now, recalling Paul's encouragement to the war-weary members of his church at Corinth — "For these light afflictions that are for the moment, worketh for us a far more exceeding and eternal weight of glory"—we are assured that it is God's purpose to make this struggle a means of entrance to the final Canaan of heavenly rest. And through the smoke of the contest he permits us glimpses of the glory land which we are finally to enter—"Let not your heart be troubled. \* \* \* In my Father's house are many mansions." "I go to prepare a place for you." "Be thou faithful unto death and I will give thee a crown of life."

"There remaineth, therefore, a rest to the people of God." The "therefore" indicates a logical conclusion to the argument that runs

like this throughout this section of Hebrews: Joshua led the Israelites into Canaan, the Promised Land of rest, but some of the people did not enter there because of their unbelief. And even those who did arrive could not have perfect rest on account of a hostile environment. Their Sabbath of rest beyond the Jordan was not a perfect experience. Therefore another day, a future time, was spoken of by the Psalmist, who intimated that if the people would believe, they would enjoy that perfect rest in that glad future day. The history of God's people is one of progressive development. The rest we now enjoy on accepting the invitation of Jesus, "Come unto me, and I will give you rest," is infinitely more satisfactory than Israel enjoyed in Palestine. But there is even for us a higher state of development. That will be reached when at last our-blessed Lord shall say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

What, then, is "the rest" that Christians shall enjoy in that stage of development, culminating at last in the bliss of God's presence?

1. It is freedom from depressing anxiety. We are so apt to carry on our hearts the burden of the world's wrong doing. We get to believing that God has forgotten his world. We see wickedness holding revel in high places; we see corruption in our courts of justice; we see high officials advocating and promoting unwise, if not inhuman, measures for money purposes alone. As the Psalmist, we see the wicked "spreading himself like a green bay tree." Now out of the noise of this storm, if we pause to listen we shall hear the voice of our great Captain, "It is I; be not afraid." Again we hear his invitation, "Come unto me all ye that labor, and I will give you rest."

I found this poem whose author I cannot name:

If a bird in a cage can sing, my dear,  
As though the days of spring were here;  
If a bird, forgetting the time of year,  
Can sing in a room that is dark and dim,  
Can sing for those who imprison him  
As though he sat on a greening limb.

If a bird, whom all that he knows are gone  
To the lovely South, or the crimson dawn,  
Can sit alone and can still sing on—  
Surely, then, you and I can sing,  
Whatsoever shadows around us cling,  
Or what the moment may chance to bring,

## DENOMINATIONAL "HOOK-UP"

(News taken from old "Recorders")

PLAINFIELD, N. J.

At our recent celebration of the Lord's Supper we used, for the first time, an individual communion service, and are much pleased with the change.—*Pastor Main, May 16, 1898.*

LOST CREEK, W. VA.

Lost Creek has enjoyed a very prosperous state of religion for some time past. Considerable discussion has been had respecting the Sabbath, and the claims of the seventh day have been presented.—*July 4, 1844.*

ALBION, WIS.

The Ladies' Arethusian Society (Academy) held its ninth anniversary on the evening of December 25. It was an excellent session. The music was very nice—under the direction of J. Q. Emery, consisting of four voices, accompanied with the new organ that has lately been purchased for the use of the chapel. . . . This instrument is a fine addition to the furniture of the school.

—*February 8, 1866.*

ADAMS CENTER, N. Y.

While the interest of our (Sabbath) school may not be any deeper than it was a year ago, still it has become more of our life. We see its influence in the formation of our character and in the influences of the home circle. . . . We have had essays presented . . . orations by A. E. Main and H. E. Babcock. Number connected with the school 196, number of classes 19.—*January 25, 1866.*

LEONARDSVILLE, N. Y.

Pastor Summerbell has been holding special meetings . . . for some six weeks, and the Lord has truly blessed his work in the reclaiming of backsliders and in the conversion of scores of souls. Four weeks ago five young ladies were baptized and united with the church; and one week ago last Sabbath, thirty-two were baptized in the Unadilla, about thirty of whom united with the church. A number are to be baptized next Sabbath.

—*May 10, 1866.*

A downtown store advertised "Shirts that laugh at the laundry." Ours came back with its side split.—*Selected.*

Surely, then, you and I can be—  
Though bound in body, in spirit free—  
Can sing a little as well as he.

Yes, may we not rest in quietness and assurance knowing that he, on whose shoulders rests the government of worlds, has control? "Thou wilt keep him in perfect peace whose mind is stayed on thee."

2. It is rest from the burden of God's displeasure on account of our own sin and rebellion against him. God graciously lifts that load from those who repent and turn to him. It has been so long since that joy first came to us that we have not the keen appreciation of it that we ought to have. It may be well for us sometimes to recall that radiant experience "when Jesus washed our sins away." I recall the story that Mr. Moody tells of the pardon he was asked to carry to the inmate of the state penitentiary. To the great crowd of prisoners gathered before him he said, "I have a pardon for one of you. Then of course there was the tragic look of eager hope on each face before him. But there was almost the collapse of joy on the part of the prisoner for whom the pardon was issued when his name was called. The burden was removed and he was at liberty to return home and care for his loved ones who needed him!

"My sin! oh the bliss of the glorious thought,  
My sin, not in part, but the whole,  
Is nailed to the cross, and I bear it no more:  
Praise the Lord! Praise the Lord! O my soul!"

3. Then finally there is the glorious rest in heaven, the beginning of the eternal Sabbath.

"I know not the time when my Lord shall come  
To take me away to his own dear home,  
But I know that his presence will lighten the gloom,  
And that will be heaven for me.

"I know not the form of my mansion fair,  
I know not the name that I then shall bear,  
But I know that my Jesus shall welcome me there,  
And that will be heaven for me.

"I know not the song that the angels sing,  
I know not the sound of the harps' glad ring,  
But I know there'll be mention of Jesus my King,  
And that will be music for me."

Man, if he do but live within the light  
Of high endeavors, daily spreads abroad  
His being armed with strength that cannot fail.  
—*Wordsworth.*

## MY EARLY RECOLLECTIONS OF THE RECORDER

BY MRS. METTA P. BABCOCK

As I am now eighty-two years of age, my early recollections of the RECORDER must extend back for at least seventy-five years. Of course I did not know the meaning of the term "editor," but I remember that I thought Geo. B. Utter must be a wonderful man, (and he was) to send us every week such a nice big clean paper. I liked the Children's Column especially well, and later was much impressed with teachings that do not belong to early recollections.

What became of the neatly-folded and laid-away back numbers I do not know; they may have been given to those who were not able to have it otherwise. That would have been like my father and mother. Certainly they were not used on cupboard shelves, for wrapping packages, or papering kitchen walls.

The RECORDER was ever a welcome guest in our home, and my childish reverence for it was somewhat akin to the reverence I was taught to have for the Bible.

Milton, Wis.

## MEMORIAL — DEAN MOSES H. VAN HORN

REMARKS BY PRESIDENT S. O. BOND AT THE FUNERAL

"Let me die, working,  
Still tackling plans unfinished, tasks undone!  
Clean to its end, swift may my race be run.  
No laggard steps, no faltering, no shirking!  
Let me die working."

These lines by an unknown pen express the life purpose of our fallen leader. With his usual clearness of mind and willingness to serve, he worked to sunset, then paused just a moment on the doorstep of the house not made with hands to whisper a loving good-by to those around him.

I have been asked to represent the educational interests to which Dean Van Horn so largely dedicated his life. Specifically, I represent the board of directors and the faculty of Salem College with whom he labored so faithfully; the alumni and students whose highest interests dominated his every activity; the children of this county whose well-being was on his heart as a rural teacher, a principal, a superintendent, a member of the board of education; and finally as a member of the supervisory staff attempting to chart new and

better paths of service for generations yet unborn. Perhaps I shall be pardoned for saying that I also desire to represent myself, since we were friends in childhood, fellow-students in college, and for more than thirteen years, co-workers in a most difficult but most important task. It is beautiful and entirely fitting that this service be held here within these walls that have witnessed more than twenty years of his best efforts.

There is no need to review the work of this great life. It would be unjust, however, to permit this occasion to pass without some reference to our brother's accomplishments and principles. He did well what he undertook. He thought clearly. He possessed unusual executive ability. A practical joke he could understand and enjoy, but he hated meanness or anything that savored of unfairness or vandalism. As a classroom teacher, he was seldom surpassed. He was one of those rare souls born to teach. He could fathom the student's difficulty quickly. He could clarify every step. Failures in his classes were from that group who refused to work, not from the slow of comprehension. Amid most strenuous duties he took time to iron out the wrinkles in the lives of many disgruntled or ill-adjusted students. But probably his greatest service to the cause of education was in the capacity of dean of Salem College. He there touched the lives of the officials and other prominent workers in the student organizations. These leaders caught something of his spirit and will reflect it in an ever-widening circle.

Dean Van Horn cared little for the limelight. Modesty was a prominent characteristic. When drafted into service for important programs he always acquitted himself with dignity and honor. His mathematical training led him quickly to the crucial points of any topic under discussion. His informal chapel talks were gems, many of which will remain in the minds of his hearers as long as memory shall last.

He served the college during half of its corporate life. The lives of hundreds of young people were enriched by him year by year. Many a wayward boy found himself steadied by his counsel. Many a discouraged student renewed his strength after a night's vigil with this good man.

Last August, at the earnest solicitation of Superintendent Coffindaffer and his County

Board of Education, the college loaned the dean to the work of the county. There were two reasons. First, it recognized his superior fitness, by training and experience, to help in the organization of a new system of public education that is destined to be of untold value to the children of this and future generations. He made his contribution to this great work. Second, it was felt, that, after thirteen years of the most exacting responsibility in the college, he had a right to a brief change which would at least be different and would have some of the earmarks of rest. The last large contribution that he made to the college was in the capacity of acting chairman of the physical education building committee. He not only spent long hours with this committee, but he took an active interest in the work of the builders. A number of changes for the betterment of the structure received his personal attention as the building proceeded. He also gave liberally in money to this and all other interests of the college. A man with his qualities of heart and of judgment will not easily be found. However, he shall live on in a thousand lives inspired by his word and example. Let Longfellow express this thought:

Were a star quenched on high  
For ages would its light,  
Still traveling downward from the sky,  
Shine on our mortal sight.

So, when a good man dies,  
For years beyond our ken,  
The light he leaves behind him lies  
Upon the paths of men.

The message of his life to us today is "Carry on." In the strength of his God—our God—we shall not be found wanting in bearing the burdens which his manly shoulders bore so long and so well.

"Greater love hath no man than this, that a man lay down his life for his friends."

## OBITUARY

**BURDICK.**—Alice Julia Ayers, daughter of Albert and Sara Ayers, was born September 6, 1866, at New Market, N. J., and died May 12, 1934.

On October 24, 1883, she married Herbert E. Kenyon. Their son Harry, now of Bound Brook, was born September 9, 1887, and in the same year Mr. Kenyon died. On June 17, 1891, she married Jesse G. Burdick. Of their four children two sons survive—Russell Wait and Jesse Byron, of Dunellen. She leaves, besides

her husband and three sons, one sister, Mrs. Charles Leland, of Plainfield; her brother, Thurman E. Ayers, of Dunellen; grandchildren, nephews, and nieces.

She was baptized and joined the Piscataway Seventh Day Baptist Church August 18, 1883. She was an active Christian and a helpful and sympathetic friend of young people.

Funeral held at the home, conducted by Pastor Neal D. Mills, assisted by Dr. H. C. Van Horn. Burial in the Seventh Day Baptist Cemetery of New Market. N. D. M.

**LINDSEY.**—Charles H., son of Charles and Frances Lindsey, was born in the town of Ellensburg, N. Y., September, 1865, and died March 25, 1934, after a long illness.

He was baptized and joined the Adams Center Seventh Day Baptist Church when a young man, and remained a faithful member till death.

October 15, 1885, he was married to Ruby Grace Dealing. He is survived by a son, Foster; his brother-in-law, Philip Dealing; and several cousins. Rev. Raymond B. Tolbert conducted the funeral services at the undertaking home. Burial in Union cemetery. G.

**WILSON.**—Mattie Gibbs, daughter of Henry and Martha Norton, was born September 10, 1872, and died at her home, April 6, 1934.

When a young girl she was adopted by Fran and Janette Gibbs of Rices, Jefferson County, N. Y. Early in life she became a member of the Adams Center Seventh Day Baptist Church, of which she remained a loyal member through life.

She is survived by her husband, George Wilson, whom she married February 28, 1895. Besides her husband she leaves a daughter, Mrs. John Adams; a son Guerdon, and two grandchildren. The funeral services were held in the Burrows Funeral Home, Watertown, conducted by Rev. Raymond B. Tolbert. Burial was in North Watertown cemetery. G.

**WOOLWORTH.**—Charles Leonard, son of Leonard and Eunice L. Woolworth, was born at Rock River, Wis., February 13, 1849, and died at the home of his daughter, Mrs. A. D. Stephan, in Nortonville, Kan., April 13, 1934.

He was baptized in early life at Rock River, and, it is understood, later joined the Seventh Day Baptist Church there. On September 19, 1885, he married Helen M. Collins, who died in 1917. One sister, Mrs. A. L. Whitford, of Milton, Wis., remains. All seven of his children survive him: Mrs. Florence Kelley of Albion, Wis.; Mrs. Bernice Stephan, Mrs. Beatrice Crouch, Mrs. Helen Stephan, and Cecil Woolworth, of Nortonville; and Mrs. Hazel Hawkins and Mrs. Eunice Parks, of Leavenworth, Kan. Eleven of his fourteen grandchildren are living.

Funeral services were conducted from the Seventh Day Baptist church April 16, by Pastor Lester G. Osborn, and interment was in the Nortonville cemetery.

L. G. O.

## Sixty-five Years Ago

Our only hope as a people is in aggressive work. We cannot reasonably expect men to yield until the battle smoke thickens. It is time we were freed from the spirit of conservatism, which only soothes troubled consciences. . . . Every concession that gives Sunday observers to understand that they differ from us only in unimportant doctrine is damaging. While Christian charity should always abound, and the rights of those differing in sentiment be most carefully guarded, it must be remembered that the observing of the seventh day is established by divine law. Therefore, the obligation to keep it rests on every one, and the excuse of ignorance is the only one that will avail them. It is *our* work to dispel this ignorance, and urge men to accept the truth. Year after year brings its new and increasing demands. May God give us wisdom and zeal to meet them all.

—IRA J. ORDWAY.

September, 1869.

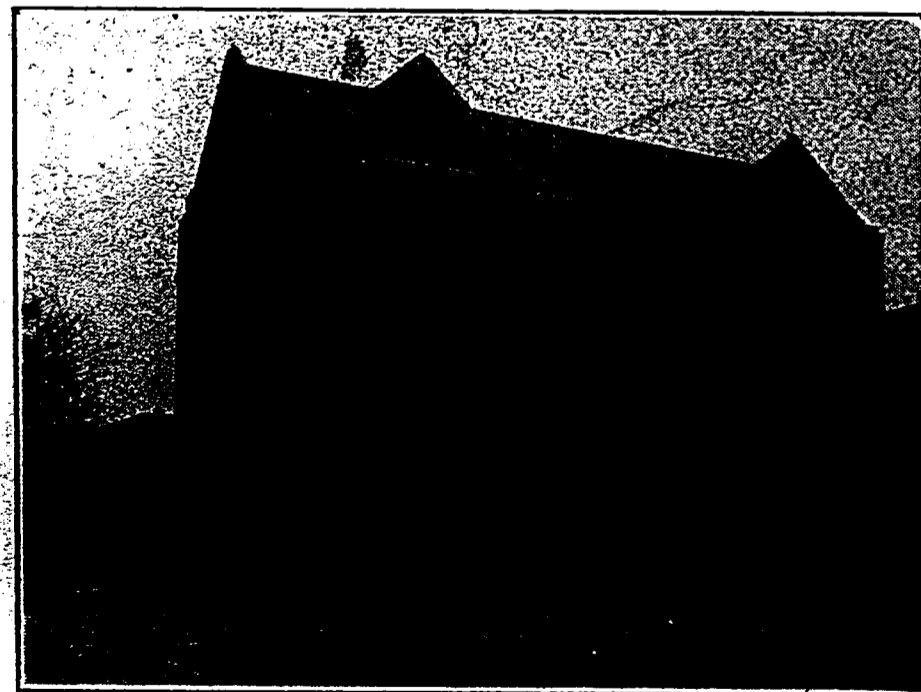
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## CALENDAR ACROSTIC—JULY

Just as the birds  
Use their songs to praise the  
Lord of all creation  
You and I can praise him too.

Stevens Point, Wis.

MRS. F. G. H.

## THIS FRIEND OF MINE

BY WILLA HOEY

I am his God. He worships me, I know,  
For quick he is to follow where I go;  
Nor questions he the wisdom of the way.  
The need he asks is by my side to stay.  
When'er I gaze into his faithful eyes,  
Reproach within my heart is prone to rise  
That I should lack a dog's perception fine.  
He teaches me to trust—this friend of mine.  
—Our Dumb Animals.

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