

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.

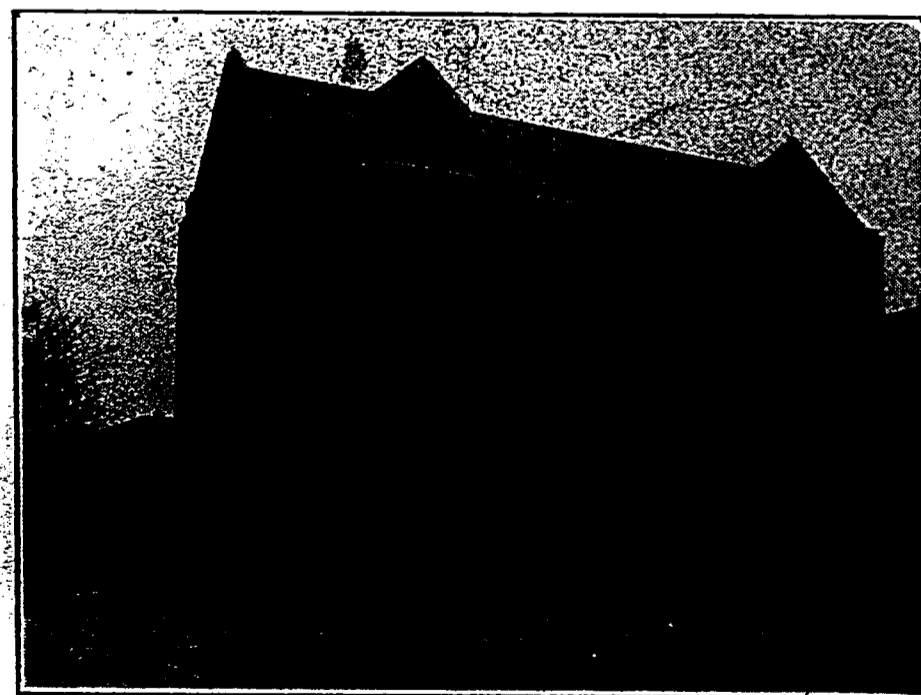
THE
SABBATH RECORDER

HERBERT C. VAN HORN,
Editor.

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The Sabbath Recorder

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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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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

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less expressly renewed.**Eastern Association—****Shiloh, N. J.**

Central New Jersey is seldom more beautiful than at this time of year. Tree foliage at its full, before insect or blight has had opportunity to despoil, is rich and deep. Woodlands are white and pink with mountain laurel and roadsides yellow and white and pink with buttercups, daisies, and sheep laurel. At least two days were required half a century ago for people of north Jersey to drive to the Association in south Jersey through this region so beautiful. The slow trip with horse and carriage must have been delightful, with opportunity to enjoy leisurely the wayside offerings. Now by car the journey is comfortably made in three hours. But if one is to get the most out of the trip now, he must be willing to stop every now and then to study and examine the flora of the roadside. Too many pass by the woods and stop only for the necessary pause at filling station or ice-cream corner. Great highways are crossed that carry heavy traffic from Philadelphia and other eastern centers to At-

lantic City, Asbury Park, and lesser shore resorts on the Atlantic coast. The way carries one through fine farming country with fields of wheat, corn, feeding herds, and orchards. No fruit, this year, is seen on apple or peach trees. The unusually severe winter killed the fruit prospects. Unlike many other districts, New Jersey has been blessed with plenty of rain and the small fruit and trucking industry is unusually promising.

PLACE OF MEETING

The editor's first call was made at the church, which stood with wide open doors as if in welcome to incoming guests. Our disappointment was not at all equal to that of the good Shiloh folks in finding the building not yet in readiness for the annual session of the association. Belated painters had left the interior decorations of the church unfinished, which when done will make it one of the most beautiful auditoriums among our people. The local board of education very cordially furnished the auditorium of the school for meeting purposes. Since the fire in the church, our folks have worshiped here.

FIRST SESSION

The ninety-seventh session of the Eastern Association opened promptly Thursday evening at eight-fifteen with the devotional service conducted by Brother Luther S. Davis. Upholding God's light was the theme of the association, and "Jesus the Light of the World," the theme song. Again and again this fine old gospel hymn rang out in heart and convention hall. It ought to have a much larger place and use in many of our church services than it has.

A pleasing welcome to the delegates was extended by Shiloh's loved young pastor, who began his remarks unconventionally—"I am sorry to welcome you *here* tonight." Of course he meant to emphasize the people's disappointment in not being able to welcome visitors to the restored and renovated church. He succeeded very well, however, in impressing all with the sincerity and heartiness of a real welcome.

In his own inimitable way, Pastor Everett T. Harris of Ashaway, R. I., responded to the words of welcome. He said it used to be said delegates went to Shiloh with a five dollar bill and a pink shirt and went home again without having changed either. He thought our times were different and better now.

Shiloh's noted hospitality was well known, with her friendliness, good music, and "hearty meals." His description of the meals set a high standard, especially for the home breakfasts, and the days following proved that all her meals were fully up to expectations awakened by this address of one of her honored sons. In the more serious part of his address he voiced the anticipation of the meeting that we would get information, inspiration, vision, and courage for the tasks ahead. This anticipation was fully realized as the meeting progressed.

THE PRESIDENT'S ADDRESS

Deacon John Harris, of Shiloh, the president, gave such a helpful address, written out, that we are giving it a place here. Outside of his written paper he said, as a young chap his first ambition to attend the association was that he might get out of work and have "opportunity to circulate with the high-ups." These were such preachers as L. E. Livermore, L. A. Platts, D. E. Maxson, et al. The first reason back of his desire had long since passed away, but "the second sticks." The address follows:

Shiloh welcomes the ninety-seventh session of the Eastern Seventh Day Baptist Association. We hope you will accept our hospitality as freely as it is given.

In 1846, eighty-eight years ago, during the first session at Marlboro, Shiloh joined the association and had the pleasure of entertaining it in 1850, four years later. We have had that pleasure seven times, this being the eighth and most important one of all.

There never was a time when our theme, "Upholding God's Light," was more needed to help this old wabby world to see the better things than at the present.

As we think of the brave and helpful deeds of our forefathers, we cannot help but know that the examples they set require of us strength and courage to carry on their uplifting achievements. We have heard young people boast about what their parents have done as an excuse for their inaction. They did not realize that they were expected to begin where their parents had left off and continue on their good work for the uplift of mankind.

So if we of this association do not rise to higher standards of service in this mighty work, we will not reap the reward that is ours to enjoy.

At the close of this association may we all strengthen our determination to help uphold God's light to a needy world.

The keynote address came in the sermon by Doctor James L. Skaggs, pastor of the New York City Church. Several in the con-

gregation to speak later assured him that he had stolen their thunder. Well, he took us all by storm anyway, with his masterful handling of the theme, "The Source of Our Light." Light, a symbol, must have its counterpart. The morning sun finds a sleeping world and arouses it from its ease and somnolence and bids men arise and work; it intensifies life. Its coming and going make the difference between daylight and darkness. Jesus, the Light of the World, does that for humanity. He finds man in darkness and comes that he may have life. But the reaction is different from that of the sun, for man may still insist in remaining in darkness—and live on in sin. Many living in New York City, in our various towns, and, perhaps, in our individual homes, live as though there were no light. He shines but he will not crowd himself through shuttered windows and locked doors. So many of us are walking in twilight, thinking we have all there is. What would happen should the full light of Jesus break in upon us?

Then most practically and helpfully Pastor Skaggs showed that the light breaks in more and more as men learn really to follow Jesus—"He that *followeth* me shall not walk in darkness but shall have the light of life." This following is not merely an attachment—being one of a crowd—it means being like him and doing the things he did and being what he wants us to be, *interested* in the things he was interested in, and promoting them. It is a challenge to the highest fellowship in all things, a fellowship more than of a negative nature. Jesus was positive, comprehensive, dynamic, progressive; he thought of all he could include in life. "Let the love of Jesus Christ be in your heart and then do as you please"—a striking thought, but one so filled will not please to be unclean, do evil, or indulge in indifference or carelessness. Such love in the heart is "light coming in." It means we will be mentally alert and spiritually on fire.

BUSINESS MEETINGS

Perhaps few things in themselves betoken better or more accurately the real, the mental and spiritual interest, really, than people's attitude toward business matters of church or denomination. Not infrequently is heard criticism of our public gatherings that there is too much business done—too many reports—too much attention paid to details, and not

enough to the more spiritual sides of our work. Such criticism may have foundation, but usually it comes from those who feel themselves especially spiritually minded — who like especially to have emotions stirred. But is it not true that much attention must be paid to details of the work of organization — by some one; that the more one knows about the real details of the problem the greater his interest may become and a larger amount of zeal may be quickened? More spiritual messages than are ought to be brought. No doubt. More evangelistic sermons preached; more souls brought to the altar, or otherwise brought to new birth. But, all ought to know something about the mechanics of the work. Some time the car may stop and it is well for more than a few to know about the gas, oil, and about the mechanism. Granted that more power is required than enough to run the engine.

A goodly number gathered in the early morning business meeting Friday, when some interesting reports and letters were presented from the churches. Letters from Berlin, New York City, Westerly, Ashaway, Rockville, and Shiloh were read, showing in all courage, baptisms, new members, Religious Vacation Bible Schools held, good sermons, activity among young people, with courage and zeal in undertaking the program suggested by the Religious Life Committee. Plainfield was orally reported and shows commendable work being done, splendid net gain in membership, and gratifying results in following out the Religious Life Committee's recommendations.

The report of the treasurer showed a splendid balance in the treasury. The report of the corresponding secretary of the association was almost a model in its form and highly commendable in its clear setting forth of the activities of the Executive Committee.

The next session of the association will be held with the Rockville, R. I., Church, Rev. Willard D. Burdick, pastor. Rev. Neal D. Mills was appointed delegate to the Central Association in 1934, and Pastor Albert Rogers of Waterford, Conn., to the Central Association, 1935. If the Southwestern Association holds its session in 1934, Rev. William L. Burdick is appointed delegate from the Eastern Association, half his expenses to be borne by the association.

The offering on Sabbath morning taken for

the Denominational Budget amounted to \$44.70, more than eleven dollars better than last year.

The officers of the association were always in their places and conscientiously performed all their duties. The program which they had prepared and which was carried out with but one or two substitutions as first planned was excellently conceived and worked out. A resolution from the floor spoke with commendation of the work of these officers, especial mention being made of the faithful work of the retiring treasurer, Everett G. Hunting, who for several years has carried the responsibilities of this office. Mr. Morton Swinney, of Waterford, Conn., was elected to succeed Mr. Hunting. Lewis F. Randolph of Ashaway, R. I., is the next president.

ADDRESS OF THE MORNING

A senior from Salem College, Paul Maxson, introduced the morning address by helpful devotional service. "Renewing the Light" was the theme of the sermon of Pastor Neal D. Mills of New Market, who clearly and vigorously presented the need of a perplexed world for a light that shall shine unwaveringly where it may be seen and used. We all have a light he said, we must shine it out and not hide it under the bushel. We must not permit opposition or criticism to cause us to hide it. Light may be shut out by one's shutting himself from his best. Light shut in by our seeking our own pleasures and gratifying our own selfish desires will soon be put out entirely, resulting in unfair attitudes toward others and snobbishness. Creed sometimes is the bushel which covers up the light and blinds men's eyes.

Light may shine still brighter by replenishing the fuel, by an increase of knowledge, by learning to forgive, by closer association with God — right relationship with God. He showed it is not a mechanical process by telling of the African chief in London who was deeply impressed by the faucet that let him fill his cup with effort only in turning it. He wanted to buy one to take back for his own hut. Light shines still brighter by a closer contact with other people, churches associating more closely together. One candle can light many others. Christianity, he urged, is not a personal thing with a social application, but a social matter with an individual implication. "God is love, God is light."

DISCUSSION GROUPS

Friday afternoon, Mrs. Ella Sheppard led up to the main items of the session with a most helpful, thoughtful devotional service. The corresponding secretary of the American Sabbath Tract Society introduced the discussion period groups by reading a sentence or two from last Conference president's address and some paragraphs from the Religious Life Committee's recommendations on a program of evangelization and winning marginal Sabbath keepers back to their faith. He urged the need in the church of the Holy Spirit, of evangelism, and of more thoroughly impregnating our people with the great doctrines of our religion.

Rev. William L. Burdick led the group in discussion of Church and Personal Evangelism; Pastor Leon M. Maltby, the group, The Holy Spirit and Our Church; and Pastor Everett T. Harris, The Sabbath and Seventh Day Baptist History.

Pastor Harris carried his group through a hurried survey of Seventh Day Baptist history that awakened much interest on the part of those who were not acquainted particularly with the facts, and deepened the convictions of others that as a people we should be much better acquainted with our history than we are.

Pastor Maltby showed by having passages of Scripture read, how much the Holy Spirit is mentioned in the New Testament, and that in the Old Testament the Holy Spirit operated. The Holy Spirit operated in Jesus in his earthly life, was promised to come as a Comforter and a Witness — One who would not speak of himself but of Jesus. One of his offices is to strive with men. We need special relationship with God that we may have the experience of the Holy Spirit.

Secretary William L. Burdick urged that it is the mission of the church to evangelize — if it fails to do this it is not a church. To evangelize is to preach the truth. There is a difference between evangelizing and Christianizing. Every Christian should be an evangelist. Everywhere those who "were scattered abroad" went preaching. Not the apostles, for at this time they were in Jerusalem. It was the church members who personally bore witness of what they had seen and heard. To work personally in evangelizing one must know Christ personally; he must have a love and passion for souls, and he must have wisdom, tact; he

must know the Word, and must be Spirit led. We must not be discouraged with failures—even Christ did not win all whom he touched.

SABBATH EVENING

Seventh Day Baptists rightfully look forward to the Sabbath evening conference of association as in a particular sense their own. At such a time opportunity is given for free and spontaneous response. No one feels he must take a studied part. It is an "experience" meeting and there is a joy in bearing witness and in listening to the many who take part.

At Shiloh this meeting was prepared for by the brief but suggestive sermon of Pastor Harold R. Crandall of Westerly, whose theme was "Enjoying the Light." The light that guides was held up as the world's great need in its time of prevailing darkness. Jesus said, "I am the light of the world." Light's essential qualities are purity, clearness, revealing power, and cleansing power. The Son of Righteousness makes lives beautiful, serene, and happy. Great joy and some surprises come to those who, as the seventy, go forth in the light to do Jesus' bidding.

Then with a few remarks by the leader, Rev. Herbert C. Van Horn, and with songs interspersed, often without piano accompaniment, the testimony meeting proceeded with few unused seconds until many had spoken and the meeting had to be closed.

ASSOCIATION MUSIC

This may be as good a place as any in this report to speak of the association music. Too much praise can hardly be spoken of the good music rendered during the various sessions. Mrs. Ella Sheppard had charge of the music and her local choir with others aiding on occasion showed fine results of trained leadership. At least once the Marlboro choir furnished the special numbers. Ladies' choruses, quartets, duets, and solos added much to the enrichment of the worship periods and to the enjoyment of all. Perhaps the writer may be pardoned for mentioning by name in this connection only one person, Rev. Lewis C. Sheafe, D.D., of the People's Seventh Day Baptist (colored) Church of Washington, D. C. Doctor Sheafe was a guest of the association on invitation, and furnished several solos during the meetings to the satisfaction

and enjoyment of all. The music showed great care in selection and fitted into theme and thought most helpfully.

SABBATH DAY

Sabbath morning dawned clear and cool and was an ideal day in every respect. At the hour appointed for worship the Academy Hall was well filled and promptly the worship under the leadership of Pastor Leon M. Maltby was taken up. It was an inspiring worship service and the two brief sermons were inspiring and challenging. Rev. William L. Burdick, corresponding secretary of the Missionary Board, spoke on Sending the Light Across the Way. He showed maps marking the churches in Europe, Jamaica, China, and America. All were impressed by the progress of the work in Germany carried on by Elder Conradi. The map demonstration occupied but a few moments and Doctor Burdick advanced immediately into a stirring message. He was followed by Rev. Willard D. Burdick, president of the Missionary Society who spoke on Sending the Light from Coast to Coast, and who carried the congregation forward and still higher in contemplation and inspiration. Rarely do two speakers combine to produce the cumulative impression made by these two. It is the conviction of this writer that if the whole denomination could have heard these two addresses our people would be inspired and made enthusiastic to carry the message over seas and continents until everywhere our Lord should be acclaimed and made known.

The season is a busy one for south Jersey— asparagus cutting, hay making, strawberry harvest — demanding full attention of the rural community. Because of this many of the local people found their first opportunity Sabbath morning to be in attendance. Several cars bringing people from north Jersey also helped augment the congregation.

In the afternoon, the young people presented an interesting and helpful program, bringing "Light From New Jersey" and "Light From the New England" sections. The sections were represented by Miss Miriam Horner and Rev. Everett T. Harris. They presented their programs with the help of the young people from their respective sections. This program, together with the pageant, "Let There Be Light," supervised by Miss Harriet Cottrell, rendered the night after the

Sabbath, and the fellowship breakfast and program on the lake shore Sunday morning, inspired confidence and hope in our young people.

TRACT HOUR

Light on Tract and Missionary work was a part of Sabbath afternoon's program. Editor Van Horn spoke about the SABBATH RECORDER and the anniversary just being celebrated. He showed a copy of the first SABBATH RECORDER printed, several later ones, and then a copy of the ninetieth Anniversary number, brought fresh from the press. Doctor Corliss F. Randolph spoke tellingly of the Need and Opportunity of a Publishing House. Just before the presentation of the pageant in the following session, Doctor Randolph also spoke most helpfully about the work of Doctor Conradi and of his expected visit to our Conference this summer, and among our churches before returning to Germany. There are many communities or groups of Sabbath keepers in this country who are wanting Brother Conradi to visit them. He hopes to link them up with Seventh Day Baptists. Rev. Willard D. Burdick spoke of Sabbath Evangelism. In the discussion which followed the addresses various phases of denominational problems were taken up. Among those who spoke were Rev. Lewis C. Sheafe. In another room the children's Sabbath school was conducted by Miss May Dixon. Rev. Herbert L. Cottrell closed the afternoon service with a thoughtful quiet hour.

SUNDAY

Sunday proceedings were begun by the young people — a few older people being present — with the fellowship breakfast. Bacon and eggs were scrambled over the outdoor fireplace, on the bank overlooking the lake near Shiloh, without accident. Egg-sandwiches, coffee, and bananas seemed quite sufficient for the seventy-two reported as fed. On the hillside facing the sun, now well risen, and after all had eaten, a beautiful program was carried out, consisting of music, readings, talks, and addresses—and all by the young people except the address given by Secretary Herbert C. Van Horn.

RELIGIOUS LIFE WORK

Mrs. Luther S. Davis was in charge of the program in the forenoon on "Carrying Out the Plans of the Religious Life Committee."

Very helpfully did she introduce this work and many reports from pastors and others show that our churches are taking seriously the suggestions of our Conference committee. Something is being done in most of our eastern churches. As this is being written there lie by the typewriter two cards as used by Shiloh and Marlboro in the "visitation" campaigns. The cards are headed alike, with exception of the designated church name. The designation is "The Lord Hath Need of You at Every Service of the Shiloh Church." Then follows the declaration, "A Renewed Church Building Calls for the Renewed Zeal of Every Member and Friend."

The Aims of This Visitation.

1. Not to raise money, but to raise Christian morale.
2. Not to talk over business, but to talk over spiritual problems.
3. To lift up the falling in the spirit of the Samaritan.
4. To remind each other of our need of worship and prayer.
5. That all of us may be strengthened with might by his Spirit in the inner man . . . being rooted and grounded in love.

—Ephesians 3: 16, 17.

Will YOU help us bring Christian courage and cheer to your neighbor this week?

The aims designated on the Marlboro card are:

1. To deepen the spirit of Christian fellowship among us.
2. To strengthen our faith in Christ and the Bible.
3. To re-emphasize our common need of worship and prayer.
4. To create a deeper spirit of loyalty to the Sabbath and a greater interest in all our denominational work.
5. To remind each other that we are co-laborers with God for the evangelization of the world.

The time allotted was altogether too short for this conference and many things were not said in the way of reports and in answer to questions that manifested a deep interest in this work.

AFTERNOON

The Woman's Hour program was arranged and conducted by Mrs. John Austin of Westery, associational secretary of the Woman's Board. Mrs. Austin introduced the meeting with an address on the "Light of the Home." A paper by Mrs. Walter Kenyon of the Second Hopkinton Church was read by her daughter, Miss Ruth Kenyon. The closing

address was given by Mrs. Joseph Bowden on the subject, "Should Temperance Be Taught in the Home and Why?" This was an excellent address and with the others was deserving of a much larger hearing.

The closing sermon of the association was preached with great power and eloquence by Dr. Lewis C. Sheafe, of Washington, D. C., who showed Jesus lighting the world in his entrance into the world, by his helpful contacts with humanity, by his sympathy and healing and cleansing power. Jesus lights the world by the Word—"The entrance of thy word giveth light." He showed how life is made richer by the Word. Don't forget, God is taking a hand in adjusting affairs of the world—"pray for our President." "God is mixing us up in this country," he declared, so we can take each other by the hand and say, "My brother." His entire message was a challenge to us—"Is our God able to help us in these days? Has he a plan? Yes." The hand of God is to be seen in the providential experiences through which we are passing. "We need to screw our faith to the sticking point." We must have the conviction that Jesus Christ is *mine*—a light that will not go out. Two hundred fifty people must have listened to this discourse, and it would seem that but few could escape inspiration and challenge. The service closed with all marching to the front, receiving a candle, lighting it from other light bearers, and then joining the double line of fellowship circle which extended also down the center aisle and filled the other spaces. This service was conducted by Mrs. Joseph Bowden, and after a verse of "Blest be the tie that binds our hearts in Christian love," and a prayer by the leader, the ninety-seventh annual session of the Eastern Association passed into history.

AND SO FORTH

The Shiloh homes, as always, were most hospitable. If these people are keenly feeling the press of the times, they succeeded very nicely in concealing it. The dinners and suppers were served in the basement of the church. This room is yet to have a wooden floor laid. But it has beautifully decorated walls and is light and commodious. Meals were good, well served, and very reasonable. It is greatly to be hoped that the friends charged enough to pay for the provisions, though it is not easy to see how this could be done at the rate delegates were charged.

Measles among the children doubtless kept many children and others from attending. Gardens and flowers in south Jersey were flourishing, and many of the latter beautified the platform and added to the glory of worship. During the Sabbath evening conference meeting a song written by the late Rev. Lester C. Randolph was sung by Deacon and Mrs. Frank A. Langworthy of Plainfield, on invitation of the leader. This song was inspired by the desire of Mr. Randolph to win back a wandering friend to the joy of the Christian life. Perhaps the words of this song will make a fitting close to this report of the meetings.

REMEMBER THE SAVIOR

Remember the path of the sweet olden days,
Remember the guidance you had;
But afar you did rove, forgetting your love,
And your way has been lonely and sad.

Remember the light of the sweet olden days,
Remember the glory that shone,
For thy duty was clear when the Lord was so near,
In the radiant years that are gone.

Remember the song of the sweet olden days;
Its echo is precious and clear,
When the dungeon was strong and the night was so long,
Still the heart sang its anthem of cheer.

Remember the peace of the sweet olden days;
God graciously waits to embrace.
I will kneel at the cross, counting all things but loss
For the gain of his glorious grace.

Chorus

Remember the Savior who died to redeem you,
Remember his sorrow, remember his love;
If you only will trust him, he never will leave you
Until he hath brought you to heaven above.
—Rev. Lester C. Randolph.

QUARTERLY MEETING

The quarterly meeting of the southern Wisconsin and Chicago churches was held with the Milton Church, April 27-28.

The sessions began on Friday evening with a vesper program given by the Milton choir. The sermon was preached by Rev. C. B. Loofbourrow, the delegate from the northern Wisconsin and Minnesota churches. Pastor Hill conducted a testimony meeting.

The morning service was conducted by Pastor Hill and the sermon was given by Rev.

E. E. Sutton. There was a large attendance at this service, and dinner was served to over three hundred people at noon, in the church basement.

At 2 p.m. Mrs. J. F. Randolph presided at a missionary program. Organ music by Mrs. Robert Randolph opened the program. Mrs. M. G. Stillman led responsive reading and offered prayer. A ladies' quartet—Mrs. Todd, Bernice Todd, Mrs. Inglis, and Rachel Coon—sang a missionary hymn. Mrs. E. E. Sutton then gave an interesting account of their visits to the lone Sabbath keepers during the trip which she and Mr. Sutton had recently taken. Mrs. J. W. Crofoot read parts from a report on "Home Life in China."

At 2.30 p.m. the junior endeavorers had a meeting in the church basement, under the leadership of Mizpah Bennett, the Milton Junior Christian Endeavor superintendent. Dr. Edwin Shaw gave a chalk talk on "The Christian Endeavor Road."

Genevieve Loofboro presided at the program given by the young people at three o'clock, which opened with organ music by Leta Crandall. The theme, "Qualities of Success," was emphasized in talks on the following successful Americans: Jane Addams, by Eleanor Walters; Colonel Lindbergh, Virgie Nelson; Alice Freeman Palmer, Maurine Polan; Booker T. Washington, Lura Randolph; E. Stanley Jones, Kenneth Babcock. The meeting closed with the Mizpah benediction.

The evening meeting began with organ music by Mrs. Walter Rogers and a vocal solo by Kenneth Babcock.

At the business meeting it was voted that the quarterly meeting place markers on the sites of the church buildings of the now extinct Utica and Rock River churches. It was voted to send words of appreciation to Rev. E. A. Witter for his many years of service among the people of this quarterly meeting, and to express our regret at his leaving. A committee to investigate the question of summer camps was appointed.

Following the business meeting, Miss Mabel Maxson gave an illustrated lecture on "The Madonnas." She was assisted by Professor Carroll Oakley, who had charge of the slides.

RACHEL A. COON,
Secretary.

MISSIONS
THE DECISIVE HOUR

The next few days will settle momentous questions with Seventh Day Baptists.

THE SITUATION

The fiscal year of the General Conference and the boards closes with the month of June. Two years ago most of the boards pared their budgets one-third, greatly crippling the work. During the past year the contributions have fallen far below the appropriations made by the General Conference; but the boards have struggled along, curtailing every expense possible, and in some cases cutting out necessary items. They have done this that they might balance their budgets, thinking that if the budgets could be balanced the first of July, they might plan the work for a new year without further retrenchment.

THE WORK NEXT YEAR

If the boards (particularly the Missionary Board) fail to balance their budgets, further drastic retrenchment must come. And where shall the cuts be made? Shall we call home other workers from China? Shall we abandon the work in Jamaica, as we have in South America? Shall help for the work in Holland cease? Shall we withdraw all encouragement from the work in Germany where in eighteen months Elder Conradi has organized twelve churches? Shall we reduce still further the aid given small churches in the home field, whose pastors are already on a starvation basis? The next few days will settle whether some of these cruel things must be done, for boards cannot make brick without straw.

THERE IS MUCH TO ENCOURAGE

We must not falter in this decisive hour. Especially in the field of missions there never were brighter prospects if Seventh Day Baptists will rise to the occasion. There is much to encourage. New fields are opening up; new churches are being organized; notwithstanding terrific cuts, the work has been maintained throughout the year in a creditable manner; the permanent funds of the Missionary Board are bringing good income with very little delinquency, and somewhere in the neighborhood of \$25,000 will be added to the permanent funds during the year; peace and good will reign throughout the denomination; and the

Holy Spirit is on our side, ready to use us to do great things if we will let him.

DOING WHAT WE CAN

Treasurer Karl G. Stillman pointed out, the other day, that there are three classes: (1) There are those who have given in the past but are not able to do anything now, being stunted in the very necessities of life. (2) There are those who might do but have become discouraged, caught the spirit of the depression, and settled down to doing very little or nothing. (3) There are a few who are giving as much or more than ever before. In one of our churches, Mr. Stillman said, some unknown person was often putting into the offering for the United Budget \$25 a week and once, at least, \$100.

This is a decisive hour. We must not be discouraged. We must do what we can, and more than ever if possible. We must hold the ground we have, and if we do we can soon begin to build up again.

LETTER FROM DOCTOR PALMBORG

DEAR SECRETARY BURDICK:

I have a feeling "in my bones" that it is time for me to write to the RECORDER again. We have no "pusher" now, so we are not very prompt.

I wish all our people at home could get a look at our China work. Perhaps when television becomes an accomplished thing, all can see us. But that will probably be another "us."

Today is Easter—and April fool's day. We observed Easter here during the service yesterday, as usual, with a little flower service to take the place, in slight measure, of ancestral worship. Almost every church member present went up and put a few sprays of flowers on the table, making some appropriate remark.

Today, when I went to dinner with Doctor Crandall and Miriam, I found we were eating a Chinese dinner, as Wen-zen and a school-mate of hers are here for a holiday. It was fine, and certainly did not look nor make us feel as if we were suffering for food!

I got my mail as usual and in it was a letter containing \$380, supposed to be from the Missionary Board; but come to count it, I found it was an April fool joke. It takes girls on a vacation to think up things. The nurses have got quite into the spirit of April fool's

day and have been having a great deal of fun. They call it "lying day."

My own work is certainly feeling the depression. As we have so little work on hand right now, and as it is the Tsing-ming (clear light) festival, when they worship ancestors and spend much time feasting on what the spirits leave, I have given them a week's holiday. Our schools, as well as others, have such. This is the first day, and this letter the first especial task. I had February off, but did not go away except for twelve days in February and then only to Shanghai to board with a friend who has a thoroughly heated house. During last summer we were busy all the time, but I have some doubt about this being the case this year. Last year I was able to take three months' salary out of the industrial account, and I have taken the January, February, and March salary out of it this year, but during the last four months we have barely held our own, and the balance is so low I am afraid I can take no more out of it. So I hope the \$375 for the rest of the year may come from America.

I would like to say to my friends at home that if any of you want any cross-stitch or applique work done, I would appreciate orders. But they must come from or through people I know.

The medical work is flourishing. The changes contemplated in Miss Shaw's letter in the RECORDER of March fifth, have been made, giving much pleasure and convenience to all concerned. I am troubled that Doctor Crandall has so much to do and so many responsibilities to carry. Just now she is standing it pretty well, but even with a good superintendent and a Chinese doctor to help her, it is too hard. Doctor Thorngate is at home longing to return, and people here are hoping for him to come. The Chinese often ask if he is coming this year! Of course it seems like a great task to undertake the sending and maintenance of a family, when the treasury is so depleted, but I wonder if we all pray and work for it, can it not be done?

Since writing the above, we have had a mission meeting at the West home, and it has been a real inspiration to me as I have heard of the working of the Holy Spirit in the hearts of several teachers in the schools and their good influence on the students. It seems to me that never before has the whole work been

so worth while. I pray for greater consecration in myself and greater results for the glory of the Lord Jesus.

Your sister in Christ,

ROSA W. PALMBORG.

Liuho, Ku,
China,

April 1, 1934.

REPORT OF MISSIONARY COMMITTEE, WESTERN ASSOCIATION

The report of the Missionary Committee given at the recent session of the Western Association, though brief, was significant. The committee has always done faithful work and the past year was no exception. Two things are particularly marked. In the first place, the committee has endeavored to assist as far as possible the pastorless churches. In the second place, the committee has not stopped with aiding churches. It, by means of visitation, has looked after the Sabbath keepers that are in the churches that are too depleted to keep up regular meetings. The report is as follows:

Your committee would report that it has tried to keep in touch with the interests of the entire association. The numbers in some of the smaller churches have been so reduced that it has not, in their opinion, seemed wise to hold Sabbath services. But in each case some members of the committee have called upon these people and have thus shown an interest in their welfare. Up until the coming of their pastor to the Hebron churches, Rev. Clifford Beebe has assisted those churches in Bible school work and at times conducted church services.

While there have not been as many services conducted, the committee has done more visiting and more individual work than in previous years.

Respectfully submitted,

A. Clyde Ehret,
Clifford Beebe,
Mark Sanford,

Committee.

Alfred Station, N. Y.,
June 3, 1934.

MONTHLY STATEMENT

May 1, 1934, to June 1, 1934

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

First Hebron Sabbath school	\$ 2.27
Mrs. Marshall Flansburgh (foreign missions)	2.00
Permanent Fund income	\$11.69

Permanent Fund income to repay General Fund for taxes paid on Minneapolis lot for years 1918, 1932, 1933, 1934	77.37
Denominational Budget for May	700.44
Hartsville (towards China salaries)	25.00
Interest Deacon J. O. Babcock bequest	7.50
Junior Christian Endeavor societies; special fund for Miriam Shaw	15.00
Seventh Day Baptist Christian Endeavor Union of New England for native Jamaica workers	10.00
New York City	10.00
Overdraft June 1, 1934	1,295.79
	<hr/>
	\$2,457.06

	Cr.	
Interest	\$ 130.01	
Check Tax	.48	
G. D. Hargis, May salary, rent, children's allowance, traveling expense, and native workers	187.50	
Wm. L. Burdick, May salary, rent, clerk, supplies and traveling expense	198.38	
E. R. Lewis, May salary, traveling expense and general missionary work in Southwest	99.62	
Verney A. Wilson	22.92	
R. J. Severance	22.92	
R. W. Wing	50.00	
A. T. Bottoms	33.34	
S. S. Powell	22.92	
Ralph H. Coon	16.67	
C. L. Hill	30.00	
Treasurer's expense	20.00	
L. F. Hurley	25.00	
A. L. Davis	10.00	
H. E. Davis	137.50	
Principal Boys' School	33.33	
Boys' School	8.33	
Incidentals, China	25.00	
Anna M. West	41.67	
Girls' School	16.67	
Rosa W. Palmberg	41.67	
L. R. Conradi	41.67	
Miriam Shaw; special from Junior Christian Endeavor Union societies	15.00	
G. D. Hargis, from Seventh Day Baptist Christian Endeavor Union of New England for Jamaica worker	10.00	
Overdraft May 1, 1934	1,216.46	
	<hr/>	
	\$2,457.06	

A CONFERENCE ADDRESS

BY REV. EDWIN SHAW, D. D.

RETHINKING, RECONDITIONING, RECOVERY

When Doctor Bond, the Conference president, invited me to take a place on the program he wrote that he wanted something to stimulate our thought and strengthen our faith. Whether or not he meant it as such, I do not know, but this was to me a tremendous challenge, and I mean just that — tremendous, a gigantic, terrifying task—and I hesitated and recoiled and replied that since so often it happens that that which stimulates thinking has a tendency to weaken the faith that has been, and since I felt that I had no real message particularly for the Seventh Day Baptist denomination, I had better decline to accept his kind invitation; but if he could wait a week or ten days for me to consider the matter, I would then make a decision and let him know.

I should have declined, I have realized this again and again, and I realize it now. But as you may perhaps have noticed, I have not attended the General Conference for several years, and have sort of dropped out of active participation in denominational matters as such, since I gave up the secretaryship, and I was apprehensive that if I declined it might be taken as indication that I was peevish at something and was "sulking in my tent"; and also because I have always hesitated to retire when faced with a challenge, and because it would seem almost discourteous to decline such a really distinct honor as the invitation involved, I finally wrote to Doctor Bond accepting the place. This is in no sense an apology for being here, or an alibi. It is not meant for an explanation, even. It is merely my way of introducing myself and what I have prepared to present.

If by *faith* is meant beliefs, a body of beliefs, a creed, views and opinions intellectually held, if that is what is meant by *faith*, a body of beliefs, then almost invariably, thinking, real thinking, will weaken one's faith. Thinking, real thinking, is usually upsetting to that kind of faith; it sort of just has to be, or there would be no change, no progress, no advance anywhere. If, when we sing "faith of our fathers, . . . we will be true to thee till death," if by *faith* we mean the intellectual beliefs which our fathers held, then we better be careful about doing any real thinking. If, when we say the religion of my mother is good enough for me, we mean the intellectual beliefs connected with her religion, then we better be careful about doing any real thinking in the realm of faith and religion, for thinking will very likely be upsetting. But if we mean by *faith* the attitude of trust and confidence that resulted in courage and patience and devotion and love and loyalty—then we need have no fear of any changings and upsettings of beliefs which may result from real thinking, for that kind of faith does not depend upon the character and content of what is believed, does not depend upon one's intellectual views. When Jesus said to the woman, "Thy faith hath saved thee, go in peace," he did not mean, by *faith*, the woman's views of his nature, whether or not he was a deity, whether or not he was the son of a virgin without a human father, whether or not her salvation was dependent upon some particular view of his sacrificial death; it did

not depend upon her views in reference to the Sabbath or baptism or the inspiration of the Scriptures; no, when he said, "Thy faith hath saved thee," he meant by faith, her attitude of trust and confidence in him, an attitude of assurance, a dependence and reliance upon him. There is very little connected, logical, interrelationship between thinking and this kind of faith.

Now I hope I shall not be misunderstood. Do not get the notion that I think that the other meaning of faith, that is one's intellectual views and beliefs are unimportant; not at all, they are very important and they are definitely and closely related to thinking. What I am trying to say and make clear is that when thinking is stimulated, the tendency often is to unsettle one's beliefs, that kind of faith, and doubts and questionings will arise which may, of course, but which also may not, have any relation to the other kind of faith, that is, to an attitude of trust and confidence and loyal assurance.

I should like to stimulate thinking, and I should like to strengthen that kind of faith. That is what I am constantly striving to do in my work here at Milton, among the students, in my classes, trying to stir up original thinking, encouraging questioning, inquiry, curiosity, doubts; but all with a background of ultimate and fundamental confidence and trust in a meaningful, purposeful universe. I try to do this, of course, in part by appealing to reasonable arguments, but more largely by establishing an attitude of confidence and trust, and faith, that "this messy world of ours somehow can be brought into some kind of order, that progress is not an iridescent dream, and that we have vision enough to see a juster and happier world and power and determination and perseverance enough to get more of it than we now have."

This introduction has grown out of my correspondence with Doctor Bond, and I should like to think that it has some connected relationship, as an introduction, to the topic as it appears upon our program, "Rethinking, Reconditioning, Recovery."

First then, in my opinion, there has never been a day, at least in my lifetime, when there has been a greater need for rethinking than there is today, careful rethinking; of course this raises problems. One of my tasks here at Milton is to conduct a course for a year with freshmen and sophomores in the

realm of economics, and for the life of me I don't know what to do next year. Textbooks that were new only two or three years ago are all out of date, and all is confusion. In fact all this past spring about all I could do each morning as the class came together was to say, "Well! What happened yesterday? What do you find in the morning papers?" This necessity for rethinking is by no means confined to the realm of economics and finance. Notice the interest and discussion that have followed the publication of the report of the Layman's Commission in a little volume entitled "Rethinking Missions." Now it is not only missions that need rethinking; religion itself, as to its methods, and means, and policy of promotion, and beliefs, is likewise in for a lot of rethinking. I have no criticism whatsoever for foreign mission work of previous generations; some mistakes, I presume, were made, but what of it? As a whole spirit-guided men and women did the best they knew and could; but that does not mean that the ways and methods they devised and successfully used should now be continued with all the great and many changes that have taken place in other realms of activity. The same is true in the matter of religion in general, and as it seems to me especially so in the realm of Protestant religion, including even Seventh Day Baptists.

Now it is not the part of wisdom, in fact I think it is even foolish, strenuously to hold to a form of religion that does not hold us. A religion that does not hold, better not be held to. Now the forms and methods and beliefs of religion have always partaken in large measure of the character of the then existing forms and methods and beliefs in the realm of economics and politics and science. The background and setting of the religion of the Hebrews and of Christianity as shown in the Old and the New Testaments definitely reveal this fact; for we have here an absolute unacquaintance with the astronomy of today, with the geology and biology and psychology of today, with the method of historical study of today. This in no way belittles or discredits the veracity and value and authority of these writings. It does mean however, that a religion which can hold, must take into consideration, and be interpreted in harmony with, the facts and truths of the universe, as from time to time man comes to discover them. (To be continued)

WOMAN'S WORK

Lord, open our eyes to each other's real concern. Give us the wit to speak the word in season concerning the things which appertain to thy kingdom. Amen.

Whatever your occupation may be, and however your hours are crowded with affairs, do not fail to secure at least a few minutes every day for refreshment of your inner life in communion with the Holy Spirit.

REPORT OF WOMAN'S BOARD

The Woman's Board met in the home of Mrs. Okey W. Davis Sunday, June 10, 2 p. m., the president in the chair. Eight members present: Mrs. Geo. B. Shaw, Mrs. G. H. Trainer, Mrs. S. O. Bond, Mrs. Earl W. Davis, Mrs. Edward Davis, Mrs. Okey W. Davis, Mrs. H. D. Bond, Mrs. Kenneth V. Hulin.

Mrs. Shaw read the ninth chapter of Ecclesiastes and prayers were offered by members present. Minutes for May 13 were read.

The treasurer made the following report which was accepted:

Frances E. Davis (Mrs. Okey W.)
In account with
The Woman's Executive Board of the
Seventh Day Baptist General Conference

Receipts

Balance May 13, 1934:	
Impounded in bank	\$ 9.83
Available funds	80.70
	\$ 90.53
H. L. Crandall:	
Denominational Budget	\$ 7.02
Verona Ladies' Aid, \$10 of which is designated for the Missionary Society	20.00
	27.02
	\$117.55

Disbursements

Mrs. H. D. Hargis, photographic work ..	\$ 10.00
N. O. Moore, photographic work	5.00
Balance:	
Impounded in bank	\$ 9.83
Available funds	92.82
	102.55
	\$117.55

Salem, W. Va.,
June 10, 1934.

Voted that an order be drawn on the treasury in favor of the Missionary Society, as designated by the Ladies' Aid society of Verona, N. Y.

Correspondence was read by Mrs. Shaw from Mr. N. O. Moore, Riverside, Calif., and Miss Miriam Shaw, Liuho, Ku, China.

Voted to ask Professor Winfred R. Harris to audit the treasurer's books.

The minutes were read and approved.

Adjourned to meet with Mrs. G. H. Trainer the second Sunday in July.

MRS. GEO. B. SHAW,
President,
MRS. KENNETH V. HULIN,
Secretary pro tem.

NOTHING IS LOST

Nothing is lost: the drop of dew
Which trembles on the leaf or flower
Is but exhaled to fall anew
In summer's thunder-shower;
Perchance to shine within the bow
That fronts the sun at fall of day;
Perchance to sparkle in the flow
Of fountains far away.

Nothing is lost: the tiniest seed
By wild birds borne or breezes blown,
Finds something suited to its need,
Wherein 'tis sown and grown.
The language of some household song,
The perfume of some cherished flower,
Though gone from outward sense, belong
To memory's after-hour.

So with our words; of harsh or kind,
Uttered, they are not all forgot:
They have their influence on the mind,
Pass on—but perish not.
So with our deeds: for good or ill,
They have their power scarce understood;
Then let us use our better will,
To make them rife with good!

A DENOMINATIONAL VISITATION

Before this issue of the RECORDER reaches you, two members of the Budget Committee of the Denomination will be busy visiting the churches.

Pastor Hurley was planning to attend the sessions of the Commission and of the General Conference. The chairman of the Budget Committee suggested that, since he had to cross the continent anyway, if he took a little more time and drove a little farther, incurring but a little more expense, he could visit nearly all our northern churches immediately before the Conference. At the request

of the Budget Committee the Riverside and Los Angeles churches have released the pastor for the additional time necessary for the trip.

Then Mr. and Mrs. Moore, with Mrs. West and Duane Hurley, are going to Jamaica this summer at their own expense on a special mission. One of the big handicaps to our work on the island is the false report spread by members of another denomination that Seventh Day Baptists amount to nothing; that they have no strong churches; that they have no schools; that they have no headquarters, etc. Mr. Moore has secured slides from pictures of several of our churches, our schools, the denominational building, and other points of interest, which he plans to show, along with lantern slides of the old religious masterpieces, on a tour of the island. But they plan to visit Farina on the way, so that without additional expense they can stop at several of our southern churches on the trip.

It is not intended that special appeals for money shall be the object of the trip. It is hoped that such a visitation immediately before Conference may provide such information of the state of the churches, both financial and spiritual, as will assist the Commission and the General Conference in necessary plans for the coming year.

The plan has the cordial approval of the Conference president and other denominational leaders who have considered it, as well as assurance of hearty co-operation by most of the pastors from whom the Budget Committee has so far heard.

Because of this other method of contact with the churches, there will be no other issue of the "Budgeteer" during the remainder of the year. But we are sure that the churches will do all that is possible to support the denominational program to the full.

THE BUDGET COMMITTEE.

A NOTICE

WANTED—Names and addresses of all Sunday-keeping Pentecostal people you know. Please send to Frank Jeffers, 726 Grand Ave., Racine, Wis.

WANTED

A copy of "Critical History of Sunday Legislation," by Rev. A. H. Lewis, D. D.—L. A. Fowler, 1115 Sandusky Ave., Kansas City, Kan.

YOUNG PEOPLE'S WORK

IT IS TO THINK

"We may disagree, but it is not necessary to be disagreeable."—*Words of a Roman Catholic. (See below.)*

BROTHERHOOD DAY IN LANSING, MICH.

Place: Plymouth Congregational Church, Lansing, Mich.

Time: April 29, 1934.

Speakers: A rabbi, a Roman Catholic layman, and a Protestant minister.

Audience: Mostly Protestant, perhaps some Catholics and a few Jews.

The Roman Catholic spoke somewhat after this fashion:

Brotherhood Day was started at the suggestion of a Catholic priest in Denver, and has been endorsed by prominent Catholics throughout the land. We do not want anything to happen in this land such as happened in Germany recently. We have more points in agreement than in disagreement. Our world would be a dull place if we agreed in everything; while there will always be disagreements, it is not necessary to be disagreeable. If we would work together, we would understand each other better.

St. Paul gives us the foundations of brotherhood in I Corinthians 13. The necessity for brotherhood was taught, not only by Paul but by Christ; he urged us to keep the commandments.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thou shalt love thy neighbor as thyself. This do and thou shalt live."

There are several reasons why we should be brotherly toward all.

1. God commands it.
2. Reason and common sense prove it a necessity.
3. Love of country demands it. United we stand.

After an illustration, he said these words: "We will have real brotherhood when the Jews and the Roman Catholics unite and give a party in a Masonic Temple for the colored people." In closing he read the poem, "To know all is to forgive all."

REPORT OF THE COMMITTEE ON EDUCATION

Your committee would like to call attention to the fact that we are living in one of the world's most fascinating periods, a day when out of the ruins of an outworn civilization we are building a new civilization. There is much mental confusion, many cross-currents, conflicting theories, and philosophies of life. Therefore the times call for clear thinking, high-mindedness, and withal a sincere effort to find the right way of life.

Your committee also wishes to emphasize the fact that there is an essential relation between our social, economic, and political life and vital religion. There can be no permanent recovery in our national life without adherence to the high principles of our Christian religion. Our recovery program must not seek alone material prosperity, but enduring values of pure religion.

To this end your committee desires to commend:

1. That every effort be made in the homes of our people to build into the lives of our boys and girls those abiding convictions which so vitally affect right conduct.

2. That our pastors and churches re-emphasize the importance of efficient religious instruction in all branches of our church program—pulpit, Sabbath school, Endeavor societies, Vacation Religious Day School—and that all encouragement be given teachers, young and old, to take advantage of the facilities offered in leadership training schools for better preparation for their teaching work. Our methods and efficiency in religious education must not lag behind those of secular education.

3. We desire to commend our colleges for their advanced steps in providing religious instruction for all students who see in the realm of morals and religion an essential part of their education, and for otherwise supervising and directing the religious life of the young people on our campuses. Every effort to exalt the moral and spiritual value of religion we heartily approve.

4. We commend to our young people the teaching that no life is really educated, cultured, and rounded out which does not include an intimate and practical knowledge of the principles of the Christian religion.

5. We furthermore recommend that our young people avail themselves of every opportunity to prepare themselves to meet with precision and efficiency the demands of these exacting days. A mechanized age has thrust upon us an unprecedented amount of leisure time and the necessity of making of this a proper use. The satisfactory adjustments of life in the next quarter century will be made by those who are trained to think soberly, sanely, and constructively in terms of

The Rabbi:

A legend is given that the Jews of old were very happy after their deliverance through the Red Sea; a song was being sung that justice had won, the oppressors were being drowned in the Red Sea. God rebuked them; these were creations of his hand, and yet they dared to sing songs of praise. Micah had his vision of good-will on earth. Jews are pledged to make the world safe for all religion. Judaism never proselytes; it does not try to make converts, for that means there is not salvation outside of your belief. The Jews believe that the righteous of all nations have a part in the next world.

America is often spoken of as the "melting pot." The real America has not yet arrived. What if we were all alike? It is better that we are not the same; each individual contributes to America. It is like a great symphony; each one plays his very best, still tuned to the conductor who guides and directs. Then there is true harmony.

The Protestant minister:

"Have we not all one Father?"

A newspaper clipping says, "The Catholic, Jew, and Protestant cannot afford to waste energy fighting each other when the tide of unbelief arises to engulf them all." The tribal God idea is passé. The great Creative Spirit is not Jewish, is not bound by color or race. He is greater than the English God, the Mohammedan Allah, the Jewish Jehovah; he cannot be confined. The words, "Our Father," seem most nearly to define him. Those are the last words of the Old Testament and the first of the New. "When thou prayest, say 'Our Father'; the three groups can stand square on that. If we admit that there is one Creative God Spirit, a divine Father, then the corollary must follow that human brotherhood is logical and necessary. We are all in one family and there will be diversities of opinion. We believe in the Fatherhood of God—then the brotherhood of man must be brought about. Each should be loyal to his own group, but this does not involve antagonism toward other groups. There must be mutual understanding built on knowledge. "Have we not all one Father?"

There are many trials before we are perfected.

—Fraser.

human welfare, and not in terms of economic gain. Human welfare and world brotherhood must be dominating objectives in the thinking of the future. Personality and spiritual welfare must be exalted if we are to build an enduring civilization.

Respectfully submitted,
EDGAR D. VAN HORN.

CHILDREN'S PAGE

LIKE CHRIST IN SERVING

JOHN 13: 1, 4, 5

Junior Christian Endeavor Topic for Sabbath Day, July 7, 1934

HOW TOM USED HIS VOICE FOR GOD

Not long ago the superintendent of a junior society asked Tom if he would offer prayer at the next meeting. Tom was a member of the church but he had never prayed aloud before people; he was sure the boys would tease him about it afterward. But he was ashamed to tell the superintendent that he would not do it, so he gave his promise and then worried about it off and on.

When the day of the meeting came he wished he had a headache or a cold, or something, so he could remain at home. But here he was healthy and well, as anybody could see. Dreading the approaching ordeal, he knelt at his bedside and prayed that God would teach him what to say in that prayer and make him brave to say it. Then he went off to the meeting with the dreadful fear and worry gone from his heart. When his part in the service came, he offered the prayer in simple boyish words, but all the juniors felt that Tom was speaking to God out of his heart, and three of the juniors were led by that prayer to become open followers of the Lord Jesus Christ and to join the church. —Selected.

MOSES, THE LEADER

HEBREWS 11: 24-27

Junior Christian Endeavor Topic for Sabbath Day, July 14, 1934

(1) What is the difference in a "boss" and a "leader"? (2) Which would you rather work with, and why? (3) Which would you rather be, and why? (4) Which do you think gets the most done? (5) Can you think of any Bible verse that teaches that we should be bosses? (6) What does the Bible say about the one who wants to be the leader or first? Are you a leader or a boss in your play?

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

Maybe you do not remember the silly letter I wrote to the Children's Page of the SABBATH RECORDER many years ago. But I remember it and I still have the "Ichabod" clay doll of which I was so proud at the time. I hardly recognize him now. (You may interpret that both ways.)

I am writing this letter for a certain reason. I want to thank you for the friend you helped me find. When I received her letter I thought I had again received mail which belonged to another Harriet Saunders in Alfred. I read the letter, however, and still thought I had somebody else's mail. I read it more slowly the second time, and nearly fell flat. I stood not upon the order of writing an answer, you may be sure. Since then, I have spent more time writing to "Ruthie" in Farina than on anything else. I wish you could know her. She's a peach.

Last summer it was my good fortune to make the trip to Milton to the Seventh Day Baptist Conference. When I was sure I could go, I studied the map of Illinois to see if there was any chance of picking up Ruth on the way. There was, and we did. We spent a grand and glorious week in Milton together. I must confess, though, that we spent more time in Clear Lake than in the gymnasium at meetings.

I hope many other readers and writers to the Children's Page have found friends. If they haven't, I hope they will start writing the minute the next issue comes out. Who knows, but somebody may find a friend whose parents are friends of his parents. (That's rather a lame sentence.) One of my sisters had just that experience and didn't realize it until she had exchanged two or three letters with her friend.

I thank you again for the friend you have given me.

Sincerely yours,

HARRIET LOUISE SAUNDERS.

Alfred, N. Y.,
May 21, 1934.

P. S.—I am enclosing Ruth's letter, also. We want our letters to "come out" together, if possible.

DEAR HARRIET:

Indeed, I do remember your letter, but I didn't call it silly by any means. I thorough-

ly enjoyed it, and I have often wondered what became of "Ichabod." And I have wondered, too, why you stopped writing. It rather amuses me when you speak of "many years ago," for to me it seems a very short time. You see the older we get the faster the time seems to pass. I can remember when a year seemed almost never ending; now it seems to pass by almost before I know it.

It makes me very happy to know that I have helped you find such a dear, congenial friend, and I congratulate you both.

I must not take up any more space for I surely want to have room for Ruth's letter, and if possible, for others.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

Although it was several years ago, I am wondering if you remember a letter from a "Green" girl, with a poem enclosed written by her. I was very proud to see my poem in the SABBATH RECORDER, especially when the teacher brought a copy and showed it to the rest of the pupils.

I am in high school now and in a few days I shall be sixteen years old.

Now to the most important part of my letter. Five years ago I saw a letter on the Children's Page which interested me very much. I thought how very clever and original the writer must be and that she must have a very good sense of humor. The letter was signed Harriet Louise Saunders, Alfred, N. Y., and I immediately decided to write to her. I did write; she answered, and from that time we have been the best of friends.

Through all our letters we were always wishing we could see each other. For four years we waited until last summer our wishes came true. Harriet, with her father and two sisters, motored to Farina and took me to Milton to attend the annual Seventh Day Baptist Conference. There I spent the most enjoyable week of my whole life.

I want to thank you for the most wonderful friend you have helped me to find. I hope others may find friends through your Children's Page.

Gratefully yours,

RUTH L. GREEN.

Farina, Ill.,
May 20, 1934.

DEAR RUTH:

Of course I have not forgotten your letter and poem. I remember how I looked for a long time for more poems from your pen but none came.

I was more than delighted to receive letters from you and Harriet at one and the same time, and I was in a great hurry to get them into the RECORDER, but I had to wait until we had celebrated the RECORDER's ninetieth birthday, and of course two weeks had to be added to that for good measure. Won't you be glad when our beloved SABBATH RECORDER comes every week?

I believe, if we but knew it, that a good many others besides you and Harriet have gained friends through our Children's Page. Don't you wish they would tell us about it?

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

This is the first time I have written to you, but I like the letters in the RECORDER. Sissy reads them to me.

I am seven years old, but in two weeks I shall be eight. We have our school picnic on my birthday, June first.

Last year when we came home from Milton Conference we came home around Lake Michigan. The last night we camped at Petosky, and in the morning when I woke up a cute little kitty lay by my feet sound asleep. I took it home with me and he slept most all the way.

Now I must close because Sissy wants to write, too.

With love,

JUNE SIEMS.

Fremont, Mich.,
May 19, 1934.

DEAR MRS. GREENE:

I have not written to the Children's Page for more than a year now, but I have been reading it.

I am eleven years old. We live on a farm and have three horses, seven cows, and five calves. We have a woods with a creek running through it where lots of wild flowers grow. So we have good times picking flowers and wading in the creek when it is warm.

We go to church at White Cloud, which is seventeen miles from here. We go to

church quite regularly but we cannot go to Christian Endeavor meetings or Bible school. We have two more weeks of school and I shall be glad when vacation comes.

Yours truly,
ALBERTA SIEMS.

Fremont, Mich.,
May 19, 1934.

DEAR JUNE AND RUTH:

I will have to wait until next time to answer your letters as our page is more than full.

Your sincere friend,
MIZPAH S. GREENE.

DAILY PROGRAM ROCKY MOUNTAIN SUMMER CAMP

6.00 Reveille.

6.45 Quiet hour, in natural chapel formed by trees, led by one of camp leaders.

7.00 Breakfast.

7.30 Camp work, committees for different tasks, changed daily.

8.15 Alone hour, each one with his Bible and notebook at some chosen spot—rock, tree, or hill—within calling distance of lodge. The hour proved none too long for personal prayer and meditation. Many felt this was the most impressive part of the program.

9.20 Bible study, general, Person of Christ, miracles, parables, etc., Mrs. Maud Davis of Denver.

9.55 Sabbath study, Rev. D. Burdett Coon. In more than one case this resulted in definite decisions to stop work on the Sabbath. Pastor knows that they have stuck to it, too.

10.30 Intermission.

10.50 Chapel. Worship period with sermonette by one of the pastors.

11.20 Bible study by books. Three days on the Book of Ruth, by Mrs. Friedemann, missionary to Czechoslovakia; and four days on Colossians, by Pastor R. H. Coon.

11.50 End of morning session.

Afternoon recreation, games, hikes, two peaks climbed, and rest.

7.00 Vesper service (planned and carried out entirely by the young people) on hill near lodge in full view of sunset over high mountains, with colors on peaks all around.

8.00 Camp fire. Songs, games, and all sorts of fun. On Friday evenings and often at close of other evenings, prayer and testimony services that were very impressive.

To these items should be added the impromptu prayer groups that met in the boys' and girls' quarters after the campfire was over. Several important life decisions were made at these times.

HISTORICAL SOCIETY

BY CORLISS F. RANDOLPH

Steel shelving has recently been installed in the fireproof vault, thus affording a much greater space for storage than heretofore, and making the contents more easy of access.

Through the courtesy of Mr. John Bonham, of Shiloh, N. J., the Society has recently come into possession of the remaining gravestone in the old Shrewsbury grave-yard. It was photographed some thirty years ago by the present writer, and forms an illustration in his *History of Seventh Day Baptists in West Virginia*.

Mrs. A. A. Almy has written from the Navy Yard, Mare Island, California, offering material pertaining to the history of the Waterford, Conn., Church. We are always glad to have anything of that kind.

The old records of a considerable number of churches, both extant and extinct, have come to the Historical Society, and are safely put away in the fireproof vault. Among these, is the oldest record book in existence of the Mill Yard Church, of London. This continues to be the property of the church, and is deposited here for safe keeping.

Mrs. Frank Glaspey, of Shiloh, N. J., has recently contributed some interesting photographs. Among them is one of the old Mill Yard Church, taken in the very early '80's. The notations on the back by Doctor Jones are very valuable.

Editor Van Horn has recently presented a stool made from a panel from one of the doors of the old Shiloh Church.

The list of those who have contributed in the past is too long to give here. Some are frequent givers. Among these Mr. and Mrs. A. B. West, of Milton Junction, Wis., and Mrs. Orra S. Rogers, of Plainfield, N. J., keep the Society constantly in mind.

HOW OLD ARE YOU?

Age is a quality of mind.

If you have left your dreams behind,

If hope is cold,

If you no longer look ahead,

If your ambition's fires are dead,

Then you are old.

But if from life you take the best,

And if in life you keep the jest,

If love you hold,

No matter how the years go by,

No matter how the birthdays fly,

You are not old.

—The Quaker.

OUR PULPIT

THE IMPORTANCE OF SABBATH KEEPING

BY REV. RALPH H. COON

Pastor Boulder and Denver, Colo., Churches

In the fifty-eighth chapter of Isaiah the Lord pleads with his people through the voice of the prophet that they turn from their sins. To be sure, they have observed daily a form of worship and fasting, but they have wondered why God seems to have turned away from them. The messenger says plainly that it is not empty form the Lord desires, but real heart service "to loose the bands of wickedness, to undo the heavy burdens, and let the oppressed go free—to deal thy bread to the hungry and that thou bring the poor that are cast out to thy house."

Then parallel with this is placed another reason for the apparent lack of divine favor, the failure of the people to keep the Sabbath, "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

Is not God speaking to America today through the same words of the prophet? Yes, his Word is for all time and it applies to us now. It has been necessary for the Lord to turn his face away from America to bring her to see her sins. With our economic and social system we have been oppressing the poor. We are inflicting unjust burdens on some, while others have been living in unearned luxury at their expense. The collapse of our economic system has aroused us to a realization of the need of changing our ways as a nation and as individuals. We have seen this, but we have almost entirely failed to see, as Isaiah did in his day, that we need not only economic reform, but that parallel with it should be Sabbath reform. The only way we can love our neighbors as ourselves is through loving fellowship with him. God has seen from the beginning that consecrated time set apart from the cares and thoughts of the world by his own blessing is necessary for this fellowship. Man, on the other hand, has drifted away

from the Sabbath, failing to see how he needed it. It is evident that Sunday observance is not supplying this need. We believe it is because it is not consecrated time. Oh, what a need there is today for Sabbath-keeping Christians to sound the note of warning as Isaiah did in his day.

There is another striking parallel in God's Word which will throw light on the importance of the Sabbath. This parallel was mentioned in a sermon by Rev. A. L. Davis, which appeared in the RECORDER for June 5, 1933. He calls our attention to two institutions that have their roots in the very beginning of the world. They are the home and the Church. The home teaches men how to live together. The Church teaches them how they can live with God. The home is based on the sanctity of the marriage relation as it was established in the Garden of Eden. The Church is based on the sanctity of the Sabbath which was hallowed by God at the creation. At the very heart of the decalogue we find these same things stressed. The seventh commandment maintains the sanctity of the marriage relation, and the fifth the authority of the home. The fourth commandment emphasizes the sanctity of the Sabbath. Jesus stressed the importance of both of these. Today the home is breaking down and many realize that crime and suffering are afflicting our nation as a result. The Sabbath of God is nearly gone, and separation from God is the natural consequence.

In our individual thinking we could not countenance any let-down in the keeping of the seventh commandment. Most people would rather starve than earn a living in some occupation that involves immorality. I fear that the fourth commandment, on which rests the even more fundamental relation, that of man to Creator, is not held in as high esteem as the seventh. Is not one law just as binding as the other? It is not only just as binding, but it is just as necessary to our happiness.

We study the lives of reformers like Martin Luther, who have seen great truths that have been overlooked by mankind in general, but are really essential to the social or religious order. We admire them for standing out against the rest of their fellows and risking their lives for these truths. I wonder if we as Seventh Day Baptists realize that we hold such a truth and that the world needs those

who are willing to sacrifice themselves for the sake of the truth so important to mankind. We need men of vision in political, social, and economic affairs to lead our land to the right basis for our relations with God in eternal things.

How can we as members of Seventh Day Baptist churches throw our lives into this crusade for a much needed reform? Let me suggest four things we may do, two as members of the group and two as individuals.

1. We must support the Tract Society, which is organized to direct and carry on Sabbath reform work. Most of all, it needs our prayers. When our united praying is behind a thing, God can use us and other means to accomplish his will as he could not do otherwise. Then we will be shown how we can give more of our means and of our time to make the crusade a success. I am convinced that when our people support the Tract Society in prayer, the means will be provided for the work and that new tracts will continually be published, and old ones that have been found most effective will be put out in larger and larger quantities. Then also the Tract Board will be able to use every possible means to keep this work before our minds and boost its promotion.

2. We must support the local church in its Sabbath promotion work and, if need be, urge it to undertake more along this line. Let us thank God for the leadership of our denominational committee in this work, and pray that our churches may follow wholeheartedly.

3. The most important thing we must do as individuals is to keep the Sabbath in a way that shows that we realize its importance. This applies not only to the deacons and officers of the church and Sabbath school, but to every member. One member who has subscribed to the faith of the church, but is in any way lax in his observance of the holy Sabbath day, will do more harm to the cause than several loyal ones can do good. We must realize that when we take a stand that is a little peculiar we are watched more closely than ever. We older ones have a very grave responsibility in this matter toward the younger ones in our churches.

4. We must witness personally for the Sabbath truth. No matter how well I keep the Sabbath, if I act as though I were a little

ashamed of being so peculiar, I doubt if my life is counting much toward advancing the Sabbath truth in the world. First, we should know just why we keep the Sabbath and not be afraid to tell why, whenever the occasion arises. I think every loyal Sabbath crusader should at all times have Sabbath tracts available to give to those whom he meets and who might be interested. Sabbath literature should be spread broadcast among the people, but that which is given with a personal touch is much more effective.

Our Captain has issued the command to "go . . . teaching them to observe all things whatsoever I have commanded you." In the same connection he said, "Lo, I am with you always, even unto the end of the world." The campaign we are in demands that we be wholeheartedly and unreservedly enlisted in the army of the King and that we avail ourselves of the ammunition that he gives us in his Word and in the "all power" which is ours through prayer and through prayer only.

DENOMINATIONAL "HOOK-UP"

WESTERLY, R. I.

In observance of Sabbath Rally Day, May 19, our program was varied from the usual manner of celebration. For the opening sentence the pastor quoted Isaiah 58: 13, 14. All recited the Ten Commandments in place of the responsive reading. Selections regarding the Sabbath, from both Old and New Testaments were read by the pastor. Instead of a sermon by the pastor, five lay members of the congregation gave short talks or papers. Miss Estelle Stillman based her inspiring talk on passages of Scripture. G. B. Utter was out of town, but he prepared a historical paper beginning with the time of Christ. This was read by LaVerne D. Langworthy. John H. Austin gave a paper on the earliest history and development of the Sabbath and its value. Karl G. Stillman's paper was along the lines of our own missionary enterprise through the years and our opportunity and responsibility in the years ahead. Dr. Edwin Whitford talked about the Personal Sabbath. Altogether these addresses were most inspiring and encouraging.

CORRESPONDENT.

VERONA, N. Y.

The pastor was assisted in the personal visitation work by Rev. T. J. Van Horn of De-

ALFRED STATION, N. Y.

There was a good attendance at the association during the week-end. Those from farther away, who stayed over nights included: Rev. and Mrs. Clifford Beebe and three children from Coudersport; Rev. and Mrs. Wing of the Hebron churches; Miss Leah Stone from Shinglehouse; Mrs. Milford Crandall from Independence. Dr. Wm. L. Burdick from Rhode Island was the guest speaker, and gave much inspiration by several addresses. Rev. Harley Sutton will be moderator next year. About two hundred fifty enjoyed dinner together on Sabbath day.

—Alfred Sun.

INDEPENDENCE, N. Y.

We really are alive and "doing things." While the attendance at church and other services is smaller than it used to be, the interest in these things is very good.

The Ladies' Aid society takes the responsibility of the repairs on the parish house and the parsonage. To raise the money for this, it serves supper at the parish house once a month. One division serves the supper, the next one in number washes the dishes, while the division which served the month before puts on a short program. In April, a male quartet from Whitesville entertained with music. In May, division No. 4 put on a very clever original skit called "Exhibition Day at the District School." Plans are being perfected for the celebration of the church's one hundredth anniversary this coming August. The Ladies' Aid also celebrates its sixtieth birthday.

PRESS COMMITTEE, LADIES' AID.

SALEM, W. VA.

We are indebted to Randal Strother, student publicity man of the college for the following:

An open mind and a knowledge of the community in which you live are essentials for good citizenship, Dr. J. Nelson Norwood, president of Alfred University, Alfred, N. Y., told one hundred seniors of Salem College at the forty-sixth annual commencement exercises.

One must work hard, keep his mind refurnished with new information, keep a sense of humor, and never sit in the cynic's seat, Doctor Norwood declared in his talk on "A Historian Looks at the New Deal."

Ruyter, a former pastor of this church. Pastor Davis carried out a similar work in Syracuse. An appropriate Mother's Day program was carried out, with sermon in the morning and a mothers-daughters' banquet in the evening with Mrs. A. L. Davis as toastmistress.

On Sunday night, June 3, Pastor Davis addressed a men's meeting in DeRuyter. Recently a community supper was served in our church by the Seventh Day Baptists and the Lutherans, the proceeds, about \$30 to be used for the union Daily Vacation Bible School. The twenty-fifth anniversary of the organization of the Young People's Social Club by Dr. A. L. Davis was observed by a meeting held in the church the evening of June 9. An interesting program was given in honor of the occasion.

CORRESPONDENT.

LEONARDSVILLE, N. Y.

Another church night was enjoyed on the evening of June 2. Edna Coon brought a report of the work in Jamaica, and Pastor Burdick made use of copies of the "Budgeteer" to explain the situation with respect to the United Budget. An offering was taken for denominational work, amounting to over six dollars. We are looking eagerly forward to the coming of the Central Association.

CORRESPONDENT.

DE RUYTER, N. Y.

About forty men and boys enjoyed together the Father and Son banquet at the church, Sunday night, June 3. Raymond Burdick as toastmaster introduced the various interesting and inspiring numbers on the program. There was much special and appreciated music. Dr. Alva L. Davis of Verona, guest speaker, gave a fine lecture on "Building," impressing the thoughts that as we build our own characters we help our fellows to build theirs and build ourselves into life. "It was a masterful and timely address which received a rising vote of thanks." Pastor Van Horn furnished a quantity of "after dinner mints" which had to be heard instead of tasted. The chairman of the meeting called attention to the fact that this was the first occasion when the men of the community, especially interested in the old Seventh Day Baptist Church, had come together for an informal and pleasant time. Hope was expressed that such meetings might occur regularly.

—Adapted from "Gleaner."

In the college department there were some sixty degrees conferred in Bachelor of Arts and Bachelor of Science; two of Bachelor of Arts in Applied Science; thirty-six in the Normal Course; three diplomas in voice; and one in violin.

President S. O. Bond presented his annual statement in which he paid tribute to the late Dean M. H. Van Horn, who died December 24. He declared that exclusive of summer school there had been four hundred thirteen students in residence attendance during the past year with the summer school additions bringing the total to seven hundred fifteen. Two major building improvements which he mentioned were the construction of the new gymnasium and the partial preparation of the George W. F. Randolph property for a music hall. With the exception of \$275.33, the gymnasium is entirely paid for.

The largest amount of money ever received in bequests came in during the past year. A note of \$5,000 given in an estate some years ago was paid in full; executors of two wills have paid \$19,480.77, and there is a promise of another substantial sum.

—Salem Express.

ALFRED, N. Y.

Dr. J. Nelson Norwood, acting president since the death of Dr. Paul E. Titsworth, has been appointed president of Alfred University. (The editor of the SABBATH RECORDER wishes here to interject—Congratulations to Doctor Norwood on this election to high position, and to the trustees and friends and Alfred University on their wisdom in selecting this man and for their persuasive powers in getting him to accept the immense responsibility.)

Doctor Alfred E. Whitford has been appointed Dean of the college of Liberal Arts of Alfred University, and Associate Professor Emmett F. Hildebrand of the Department of Industrial Arts has been promoted to the rank of Professor of Industrial Arts. Professor Burton B. Crandall of the Department of Economics has been granted leave of absence for the year 1934-35 to complete his residence requirements for the doctorate. Mrs. Vida S. Titsworth has been appointed to succeed Mrs. Eva B. Middaugh as matron of the Brick. Miss Arta Place has resigned as assistant curator of the Steinheim Museum, where for many years she has done a great

service for the university in arranging specimens and relics and in keeping the museum attractive and interesting.

Mrs. B. F. Langworthy of Winnetka, Ill., has been elected president of the National Congress of Parents and Teachers. She will be remembered as a former student at Alfred, daughter of Dr. A. H. Lewis. Her husband was a brother of Dr. Ann Langworthy Waite of Ashaway, R. I.

Boothe C. Davis, Edwin H. Lewis, and John Lapp were made honorary trustees at the recent meeting of the board of trustees. New trustees elected are J. Nelson Norwood; B. Colwell Davis, Jr., Plainfield, N. J.; and Robert M. Coon, New York City.

Dr. William L. Burdick of Ashaway, R. I., former pastor of the Seventh Day Baptist Church at Alfred, arrived Thursday to spend a week with his daughter, Mrs. Paul Saunders, and attend the association at Alfred Station. He was accompanied by Miss Ruth Kenyon, A. U. '33, also of Ashaway. On the way home they will stop at Shiloh, N. J., for the sessions of the Eastern Association.

Rev. and Mrs. E. E. Sutton of Milton Junction, Wis., were guests for a week of their son, Trevah Sutton, at Whitford House.

—Adapted from Alfred Sun.

BOULDER, COLO.

We are busy with plans for our Vacation Bible School (May we as Seventh Day Baptists never drop the word Bible), also with our camp for the young people, which is a religious camp, and those who have attended in years gone by are looking forward to going again. If it were to be a camp for a good time mostly, we would not feel justified in spending the money at this time. Last year one of the promises our young people made to their pastor and to themselves was to attend the Friday night prayer meetings. It's almost a year now and they have kept that promise, and one of our dear boys led the Friday night prayer meeting last week in the absence of our pastor.

Two of our young girls will be graduated from high school next Thursday and our Sabbath school is giving them a Bible. These girls have literally worn out smaller ones attending and teaching in Vacation Bible School and camp. We as a missionary society are also trying to help with the Denominational Budget.

CORRESPONDENT.

NORTONVILLE, KAN.

Sunday night, May 27, a goodly number of the senior group of Christian Endeavorers surprised Pastor and Mrs. Lester G. Osborn in honor of their birthdays, which were the twenty-sixth and twenty-seventh.

An electric waffle iron was left as a material evidence of the young people's esteem.

After games on the lawn, ice cream and cake were served. The cakes were made at the direction of Pastor Osborn's father and mother in Riverside, Calif.

The union Daily Vacation Bible School in which our church co-operates opened on Monday, June 4.

CORRESPONDENT.

CHICAGO, ILL.

The Chicago Church carries on, though but few in number. There is a nice church property adapted to our people here that may be bought sometime very reasonably. The official telephone of the Seventh Day Baptist Church is Buckingham 0269. Services every Sabbath at 2.15 p.m., followed by Sabbath school, Room 601 Capitol Building, Corner of State and Randolph Streets.

E. LUENBERGER, Acting pastor.

DODGE CENTER, MINN.

There being felt a great need for a revival service at Dodge Center, and the work of Mr. and Mrs. G. H. Sturgis, members of the Welton, Ia., Seventh Day Baptist Church being recommended by Pastor James H. Hurley, these people indicated their unqualified willingness to visit and help us. Preparations were made for the meetings by two weeks of daily cottage prayer meetings, and great blessings resulted from the eight days of their stay. We loved them from the first and felt the Holy Spirit in their lives. Their Bible messages were inspiring; questions asked were answered by them from the Word with chapter and verse. Hearts began to pray for the baptism of the Spirit; outsiders and backsliders were drawn in; people of other churches became interested, some were converted, some baptized, and one received into the church. The evangelists have returned home but the blessing remains. . . . Brother and Sister Sturgis have been free lance evangelists for a number of years, but would like to work for and upbuild the churches of our denomination. . . . they make no condition of

money, board, or room, but will go wherever they are needed when they can, trusting the Lord to provide. They do ask for co-operation and prayerful preparation. The Lord surely makes them a blessing to every community. We are earnestly praying for help and guidance that when Brother and Sister Sturgis return we shall be ready to follow wherever the Master leads.

We were sorry that it seemed best for Pastor Hurley to resign and return home on account of his health. But the absence of a pastor brought us helpful sermons from Paul and Verla Giesler and Larue Socwell. . . .

CHURCH CLERK.

BEREA, W. VA.

To celebrate the forty-sixth birthday anniversary of Rev. A. T. Bottoms, pastor of the Seventh Day Baptist Church at Berea, which occurred on Tuesday, about a hundred of his church people and friends gave him a surprise party on that evening, gathering at his parsonage home for the occasion.

The Berea community play-ground project is well under way now, under the auspices of Blondy Randolph, Beulah Sutton, and Ruby Meredith. The object of this project is to complete a play-ground for the community with the following: volley ball, a double tennis court, croquet, horse-shoe pitching, with swings, slides, etc., for the smaller children. The Seventh Day Baptist Church is furnishing the ground and the pastor of that church is working with the above named committee for the completion of play-ground.

This project has grown out of our regular community meetings in charge of Miss Edna Bottoms.

—Ritchie County Standard.

MARRIAGES

CROOP-CROSSMAN.—Paul B. Croop, son of Mr. and Mrs. Floyd Croop, of Leonardsville, and Marjorie Crossman, daughter of Mr. and Mrs. Oliver Crossman, of Syracuse, were married June 1 at Syracuse by Rev. Wesley Smith of the First Baptist Church of that city.

HARRIS-DAVIS.—At the home of the bride's father, Ernest O. Davis, Salem, W. Va., June 17, 1934, by the bride's pastor, Rev. Geo. B. Shaw, Charles Francis Harris, of Shiloh, N. J., and Anita Gene Davis, of Salem.

O B I T U A R Y

BURDICK.—Elwood Herbert Burdick was born in Alfred, October 10, 1888, and died at his home in Waverly, N. Y., May 22, 1934. He was the son of Truman G. and Emma Collins Burdick.

In early life he united with the First Alfred Church. In all his life he was faithful to his Christian belief, living his Christianity through kindly deeds.

He is survived by his wife, two daughters, father and mother, and two brothers. Funeral services were held at his home in Waverly, conducted by Rev. Thomas Tighe. On Sabbath morning he was brought to the home of his parents where prayer was offered, and funeral services were conducted by his pastor from the First Alfred church. Burial was in the Alfred Rural Cemetery.

A. C. E.

CRANDALL. — Charles Orlando Crandall, son of Nicholas Vincent and Nancy Davis Crandall, died at the home of his nephew, George V. Crandall, near Rockville, R. I., May 1, 1934, in his 79th year.

Mr. Crandall united with the Rockville Church by letter from the Second Hopkinton Church, June 22, 1907. On October 23, 1909, he and Harold R. Crandall were ordained deacons of the Rockville Church.

He is survived by two nieces, Mrs. Lena Starr of Millbrook, N. Y., and Mrs. Minnie C. Kenyon of Hopkinton, R. I.; two nephews, Dr. Alfred A. Burdick of Baltimore, Md., and George V. Crandall of Rockville.

The funeral was held at the Avery Funeral Home in Hope Valley, May 4, 1934, conducted by his pastor, Rev. Willard D. Burdick, with burial at Rockville.

W. D. B.

GARDINER.—Charles Robertson Gardiner was born at Nile, N. Y., March 1, 1860, and died at Alfred May 17, 1934.

He was the son of Floretta and David C. Gardiner, and was one of seven children.

In early life he was baptized and united with the Nile Seventh Day Baptist Church. In 1898, he was ordained deacon. In 1904, he moved to Alfred where he transferred his membership and was also made a deacon.

Deacon Gardiner was all that the word Christian implies. No one can have the universal respect of his church and community to a greater degree than did Deacon Gardiner. He was one of God's elect.

He is survived by his wife; three children; a sister, Mrs. W. H. Rogers; a brother, Dr. T. L. Gardiner; and a number of grandchildren. Funeral services were conducted by his pastor and he was laid to rest in the Alfred Rural Cemetery.

A. C. E.

GATES.—Mrs. Elsie Poole Gates, of Richford, N. Y., died June 3, 1934, at the Courtland County Hospital. The daughter of Benjamin and Ann H. York, Mrs. Gates was born May 24, 1874, at Cuyler.

She was married December 29, 1889, to Everett Poole, and after his death she married, October 31, 1926, G. Fred Gates, of Richford, where they made their home. She was a member of the DeRuyter Seventh Day Baptist Church.

Besides her husband she is survived by two daughters, one son, and two grandsons, one sister, one brother, and two stepsons.

Services at DeRuyter, conducted by Rev. H. L. Polan, of Brookfield, and her pastor, Rev. T. J. Van Horn. Burial was in DeRuyter cemetery.

H. L. P.

HUMMEL.—Mrs. Anna, eldest daughter of William and Mary McPherson, was born at Shiloh, N. J., June 1, 1846, and died at Shiloh, June 20, 1934.

In childhood she united with the Shiloh Seventh Day Baptist Church. Later she took her letter but never joined elsewhere. She was married to Frank B. Hummel at Marlboro, N. J., December 29, 1870. To this union five children were born, of whom three are still living. Mr. Hummel died in 1903. She also leaves besides three children, four sisters.

The funeral, conducted by Rev. Herbert L. Cottrell, was held in the Marlboro Seventh Day Baptist church and burial was in the Marlboro cemetery.

H. L. C.

MAXSON.—Dr. Sands C., son of John C. and Harriet A. Rogers Maxson, was born at Preston, N. Y., August 6, 1848, and died at Utica, N. Y., May 13, 1934.

He was graduated from New York University with the degree of M.D. in 1871. He practiced medicine at Leonardsville, for fourteen years, then moved to Utica, specializing in eye and ear practice. He became well known in his profession and for his work in connection with the hospitals of the city. He was a member of many medical societies and attended international conventions in Scotland and Holland.

On January 15, 1876, he joined the First Brookfield Seventh Day Baptist Church, of which he remained a faithful member until his death. He was a man of prayer and of great faith, actively interested in temperance, the denomination (its Conference president in 1900), and in many other good causes.

In 1872, he married Fannie E. Munger of Oxford, who survives. Of three daughters one only is living, Mrs. Charles W. Clark, of Schenectady. Doctor Maxson died following an operation in St. Luke's Hospital. The funeral was held in the Tabernacle Baptist church in Utica, May 15, in charge of the pastor, Rev. John Snape, D.D.

P. S. B.

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