

On November 5, 1923, he was married to Grace LaVerne Creamer of Parsons.

"Mike," as his friends called him, spent his entire life in this community. He was a member of the Nortonville Seventh Day Baptist Church. He was a diligent worker and a devoted husband and father.

He was one of a family of fifteen children, seven of whom are dead. Besides his wife and a six year old son, there survive him two sisters and five brothers: Miss Viola Babcock, and Mrs. Madie Coppinger, Phil, Herman, and Glennie, all of Nortonville; Clarence of North Loup; and Francis of Table Rock, Neb.  
L. G. O.

**BARNHART.**—Luella Boss Barnhart, second daughter of Albert and Emily Clarke Barnhart, was born in Harmony township August 28, 1864, and died at her late home in Milton, January 13, 1934. Surviving her are one sister, Mrs. George Saunders of Milton, four nephews, and three nieces.

Luella Barnhart attended Milton College for two years, and, after two years of teaching, trained for nursing in Chicago and practiced in the vicinity of Milton for several years. She was married to Louis Boss on March 4, 1908, who died December 25, 1917. She was a member of the Seventh Day Baptist Church, the Rebekah Lodge, and the Women's Relief Corps.

Funeral services were held Monday, January 15, with interment in Milton cemetery.  
C. L. H.

**BOLTON.**—Ethel Olive Clarke was born in the town of Plainfield, N. Y., and died in the Mary Imogene Bassett Hospital at Cooperstown, Friday, December 29, 1933.

She was the daughter of Wallace and Helen (Guile) Clarke. She was educated in the Leonardsville school and joined the First Brookfield Seventh Day Baptist Church June 22, 1895. On December 14, 1905, she was married to Thomas Bolton of South Edmeston. In recent years they have resided at Schuyler Lake. One daughter, Helen, lived with them. She was a woman of fine Christian experience, and much loved and respected by those who knew her. She leaves her husband and daughter and several cousins.

The funeral was held in the church at Schuyler Lake, and was conducted by Rev. Herbert M. Pease, pastor of the First Baptist Church at Cooperstown, a friend of the family. Interment was in the local cemetery.  
P. S. B.

**BROWN.**—Mrs. Mary Clark Brown, born May 17, 1848, died December 9, 1933, at Irwindale, Calif.

(Extended notice elsewhere in this issue.)

**DAVIS.**—Louesie Belle Davis, daughter of Carr and Sina Ann Bailey, was born in Salem, W. Va., May 22, 1864, and died at Copen, W. Va., June 26, 1933.

She was married to Waitman T. Davis, February 1, 1883. Of their five children, three are living—Minnie Gay, Rely Harrison, and Casto Dale. Besides these she is survived by her husband, thirteen grandchildren and other relatives and friends.

Sister Davis accepted Christ early in life and

when the Copen Seventh Day Baptist Church was organized, she and her husband became members of that body. After it became extinct they united with the Baptist Church, but continued to keep the Sabbath, to which she was ever loyal.

Farewell services were conducted by Rev. J. H. McLaughlin, pastor of the local Baptist Church, and interment was in the Copen cemetery.

R. G. D.

**MAXSON.**—Horace Gordon Maxson, one of twelve children of Varnum and Lura Maxson, was born July 17, 1856, in Maine Settlement, N. Y., and died at his home in Milton, Wis., January 3, 1934. His widow and two brothers, Alton of Bellrun, Pa., and Hartley of Rochester, N. Y., survive him.

At the age of seventeen Mr. Maxson joined the Seventh Day Baptist Church. He came to Wisconsin in 1886, and married Fannie Fuller on September 23, 1886. They have lived in Milton since, except for two years spent in Boulder.

Funeral services, at the home, Sabbath afternoon, January 6, were conducted by Pastor Carroll L. Hill and Dr. Edwin Shaw. Burial was in Milton cemetery.  
C. L. H.

**Vars.**—Alexander W., son of Nathan and Elizabeth Wilson Vars, was born at Dunellen, N. J., February 24, 1873, and died at his home in Plainfield, N. J., January 14, 1934. (Extended notice elsewhere in this issue.)

**WILLIAMS.**—N. Wardner, son of the late Rev. Thomas R. Williams, died suddenly at his home in Pueblo, Colo., January 2, 1934.

Mr. Williams—a direct descendant of Roger Williams—was born at Albion, Wis., September 30, 1857, and spent his early boyhood there and at Westerly, R. I., later living at Alfred, N. Y., where he was graduated from the university, receiving the degrees of A. B. and M. A. The degree of Doctor of Philosophy was conferred on him by Milton College and that of Doctor of Music by the University of Chicago. His later life was lived in Denver and Pueblo, Colo., where he was prominent in civic, music, patriotic, and business circles, holding many important offices. He was president of the Seventh Day Baptist Conference in 1898.

Surviving him are his widow, Mrs. Bertha B. Williams; a daughter, Mrs. Chas. T. Crockett; a brother, Alfred Williams; two grandchildren, and a niece.  
—Taken from Pueblo paper.

### RECORDER WANT ADVERTISEMENTS

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

**FOR SALE.**—By Arthur Elwin Main, "The New Psychology, Behaviorism, and Christian Experience," 50 cents. Address Mrs. Arthur E. Main, Shiloh, N. J. 2-5-1t

**WANTED.**—A Seventh Day Baptist young woman or older for companion and general housework helper, in a Christian home, with opportunities for advancement. Address P. O. Box 213, Shiloh, N. J. 2-5-1t

# The Sabbath Recorder

VOL. 116

FEBRUARY 19, 1934

No. 4

## FEBRUARY ACROSTIC

Freedom comes to  
Each one who will be  
Bound to Christ with  
Right thoughts,  
Using each day  
As a stepping stone to  
Repeat in his life, strong and  
Yielding love to him who said,  
"Follow me."

F. G. H.

Stevens Point, Wis.

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# The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

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**Facing Facts** "Now is the time to sound an advance" declares the Religious Life Committee as reported in the SABBATH RECORDER of February 5. The consecrated men of this committee have been students of our denominational problems for years. They are not visionaries or pessimists. They are practical, hard working pastors, organizers, and evangelists. They realize our difficulties but recognize our obligations. They are convinced of the truths which we hold and believe in the power of him who commissioned us. They believe Seventh Day Baptists have a mission. Though the clouds are dark, they see the stars. They believe we must cease to be apologists and sound an advance, unafraid. They urge an aggressive educational program.

They are right. It is no longer enough for us just to be Sabbath keepers—we must be Sabbath promoters. We have been mildly Sabbath agitators; we must be Sabbath propagandists. Sabbath conservers must become Sabbath restorers. This is a much more difficult program than that which we have been following for the past thirty years. Content to work together with others, we have soft-

pedaled our differences and have become conformers. Something, no doubt, has been gained but much has been lost. We have become well and favorably known in Federal Council, Religious Education, and Christian Endeavor circles. Perhaps we have made worth while contributions to the larger religious movement. Well and good, so far as it goes. But what of our particular mission? Has it not too much been lost sight of? While we may not have hidden our light under a bushel in the house of fellowship and service, we have been far from putting it on the stand where it may give light unto all that are in the house. We have done the expedient thing—it was easier.

The sooner we realize that the Sabbath is divisive, the better. Jesus himself was the greatest divisive factor of history. Sin is divisive and separates man from God. Jesus came into a sin cursed world to separate man from sin. That he was a most disturbing element in a sinful world is evident from every word we read in the gospels. The divisiveness of Christian religion is evident in every phase of the Church's history.

We need not be staggered, therefore, in facing this element about the Sabbath. It should be faced by us fearlessly. We should dare to face the fact that we have lost one-third of our members in the past third of a century. During this period small effort has been made systematically to indoctrinate our people—young and old. And we have lost. Towns, cities, countrysides, valleys, and plains are "full" of one-time Sabbath keepers, marginal Sabbath keepers, people with Seventh Day Baptist background and traditions. These we should seek to win back; but their increasing numbers must be checked by adequate, consistent, consecrated training of those with us yet and who are to be. Let us act seriously upon the recommendations of the Religious Life Committee. Think on these things.

**Real or Fancied?** As one goes here and there he is led more and more to wonder if our situation is real or fancied. He believes it is both; there is no doubt that we are "in bad," but probably it is not any worse than it seems. He is convinced that our difficulties are largely psychological. There are people out of work—though many are now employed again. Farmers are in difficulties, but they still have much of plenty. Our churches are made up of people who still get for themselves about

what they need and a good deal of what they want. New cars are in evidence, and not always, by any means, cheap cars—good clothes, good food, entertainment. The general psychology of the times tends to ease church conscience into lowering pastors' salaries and denominational support. Too often, as part of this sort of thinking, local folks say, "We must support our own pastor and we cannot do that and support the Denominational Budget." The result, however, is likely to be withdrawal from denominational support—but with no increase in pastors' salaries. The history of church finance shows that increased and more adequate support of local work reacts in larger and better support of the Master's larger and wider work. Study of our church history will show that decline in wider denominational interests results in decline and decay of the local church. The individual, the church, or the denomination which looks in only upon itself and is interested only with its own is looking into a bottomless pit and will soon pass out of the picture.

**Our Great Men** Driving through the streets of Utica, Pastor Polan's Lura exclaimed about the beauty of the American flags on the streets. They were beautiful in all their richness and purity of colors. It was Lincoln's Birthday and the national emblem was unfurled in many a home and business place, as well as over government buildings. What more appropriate on such an occasion than to fling to the breezes the symbol of the good and true for which this great man stood and for which he gave his very life? The passing of the years does not dim the memory of Abraham Lincoln or take from the luster of his name. More and more does he stand out as the ennobled type of American manhood and shining example of achievement possible against mighty odds.

And now we will be honoring also the memory of George Washington with flying flags and appropriate ceremonies. A little more than two centuries have passed since his birth, but in that time our nation has had its birth and has risen to be a powerful entity in this world's affairs.

Unlike as Washington and Lincoln were in birth, environment, and personality, they were alike in breadth of mind, in devotion to truth, and in uprightness and love for liberty. We do well to pause in the rush of our affairs and in the midst of our adversi-

ties to pay them tribute and to reappraise the difficulties they met and overcame. We do well, too, to consider that in their own day these men were subject to criticism and opposition, and to a lack of appreciation and cooperation by multitudes of their fellows. They were confronted by all sorts of discouragements and temptations. They overcame only by unflinching faith and indomitable courage. Time has vindicated their faith and courage and has proved the unimpeachable quality of their loyalty and devotion. Well may we hold them up as our own ideal characters and for our children to emulate. It should be realized, moreover, as we do these heroes honor, that there may be around us, yet unknown, in the midst of depression and discouragement, those who will rise by the sheer weight of their loyalties, judgments, and vision to places of high esteem in the memory of a grateful people in years to come. It is for us, today, to be loyal and true in sympathy and co-operation with those who unselfishly, perhaps as Washington and Lincoln, are carrying the loads of the hour.

**Adventure in Brotherhood** While one of New York's most widely circulated dailies carried news of government, finance, sports, movies, and tributes to a departed city boss, it was scanned in vain for some recognition of one of the most significant events of the day. The matter of reference was the meeting of some hundreds of people in the ballroom of the Hotel Pennsylvania under the auspices of the National Conference of Jews and Christians. "An American Adventure" headed the modest program placed in the hands of those present. Three religious leaders were back from a nine thousand mile trip—mostly by plane—among American cities. Thirty-eight had been visited and in them conferences and seminars conducted by these adventurers of faith.

For nine months this unprecedented tour, just concluded, was conducted by a trio composed of a Catholic priest, "Father" J. Elliot Ross of Charlottesville, Va.; Rabbi Morris S. Lazaron, Baltimore; and Rev. Everett R. Clinchy of New York City.

In round tables and mass meetings, in public and parochial schools, colleges and universities they have advocated justice, amity, and understanding among Catholics, Jews, and Protestants in America. This team's accomplishment

—its traveling together, discussing from the same platform with utter frankness and friendliness many a delicate problem of social and religious adjustment involving the groups to which they respectively belong—has impressed the communities which have been visited more, perhaps, than any other single feature of the tour.

This dynamic trio gave a good account of its work in this "American Adventure." The three stood together in front of the "loud speaker" and gave and took in their informal addresses in a way to please, inspire, and impress the large audience. They recognized the fact of differences but demonstrated the possibility of "unity that rises above differences." There are many divergencies and cleavages in American life. We must recognize differences and rise above them to a level where we can walk hand in hand, "Making America safe for differences."

**Good Words** Many helpful and cheering words in appreciation of the SABBATH RECORDER come to encourage the editor and his fellow workers. Many of them furnish good reading, too, but there are other matters more important clamoring for space. "We cannot get along without the RECORDER," writes a friend from the mountains of West Virginia, "having had it all my life. My father got the paper first in 1842, when, I think, it was the *Messenger*, and took it through the remainder of his life, fifty-eight years; and since his death I have had it in my own name. So we have had it for more than eighty years."

A minister from the far West writes: "I just want to say that I appreciate your struggle to give us a good RECORDER under the handicaps that you face. How you do as well as you do is a mystery to me. Reports must be printed, some things are always late, and, with limited space, you have to omit inspirational and informational material that you would certainly publish otherwise. I am happy that you get as much to us as you do."

**Dead Line in the Ministry?** The *Reformed Messenger* speaks of a minister in New York City who has recently completed sixty-five years in the pastorate of Christ Lutheran church, and is still an able and eloquent minister. The editor tells also of having received letters with lists of ministers whose preaching the writers most like to hear. In the lists received, he says, every man mentioned as an

outstanding preacher has passed his fiftieth year.

It is not uncommon to find people cherishing the thought of a dead line in the ministry. Pulpits, oftentimes, are not open to any but young men. Many pastorless churches refuse even to consider men who have passed their fortieth milestone. To all such the matter mentioned above may well be given careful consideration. The dead line for some may be in the thirties or even earlier. All depends upon the individual's determination to grow, hopes fortified by resolution and patient persistence. Love for God and the task, coupled with a personal dedication to hard work and painstaking study, does away for a long time the dreaded dead line. The thought passed on from our esteemed contemporary should at least encourage and cheer our brethren in the ministry who are not so young as they used to be.

#### FROM THE CONFERENCE PRESIDENT

It has sometimes been said that the difference between Americans and Europeans is nowhere more noticeable than in their reaction to a failure to balance their budget. It is said that the European asks, "How can I spend less?" and the American, "How can I get more?" When I said something of the sort after arriving at Milton, one of the college trustees said, "But we must do both."

Perhaps that may be correctly stated to be what we are doing as a denomination. The omission of the meeting of the Commission in December and the fact that the Conference president is doing very little visiting of the churches come under the first head. The work of the Committee to Promote the Financial Program of the Conference under the chairmanship of N. O. Moore comes, of course, under the second head. The reports of the treasurer of the Denominational Budget and of the Missionary Society in particular have been discouraging enough, but the fact that the recent reports are more encouraging is something to be thankful for.

I should like to express my approbation and appreciation for the work of that committee. I should like also to call particular attention to articles that have recently appeared in the RECORDER from the recording secretary of the Missionary Society, for they seem to me to be valuable and to the point.

J. W. CROFOOT.

#### FROM THE COMMITTEE ON RELIGIOUS LIFE

##### PERSONAL VISITATION CAMPAIGN

Your Committee on Religious Life recommends that a personal visitation campaign, denomination-wide, be inaugurated by the churches with a three-fold objective, namely,

- (a) To win men to Christ.
- (b) To win back to the Sabbath those who have left it, or have grown indifferent to it.
- (c) To create a deeper spirit of loyalty to the Sabbath, and a greater interest in all our denominational work.

As an aid to such a campaign, the committee makes the following suggestions:

##### 1. As to Time.

The committee suggests that the campaign be carried out during the months of May, June, and July; and that each church be prepared to release its pastor when he is called upon for assistance.

##### 2. As to Methods.

(a) The committee suggests that the work be organized and directed by the executive committee of the association; and that each church in the association have such a campaign, assisted by one or more pastors from other churches.

(b) Churches having nonresident members, or those who once were members, living near, or within reasonable distance of another church, should send the names of all such with their addresses to the pastor or clerk of that church, so that none may be overlooked.

(c) The local church should carefully organize for the campaign. It should secure such lay workers as seem needful to assist, and arrange for such meetings as may seem desirable. Persons who are too far removed to be interviewed should be written to.

##### 3. As to Expense.

It is the thought of the committee that the expenses of the campaign should be borne by the local church. Where the distances between churches are great, as in the Northwest, it may be necessary to ask the Missionary Board and the Tract Society to help finance the traveling expenses of the assisting pastor or pastors.

*Note:* These are only suggested methods. The thing about which your committee is most

vitaly concerned in this—that the campaign be organized and promoted in each church before our General Conference convenes in August. It may be that denominational workers can be secured for part time service. It may be best, in some cases, to bring workers from another association. Let the executive committee in each association determine that. The important thing now is to get ready. Organize!

ALVA L. DAVIS, *Chairman*,  
HERBERT L. POLAN,  
THEODORE J. VAN HORN,  
PAUL S. BURDICK.

#### DENOMINATION-WIDE CAMPAIGN

In the RECORDER for February 5, appeared a series of recommendations from the Religious Life Committee. In these we suggested an educational program to be carried out through various organizations and groups of individuals. These recommendations were concrete and definite.

In this issue of the RECORDER will be found another recommendation, together with methods for carrying it out. This is intended to put into concrete action a program to carry out the recommendation of President A. J. C. Bond, and referred to this committee by the General Conference. These recommendations as they appear in the two issues of the RECORDER constitute the working program for the year.

The committee believes in localizing responsibility. Hence we have placed the responsibility for the organization of the visitation campaign upon the executive committees of the various associations. The executive committees, in turn, will work through the pastors of the local churches. No program will work itself. While the Religious Life Committee will retain the general supervision of the campaign and stand ready to assist in every way possible, we shall look to each executive committee to organize the campaign in each association.

I cannot urge too strongly that each agency to whom we have assigned a definite part in the complete, suggested program, give its whole-hearted co-operation. We must create an educational program—Christ centered and denominationally informed—that will bind the heart of youth to Christ and the Sabbath, and to kingdom interests as represented by Seventh Day Baptists. We need an evangelical, evan-

gelistic, aggressive, optimistic, red-blooded, forward-looking, denomination-wide campaign in all our churches—a campaign in which Christ and the Sabbath shall stand where they ought to stand—right in the center of it.

No other committee would have mapped out the work just as we have; they might have done better, it is true. But we have taken our task seriously, and we have done our best. We believe the program is forward looking and that it is workable. We ask for your prayers and your united support and co-operation.

ALVA L. DAVIS, *Chairman*  
*Religious Life Committee.*

## MISSIONS

### A QUESTION ANSWERED

The treasurer's monthly statements give an itemized account of receipts and expenditures of the Missionary Society, and for different reasons they are valuable. For the information of all interested we, as always, are trying to have these published in the Missions Department each month.

For several months there has been an overdraft, and some have not understood what it means. For instance, on page 32 of the January 22 SABBATH RECORDER is this item: "Overdraft December 1, 1933 \$1,848.20." Practically, this means that the board was owing the workers that amount December 1, 1933; or to put it in other words, the treasurer lacked that much of being able to pay the workers what was due them December first. He had drawn the checks in their favor, as the credit side of his account showed, but because there was no money in the bank, the checks had not been sent out. The overdraft is a debt to the workers and not to any bank.

### A REQUEST

Everyone wants to hear about the work and workers on the various fields and it is essential that this information should be given out. The contributing editor of this department has feared that workers on some of the fields would not write as often as when more space was available. This will be a mistake which will work against the interests of all our enterprises.

Therefore, though the amount of space is limited, all the workers are urged to write

often. It is also suggested that they abbreviate—that they take pains to give the most possible in the least space. This will facilitate getting more material into the Missions Department promptly.

Furthermore, it has been suggested that the contributing editor condense the communications that are sent for the RECORDER from the fields. This usually results in twisting facts and destroying the personality of the letter or article, and is unsatisfactory to all concerned. It is better that the condensing be done by the authors. Nevertheless, let us have communications, long or short, from all fields.

### LETTER FROM THE SOUTHWEST FIELD— INQUIRIES ANSWERED

Doctor William L. Burdick,  
Ashaway, R. I.

MY DEAR DOCTOR BURDICK:

The time for another monthly report has arrived, with nothing in the least out of the ordinary to be reported. The work this month has been small, due to the fact your servant here has been—shall we say?—incapacitated due to a recurrence of the sinus and mastoid infection which, as you may recall, was our own lot four years ago. The report this month contains no known results, and only a small expense charged to the board of \$18.70.

The report which you published in the January 8 RECORDER has resulted in more than the usual number of inquiries about the sect which I designated as "Pentecostals." Is it too much to ask that you give space in your columns to the following? In regard to the matter of the reported number of "Sabbath-keeping Pentecostals" in the Southwest, may I point out that I did not speak from personal knowledge, but only gave the figures which they had given to the Associated Press from their then current gathering; and that in so far as I know, anyone may have further information by writing to Elder J. W. Carroll, 209 Robinson Building, Tulsa, Okla., enclosing self-addressed stamped envelope for reply. Elder Carroll is a courteous Christian gentleman who, when I last met him, was connected with work in an orphanage which he had established outside of Tulsa, and in which he was teaching good Christian citizenship, and Sabbath keeping to the inmates of the institution. I am asking this

favor because I lack both the strength and stamps to give direct replies to the many inquiries being received.

One is pleased at the evident interest of the denomination at large in the work of this field, and really regrets that the circumstances as stated above prevent our giving personal attention to the inquiries.

Thanking you for this favor, which I know you will grant us, I remain as ever,

Fraternally yours,

Gentry, Ark., E. R. LEWIS.  
January 22, 1934.

### A LETTER FROM PRINCIPAL CHANG

Rev. William L. Burdick,  
Ashaway, R. I., U. S. A.

MY DEAR DOCTOR BURDICK:

As I figure that by the time this letter reaches you, it will be the time for Christmas, therefore I wish, first of all, to send you my sincere greetings for the season and my best wishes for another prosperous year in 1934.

Your letter of September seventh was duly received, and I want to thank you for the encouragement that you have given me in that letter. With you I share in the belief that if we work under God's own directions, we shall never fail, in spite of all the difficulties that may be confronting us today.

This term the Boys' School has an enrollment of one hundred nineteen pupils. Compared with what we had in the last term, there are four students less, and if compared with what we had a year ago when we had the greatest enrollment ever recorded, there are fourteen students less. As before, the senior high school department has the smallest enrollment, there being only two classes with sixteen students altogether.

In the matter of enrollment, I think there are several reasons that ours has not been as big as we have wanted. In the first place, this school has not yet completed her registration with the government, and this certainly is the chief reason. And then our playground is too small to satisfy those students who are athletically inclined. As to the first reason, I believe that in due time we will get the registration done all right, although it goes on very slowly indeed, but as to the second reason—the matter of play-

ground—I am afraid that there is only one way out, and that is, moving the school somewhere else, as previously suggested. In view of the taxes and the surrounding conditions, I do feel convinced that not much development can be expected if we are going to stay where we are. Concerning this, I would be too glad to work out a plan for the consideration of the board, if you deem it wise to do so.

I would like to write something more concerning the work that is being carried on in the school, but I suppose the above will have to suffice for the present. In concluding, I only wish to add that I will always be much pleased to hear from you whenever you have time to write.

Sincerely yours,

Grace High School, T. M. CHANG.  
Shanghai, China,  
December 5, 1933.

### ITEMS FROM THE FIELD

GLEANED FROM CORRESPONDENCE AND  
QUARTERLY REPORTS

FOUKE, ARK.

The work for the quarter has been quite encouraging. While there has been no marked increase in interest, yet the attendance has been exceptionally good and church matters are moving along smoothly.

We were greatly disappointed not to have the visit from Secretary Burdick which we had been looking forward to all the fall. We are indeed greatly indebted to the Missionary Board for continued interest and financial support. We want you to know that we appreciate it.

Financial conditions have not improved in this locality. In fact, I believe there is more distress than at any time since the depression struck us, due largely to increase in living expenses.

DAYTONA BEACH, FLA.

The people are optimistic about the church and its work. Yesterday three strangers were in. One man, a long time citizen of Daytona, dropped in from the street and seemed much interested. Sixty-nine people were present at Sabbath school. There is a marked and growing interest in the Adult Bible Class which President Boothe C. Davis is teaching, and forty-three were in the class last Sabbath.

## RIVERSIDE AND LOS ANGELES, CALIF.

The congregation in Riverside has averaged from eighty to one hundred twenty, and in Los Angeles from twenty-five to thirty-five. The new pastor, Rev. Loyal F. Hurley, has been trying to learn the field. He has joined in two evangelistic campaigns in Riverside, one of which was led by Mr. Durham of Flint, Mich., and the other by Gypsy Smith. The latter did much for the city and quickened the local church. Four members of the Seventh Day Baptist congregation accepted Christ during the campaign and there were many re-consecrations.

The pastor has a group, varying from ten to fifteen, studying personal work. New families outside of the church and congregation are becoming interested.

In spite of problems that seem overwhelming, there are evidences of deepening spiritual interest and growth in several folks in both churches and there seems to be much reason for hope and encouragement.

## HOLLAND

(From Brother Pieter Taekema's letter under date of November 30)

Beginning in this quarter I had preparation for our General Conference, August 11 to 13, and I had the sermon. Our Conference was a remarkable time, especially by the presence of Rev. Mr. Conradi, Elder Bruhm, and Brother Walter Losch from Hamburg and Rev. Mr. McGeachy from London. We were all under the inspiration of Brother Conradi's addresses and surprised at his strength of mind.

The theme of the Conference was, "We are laborers together with God." More than ever before I understood the importance of truth. Truth is the only substance to build upon, the only foundation.

August 14 to 17 I made a trip with Brother Conradi to translate for him in private conferences and in public meetings at Haarlem, The Hague, Rotterdam, and Leeuwarden.

At Croningen five members have been added to the church. In August it was permitted me by the grace of God to remember that during twenty-five years I had preached every Sabbath.

## GERMANY

(From a recent letter by Brother L. R. Conradi)

Yours of January 15 at hand. You can freely state whatever I might say concerning the great reaction and change of affairs in Germany. There is altogether a different spirit

in the air again. Everybody desires to go to work and earn his own living again. There is unity of feeling and in action. For the religious liberty enjoyed speaks the fact that the World's Congress of the Baptists will meet in August in Berlin, the government even favoring such congress. We have no trouble whatever in our work.

My report to the SABBATH RECORDER will give evidence that at the fifth of January the eighth Seventh Day Baptist church was organized in Chemnitz, Saxony. One former Seventh Day Adventist missionary to China united with his parents and his mother-in-law; he is but thirty-five years old. At this time but sixteen united; six more, however, gave their names at the Lord's Supper and there is good prospect that ere long we shall have about thirty members in Saxony. The one church at Gelsenkirchen increased since April from twenty-nine to fifty-four.

There is also a minister in sight in Bohemia and some twenty-five believers; the great question is only when I can find time to visit them. I divide my time between the "Monthly" and my trips to the different churches.

## SHANGHAI

(From letters written by H. Eugene Davis)

January 7.—You will be interested to know that the Shanghai church finished the year with all bills paid and a substantial balance. We had the best annual meeting in the history of the church. I think the clerk reported eleven baptisms for the year and over fifty new recruits in the probationary class. The meetings held just before Christmas were largely attended by students and church people. More than four hundred at every meeting, and although I have not entirely tabulated the results, there were over fifty who went forward for complete consecration of everything. Some of these were nominal Christians. Then there were more than forty who made the first confession of their faith and trust in Christ. I am sure there was a real connection between the results of these meetings and the final results of our budget for the year. Two months before the end of the year the finance committee was facing the need for \$400 to meet the bills. The year closed with more than \$200 balance. Three hundred dollars a month for this church is nothing short of a miracle. We face the future knowing that God can work miracles in these days.

Mrs. Davis and Carol have been ill with colds. Carol is about again, but Mrs. Davis will have to be in bed for the better part of this week at least.

January 17.—This is not an answer to your good letter which came a day or two ago. I will answer later. I am spending the day with Mrs. Davis, who is in the Shanghai Sanitarium after an operation last Sunday morning, having the gall bladder removed. This is her fourth day and she is making a fine recovery. She is weak and somewhat uncomfortable but remarkably free from severe pain. She was taken ill a week ago Thursday. It will be two weeks tomorrow and we came out here a week ago Monday.

## OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE TRACT SOCIETY

There are some churches where it is always an inspiration to go—churches made up of loyal church-going Sabbath keepers. The pews are always well filled and people expectant. Blessed is the church whose members do not debate the question—"Shall we go to church today?" every Sabbath morning. It is a matter already settled—"We go to church." The unusual—death, some sickness or accident—is the only cause hindering attendance. No headache from over long Sabbath morning sleeping, no tired feeling from a heavy week's work, no sudden cloud in the sky hinder these members from being in their places in the Sabbath morning worship. It is an inspiration to the pastor to come into his pulpit with a message warm from the altar of consecrated preparation and fellowship with God. Pastor and people react together in a worship period under such circumstances, and go back to their homes encouraged, strengthened, and spirit filled, bravely to meet the grind of another six days' work.

This is one of the blessings for which the Sabbath was ordained and blessed for man's good. Man's soul machinery begins to lag on the grade of the six days' climb, and the Sabbath gives opportunity for the pick-up—a chance for his "soul to catch up with his body."

A late January Sabbath found the corresponding secretary at Verona and greeted by a group of folks such as described. Seventy-five people greeted him in spite of icy roads and lowering skies.

People are widely scattered at Verona, living and working not only on their farms covering a wide territory, but in villages ten to twenty miles away—Rome, Oneida, Sherrill, Canastota. But people interested in a great cause are not daunted by distance, and these folks are loyal to their church and denomination. Pastor and people plan and work together with vision and purpose. Workers are organized and the work unified. The "church nights" are monthly features and varied programs are carried out in which the people themselves participate. RECORDER readers have read some of the papers presented at these meetings. Many more equally worthy might be published if our space afforded. On occasion of this visit a special church night meeting was held, when, after a bountiful supper, the secretary spoke informally on denominational interests and the work of the American Sabbath Tract Society. Questions of interest were asked and discussed, and only at a late hour did the meeting break up.

This church is anxious for a program of education, emphasizing our own denominational teachings of doctrines and practice. Pastor Davis is chairman of the Religious Life Committee of the General Conference, a stimulating report from which appeared in the last RECORDER. Many of the things recommended are being worked out by Brother Davis and his people.

Besides these public meetings, and a few visits in homes, the secretary attended a meeting of the Ladies' Sewing Circle where clothing and bedding were being prepared for a needy family. This was a busy place, in the home of a boyhood friend. A call was made on another boyhood friend, Rev. Royal R. Thorngate, returned missionary from South America. Brother Thorngate was cheerful but is a sick man. We were boys together in church, Sabbath school, and public school at North Loup. At the state school near Rome a brief call was made on Miss Elizabeth Van Horn, a daughter of Rev. Edgar D. Van Horn of Alfred Station. This young lady, graduate of Alfred University, is having opportunity for research work in brain trouble in defective babies. She is a loyal Seventh Day Baptist.

## ADAMS CENTER

The visit at Adams Center will long be remembered by the corresponding secretary by the snappy, invigorating winter atmos-

phere, by the five ring-neck pheasants that daily made their perfect three-point landings or streaked on foot across the corner of the old orchard near the observer's window. It will be remembered for the homy home of the Stoodleys, where welcome cheer is always dispensed; by the contact with many friends and acquaintances of other days. One of these friends, nearly a quarter of a century ago, had offered the use of a perfectly good lawn mower to his guest, provided it be used in the owner's yard. The only thing that prevented this philanthropist from offering use, at this time, of a snow shovel was the absence of snow. It was good to call upon our good brother, Deacon Jones, and find him cheerfully, though slowly, recovering from a long, serious illness.

Adams Center folks do not debate the question of church going, and a fine audience gave appreciative attention to the Sabbath message. Not the least pleasurable of the Sabbath experiences belongs to the meeting with and being assisted in the worship services by Rev. Raymond B. Tolbert. Mr. Tolbert is supplying the pulpit at Adams Center while it is pastorless. He is pastor of a nearby Baptist church. Brother Tolbert was a fellow student at Milton College in the nineties. The first attempt at evangelistic work by the writer was in company with him in the Fish Lake, Wis., district in the winter vacation of 1897. It has long been a matter of regret that Mr. Tolbert left our ministry, for he was a preacher possessed of a rare combination of eloquence and balanced religious fervor and zeal. For some fourteen years he was with the Redpath Lecture Bureau as a popular lecturer; but no lecture, he says, was ever delivered that somewhere in it he did not urge and emphasize the need of a vital faith in God. Such a message has been, and still is, the need of American democracy. Mr. Tolbert expresses the regret that during the years he had not done this platform work with his own life connected with the Seventh Day Baptist Church. The secretary knows of no valid reason why a man with talents for such platform work could not engage in this occupation as a Sabbath keeper and be loyal to his convictions.

We express the hope that Mr. Tolbert will find a place among us in which to serve. President Bond in his Conference address recommended that effort be made to "win

back to the faith Seventh Day Baptists who have wandered . . . from home without finding peace." Here is a man who is coming back for this greater peace and is anxious, as he always has been, to do God's will. Let us not sit in critical judgment, but extend cordial welcome and a "God bless you." Often misapprehensions and rumors without foundation go forth and grow into serious hindering causes to the development of God's kingdom. We are God's children. Let us all so act.

#### "ALL-DAY" SOCIAL

A great blessing comes to any church which gets as many of its parish together as possible for a day or an evening of social fellowship. Such a meeting, with homely visitation, a fitting Scripture lesson, and helpful prayer may be as rich in possibilities and far-reaching results as a revival service. Many of our rural churches put on these all-day socials during the winter, while the more urban churches meet the need in evening fellowship meetings.

Adams Center folks—fifty-eight, to be exact—gathered for such a meeting while the corresponding secretary was in the community. It was a regular meeting sponsored by the Ladies' Aid society. The devotional Scripture lesson suggested by the Woman's Board was most appropriate and was impressive by the fitness and timeliness of the Bible message, a fine service rendered by the board.

After an abundant mid-day feed and a brief business session, the time was given the secretary to speak informally concerning our work and its encouragements. Some time was given to an open forum and such questions were discussed as: What is meant by "Visitation" and its benefits? What can the local church do to discover employment for those wishing to keep the Sabbath—or to furnish or create such employment? Can anything be done to encourage the individual to solve *his own* Sabbath-keeping employment?

A deep interest was shown in this discussion by young and old. Our folks *are* concerned about all our work and we feel hopeful that many of our problems will find right solutions as people—as *we*—not committees or commissions—apply ourselves to them with a determination to think and work them through.

## WOMAN'S WORK

"In the humiliations, defeats, and subjections, which life brings to us, do thou our sympathetic Savior, make strong our souls, and serene our spirits. Amen."

### MARCH WORSHIP PROGRAM

Hymn—"Take my life and let it be."

Scripture—Proverbs 31: 10-31; Psalm 45: 10-17.

Prayer—For our daughters, that they may be "all glorious within"; that they may be trained in the work of the society, so that they may "carry on" nobly, with consecrated hands and hearts, as older hands must lay aside the beloved tasks.

Hymn—"More like the Master."

(Make Christ King, No. 60.)

### DELEGATE'S REPORT

(Shortened report of delegate to Ninth Conference on Cause and Cure of War)

This is an age of conferences. Please distinguish between conference and convention. More time is being spent in the discussion of the vital problems confronting the nations of the world than before, perhaps, in its history. In the nine years of the work of this conference, the delegation has grown from fifty to about six hundred. These delegates are sent from eleven different federations and other organizations. Visitors are admitted for the same fee as delegates, making the attendance eight hundred to one thousand.

The conference takes the form of a school, with note books and pencils, for a four day period of most intensive work. The speakers for this conference were, in greater part, men of note, who by educational training and experience in their line of work were especially well prepared to speak on the subject assigned them, in a convincing manner. The same was true of the women who made addresses. After the first morning the programs began promptly at nine-thirty and lasted until ten o'clock p.m., except for lunch and dinner.

On Wednesday afternoon at four-thirty, about five hundred of the delegation went on invitation to the White House for tea with Mrs. Roosevelt. The President, in greeting the delegates, expressed great satisfaction because of the work which the women were doing in these conferences. He stressed the fact

that this work should not stop with our own country. All countries must be educated up to a point that all move together, in order to bring an established and lasting peace pact. The President, in conclusion, said he thought women could do better work than men in this education for peace, and that he not only wished them success in their present venture, but hoped they would increase their efforts and work even harder.

The banquet followed the same evening. Eight hundred were seated and served. Presiding was Mrs. Carrie Chapman Catt. After dinner speakers were Mrs. Roosevelt and Mrs. Marjorie Corbett Ashby, British delegate to the Disarmament Conference, who had arrived from London the same evening.

On Thursday evening the delegates were divided into four groups. In the group meetings various phases of the work were discussed. In the group especially interested in foreign missions, Mrs. Howard Wayne Smith was chairman of the meeting and president of the Federated Foreign Missions Board.

Mrs. Silverthorn, the chairman of the Committee of Foreign Missions Conference, urged the women to take an especial interest in the World's Day of Prayer, the thought centering around peace. She said, starting with the Fiji Islands, traveling in a circle to the Hawaiian, the day would be forty hours long. She urged that interested groups should organize other groups and hold at least one peace meeting each year.

The study book for women for the coming year is by a Japanese woman, Michi Ka Wai, "Japanese Women Speak." Several women told of the great work that is being carried on in local communities and churches and where to get books and best programs. This information can be had through the delegate to the Conference on Cause and Cure of War.

### A SOUTHERN CHRISTMAS

The moonlight over field and wood  
Lies soft as snow;  
Just as it touched Judea's hills,  
Long, long ago.

As we tonight, so dear Mary felt  
No icy blast;  
But gentle southern breezes,  
Through the stable passed.

And honeysuckle may have bloomed,  
In starlight clear,  
When sheep slept out upon the hills,  
Their shepherds near.

THE SABBATH RECORDER

And though along my homeward path  
No snow drifts loomed,  
Tonight within my garden, small,  
A red rose bloomed.

Houston, Tex. c. s.

DENOMINATIONAL BUDGET

Statement of Treasurer, January, 1934

Receipts	January	July 1, 1933, to January 31, 1934
Adams Center	\$ 243.00	22.00
Albion	\$ 12.00	
Alfred, First	\$224.81	
Special	20.00	
Alfred, Second	\$244.81	766.55
Special	\$ 42.35	10.26
	\$ 52.61	118.16
Andover Ladies' Aid society	15.00	15.00
Attalla		
Battle Creek		113.00
Berlin	\$ 26.00	
Ladies' Aid society	50.00	
Sabbath school, special	35.81	
	\$111.81	159.81
Boulder	1.00	8.50
Brookfield, First	\$ 10.00	
Women's Benevolent Society	10.00	
	\$ 20.00	93.10
Brookfield, Second	40.00	74.94
Carlton		8.00
Chicago	200.00	200.00
Daytona Beach		5.00
Denver	\$ 8.33	
Ladies' Aid society	10.00	
	\$18.33	20.83
DeRuyter	24.00	184.00
Detroit		
Dodge Center		98.01
Edinburg	4.25	28.00
Farina	40.00	145.00
Fouke		1.00
Friendship	10.00	95.00
Genesee, First	\$ 36.75	
Special	2.25	
	\$ 39.00	119.30
Gentry		13.30
Hammond		10.00
Hartsville		30.00
Hebron, First	23.40	59.90
Hebron, Second		10.00
Hopkinton, First	\$ 80.50	
Special	10.00	
Member, special	20.00	
	\$110.50	160.50
Hopkinton, Second	3.70	15.60
Independence	117.00	323.50
Jackson Center		

Little Prairie	7.42	
Los Angeles	47.00	82.00
Lost Creek		115.58
Marlboro		42.80
Middle Island		15.00
Milton	110.29	742.57
Milton Junction, special	\$ 5.53	
Dorcas Bible Class, special		
(white gifts)	5.50	
Men's Class	3.00	
	\$ 14.03	189.56
New Auburn		6.00
New York City	\$ 26.30	
Special	45.00	
	\$ 71.30	301.66
North Loup		46.00
Nortonville Sabbath school	1.80	11.80
Pawcatuck		1,508.65
Piscataway	17.00	157.63
Plainfield	194.00	806.75
Portville		
Richburg		10.00
Ritchie		
Riverside	50.00	226.00
Roanoke		
Rockville	11.20	65.30
Salem	308.00	617.50
Salemville		11.25
Scio		
Scott		
Shiloh	\$ 79.42	
Mite Society	31.00	
	\$110.42	348.70
Stonefort		1.00
Syracuse		5.00
Verona	\$ 24.00	
Special	21.00	
	\$ 45.00	120.00
Walworth		16.00
Washington		6.00
Waterford	34.00	130.50
Wellsville		
Welton		66.93
West Edmeston		45.00
White Cloud, special	8.50	73.25
Individuals:		
Miss Reta I. Crouch	\$ 20.00	
Mrs. Jesse Deeley	2.50	
Mr. and Mrs. F. G. Halliday	1.00	
Miss Luella Short	50.00	
Everett Pearce	2.00	
	\$ 75.50	191.50
Western Association		18.79
Southeastern Association		26.86
Conference collection		188.51
Young People's Board in Holland		5.00
		\$9,357.51
<b>Disbursements</b>		
Missionary Society	\$1,077.60	
Specials	162.32	
		\$1,239.92

THE SABBATH RECORDER

TRACT BOARD MEETING

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, February 11, 1934, at 2 p. m., President Corliss F. Randolph presiding and the following members present: LaVerne C. Bassett, Courtland V. Davis, Asa F. Randolph, Ahva J. C. Bond, Irving A. Hunting, Franklin A. Langworthy, George R. Crandall, A. Burdet Crofoot, Mrs. Herbert C. Van Horn, Everett C. Hunting, Neal D. Mills, and Business Manager L. Harrison North.

The monthly report of Corresponding Secretary Herbert C. Van Horn was read by Mrs. Van Horn.

Leader in Sabbath Promotion, Ahva J. C. Bond, reported attendance as a representative of the board at three meetings.

The report of the treasurer, Ethel T. Stillman, was presented by L. Harrison North as follows:

Tract Society Balances:

General Fund	\$198.05
Maintenance Fund	529.01
Denominational Building Fund	243.02

It was voted that the matter of expenditures for the remainder of the fiscal year be referred to the Budget Committee for report to the board at its next meeting.

An increase in business with a profit of \$92 in the month of January was reported by the Supervisory Committee.

From correspondence presented by Asa F. Randolph it appeared that this society had acquired an undivided one-eighteenth interest in a farm through the will of the late Emma J. Wells and had received from John P. Vars an offer of \$75 for this society's interest, and it was voted that we accept the said offer of John P. Vars.

The board having heard with regret of the recent loss by fire of the building of the Shiloh (N. J.) Seventh Day Baptist Church, it was voted that the recording secretary be directed to communicate with the pastor of the Shiloh Church expressing the interest and sympathy of the members of this board.

The minutes were read and approved.  
Adjournment.

CORLISS F. RANDOLPH,  
President,

COURTLAND V. DAVIS,  
Recording Secretary.

Tract Society	\$ 221.60	
Special	11.28	
		232.88
Sabbath School Board	\$ 172.60	
Special	6.36	
		178.96
Young People's Board		43.20
Woman's Board		10.80
Ministerial Relief	\$ 64.80	
Special	6.89	
		71.69
Education Society		78.40
Historical Society		18.00
Scholarships and Fellowships		32.40
General Conference		280.60
		\$2,186.85
Required for seven months	\$16,216.67	
Received in seven months	9,357.51	
Amount in arrears	\$ 6,859.16	

HAROLD R. CRANDALL,  
Treasurer.

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

AN APPRECIATION

As pastor of the Hammond Seventh Day Baptist Church I desire to present to the columns of our loved SABBATH RECORDER an appreciation of the character and work of Mrs. Hattie C. June, a near relative to Rev. Theodore L. Gardiner, D. D., editor emeritus of this paper, whose loss we sustained by death in last November. She truly loved her church and was helpful in every way that was in her power. Her cheerful helpfulness was manifest on every occasion. Her work in her own home and for the church cannot soon be forgotten. She loved beauty—in flowers, in birds, and in music. Her own beautiful home was an attestation to all of that. Through many years of her life she made it her practice, daily sometimes, to sit down at her piano and play beautiful hymns. In that way thoughts of God, of truth, of guidance came into her heart to comfort, to strengthen, and to inspire.

S. S. POWELL.

Word is at hand of the death of Rev. George W. Lewis at Battle Creek, Mich., Feb. 6, 1934, after a brief illness. For many years brother Lewis was a faithful pastor of some of our churches. He was 81 years of age.  
EDITOR.

## YOUNG PEOPLE'S WORK

## "ALCOHOL - A CHALLENGE TO YOUTH"

(Youth talk given on the Young People's Board program, General Conference, 1933)

The youth of today is confused! Upon one side are those who are seeking to drag young people into corruption and sin for personal benefit; on the other side are those who are beckoning boys and girls to enter the struggle for right and purity.

The nation has been riding upon the crest of a great wet wave—a wave that has seemingly swept all before it, a wave which to all threatened impending disaster to the morality of a nation. Then, suddenly the wave plunged downward. Today the nation is swirling in the tidal waters of contention. As the currents of the opposing contingents of the liquor question sweep back and forth, between lies the youth of America—powerless, yet all-powerful. "The side to which the youth of America throws itself will be the side which will overcome in the final decision," leaders of both factions declare. Is not the position of the youth all important? Should not you, our elders, consider us in the struggle for right and righteousness? Youth! Should we not consider our own position?

As the coming generation of young people is thrown into the struggle of life, we find on one side those interests which are subtly, craftily, scheming for the return of beer, wine, and whiskey into our nation; for its return to our streets; for its return into our homes—our nation, our towns, our homes. By propaganda, by lies, and by deceit, the brewers have sought to imbed their interests in the life blood of the nation.

"We shall have no saloons," they told us. On a certain street in Racine, there are fifty-seven saloons—"Taverns," they call them in Wisconsin!

The brewers have lulled the city governments to sleep with the idea that their places of business are law abiding. Were not the beer dealers in Nevada the first to install gambling devices? Did not the brewers have their product made and in the markets before the government bill raised the percentage to four per cent alcohol by volume? In Cedar Rapids, Iowa, by last June it had been necessary to prosecute a number of boys in the city courts, who had procured their drinks at these law abiding saloons. Two of them were sent

to the inebriate asylum, and one to the insane asylum.

It is said that beer will help a town. How? Does it make better fathers, husbands, and sons to raise the standards of citizenship? Does it bring comfort and happiness to mothers, wives, and children? Does it add to the efficiency of the laborer or business man, and so add to the prosperity of the place?

No. Alcohol has not changed. It is the same as it was twenty years ago. The effects will be the same. You say that we young people do not know what we are talking about when we mention "effects." Perhaps not, but we have seen Tia Juana, Agua Caliente, and Canada; we have seen Las Vegas, Milwaukee, and Chicago. Let us multiply what we have seen in these cities and their saloons by thousands—and we know what we do not want.

On the other side we find a smaller, perhaps, but just as diligent band of workers—workers that are fighting with their heads up and the light of heaven upon their faces. They are working honestly, steadfastly, faithfully. Among them are the greatest leaders that the world has ever rallied together for one cause. Will we ever forget the names of Washington, Lincoln, Frances Willard, Daniel Poling, and hundreds of others, as they have stood against the wrong?

Here is a group of real crusaders for right and purity. They have fought for the right in America since the first Pilgrims touched the shores of New England. Their battle is not finished; this army will never give up, even in the face of such reversals and trials as it has met in the past few months. It will fight on, as did the army before it. It is facing the same enemy; but it is a different fight. The crusaders in this day are backed by a greater scientific knowledge of their enemy, alcohol, trained in total abstinence, and armed with proof of the benefits of prohibition.

Let us draw a contrast. I should like to quote from a bit of correspondence between Robert G. Ingersoll and Rev. James M. Buckley of the New York *Christian Advocate*, which appeared in a recent number of the SABBATH RECORDER. Said Ingersoll to Doctor Buckley:

I send you some of the most wonderful whiskey that ever drove the skeleton from the feast, or painted landscapes in the brain of man. It is mingled souls of corn and wheat. In it you will find sunshine and shadows that chase each other

over the billowy fields, the breath of June, the carol of the lark, the dew of the night, the wealth of summer, and the autumn's rich content, all golden with imprisoned light. Drink it, and you will hear the voices of men and maidens singing "Harvest Home," mingled with the laughter of children. Drink it, and you will feel within your blood the starred dawn, dreamy, tawny dusks of perfect days. For forty years this liquid joy has been within the staves of oak, longing to touch the lips of man.

Doctor Buckley's reply was:

I send you some of the most wonderful whiskey that ever brought a skeleton to the closet or painted scenes of lust and bloodshed in the brain of man. It is the ghost of wheat and corn, crazed by the loss of their natural bodies. In it you will find a transient sunshine chased by a shadow as cold as the Arctic midnight in which the breath of June grows icy, and the carol of the lark gives way to the foreboding cry of the fever. Drink it, and you will have woe, sorrow, babblings, and wounds without cause; your eyes will behold strange women, and your heart will utter perverse things. Drink it deep, and you will hear the voices of demons shrieking, women wailing, worse than orphaned children mourning the loss of their father who still lives. Drink it deep, and long serpents will hiss in your ears, coil themselves about your neck, and seize you in their fangs; at last it biteth like a serpent and stingeth like an adder. Forty years this liquid death has been between staves of oak, as harmless as water. I send it to you that you may put an enemy in your mouth to steal away your brains, and yet I call myself your friend.

Youth has a challenge to think! The brewers are making a successful effort to win the youth to the taste and habit of alcohol. Shall we humbly submit? No! We cannot declare a moratorium on character just in order to try it out. It is upon the youth of today that will fall the burdens of tomorrow. It is the youth of today that will solve impending problems. Which side will you take? Which side will I take? Our fathers have nobly carried on the struggle. Shall we not pick it up and carry it on as we are able? Or shall we do our part to plunge the nation into eternal depression and condemnation? Youth is called upon to enter the fight to the finish.

Eternal verity never fails. Every question will be decided for the right at the final judgment. Why not throw our powers on the side of the right, the side which shall win? What of the criticisms of the world? Have we not faith in the wisdom and power of our heavenly Father?

Youth is entering life. Shall we enter it at the call of the brewer, the drunkard, and the

crooked politician? Or shall we enter at the beckon of the minister, the Christian layman, and the honest business man?

This question is the question of the youth—it is for us to settle. Shall we not side with those who are battling to clean the nation of sin and corruption?

Ye who are young and straight and free,  
Ye who will live in years to be,  
All ye who cherish liberty—  
The fight is yours.

Let your strong weapons now be hurled  
At sins and curses of the world;  
The snow white banner is unfurled,  
And that is yours.

And as for peace and life you strive,  
Give all the help youth has to give;  
And show the world man cannot live  
At peace in sin.

The call to arms is clear and loud;  
Go, take your place with those who vowed  
To follow not the drifting crowd,  
But bravely fight.

Whose pulse does not quicken at thought of those gallant knights of old? Who does not thrill at the stories of the noble deeds these messengers of peace and right wrought among lawless peoples? Do you not remember, how, when a marauding baron entered the country to molest it, all the bravest, strongest, most skillful knights mounted their steeds, and with flashing armor rode off to give their best to rid the land of that evil? No knight ever hesitated when some evil threw out its challenge; no knight ever stopped to consider his chances in answering that challenge; no real knight ever turned his face because of the scoffs of the crowd, when the challenge of wrong to be righted came. Most beloved traditions of the English race are the stories of their honesty and fearlessness, of their struggles, sacrifices, and victories.

May God Almighty give each and every one of us the will, the strength, the nobility, to say, "Alcohol, I accept thy challenge."

Do not spoil the chime of this morning's bells by ringing only half a peal! Do not say, "Hold thou me up," and stop there, or add, "but, all the same, I shall stumble and fall!" Finish the peal with God's own music, the bright words of faith that he puts into your mouth, "Hold thou me up, and I shall be safe!"—F. R. Havergal.

## CHILDREN'S PAGE

### BEING LIKE CHRIST IN HIS TRUST IN GOD

MATTHEW 10: 29-31

Junior Christian Endeavor Topic for Sabbath  
Day, March 3, 1934

#### A BRAVE QUEEN WHO TRUSTED GOD

For years the simple people of Hawaii believed that the outburst of their great island volcano was caused by a goddess they called Pele. They believed Pele sent out the fire in anger upon them. To appease her anger these superstitious islanders had thrown some of their fairest young men and maidens into its burning crater.

When Queen Kapiolani became a Christian, she no longer had any faith in the goddess Pele. "Could I but free my people of their fear, gladly would I die," she exclaimed. She finally resolved she would go to the crater's mouth. She could call upon God to save her, and show her people that Pele could not harm her.

When she told her people what she was about to do, they said, "Pele will destroy you," but the queen answered, "I will trust in God; he will protect me and save us all." Leaving eighty of her subjects at the foot of the volcano, the queen climbed up its sides, alone, but resolute and unafraid. At the mouth of the crater she paused, and the people heard her say, "God hath kindled these fires. If I perish my people will fear Pele. If not they will come to believe, as I do, in the power of God to save us all." When the people heard their queen say these words and saw that no harm came to her, they sang a hymn of praise to God. Queen Kapiolani through her faith in God had saved her people from fear. For them the goddess Pele existed no more.

Some juniors feel that they cannot sign the pledge because they are afraid that they cannot keep it. Our pledge says, "Trusting in the Lord Jesus Christ for strength." Are we trusting Jesus when we do not sign the pledge?

#### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I enjoy reading the SABBATH RECORDER. We are going to have a Junior social on Sunday, the twenty-eighth, 1934.

I was sick three days. I am better now. I am going to school tomorrow.

Do you remember my mother when she was Nellie Millard, at New Market?

I got this writing paper for saying the twelve disciples.

Do you remember the letter my brother George wrote to Mr. Van Horn, and it was put in the SABBATH RECORDER? He went to visit Jesus last March. My brother James won the silver medal in a W. C. T. U. speaking contest and we were all quite proud. My sisters, Virginia, Barbara, and Eunice, are all well.

Do you know Aunt Celia Randolph? She lives with us. She knew you at Alfred.

I must stop now or I will take up more room than my share in the RECORDER. Some time I will tell you about all of our pets.

Yours truly,  
BETTY BIVINS.

Bridgeton, N. J.,  
January 25, 1934.

DEAR BETTY:

I was sorry not to have room for your nice letter two weeks ago, but I am glad to have it this week, else I would have no letters on the Children's Page this time. Two weeks seems a long time to wait for the RECORDER, doesn't it? And, too, it puts the letters off quite a bit, especially if they have to be left over. It has been so long since your letter came that of course you were all well and strong long ago and very busy in school.

Of course I remember your mother very well indeed. Ask her if she remembers when she had the mumps and I was chief nurse, cook, and bottlewasher at her home in New Market. I also had the pleasure of meeting her again at Alfred several years ago when she was there attending Conference. Your writing paper is very nice; I wish all the children could see it. I know they would like that kind of a prize.

Yes, I remember what a good letter your brother wrote, and Mr. Van Horn told me more about him. We are sure now that he is happy and free from all pain, but I know you must all miss him.

Congratulate your brother James for me. I don't wonder you are proud of him. It is very worth while to be able to recite well, for it is one means of giving pleasure to others; that's one of the things God wants us to live for, is it not?

Of course I know your Aunt Celia Randolph. She was my very near neighbor at Alfred and I have numerous happy memories that she was a very good friend and neighbor.

I'll be looking forward to hearing about your pets.

Sincerely your friend,

MIZPAH S. GREENE.

DAVID

The Lord directed Samuel to go to the house of Jesse, a descendant of Boaz and Ruth, for he had provided a king among his sons. After seven of Jesse's sons had passed before Samuel, Samuel asked, "Have you any more sons?"

Jesse answered, "There remaineth the youngest who is keeping the sheep."

Samuel said unto Jesse, "Send and fetch him."

Now after the anointing of this beautiful boy, David seems to have gone back to his sheep herding, and so far as we know he did not leave it until just before his encounter with Goliath. In caring for a wayward flock, possibly he gained experience which proved invaluable to him when he became the leader of the restless and disorganized people. Eventually he wrought the scattered tribes into a strong, compact nation, much as he had brought his wandering sheep into the shelter of the fold at night.

The Twenty-third Psalm, which is the simplest and at the same time the profoundest expression of trust in God in all literature, is most appropriately ascribed to David, the poet and singer of Bethlehem. "Man looketh on the outward appearance but the Lord looketh on the heart."

SARAH WRIGHT.

Brookfield, N. Y.

#### JESUS AND OUR FRIENDSHIP FOR THE POOR

MATTHEW 19: 21; 25: 34-45

Junior Christian Endeavor Topic for Sabbath  
Day, March 10, 1934

HOW A LIFE ADVENTURE IN KINDNESS BEGAN

Margaret Gaffney was given the name of the "Orphan's Friend." A very poor Welsh family took her into their home when her parents died, and while they could give her very little book education, they taught her the beauty of goodness and the duty of helping others. When Margaret grew up she

married, but she was early left a widow. Because she loved children she found work in the Paydros Orphan Asylum. Her kind heart made her go to stores to beg food for the hungry little orphans. When the storekeepers, touched by her appeal, gave her large quantities of food supplies, she wheeled them herself in a wheelbarrow to the orphanage. Before long she built another orphan asylum and started a dairy to help support it. Later she established a bakery. New Orleans owes this woman its three largest homes for orphans.

#### DOCTOR WILLIAM BLACK JONES

BY CORLISS F. RANDOLPH

Dr. William Black Jones was a son of Dr. William M. Jones, who was for many years pastor of the Mill Yard Seventh Day Baptist Church in London, as had been his grandfather, Dr. William Black, previously; and as had been his parents and grandparents, Dr. William Black Jones was a member of the Mill Yard Church. He was born in 1864, an American citizen, and so remained until February, 1909, when he became a naturalized British citizen in order to accept the office of justice of the peace for Breconshire, Wales, where he was then living with his widowed mother, his wife having died some time before. He subsequently remarried, after his mother's death, I think. His wife and a younger brother survive him. He had no children.

About three years before his death, January 27, 1933, he retired from practice at Builth Wells, in Breconshire, where he had lived many years, and moved to a suburb of Cardiff, where he had many associations.

He was possessed of a keen and active mind, and was constantly giving it expression by publishing papers pertaining to the various phases of his work as a physician and health officer. After he retired, he interested himself in economic problems and published a paper setting forth his views as a free trade liberal. He was a great admirer of Henry George; and in a letter to the present writer written a few months before his death, he said "There will be no hope for the world till his (Henry George's) views are adopted and acted upon."

Through the courtesy of the Rev. James W. Thirtle, LL.D., D.D., editor of *The Christian*, of London, through whom I first

learned of the death of Doctor Jones a few months ago, I am able to subjoin the following:

Jones, Wm. Black, (retired), "Penderi," Creigiau, Cardiff—M.D. Lond. 1894, M.B., B.S. (Hnrs. in Obst. & Surg.) 1892; M.R.C.S. Eng., L.R.C.P. Lond. 1892; D.P.H.R.C.P.S. Eng. 1897; (St. Bart.); J.P.; Cons. Phys. Memor. Coll. Brecon; Serv. Brother Ord. St. John of Jerus.; Mem. B.M.A.; late Phys. Llangammarch Wells Spa; M.O.H. Builth Wells U. & R. & Colwyn P.; Ho. Surg. & Asst. Throat Dept. St. Bart. Hosp. Author, "Llangammarch Wells as Health Resort," 1898. (*Medical Directory*—Great Britain—1933, p. 1456.)

Dr. William Black Jones, who died in Cardiff on January 27, practiced for many years in Breconshire, and was well known for his writings on the mineral water of Llangammarch Wells. A son of the Rev. W. M. Jones, D.D., he was born in 1864, and studied medicine at St. Bartholomew's Hospital, graduating M.B. Lond. in 1892 and M.D. in 1894. After serving as house-surgeon at Bart's and house-physician at the Great Northern Central Hospital, he obtained the D.P.H. in 1897, and in the following year became physician to the spa at Llangammarch. Later he was appointed medical officer of health for the combined Builth Wells and Colwyn urban and rural districts, and medical officer to the Builth Cottage Hospital. During the war he was honorary medical officer to the local Red Cross hospital, and afterwards served as medical referee for the Ministry of Pensions. Dr. Black Jones was a Justice of the Peace for Breconshire, and in 1924 was elected chairman of the North Glamorgan and Brecknock Division of the British Medical Association; he had served also as chairman of the Brecknockshire Panel Committee. (*British Medical Journal*, Feb. 11, 1933, p. 252.)

### RESOLUTIONS OF RESPECT

WHEREAS the heavenly Father, in his infinite wisdom and wonderful love and care for the faithful, has seen fit to call to a better home our loved and respected sister, Mrs. Hattie E. June;

Resolved, That we sincerely mourn her loss, as she was always ready to help to the extent of her strength and so often gave, in her quiet and unassuming manner, her beautiful flowers to brighten the lives of others.

Resolved, That as a token of our love we place these resolutions upon the minutes of our Ladies' Missionary Society, of which she was a faithful member, also have them published in the SABBATH RECORDER.

MRS. S. S. POWELL,  
MRS. T. M. CAMPBELL,  
MRS. R. J. MILLS.

## OUR PULPIT

### "WHAT DOEST THOU HERE, ELIJAH?"

1 KINGS 19

BY MRS. ANGELINE PRENTICE ALLEN

(Address given at W. C. T. U. meeting at Edinburg, Tex.)

We do not admire the part of Elijah's life as related in the first part of this chapter. Elijah was human, as we are human. He felt as though everything was against him, that the cause was lost. So he sat down under the juniper tree. He was completely discouraged. He wanted to die. He even prayed to die.

Are any of us cast down? Are we well nigh discouraged? Do we ask, "What's the use?" Do we even think sometimes that it would be better to die than to live? I have been thinking of late that it will be a great time when Jesus comes, and feeling that he cannot come too soon; but until then you and I have a tremendous responsibility.

It has been said that God cannot use a discouraged man (or woman). It is one of the devices of the enemy of our souls to get God's children discouraged, so that they will become weakened and inactive.

It took an angel to arouse Elijah; a miracle was performed. He ate of the food provided, then lay down again (verses 7-15). The Lord led Elijah in a great work which resulted in a great victory. He had felt that he was the only one left, but there were seven thousand who had not bowed the knee to Baal. There are more than that many doubtless, in these United States. Our God is the same God. He will lead us on to victory if we trust him, if we listen to his voice, if we obey, if we go in the strength of his might.

Anything worth while is not easily won. Prohibition was not easily won. Very early in the history of the human race people became drunk on fermented liquor. Before the sixteenth century there were laws in England seeking to regulate the traffic, mainly to repress the disorder. Drunkenness was considered a public nuisance. Early in the eighteenth century the temperance movement began. The spirit bars in London put up signboards inviting people to be "drunk for a penny," and "dead drunk for two pennies," with "straw for nothing" on which to sleep off the effects. Speaking in the House of Lords in 1743, Lord Lonsdale said: "In every

part of this great metropolis whoever shall pass along the streets will find wretchedness stretched upon the pavement, insensible and motionless, and only removed by the charity of passengers from the danger of being crushed by carriages or trampled by horses or strangled by filth in the common sewers.

"These liquors not only infuriate the mind but poison the body; they not only fill our streets with madness, and our prisons with criminals, but our hospitals with cripples. Those women who riot in this poisonous debauchery are quickly disabled from bearing children or produce children diseased from their birth."

Thousands of courageous men and women have labored and are still laboring to bring about reform in other countries, to banish intoxicating liquors. A hundred years ago a few brave souls, trusting in God, launched the temperance movement in America. Courageous men and women prayed and preached and lectured. In some instances only one or two persons in a town believed in total abstinence. They were ridiculed, despised, threatened, maltreated; sometimes maimed and killed. Study their history, then ask ourselves, "Are we worthy of this heritage?"

The battle is the Lord's. It cannot be lost if enough of his soldiers engage in it; if they are filled with the spirit of God, and go forth in his might. If it is lost, it will be largely because of the sloth, the negligence, the selfishness of his professed followers. I believe there are enough professing Christians in our beloved country to save her from this great enemy of God and man, the enemy that would overthrow all good. My home town had saloons and a low-down lawless element. One man arose (not a minister) and he worked with power and might early and late until the saloons were closed. They stayed closed. Christian people were in the majority. The lawless element, the liquor people, moved away. This town, North Loup, Neb., subsequently had a reputation throughout the state for its high standard of morals, religion, and education. Fourteen miles away was the county seat. After a time the Christian people banished the saloons from this town. For several years Ord was a dry town; then the Christian people became negligent. The liquor people, ever alert, got saloons back, to the great surprise of every one.

The next year the Christians got them out again. So it went on for years. The town would be dry three or four years, then go wet. There were enough Christian people in Ord to keep the town dry when they did their duty. When they were negligent and slothful, the enemy got in control.

We professed followers of Jesus, conscientious citizens of the United States, have been negligent and slothful. Like Elijah, we have gone to sleep.

Leaders of the Woman's Christian Temperance Union have seen the danger almost from the first. At a state convention in St. Paul, Minn., in 1921, one of them said, "We thought when the Eighteenth Amendment was passed that perhaps our work was done, that we might disband, but we find that it is not done, that we have got to work to see that this law is enforced." One speaker, a minister, urged continuation of vigorous effort, warning of the danger from the enemies of the Eighteenth Amendment, that there were many "blind pigs," bootlegging joints. "According to the papers," he said, "you would think very little is being done; but I can tell you right now that a great deal is being done." He told of the raid on one of the leading hotels of Minneapolis a short time before. He said of course it got into the papers. In a subsequent edition appeared this item, "The raid on the West Hotel last night didn't amount to very much. The officers got a small amount of near beer and a few other soft drinks." He told us that they got some "near beer," and a large quantity of "the real stuff." Then he described the method of getting in. A detective secured their pass word; going through an obscure entrance to the basement, he came to a locked, heavy door. He gave the pass word, the three-inch door was opened. After he passed through, it was locked again. He found himself in a large bare room. At the end of this was another massive door, three inches in thickness. Another pass word was given; this door was opened to admit him, then locked again. He found himself doubly locked in, in front of the bar, a beautiful place, where was a crowd of men and women drinking. Some of them were reputed business men and noted society women. He purchased a glass of beer for \$1. The bartender said, "We have to charge; we are running such risks." The speaker said, "To show you how they cheat one an-

other, they were also selling near beer for \$1, pretending it was beer." In a few moments four officers with a huge battering ram splintered the heavy doors, entered, and made arrests, taking the names of the customers. The society women said, "Oh, don't arrest us! Please do not put our names in the papers." They spared the women, telling them to never be seen in such a place again. They confiscated a large quantity of liquor and closed the place.

We might relate many more anecdotes. In my work as missionary and evangelist in the Northwest I have helped to make a number of towns dry. Many of you know the character of the enemy, the underhanded methods, the greed, the avarice, the ruthlessness, the lawlessness. Some one said recently that if the saloons come back in the old proportion, that there will be fifty in Edinburg. Do you think that an overestimate? Perhaps—but in a city of fifty thousand, where I formerly lived, there were two hundred saloons. In that proportion there would be at least twenty in our town. Who wants twenty saloons here? What are we going to do about it?

We have underrated the strength of the enemy. We have not been alert. We have not been "wise" to their methods. This is not a time for pessimism and discouragement, negligence, indifference, and inaction. It is not a time for over optimism. It is a time to manifest humility before God, a time to search our hearts, to ascertain wherein we have failed, individually, to do what our God expects and requires of us. It is a time to have faith in his great power, and to buckle on the armor of our God and to go forth in the power of his might to vanquish the enemy which threatens our nation—the bodies and minds and souls of the coming generation. This is not a time to be discouraged. It is a time to go up to the help of the Lord against the mighty. If we must go down, let us fall with our faces to the enemy. Let us fight with every ounce of our being, with our voices and our influence, with our dimes and our dollars—with the strongest weapon of all—prayer. I know we do not have much money; that there seem to be four or five places where all our nickels and dimes are needed, but there is no greater need than this at this time—to save our children, our homes, our churches, and our country, all of which

are threatened and will suffer if the demon *drink* comes back in power. If this comes about, we shall have even less money than now. "There is that scattereth and yet increaseth; and there is that withholdeth . . . but tendeth to poverty."

This is a time for the giving of self, for self-denial and sacrifice. It is a time for humility and earnest prayer. Prayer changes things. "The effectual fervent prayer of a righteous man availeth much," says the Bible. One of our English poets said, "More things are wrought by prayer than this world dreams of." Prohibition was brought about largely by women's prayers. I wonder how many of us have kept on praying the heavenly Father to keep our country safe from the drink evil? Probably many of us have not thought of it. We have thought the country was safe. . . . The Lord is calling you in this great time of need.

Edinburg, Tex.

### DENOMINATIONAL "HOOK-UP"

SHILOH, N. J.

DEAR EDITOR VAN HORN:

Our church suffered severe loss by fire this afternoon (February 6), apparently caused by the furnace. Only by the concerted action of five or six fire departments was the building saved. The floor was nearly half destroyed with the gallery and wood-work interior, the walls and the roof in the back of the church. Several pews were burned and all paint and varnish blistered. Do not know the actual loss. It was insured for something over \$5,000.

L. M. MALTBY, Pastor.

The editor wishes to extend sympathy in behalf of all our readers to Pastor Maltby and his people in this great loss. It is more than loss to one church; we are all affected by the burning of this splendid, historic church, even as the Apostle Paul writes—"And whether one member suffereth, all the members suffer with it." The loyal people of Shiloh will arise and build again, and will be assisted as they are able by many friends and sympathizers in other places.

EDITOR.

From the pastor's annual report the following items from Shiloh are of special interest: With the exception of the week we met with the Marlboro Church for a joint

communion; services have been held in the church every Sabbath day with an average attendance of 136½ as compared with 132¾ of the previous year. Prayer meetings have been held regularly during the year. Of the three Christian Endeavor societies particularly encouraging is the Junior work, in two groups under able leadership with an attendance of about thirty. The pastor has made over four hundred sixty calls and preached fifty-three sermons. Eight people were baptized and seven taken into the church. Besides his regular work it has been the pastor's privilege to spend two days a week in both spring and fall semesters in graduate studies at Westminster Theological Seminary. It has been a prized opportunity . . . of keeping the Lord's Sabbath before the attention of a large student body of future ministers.

PISCATAWAY (NEW MARKET, N. J.)

The yearly meeting of the New Jersey, New York City, and Berlin churches, held here November 17 to 19, was an inspiring and helpful series of sessions. There were strong, moving sermons, enlightening talks, and excellent music. There was good attendance and a fine spirit of fellowship. Meals were served by the Ladies' Aid society.

At a joint service in the Plainfield church on Friday evening, December first, five of our young people were baptized by the pastor and on Sabbath morning they were received into church membership.

On December 19, in the New Market school, the two hundred fiftieth anniversary of Piscataway township was celebrated in an elaborate program, Governor Moore being the speaker of the occasion. Our church was recognized as the oldest in the township and Pastor Mills gave a short address on its founding and succeeding history.

An appropriate and worshipful dramatic Christmas program was given by the Sabbath school on Thursday evening before Christmas, at which time money and material gifts were brought to the King.

The Week of Prayer was observed in four union services held two evenings in the First Baptist church and two in our church. The speakers were Dr. H. C. Van Horn of Plainfield, Rev. Mr. McNair of Stelton, and Pastors Merrill and Mills of the local churches. Another union service was held the following Sunday evening in the First Baptist church at which Pastor Mills preached.

At the Workers' meeting January 24, at the home of Mrs. Helen Lance, a reading project was begun. Books on the Bible, religion, and religious education were borrowed from the State Council of Religious Education to be exchanged among the workers. The pastor also loaned some of his own books. Deacon Jesse Burdick who has been confined to his home for many weeks has set us a fine example by reading many choice books. Mr. and Mrs. Charles Kellogg and the pastor are taking leadership training courses at New Brunswick under the auspices of the County Council.

CORRESPONDENT.

BROOKFIELD, N. Y.

There were fifty-seven present at the annual dinner of the Seventh Day Baptist Church held at the parish house Sunday, February 4.

It was regretted that illness prevented several families from being represented. Cheering letters were received from a number of nonresident members.

The reports of work in the several auxiliaries of the church showed interest during the past year. Suggestions for co-operative community work were received with favor and a committee was appointed to work with the other churches of the village.

Plans for bi-monthly church night gatherings were discussed and arrangements made for starting such a movement next Sunday evening, when it is expected that a former pastor, Rev. H. C. Van Horn, who is now editor of the SABBATH RECORDER, will be present.

Clifton L. Curtis, D. J. Frair, and Mrs. Ruth Davis were elected trustees for three years.

—Courier.

RICHBURG, N. Y.

The Ladies' Aid society of Richburg has in the past year, been carrying on the work of the church and community in the usual way. There have been fourteen Aid meetings held in the homes of the different members and at each meeting a program was planned by members of the society.

Work in charge of the work committee was done through the year for the annual sale held the last of November at which time a chicken supper was also served, netting the society \$55.05. A gift was given Pastor E. E. Bottoms and family of \$25, and \$60 was paid by the society on the pastor's salary, and \$27.50 was paid to the Onward Movement. The society closes the year with a balance of

\$66.58. Flowers or a gift of fruit have been sent all members who were ill.

The annual picnic was held at the home of Mrs. Jesse Burdick at which time the Richburg ladies entertained the Nile Aid society.

There has been an addition of two new members from the first day folk.

The society furnished and took charge of the dinner Sunday at Nile during the June Meeting.

Mrs. Winnifred McCrea, who has been a very efficient president the past two years, felt she could not take the work for another year and Mrs. Blanch Clarke was appointed for the coming year. Mrs. Clarke has already worked out a plan of advancement which we hope some one will write about later. We hope to go forward in the interest of the Lord's work, and ask the prayers of other societies, for much is gained by united prayer.

MRS. JESSE BURDICK,  
Secretary.

MILTON, WIS.

The quarterly meeting of the churches of southern Wisconsin and Chicago convened with the Milton Junction Church, January 19, 20. Unusually nice weather brought a good representation from each of the churches. About three hundred were served at noon.

Friday evening, following the vesper service by the Milton Junction choir, Dr. H. L. Hulett gave an address on the Sabbath school lesson. Each week Doctor Hulett gives a broadcast on the Sabbath school lesson from the radio station, WCLO, in Janesville. The Sabbath morning sermon was given by Pastor Carroll Hill and the sermon at two o'clock by Pastor E. A. Witter.

The young people's program was arranged by Mr. and Mrs. Robert Randolph. It was a musical program, consisting of selections by the junior choir, a male quartet, a ladies' quartet, solos, and instrumental music.

Sabbath evening following the business session, Professor C. F. Oakley gave a very instructive and inspirational address on the subject of "Snow Crystals."

MRS. VERA SHAW,  
Secretary.

Professor Stringer left Milton with his family on February 1 for a mid-winter health trip to Florida where he plans to live until about April 15. He made the quick decision just last week after his health kept getting

more troublesome, and set out as soon as possible after the semester "exams," were over.

The glee club will be forced to sing its concert season without his direction, but he has chosen K. A. Babcock, '33, to take his place. The gleemen promise their full co-operation with "Ken." Professor Stringer will necessarily miss the opening service of the new Seventh Day Baptist church, which will take place within many weeks, but he tried the church choir in its new surroundings before he left, so he has some idea how it will sound. The choir voted to support his choice of Mrs. Katherine Rogers and K. A. Babcock as organist and director of the choir in his absence.

—Milton College Review.

MILTON JUNCTION, WIS.

Our Sabbath morning services have been maintained regularly, being omitted only when we met with sister churches in quarterly meeting, Conference, and the installation of Rev. Carroll L. Hill as pastor at Milton. The attendance has been very good. We observed Christian Endeavor Day, when the young people took charge. We have entertained a County C. E. Rally, a District C. E. Convention, the quarterly meeting, and assisted in entertaining the General Conference.

Besides our own regular services your pastor has spoken as follows: a Lenten address and a Hymn Time address at the radio station WCLO; a Sabbath afternoon sermon at Andover, N. Y., church; an address of welcome at Pastor Hill's inauguration at Milton; a sermon at quarterly meeting at Walworth; a talk on Seventh Day Baptist geography at the summer camp for girls, repeated at the camp for boys; represented this church at the laying of the cornerstone of the new Milton church; addressed the young people at the pre-Conference meeting; one of the addresses of welcome at the General Conference; preached convention sermon at the Southern District C. E. Convention, and preached seven funeral sermons.

Our Friday night vesper and devotional service has been conducted regularly with but fair attendance. Mrs. L. C. Shaw has provided the vesper services, calling on many for musical help.

Our young people are well organized in Christian Endeavor work, being divided into three groups at present; the Young People's

society, with Leona Gregoire as president; the Intermediate society, with Edith Babcock as superintendent; and the Junior society, under the leadership of Pastor and Mrs. Randolph. —From the pastor's report.

DENVER, COLO.

On Sunday afternoon, February 4, at Pastor Ralph H. Coon's home in Denver, the joint religious educational committees of the Boulder and Denver churches, consisting of eleven members, met to outline their work for the summer.

Pastor Coon called the meeting to order and each member took part in a circle of prayer. Then followed consecrated thinking and enthusiastic discussion which showed a deep interest in, and love for, all of our young people throughout Colorado and over the borders into Kansas and Nebraska.

A summer schedule was worked out as follows: Denver Religious Day School June 11-29; Boulder Religious Day School July 2-20; a missionary trip for Pastor Coon and family July 25-August 15; and the young people's camp August 16-26.

In order that the summer camp might be put on a businesslike basis committees were appointed on finance, location, commissary, transportation, program, and supply. It was voted that the name of the camp be "The Rocky Mountain S. D. B. Young People's Camp."

The committee started a camp fund by each contributing one dollar. It is the prayer of each that no young person be kept from attending camp through lack of funds.

MILDRED S. JEFFREY.

EDINBURG, TEX.

On Christmas eve our Sabbath school had a program and tree at the home of Mr. and Mrs. W. J. Eason, which all seemed to enjoy very much. There were forty-one present. Some of the Christmas treat and a small gift were sent to two absent ones.

The annual church dinner was at the home of Mr. and Mrs. Allen, January 15, at which time there was the quarterly business meeting of the church and the annual business meeting of the Sabbath school.

We are looking forward hopefully to the arrival of Evangelist and Mrs. Sutton to conduct a series of gospel meetings beginning February 2. We are praying for, and expecting a time of refreshing. We were great-

ly strengthened by the few days of preaching and social contact of Editor Van Horn, a year ago last fall. We have lived in the strength of the meat he gave, a year and a quarter. Now we need more nourishment. Pray for us. PRESS COMMITTEE.

## MARRIAGES

KING-LEWIS.—At the home of Mr. and Mrs. A. A. Appel, Stonefort, Ill., December 1, 1933, Mr. Lowell King and Miss Jean Lewis, both of Stonefort, were united in marriage by A. A. Appel, uncle of the bride.

## OBITUARY

CORLISS.—Mrs. Harriet Orilla Corliss, daughter of William and Esther Blivin, was born in Edgerton, Wis., April 2, 1849, and died in the home of her daughter, Mrs. August Kletzien, Racine, Wis., January 27, 1934.

She was one of a family of seven children. She was married to Shavalla Corliss and three children were born to them. She is survived by one of these, Mrs. August Kletzien, of Racine. She is also survived by a brother Anson Blivin, of Edgerton, Wis. Mrs. Corliss was a resident of Milton Junction prior to her removal to Racine; she also resided at one time in Albany.

Funeral services were conducted January 30, 1934, at Gray and Albrecht Funeral Parlors, Milton Junction, Wis., Rev. J. F. Randolph officiating. Burial was in Milton Junction Cemetery.

J. F. R.

ELLIS.—Deacon Edward L. Ellis, son of John and Harriet Langworthy Ellis, was born near Berlin, Wis., in 1853, and passed from this life at Dodge Center, Minn., January 19, 1934.

In 1869, he united with the Dodge Center Church. In 1877, he was married to Hettie L. Saunders, who died May 19, 1928. He leaves one son, George, of Milton, Wis., and three grandchildren. For sixty-four years in the Dodge Center Church he has given unstintedly of his time and his money for the Lord's work.

J. H. H.

JONES.—In a hospital in Cardiff, Wales, on January 27, 1933, Dr. William Black Jones, a son of Rev. William M. Jones. (See a more extended notice elsewhere.) C. F. R.

LANPHEAR.—N. Henry Lanphear, son of Harris and Mary Andrews Lanphear, was born in Hopkinton Township, R. I., February 12, 1850, and died in Westerly, Jan. 17, 1934.

He attended Ashaway Academy and Alfred University. His first wife, Frances J. Crandall, died May 5, 1876. His second wife was California C. Burdick, who died January 28, 1912. He leaves a daughter, Mrs. Sylvia Loughhead. At Rockville he was in the mill business. In 1904, he moved to Westerly to work for the C. B. Cottrell Company.

September 16, 1866, he was baptized by Rev. Charles A. Burdick and united with the Rockville Church. For several years he was chorister and organist of the church. Since he left Rockville he attended Sabbath services at Westerly, but he retained membership at Rockville.

The funeral services were held at Westerly, conducted by Rev. Willard D. Burdick, assisted by Rev. Harold R. Crandall. Burial in River Bend Cemetery.  
W. D. B.

LEWIS.—Roger Williams Lewis, son of Maxson and Clarissa Gates Lewis, was born in South Kingston, R. I., December 24, 1858, and died at Ashaway, December 22, 1933.

At the age of fourteen he began working in Spicer's carriage shop in Hopkinton City; later he followed the carpenter trade.

He and his wife, Mary A. Crandall Lewis, united with the Second Hopkinton Church May 1, 1875. On June 26, 1909, he was ordained deacon in the church.

He is survived by his wife; a daughter, Mrs. Lewis F. Randolph of Ashaway; a son, Harold M. Lewis of Hopkinton; and two grandsons.

The funeral was held in the Avery Funeral Home in Hope Valley, conducted by his pastor, Rev. Willard D. Burdick, assisted by Rev. E. P. Mathewson. Burial in Oak Grove Cemetery, Ashaway.  
W. D. B.

MAXSON.—Eva Clarke Maxson, daughter of Frank F. and Ellen Clarke, was born April 2, 1856, in Berlin, Wis., and died January 18, 1934, in a St. Louis hospital while visiting her niece, Mrs. Marie Clarke Wortman.

In 1883, she was married to Albert W. Maxson, who died in 1913. There were no children, but Mrs. Maxson was a real mother to some of her nieces, and has always been noted for the number of people, old and young, that she has nursed and cared for.

She has been a long-time faithful member of the Milton Junction Seventh Day Baptist Church, having united with that church by letter from Berlin, Wis., in 1883. She is survived by her brother, P. L. Clarke of Denver, Colo., three nephews, four nieces, and several grand-nephews and grand-nieces.

Funeral services were conducted from the Milton Junction Seventh Day Baptist church, Pastor J. F. Randolph officiating. Burial was in Milton Junction cemetery.  
J. F. R.

MENGES.—Angie L., daughter of Herbert and Eliza Jennings Carpenter, was born October 16, 1876, at Ashville, N. Y., and died at her home in Ashville, November 18, 1933.

She married Orange Leonard in June, 1908, who passed away in 1914. On October 18, 1918, she married Phillip Menges. She was a Sabbath keeper and her daughter is a member of the Nile Seventh Day Baptist Church. She is survived by her husband; a daughter Lydia; two brothers, Budington J. and Floyd, of Ashville; and a sister, Dorothea E. Mills, of Scio, N. Y. Farewell services were conducted by Rev. Theodore Brown of Panama. Interment in Blockville cemetery.  
C.

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AMERICAN SABBATH TRACT SOCIETY  
Plainfield, N. J.

# The Sabbath Recorder

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### OUR NEW CHURCH

BY REV. M. G. STILLMAN

What glorious saving we might bring,  
How perfect harmony to sing,  
What happiness in saving men,  
For prayers, with faith to come again,  
When we're as good at thinking  
As our New Church for meeting.

In bringing souls to Life Divine,  
Our hearts do joyfully incline.  
We share our income, large or small,  
With little fear, from grace to fall,  
When we're as good at thinking  
As our New Church for meeting.

But what's a house compared to souls  
Wherein a holy life controls?  
The house is good in what it serves  
The heavenly life to well conserve,  
When we're as good at thinking  
As our New Church for meeting.

Milton, Wis.

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