

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.

RECORDER WANT ADVERTISEMENTS

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

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21 But that ye also may know my affairs, and how I do, *Tych'icus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

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AMERICAN SABBATH TRACT SOCIETY
Plainfield, N. J.

The Sabbath Recorder

VOL. 116

MARCH 5, 1934

No. 5

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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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

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How Vital Is Our Message? "How big is our Christian message?" asks Dr. Samuel McCrea Cavert, general secretary of the Federal Council of the Churches of Christ in America, in an editorial of the February *Bulletin*. The message, he urges, must have something still lacking but of supreme importance—"the spiritual power that will enable us to achieve the high goals that Christianity sets before us." Such a power, he assures us, exists. We believe it really does. In another article in the same paper Doctor Cavert speaks of a personal experience of fellowship with God in Christ as a supreme need and "value in life and the foundation of any Christian program adequate for a fear-stricken and bewildered world." This is indeed true, and further, "unless the gospel is first lodged in the heart of the individual as a renewing and transforming power, it can have no healing for society as a whole." These principles are valid nowhere more than in the truth of the Sabbath.

We are about to inaugurate a program in which our folks, old and young, are to be indoctrinated. The program cannot be carried

out in a few weeks or by spasmodic efforts, but must be continued systematically through the years if effective. By such a continuous campaign it is hoped that we shall all become much better acquainted with our own history and with the great doctrines of the church, particularly with those truths or truth which distinctively set us apart from other Christian people. The study of these beliefs should deepen our faith, strengthen our conviction, and enrich our spiritual life, outlook, and influence. The very things which have held Seventh Day Baptists loyal have imparted to them a larger influence throughout three hundred years of history than would seem commensurate with their numbers.

But no one, according to the Scriptures, lives to himself alone; one is not saved alone for his own sake; not spiritually blessed for his own enrichment. "The Sabbath was made for man," Jesus declared, who in the same breath asserted himself, "the Son of man," to be the "Lord of the Sabbath." The Sabbath, we must believe, with all its richness, its significance, and implications is for the blessing of all the world; it is for all Christians.

TIMELINESS OF THE MESSAGE

The time is here when Seventh Day Baptists must not be content merely with *keeping* the Sabbath (Seventh day); they must *share* the Sabbath with others, that its sanctions and blessings may be theirs. Seventh Day Baptists are not alone, as once they were, in *keeping* the Sabbath, of conserving it. Our present task, our impelling task is the *restoration* of the Sabbath to the Christian Church.

What is the vital thing about our Sabbath message? Of course we have the regard and teaching of Jesus for it, evidenced by his own example; we have the practice of the apostles and early church. Back of that is the wealth of the Old Testament Scriptures showing the origin, authority, and sacredness of the day. Throughout history the Church has not been without witness to the power and keeping of the Seventh day Sabbath.

But people, today, are not sufficiently satisfied with authorities, arguments; nor are they won by debates. Right or wrong, they look to experience and fruits for evidences of vital religion. If, with our restudy and our re-finding the Sabbath truth, we are ourselves deepened in conviction, and are committed to a program of winning back to a richer ex-

perience those who were once of us, and further, attempt more aggressively to restore to the Christian church the jewel which she has lost, *we* must give undisputed evidence of fellowship with the God of the Sabbath and of the spirit and love of Jesus Christ, the Lord of the Sabbath. This infilling, this fellowship, this power must be the vital thing, the *sine qua non* of our whole message.

Today, men and women are puzzled, dissatisfied, and hungry for fellowship with God. They want realities. Let us share with them the Sabbath which at the close of every week calls in no uncertain way to the reality of God who was in the beginning and all the way has provided for man's every need including his spiritual needs. Let us share with the Christian Church and with the world that which *has* meant so much to us and has made a difference in us. A letter from a friend, much in point here, is quoted quite at length:

"Men and women are tired, weary, discouraged, and spiritually hungry for evidences of the power of Christ in the lives of his followers. I believe this so strongly that I feel convinced if Seventh Day people could reveal to the world such a spirit of kindness, sympathy, and generosity that within ten years they would multiply their numbers ten fold. Also, I believe that Sabbath observance would appeal to multitudes if once its believers would put before men such grace and sweetness as they are capable of, making *these* things the basis of their appeal rather than a legalistic basis.

"I believe that in these very hours, Seventh Day Baptists have one of the greatest opportunities they have ever had, for while their numbers are small, the spirit of which I write is *still omnipotent*; it is the one thing the human soul hungers for in an age of doubt and materialism, and the *one thing mainly to which it responds*. In a shorter form—if *Seventh Day Baptists show to the world that they have a superior spiritual life, people will accept them and their Sabbath, without argument or controversy*.

"Merely observing the Ten Commandments did not produce spiritual life in the Jewish people and does not now, but *interpreting them in the spirit of Jesus*, by loving God and our fellow men as we would be loved, would bring the kingdom of heaven on earth, and all the glory and peace therewith.

"This challenge is the greatest that can come to any denomination, and especially to Seventh Day Baptists, for if the observance of the Sabbath sets them apart . . . then men naturally have a right to expect a superior deposit within them."

The writer goes on to say that he would not presume to say these things about the power of such life,

"had I not seen it applied along other lines of spiritual needs and have never yet seen it fail to achieve its end in the main.

"Deep down in human souls amidst their restlessness, their search for satisfying things, lies something that would respond and blossom like a flower if only the Seventh Day Baptist people could and would show them by beauty of life, charity of judgments, gentleness in attitude, compassion with human failings, and patience of spirit. I repeat that these things applied through the intelligence and educated culture of the Seventh Day Baptist people, moved by the Spirit of the Master, would reach, win, and hold multitudes who will never listen to or accept a legalistic appeal."

The friend then speaks of an experience when the corresponding secretary spoke of our problems and particularly of the work of the Tract Society. He continues:

"and in one of the most heart enriching hours that I have had in years there seemed to be present the Spirit of the Master. The song had a tender touch that I have not felt for years; it was so tender and beautiful an experience that we have talked of but little else since, and it is now Wednesday night.

"For the time being the barriers of creed, doctrine, and denominational history were all laid aside, and we met on that tender plane of His children, and to me it was worth a thousand 'Thou musts,' for instead, my soul said, 'Lord, I want to do thy will and always have this sense of thy presence.' This was a definite example of what I have been writing about. In that fellowship where we met as Christians and perfunctory barriers did not exist, the atmosphere was surcharged with his presence. . . . Suppose you had three thousand men and women filled with such or a deeper spirit of Christlikeness and they felt that God had entrusted to them a special duty and obligation, namely, as you suggested to 'Save the Sabbath for the Christian people,' and the three thousand were so filled with the willingness to represent Christ that they showed him forth at every contact; I can imagine that in a very few years the denomination would be known around the earth and Pentecost would be breaking wherever they met others in their need."

In the main what this brother, out of the depth and warmth of his heart, sends us has been the conviction of this editor for years, and has been what he has attempted to live and preach.

The opportunity is ours, Seventh Day Baptists. Have courage. "Be of good cheer," said Jesus in one of his most disheartening days, "I have overcome the world." Press on. Let us arise and go forward more faithfully and completely—in God's name and in Christ's love and power we can live and deliver *our* message in the time when it is so

much needed. God is with us; who will not dare to be and to do?

Fifty-three Years Of Christian Endeavor Early last month hundreds of thousands of young people celebrated the fifty-third anniversary of Christian Endeavor. Volumes could be written on the value of this great youth movement and of the splendid results achieved. Leaders of the church and of many of our Christian and welfare movements were early trained in Christian Endeavor.

The writer became a member at an early age along with many of our present older leaders among Seventh Day Baptists. He cannot take space to tell of the widespread influence of the organization upon the life of the great Christian Church or of our own people. A bit of history, however, comes from a friend, which fairly illustrates what Christian Endeavor has done for us.

He writes, it was "fifty years ago" that "Rev. D. K. Davis assumed the pastorate of the Long Branch" Seventh Day Baptist Church, Humboldt, Neb. "There were about a dozen young people, Christians, that should be at work. He had learned of Father Clark's Christian Endeavor, and the plan was adopted and it worked. Of that group there are now two deacons (also their wives) and a leading Sabbath school worker . . . at North Loup, and one deacon in Milton, and one in California. . . . Of another group, just a little younger, and of their children I recall that fourteen have been at Milton to increase their usefulness. Christian Endeavor was and is a Godsend to the world."

This is a good witness and such testimonials might be multiplied many fold. Let no church or pastor feel nothing can be done because there are so few young people. Gather these together in a small group and train them for God—even as many of our pastors are now doing. The results are bound to be farther reaching than one can see.

Let us hold up the hands of our Young People's Board and cheer on in their task its officers and members. A good work is being done by President Burdick in her personal contacts, "News Bits," and correspondence. The hope of tomorrow is in the youth of today. Young people—carry on. Do not put the pledge into "cold storage." It is the best sort of covenant to live by—"Trusting in the Lord Jesus Christ . . . I promise . . ."

Items of Interest Many RECORDER readers join in real sorrow with the people of Belgium in the loss of King Albert, their beloved ruler. His death occurred near Namur, from falling from a precipice. King Albert, according to high authorities, was considered "every inch a king," and won wide recognition by his unflinching stand against German demands in 1914, though none knew better than he how hopeless it was to attempt to withstand the threatened invasion. Nevertheless his answer was unqualified, "The Belgian government by accepting the proposal made to it (the short way in Germany's attack upon France) would sacrifice the honor of the nation, and at the same time fail in its duties toward Europe." The awful price paid for his resolute refusal is known to the world.

The New York Times says of him, "he was first of all a man of duty and in his fearless performance of it he won the admiration and sympathy of all free peoples around the world, holding but a little corner of his kingdom against fearful odds."

The treasury of the Adams Center Church showed the editor an account book just out, by Fleming H. Revell, that impresses one with its real value. It is Revell's Record for Church Treasurers, and is designed either for single entry or for double—church and Onward Movement accounts. Not only is it simple but concise, systematic, and time saving. For a church like Adams Center the book will carry the accounts for three years.

It shows for each name recorded—amount pledged, proportion for quarter, and amount paid weekly, monthly, or quarterly, and balanced each quarter. Each new quarter shows amount due or overpaid. At a glance the treasurer can tell just how any giver's account stands.

There is no wish to advertise Revell, but we are glad to furnish helpful information to our church treasurers.

Dr. Christian F. Reisner, the widely known minister of Broadway Temple, New York City, says that the president of one of the largest business concerns in America wrote him:

"I have recently seen a group of executives of the very highest type at a luncheon conference become so mentally befogged after

drinking three steins of beer that the business meeting practically accomplished nothing."

Philadelphia, January 20. — Candy containing liquor of such strength that a state chemist says six pieces have the effect of a "good, stiff cocktail," is being peddled to Philadelphia school children. Dr. Joseph W. E. Harrison, consulting chemist of the Bureau of Foods and Chemistry, said that each piece of the candy contains more than a teaspoonful of rum, brandy, or benedictine.—N. Y. Times.

On January 11, the New York Times reported that school children were being made drunk in Pawtucket, R. I., on chocolate "rum drops," four pieces of such candy being sufficient to make a child drunk, and more than four pieces causing violent illness!

Men who have fallen so low as to sell liquor to men and women—to fathers and mothers with a liquor appetite—are also mean enough by putting it in candy to create the liquor appetite in children. Even bootleggers in prohibition did not do that bad. They sold liquor to men, but not to children.

Boston University announces the inauguration, September, 1934, of a new department of sacred music. The head of the new department will be Professor H. Augustine Smith, so well and favorably known as editor and compiler of many collections of fine, sacred hymns. Besides courses in sacred music, the department, we are told, will include a group of college music courses in choir training and administration of church music. A four-year course leading to the Bachelor of Music degree will be afforded.

A NEW KIND OF EVANGELISM

BY REV. PAUL S. BURDICK

If you have noticed the recommendations of the Committee on Religious Life in recent numbers of the RECORDER, you may have been impressed, as I have been, that this is pointing toward a new kind of evangelism among us—new, yet strangely reminiscent of New Testament times.

In most of the evangelistic campaigns that have come under my observation in Seventh Day Baptist communities, the question has arisen, "Shall we invite other churches to cooperate with us?" To do so may limit our

freedom in presenting our particular truth, while not to do so may limit our congregations to the faithful few who attend our church anyway, while others will stay away.

The committee suggests that we "begin at Jerusalem." If we can make a Sabbath keeper into a better Sabbath keeper, or give him stronger reasons for his faith, we have done a useful work. If people will not come to our public gatherings, we may go to them with our message. The pastor and another worker, or other workers should go out singly or two by two visiting the "marginal" Sabbath keepers—that is, those who were brought up as Sabbath keepers but who have wandered away; those who by ties of family would be Sabbath keepers, if anything; and those who are unconverted but who have shown themselves open in some degree to our form of doctrine.

Thus our efforts are concentrated on a few rather than scattered over a wide field. We may not hope to convert every person visited to Christ and the Sabbath, but we shall have the satisfaction of presenting the whole gospel as we see it, without feeling under the necessity of withholding a part of it out of consideration for fellow workers of another faith. The plan is, of course, adaptable to local conditions, and the hope is that every church shall give the plan a trial between now and Conference time.

"LITTLE LAUSANNES"

BY REV. AHVA J. C. BOND

The executive committee of the World Conference on Faith and Order, of which the Archbishop of York is chairman, met in Paris in August, 1933. Among other things considered they discussed the second World Conference for which preparations are being made, to be held in 1937. They expressed the desire that groups of interested persons representing as many different churches and ecclesiastical traditions as possible should meet in various parts of the world to discuss frankly certain questions which they proposed and report their findings to the committee which is preparing for the next conference.

January 30, twelve men met in New York to consider the question of organizing such a discussion group. Of the three subjects proposed by the executive committee, the Doctrine of Grace, the Nature and Purpose of

the Church, and The Sacraments, they chose The Nature of the Church as the subject for their discussion. They voted, also, to suggest this same subject to other American groups.

As a member of the continuation committee the writer had received directly from Dean Hodgson of England a letter which stated the action of the committee in Paris, and asked him to undertake to organize a discussion group in Plainfield. Because of this request, and my desire to comply with the wishes of the committee, I accepted the invitation to attend the meeting in New York, and since that meeting have set about organizing such a group in Plainfield. I feel some responsibility in this matter also because I have been appointed by our own General Conference as its representative in preparing the program for the next World Conference.

Someone has said that if in discussing the nature of the church you have an Episcopalian, a Baptist, and a Lutheran, you have a "Little Lausanne." Three leading ministers of these denominations, respectively, have consented to open the discussion for our group in Plainfield. Several other communions will be represented in the conference held here; and our group will have the distinction, no doubt, of being the only local conference called by a Seventh Day Baptist, and with three or four Seventh Day Baptist ministers participating in the discussion.

Dr. William Adams Brown of Union Theological Seminary was in our New York meeting, lately returned from a year's stay in Europe. He expressed it as his conviction that the Conference on Life and Work, or "Stockholm," should be united with the Conference on Faith and Order, or "Lausanne." Present world conditions call for a united front on the part of the Christian Church. The Church's life is one, and its task is one, and it should press one ecumenical movement. To the items stressed in the two movements referred to above Professor Brown would include one other, namely, "Worship." And he would put them in this order: Faith, Life, Worship, Work, Order.

These are strange and difficult times in which we are living. The nations of the earth are unsettled and uncertain. In many respects also the world has become a single neighborhood, and what takes place in one country affects every other country more intimately than ever before. On many vital

issues the Church should be united, and should be able to speak to our troubled world its message of condemnation for sin, and of hope of salvation through the Cross of Jesus Christ. Each communion should welcome the opportunity of bringing to this great task—a task too big for any single denomination—its very best in life and spiritual power. Whatever beliefs it holds that have enriched its own life should be brought to the whole Church as an offering for its greater enrichment. But that denomination will make the greatest contribution to the work awaiting the Church of Christ whose membership is most vitally linked into the life of God through the Holy Spirit. Whatever practices bring about that result in our lives let us pursue with a new loyalty and a renewed devotion.

MISSIONS

STATEMENT BY GEORGE B. UTTER, RECORDING SECRETARY

WESTERLY, R. I., FEBRUARY 21, 1934

"Things are very encouraging," said Karl G. Stillman, treasurer of the Missionary Society, over the phone today. We are catching up on the pay owed the employees of the society, of the workers in the home field as well as abroad.

Apparently the "Budgeteer" and the publicity which has been spread over the denomination this winter have had the desired effect. The Denominational Budget of all societies is being met, and if the giving will continue for the rest of the year at the same rate of acceleration it has recently, its expectancy as to a deficit in the Missionary Society will be met.

Mr. Stillman last Sunday reported that all the January salaries will have been paid by March 1, and that part of the February salaries will have been paid. February salaries under normal conditions would be paid March 1. It will be seen that the Missionary Society has therefore caught up from being behind nearly three months early last fall, to less than a month behind at the present writing.

The "overdraft," which is the amount of money owed for salaries, for February 1, was \$1,182.08, according to the monthly report of the treasurer for the month of January. One month before it was \$2,103.33. The treas-

urer is hoping, with good reason, that it will not be long before the "overdraft" item will be of the past.

The Investment Committee of the society which consists of Karl G. Stillman, Allen C. Whitford, and George B. Utter, announced in its quarterly report at the last meeting of the board that, through several transactions, there had been an appreciation of Permanent Funds amounting to \$1,753.35. Since that time there have been other sales and purchases which on March 1 had increased this total to nearly \$2,500 of new funds for the Permanent Fund. The report in full at the last quarterly meeting of the board follows:

In making its report, the Investment Committee wishes to summarize its activities during the quarter ending December 31, 1933, and to report its success or failure in handling the society's Permanent Funds.

Through the execution of the transactions reported in the minutes of its various meetings, there has been an appreciation of \$1,753.35 in the value of its investments, and an annual increase in its income amounting to \$283.02 has been secured.

During the quarter, the suit against the society, brought by the Fidelity and Casualty Company to recover approximately \$5,000 allegedly due the Hannah Crandall estate was settled for \$2,324. By this payment, the society acquired a clear title to the Cerasoli mortgage of \$3,200.

Payments of \$1,500 on account of mortgages given by Mrs. Mary S. Damerel have been received and the proceeds reinvested.

Herewith is the report on the condition of the Missionary Society as of January 31:

STATEMENT OF CONDITION AS OF JANUARY 31, 1934

By Karl G. Stillman, Treasurer

The Society Owns:	
Cash:	
In checking accounts:	
Washington Trust Co.	
(overdraft, checks not sent) \$	1,182.08
Industrial Trust Co.	118.74
	\$ 1,063.34
In savings accounts	1,012.49
(Overdraft)	50.85
Investments: Stocks, bonds,	
and notes	90,815.23
Less - reserve for depre-	
ciated securities	6,600.00
	84,215.23
	\$ 84,164.38
Real Estate:	
(In China	55,829.86
Georgetown	2,500.00
Jamaica	6,000.00
Nebraska	1,000.00
	65,329.86
	\$149,494.24
The Society Owes:	
Notes payable:	
Washington Trust Co.	25,000.00
Ashaway National Bank	2,000.00

Anne L. Waite	500.00	
Permanent Funds savings account	4,628.53	
		32,128.53
Excess of assets owned over amount owed		\$117,365.71

The above excess is applicable as follows:

Funds - Principal Amounts:		
Boys' School Fund	\$ 1,408.39	
Girls' School Fund	1,748.55	
Permanent Fund	85,006.94	
Alice Fisher Relief Fund	3,480.00	
H. C. Woodmansee Ministerial		
Relief Fund	425.00	
Ministerial Education Fund ...	134.36	
Franklin F. Randolph Memorial		
Fund	38.54	
A. J. Potter Ministerial Relief		
Fund	1,000.00	
Securities - Profit and		
Loss Fund	206.55	
		\$ 93,448.33
Funds - Unexpended Income:		
Permanent Fund	\$ 118.74	
Alice Fisher Relief Fund	92.62	
H. C. Woodmansee Ministerial		
Relief Fund	230.91	
Ministerial Education Fund ...	12.37	
A. J. Potter Ministerial		
Relief Fund	80.14	
		534.78
Funds - Other		
Gifts for special purposes:		
Bible and Testament		
distribution	\$ 23.87	
South India gift	3.96	
		27.83
		\$ 94,010.94
Real Estate equities		58,329.86
		\$152,340.80
Less - General Fund deficit		34,975.09
Net total of above fund and equity balances		
equal to excess of assets owned over amount		
owed		\$117,365.71

INTERESTING LETTER FROM CHINA

DEAR SECRETARY BURDICK:

My Christmas greetings are too late even for New Year's greeting, I am afraid. As usual, I am ashamed of not having written before. I am getting to be such an "old" missionary that scenes and incidents are so commonplace that I can't see how they would interest people at home. The dramatic things are mostly professional ones that wouldn't do to write, although they are very interesting or amusing to us.

The hospital has been doing well financially and is still having to turn away men patients. There seems to be an increase in the number of patients who are willing to stay a long time in the tuberculosis wards. We are thankful for that, but the longer they stay the greater the social problems become of keeping them under our control, and happy together.

We have started to put up a Chinese two family dwelling in the west corner of the compound. We have purchased the material ourselves and the local carpenter and masons

are doing the work. It is a busy place with nineteen masons and eleven carpenters on the place. If the carpenter and mason haven't made too many mistakes in reckoning, the house will cost us about three thousand, Mexican.

The Dzaus and Dr. Pan will move over there. The house they now occupy will be rearranged for the tuberculosis patients, now over the dispensary. It will give us a few more beds in the forty cent ward.

That unit, which consists of two small rooms and a large ward with a southern porch, connecting with our house and the woman's hospital, is what I have been coveting for the nurses. They are now crowded into quarters that I cannot easily watch, where they do poor studying, are eaten up by mosquitoes, and must be changed before we can ever think of registering our school of nursing. It may solve many of the problems that have been troubling us so much.

We have done more charity work this year than before. Just now there are four patients entirely free, and six paying half or less. They have all been here from five to eighteen months, so the total days are not small for our income. We hope the Lord will provide a way so that those who need our help may never have to be turned away because they cannot pay.

My teacher has been home since last August because his mother has been ill, so I have had a very long vacation. He will come back this week. We hope he is now well enough to take up some of the neglected evangelistic work. I can't seem to think when I will find an hour to study.

The staff surprised Mr. Dzau last week on his birthday with a little party after prayers. They have learned to sing "Happy Birthday" in English when the cake comes in. They get so that they put aside some of their formalities when they come to our house, eat all they want to instead of politely refusing, and seem to have a jolly time.

We are wondering what will come of the Foochow revolution, whether it will touch us directly and what advantage the Japanese will take of a divided China.

Doctor Crandall and I have reduced our cat family from seven to three. Now we can't agree on which of the others to give away, so they are all remaining for the present. Our dog solved the rabbit and guinea pig problem by devouring them, one and all. He is very

much afraid of cats and pretends not to see them when he meets them in the dooryard.

Doctor Crandall bought a new Holstein cow last week. She recently bought a little Jersey calf, so now she and Doctor Thorngate have five head of cattle. It's about time for another war when we get stocked up.

Doctor Palmborg was in Shanghai this week and brought news that money was on the way. I hate to think what some of our missionary pastors at home may have been suffering. We have been very fortunate out here.

I know your cares must be very heavy these days. Sometimes it seems as if selling our West Gate property at a reasonable price would be a wise way out of the present hole. Other missions have done that same way and now have plants that are as valuable as the old ones.

The Methodists in this district have laid off thirty of their elderly Chinese ministers.

Yours in His service,
MIRIAM SHAW.

Grace Hospital,
Liuho, Ku, China,
December 10, 1933.

AMERICAN SABBATH TRACT SOCIETY— BOARD MEETING

(December minutes)

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, December 10, 1933, at 2 p. m., President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, LaVerne C. Bassett, Herbert C. Van Horn, Courtland V. Davis, Asa F. Randolph, Ahva J. C. Bond, William M. Stillman, Orra S. Rogers, Franklin A. Langworthy, Frederik J. Bakker, Everett C. Hunting, Neal D. Mills, and Business Manager L. Harrison North.

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

Mr. Van Horn followed his formal report with an informal discussion of the needs of the various fields.

Leader in Sabbath Promotion Ahva J. C. Bond reported his attendance at a meeting of denominational moderators and presidents, December 6, in Washington, representing Conference President Crofoot, and the special meeting of the Federal Council of the

Churches of Christ in America, celebrating the twenty-fifth anniversary of its organization.

The report of balances by Treasurer Ethel T. Stillman was read by William M. Stillman as follows:

Balances	
General Fund	\$ 416.93
Maintenance	562.28
Denominational Building	152.02
	<hr/>
	\$1,131.23

There has been paid \$250 more to the Trust Company on account indebtedness and \$250 will be paid on note due this month. This will complete \$1,000 payment on account and will reduce the indebtedness to \$8,500 as of December 30.

Taxes will have to be paid again—1932—on property 209-11 Prescott Place. Taxes and costs—\$236.32. Interest due November first on this property \$75; a balance of \$25 on Berkeley Avenue property; and \$180 on Forristel property. Bellevue Avenue—these three items aggregating \$280—are only items of interest remaining unpaid as of November 1. Total amount of interest due was \$2,232.

In addition to \$200 reported last month, \$1,400 was paid on account of M. C. Henry mortgage, further reducing this principal. It is now \$1,000. Onward Movement Budget \$3,079
Received to date \$508.54 about 16%.

The Supervisory Committee reported informally concerning its work.

Chairman Orra S. Rogers reported informally for the Investment Committee concerning investment of funds now on hand.

The problems involved in possible taxation of Tract Board and denominational property in Plainfield were briefly discussed.

Business Manager L. Harrison North presented three letters for the consideration of the board.

The first letter, from Rev. W. L. Davis, told of the appreciation of the members of the Salemville Church for the services of Corresponding Secretary Herbert C. Van Horn in their series of evangelistic meetings beginning November 25 and ending December 3.

It was voted that Mr. North be requested to acknowledge receipt of the letter and express the appreciation of the board.

The second letter from Rev. Gerald D. Hargis was referred to the Committee on Distribution of Literature.

It was voted that the action of the business manager in sending one hundred copies of the *Helping Hand* for the first quarter of 1934 to Mr. Hargis for distribution in Jamaica be approved.

The third letter, from George B. Utter, was referred to a committee consisting of Alexander W. Vars, Herbert C. Van Horn, Asa F. Randolph, James L. Skaggs, Ahva J. C. Bond, Corliss F. Randolph, and L. Harrison North.

It was voted (Vice-President LaVerne C. Bassett presiding) that the board express its appreciation to President Corliss F. Randolph for the printing and distribution to members of the board of the board directory and order of business.

Assistant Secretary Asa F. Randolph reported that a letter had been sent to Jesse G. Burdick as directed by the board at its last meeting.

Orra S. Rogers moved that this board learn with deep regret of the death of President Paul E. Titsworth of Alfred University and expresses its sincerest sympathy with the family in their grief and with Alfred University and the entire denomination in their loss.

The motion was seconded by Herbert C. Van Horn in a warm personal tribute to President Titsworth. He was followed in the same vein by President Corliss F. Randolph, Orra S. Rogers, Ahva J. C. Bond, and others.

The motion was adopted by a rising, unanimous vote.

It was voted that President Corliss F. Randolph be authorized to represent the Tract Board at the funeral of President Titsworth.

The minutes were read and approved.

CORLISS F. RANDOLPH,
President,

COURTLAND V. DAVIS,
Recording Secretary.

NOTICES

A copy of "Paganism Surviving in Christianity," by Dr. A. H. Lewis, is being sought by the corresponding secretary of the American Sabbath Tract Society. Any one having a copy that can be spared, please write the SABBATH RECORDER, Plainfield, N. J. State condition, and price asked.

All interested in the address of the pastor of the New York City Seventh Day Baptist Church should note its recent change. Address your mail or call at 469 Teaneck Road, Teaneck, N. J., Rev. James L. Skaggs, Pastor.

WOMAN'S WORK

Thou dost turn and overturn, O King Eternal, until thy rule is established in all the earth. Give us hearts of obedience and patience, to follow thy will anywhere. Amen.

REPORT OF WOMAN'S BOARD

The Woman's Board met in the home of Mrs. Earl W. Davis February 11, 1934, 2 p. m. President in the chair, nine members present. Mrs. Shaw read the twelfth chapter of Hebrews, followed by prayers by the members of the board.

The minutes of the January meeting were read. The treasurer made the following report:

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

Receipts

Balance January 15, 1934:
Impounded in closed bank\$24.56
Available funds 45.70
-----\$70.26
Harold R. Crandall, Denominational Budget 10.80

\$81.06

Disbursements

Rev. G. B. Shaw, World's Day of Prayer programs \$ 3.20
Mrs. Hubbard's expenses to federation meeting 2.95

Total expenditures \$ 6.15
Balance February 11, 1934:
Impounded in closed bank\$24.56
Available funds 50.35

74.91

\$81.06

February 11, 1934.

Voted that the money from the Verona, N. Y., Ladies' Aid society be sent to the Missionary Board as requested.

Correspondence was read concerning the World's Day of Prayer, from the societies at Milton and Milton Junction, Wis., and Alfred, N. Y.

The librarian reported the purchase of a second copy of "The Splendor of God." Voted that an order be drawn on the treasurer for eighty cents for purchase of said book.

The committee to plan an essay contest made a report of progress.

Voted that the board instruct the corresponding secretary to notify the Committee on Foreign Relations of our approval of the Senate Resolution No. 154.

A copy of the book, "For Sinners Only," was presented to the Woman's Board library by Mrs. E. E. Whitford of New York City.

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

Our delegate, Mrs. Trainer, gave an interesting report of the Conference on the Cause and Cure of War, held in Washington, D. C., January 16-19, 1934.

Adjourned to meet with Mrs. Edward Davis, March 2, 1934.

MRS. GEORGE B. SHAW,
President,
MRS. ORIS O. STUTLER,
Secretary.

TESTING GOD

Other things being equal, the man of method is the man of achievement. He has the wind and the tide with him. And in all the centuries which have elapsed since the Jews inaugurated the practice of tithing, no better method has been found than the giving of at least a tenth of one's income to the Lord for the work of charity and religion.

I have preached and practiced tithing for more than thirty years and we have been richly blessed in basket and store, in mind and in heart, by the various reactions that have come from that wholesome Christian practice.

Where a family spend nine dollars for their own comfort and pleasure, or save and invest for future pleasure and comfort, let them make a glad offering to the Lord of one for the interests of his kingdom.

The Christian world has never as yet had the moral courage to test the readiness of the Lord, who has all the resources of earth and sky in his holy keeping, to meet its systematic giving with blessings bountiful beyond all anticipation. There in the closing words of the Old Testament the Lord flings down a challenge. "Bring all your tithes into the storehouse that there may be meat in my house! Prove me now saith the Lord of Hosts, and see if I will not open the windows of heaven and pour you out such a blessing that ye cannot receive it."

If the Christian people of this one land, rich in its resources and prosperous beyond all the other lands of earth, could be moved to give the tenth to the Lord, it would seem at once as if all our benevolent activities and all our Christian interests had been to some Niagara of power. There would come the thrill of life along the whole line of religious effort, and presently we would see the kingdom of God coming on earth with power and great glory.

—The Congregational World.

ADVANCE IN GERMANY

A NEW SEVENTH DAY BAPTIST CHURCH ORGANIZED IN CHEMNITZ, GERMANY

BY REV. L. R. CONRADI

The good work in Germany advances steadily! Ere the year 1933 ended, there were the first seven Seventh Day Baptist churches in Germany organized, and already in the first week of January we could begin with a second series of seven. Wherever a Seventh Day Baptist church is being organized, there is sufficient time granted to give those who desire to unite with us ample opportunity to settle from the Word of God that the Seventh Day Baptist church knows but Christ as the only foundation and his everlasting gospel as the sole light.

Already, in May, 1933, I followed the first invitation from Chemnitz. At that time I could spend but two days with the interested friends, but on both evenings the midnight hour was reached ere we parted. Meanwhile they read our publications, and not until November, the second invitation reached me. This time, however, the interested friends secured a hall, advertised the meetings, invited their friends, and the questions formerly but touched could be thoroughly entered into. There was a growing attendance and the many publications demanded demonstrated that considerable interest was aroused. On the Sabbath some fifteen decided to unite with the Seventh Day Baptist denomination, and four former Seventh Day Adventist members were chosen as a committee on credentials to prepare a list of those whom they judged to be proper candidates. By some donations and collections, amounting to sixty marks, all the expenses were fully met. As usual the Seventh Day Adventists invited even the president of the division, H. F. Schuberth, to conduct meet-

ings at the same time, but all their efforts were in vain.

From that time forward the committee rented a hall for Sabbath services, and all took a deep interest in the study of the lessons. On January 5, I answered the third invitation. During Friday, Sabbath, and Sunday we had no less than eight public services, and thus all had sufficient opportunity to become fully acquainted with the step about to be taken and to ask freely all the questions still on their minds. In spite of snow and slippery ice, these meetings were well attended and the collections again covered more than all the expenses. On January 10 we completed the organization, sixteen uniting with us at this time, and during the Lord's Supper six others arose and expressed their desire to unite with us soon. There were three Seventh Day Adventist members present from a town some twenty-five miles farther south, and they requested a visit, stating that eight met there already, who were fully convinced. Thus the prospects in Saxony are indeed bright. And where help is needed, the Lord also provides the helpers. Brother E. Aurich, who was since 1928 an ordained missionary in China, united with us, and was willing to serve the church as far as his free time would allow. His parents, who live quite a distance away in the mountains, united with us at this time. Brother Aurich, born in 1899, was baptized by the Seventh Day Adventists in 1919, canvassed several years, and then visited their school from 1921-1925. He then entered the ministry and in 1927 he with his good wife was sent to Manchuria as a missionary. Being ordained the following year, he was forced to return in 1931, as the means were not adequate. He labored then several years in Berlin as minister, but in 1932, felt constrained to retire and help his father-in-law in his business. A good committee was unanimously elected and all praised the Lord for the many blessings received.

On my way back to Hamburg I spent the next Sabbath and Sunday with the church at Berlin; the same officers were re-elected and an excellent missionary spirit marked the meetings. The reports from all the eight churches received are indeed refreshing. Gelsenkirchen in Westphalia, though without a regular pastor, has increased since April from twenty-nine to fifty-four members, who meet in four different towns. The year 1934 opens

indeed very favorably. We are of good courage and fully assured that the good work thus far commenced will, by his grace, move forward also during 1934. Remember your oldest active minister, and one of the newest in the Seventh Day Baptist church, that his health and spiritual strength might continue.

L. R. CONRADI.

YOUNG PEOPLE'S WORK

IT IS TO THINK

THE JESUS-WAY IS THE JOY-WAY

Blessed are they which do hunger and thirst after righteousness for they shall be filled. Matthew 5: 6.

Ask, and ye shall receive, that your joy may be full. John 16: 24b.

Be of good cheer; I have overcome the world. John 16: 33b.

These things I speak in the world, that they might have my joy fulfilled in themselves. John 17: 13b.

For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. Romans 14: 17.

Has your group of young people entered the Seventh Day Baptist Youth Tract Survey? Pastors and leaders, please see that your group is represented in this project by the society, Sabbath school class, or individuals. Use the report blanks sent to your group. Older young people may enter as individuals or a group. Write to Marjorie J. Burdick, 1122 Seymour Avenue, Lansing, Mich., for more blanks if needed.

A SALE

(Given by Wayne Patterson at a regular meeting of the Denver Christian Endeavor Society)

Whenever we are approached at the door by a salesman, we do not want him to take up our valuable time with his long talk on the good points of his article, the number of neighbors who have purchased it, their satisfaction, etc. We are satisfied that nothing he has to sell can interest us, so we close the door with, "I'm sorry, but I would not be interested today."

I often wonder just what a person would do if an ordinary man came to the door and said, "I am representing such and such a company, and I have something I know you will be interested in —." How many would immediately say, "I am sorry, but I haven't a moment to spare, good day"? Yet, the man came back each day in an effort to interest

you in the article he was trying to sell; you were compelled through sheer impatience to listen to his proposition, and you found he was trying to sell you "life after death" at a price within the range of everyone, a price so small for the benefits received it was almost unbelievable. After you purchased your plan for eternal life you would forever after thank God for sending this man and making him persistent enough to get a hearing with you in order to convince you of the superior quality of his goods.

Yet, day after day, this is just what is occurring, in a different way perhaps. The "bargain" to which I refer is more a gift from God to man than a sale, yet it is such a huge gift that it is beyond our power to realize the great love of the Giver. We are not like the person in the illustration who finally listened to the salesman; we gradually become hardened until he is practically driven away, and after so long with no interest manifested by the customer, he will soon cease to come. Some may say, "This man has been here with his article for more than a year now, so I'll just wait awhile as this seems to be an outstanding bargain." For a person like this, the time to buy may come after it is too late.

In every sale there are four cardinal principles:

1. *Secure attention.* For example, when you go to a person to sell an article, ring the bell, the lady of the house opens the door a small crack and emits an unfriendly, "Well?"—your problem is only starting. You must get inside that house if you are going to make a sale, as experts say that trying to sell through a screen door is practically a sale lost.

2. You have her attention, now you must secure her *interest*. It falls on us as Christian endeavorers to be salesmen. We must do something to get the interest of others, or literally, to get inside their homes.

3. After you have entered the home and are seated on the sofa, you begin to feel more on the level of your customer; then you must create in the person a *desire* for your article. This must be done without losing the interest of the prospective buyer for one moment. Creating a desire for an article entails the presenting of all the fine sales points of this article; our article is salvation, hence the sales points are numerous. Most customers will object to certain points about the article, and to my notion the only way satisfactorily to meet

and overcome these objections is by knowing your Bible and being able to answer by turning the pages and presenting God's own word in Scripture.

In an ordinary sale the price is left out until the end of the sale, as you must get your customer convinced that the article is cheap at any price, before the price itself is mentioned. But in our sale the price is practically nothing as compared with the quality of the article, hence the price should be used as a sales point to create desire.

4. *The close* is the easiest part of the sale, after the desire has been created. Then think of the satisfaction of having made a sale for this huge company which has so few salesmen to bring in customers. By your sale you add another salesman for Christ. It's up to us. It seems that this group, through events of the last few months, has been appointed salesmen, and so far, it seems to me, we have failed even to attract the attention of our prospective customers. We must get into their homes and we must make sales for God after we are admitted to their homes.

The sales and salvation tie up literally as I have said by the four essentials: (1) Attention (2) Interest (3) Desire (4) The Close. But let us forget the set forms, abandon stupid repetition, and just convince the world that we stand one hundred per cent for our name Christian endeavorers, or endeavorers for Christ.

"Thou must be true thyself,
If thou the truth wouldst teach:
Thy soul must overflow, if thou
Another's soul wouldst reach;
It needs an overflowing heart
To give the lips full speech."

CONFERENCE OF HOLLAND CHURCHES

DEAR BRETHREN:

This year our conference was held at Haarlem, August twelfth and thirteenth. On Sabbath evening the old chapel was well filled and the brethren were welcomed by Brother Westerdal, the elder of the Amsterdam Church. Prayer meeting followed, in which many thanked and praised the Lord and laid our needs before him. It was pleasant to see not only so many from all parts of the country, but also two delegates of our new sister church at Hamburg—Brother Bruhn, who has been ordained as an elder of the church, and a young man, Brother Losch, who came the whole distance from Hamburg to Haarlem,

about four hundred miles, by bicycle, in three days, and who afterwards wrote the blessings of the conference would leave lasting impressions upon his further life. We were glad to have Brother L. Conradi, of Hamburg, and Brother J. McGeachy, of London, among us too, representatives of the first and the last edition of the Seventh Day Baptists. We also enjoyed the presence of Sister C. Slagter of Pangoengen (Java), after a stay there for about twenty years. She is planning to return to Java in November.

Sabbath morning the chapel was crowded, the children having only a half place on the banks along the walls. Pastor P. Taekema preached a sermon and celebrated the Lord's Supper.

At two o'clock we began our love feast, with theme: We are God's fellow workers (1 Corinthians 3: 9). Brothers Velthuysen, Taekema, Conradi, and McGeachy spoke on this subject, each from a different point of view, for an attentive audience. We all enjoyed the word of Brother Conradi, who, beginning to tell us how a little child was a fellow worker of God as an instrument in his hands for his conversion, went through Scripture with us, clearly placing the fellow workers on the foreground in a unique way.

After meeting I took a walk through Haarlem with the foreign brothers, sometimes speaking English to the German brothers, and German to the English brother. Sunday morning we made a short trip to the seaside before business meeting at nine-thirty.

Sunday at three o'clock we had a meeting with guests. We saw many unknown faces, for the greater part Adventists and ex-Adventists, whom we had invited.

It was one of our best conferences, and we went home with thanks to God for his rich blessings.

Brother Conradi, who arrived a few days before conference, held meetings in different places for the Adventist brethren, before and after conference, and also met a Belgian Adventist brother at the frontier, who was anxious to see him. There is much agitation among the Adventists in Holland. In some places the preachers threaten them with excommunication if they venture to attend our meetings. You will understand the situation in Germany is much different from that here.

With fraternal greetings, your brother in Christ,
G. ZYLSTRA.

THE HISTORICAL SOCIETY

BY CORLISS F. RANDOLPH

The Historical Society occupies the entire third floor of the new Seventh Day Baptist Building in Plainfield, besides a large store-room in the basement of that part of the building devoted to the printing plant. As one reaches the third floor, he finds the Librarian's office on the left, with the room for Rare Books on the right. In front of him is a large room used as the Museum, with a Fireproof Vault and Lavatory at the rear end. Beyond the Museum is the Library, which extends across the south end of the building.

The Librarian's office is temporarily fitted with an old discarded desk and chair, and typewriter desk and chair rescued from store-rooms, besides new steel book- and filing-cases, a magnificent old grandfather clock, the gift of the Mill Yard Church of London, and a stool from the old Mill Yard Chapel which was deserted more than a half century ago. The stool is the gift of the clerk of the church, George H. Vane, Esq. But more of these another time.

The Rare Books room, at the present time stores a thousand volumes of books already contributed and waiting to be classified and catalogued, besides serving as a work-shop. It also contains a quaint old cherry desk and bookcase, formerly the property of Elder James H. Cochran, and contributed by Mrs. Herbert G. Whipple.

The Museum is equipped with seven large glass display-cases, besides a large mahogany bookcase, formerly the property of Thomas B. Stillman. On the wall hangs an oil portrait of Elder Nathan V. Hull, contributed by the First Alfred Church.

In the Library, bookcases were installed half way around the walls two or three years ago, and are packed full of books and other material awaiting classification and cataloguing. Bookcases are to be installed around the other half of the room in the near future. Numerous pictures hang on the walls. A steel case to contain the large blanket-sheet volumes of the SABBATH RECORDER, a handsome old walnut table bequeathed by Mrs. Loisanna Staunton, the Elder Thomas Hiscox chair purchased several years ago with contributions made specially for that purpose, and a large library table with chairs (borrowed temporarily), constitute the present equipment of the Library.

CHILDREN'S PAGE

AN INVITATION TO FOLLOW JESUS

MATTHEW 4: 18-22

Junior Christian Endeavor Topic for Sabbath Day, March 17, 1934

"And they straightway left their nets, and followed him." How do we juniors answer invitations? God is inviting each of us to follow him. Will we respond as Peter and Andrew did? How are you in the habit of answering your mother when she calls you? Read this story and tell how you think Tom Jones would respond to God's invitation. Tell why you think so.

The neighbors all said that they believed Tom Jones never walked, but always ran. They smiled fondly when they said it, for everyone of them liked the sunny-tempered, fleet-footed lad. His willing, swift feet had helped these neighbor-friends out of many a difficulty by running on helpful errands. Even when his mother called him from play, or the reading of a book, to do something for her, there was no scuffling of slow and unwilling feet. With cheerful obedience, he was off like the wind and back again so quickly that his mother was always surprised. Tom loved to hear her say, "Why, Tom Jones! Back so soon? Few mothers can have their errands done by such lightning express."

TELLING OUR FRIENDS ABOUT JESUS

JOHN 1: 29, 30, 35-37

Junior Christian Endeavor Topic for Sabbath Day, March 24, 1934

For us juniors who have been brought up in Christian homes and have always known about Jesus ever since we can remember, it is hard to imagine what it would be like to never have heard the sweet story. There are a number of ways that juniors can send the story to others. We cannot all be missionaries, although I hope some of you will, but we can all give some of our money to help send missionaries. Then there are many in our own country who are not acquainted with Jesus. Perhaps it is the little foreigner who sits just across from you at school or it may be the little girl who lives just around the corner from you.

Tony didn't speak very good English, but he was merry and bright, so one day at recess Jack invited him to come to a Junior party at their church that night.

"What in the world made you invite that Dago?" said Harry. "Because he seems lonely and he likes fun," explained Jack. "Now look here, Harry, how'd you like it if you were over in Italy and the boys there said, 'Don't invite that American to anything in our church?'"

Promptly at seven Tony called for Jack. Jack's friendliness made him lead Tony from one game to another, and gave Tony a very happy evening. The wonderful party was over at nine, but before Tony left he had promised to be at church and Sabbath school on Sunday. Tony liked both and the boys he met there so much that he is never absent, and is fast growing into a fine Christian American.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

It has been almost a year since I have written to the Children's Page, but I have been thinking of it for a long time. I am in the eighth grade and am fifteen years old.

Many of the RECORDER children write about their pets, so I will tell you of some of ours. We have eleven ducks and it is my job to feed them. Although the weather has been cold, they have laid, off and on, all winter.

We have a horse, also, which I take much pleasure in riding. After we got back from Sabbath school last Sabbath, I ate my dinner. It was then fifteen minutes after two. I rode the horse to a neighboring town and back, a distance of twelve miles.

I believe I can remember your asking if Oliver Lewis remembers your sitting down on his hat at a meeting in the Chicago church. He says he can remember it quite well. He is my father.

I have five brothers and three sisters. Harry, Myrtle, and Laura have probably written to the Children's Page. I am next to the oldest in the family.

I received my last copy of the SABBATH RECORDER yesterday. It has seemed very long to do without it for two weeks, but now it will be worse than ever.

Yours truly,

CHARLES LEWIS.

Stonefort, Ill.,
February 20, 1934.

DEAR CHARLES:

It surely has been a long time since I have heard from you. I am so glad to know that you have not forgotten us and had interest enough to write again. I hope you will not wait so long next time, for I enjoy your letters.

You certainly have quite a family of ducks to care for. It is nice that they lay so well. I used to think, in fact I guess I still do, though it has been a good while since I have had one, that duck's eggs were a great treat. Perhaps the fact that a duck's egg is big had something to do with it, for I'm fond of eggs, aren't you?

I do not wonder that you like horseback riding for I liked it very much myself when I was your age, though I had to be satisfied with horses that were very old and very gentle, much to my disgust.

I almost wish your father did not have such a good memory, for I still blush when I think of his poor hat.

I am sorry that you have to get along without the RECORDER for a time, but hope soon you can have it to read again.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I thought I would have time to write a letter so I decided I would write one for the "RECORDER Children's Page." I have been sick ever since last Sabbath day, February 10, and have not been going to school.

I have been sitting by the window watching the birds. We have a feeding station and no bird had come, so this morning my mother put some suet out along with the bread crumbs. I wonder what kind of a bird will be first to eat from it. A blue jay has been around a lot today; at least I think it is the same one.

There is a little brown squirrel out running up and down my little fence I had for gourds. The gourds were very funny looking things. Some were so big we used them for extra jack-o-lanterns, and another one is used for a stocking darning.

I have just been reading Allen Bond's letter in the last RECORDER. His kitten was sure full of action. I have a cat, too; his name is Johnny, and he is getting so big that when my mother fixes his food on the kitchen table he can stand on his hind legs and pull on the dish, and once he just about dumped it over.

My letter is getting long so I had better close.
Your friend,

MADELINE LEWIS.

367 Champion St.,
Battle Creek, Mich.

P. S.—You can cut off part of my letter and read for yourself because I want to leave plenty of room for the other letters. I sure do enjoy them.

DEAR MADELINE:

I am very sorry you have been sick and hope you are well and strong by this time; but I am so glad you had time to write such an interesting letter. Indeed, I couldn't think of cutting any of it out, for the children will enjoy every word of it as I did. We like nice long letters.

I shall be anxious to know what kind of a bird came first to feed upon the suet and bread crumbs. I wonder if it was that blue jay. In your next letter you must not forget to tell us the result. If you are having as cold and snowy weather as we are I don't see how the birds could keep away from your feeding station, for without it bird food would be hard to find. I am glad you help to feed the birds.

Our cat gets in a hurry for his food, too. He doesn't pull at his dish, however, when I'm a little slow in feeding him, but comes up and bites my ankles just enough so I satisfy his appetite immediately, or get a *real* bite.

Your sincere friend,

MIZPAH S. GREENE.

OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE
TRACT SOCIETY
MADISON COUNTY

Railroad connections in Central New York are not very good, but hospitality is. A comfortable night en route to DeRuyter was spent at Canastota, by hospitable invitation, in the George Stone home. According to the brother of the host, this is a "hard" name. The wife and the mother in this home are loyal Seventh Day Baptists and regular every Sabbath attendants upon the services of their church, some twelve miles away. The Stones drove with the secretary over snowy roads to DeRuyter on a cold, sunny morning. Chittanooga Falls, ever beautiful, were strikingly so in

their frozen glory amidst frosted hemlock and powdered undergrowth.

At the DeRuyter parsonage a cordial welcome was accorded by Pastor and Mrs. Van Horn. To this home, on the coldest day of winter, came Pastor Alva L. Davis and wife from Verona, and Pastors Polan and Burdick from the Brookfields. These pastors are the members of the Religious Life Committee and came for a conference with the secretary. A profitable day was spent discussing some of our problems, and particularly that of Sabbath evangelism.

While in DeRuyter the secretary spoke to a small group of fine young folks concerning tracts and tract survey work being carried on by the Young People's Board. Two young ladies had driven to this meeting, some six miles, through snow and weather twelve degrees below zero. Consecrated leadership will be found in this church here in years to come.

The Sabbath was spent at Leonardsville, a Sabbath that dawned under forty-two degrees below zero. When the morning sun got over Beaver Hill, he found Brookfield in the record grip of fifty-two below.

A fine group was assembled in the session room of the Leonardsville church, renovated since the fire. We regretted that the service was not held in the beautiful auditorium with the inspiration of music on the pipe organ. Brother Burdick must hold the record among the younger Seventh Day Baptist pastors, with his fine family of seven children—three girls and a male quartet.

A TOUR COMPLETED

Twenty-three years ago the writer was completing a pastorate—altogether too short—at Brookfield. Sad memories come as this field is visited, memories made vivid especially as the beautiful well kept cemetery is passed. The pleasant memories, however, are the strong and more numerous whenever this village at the foot of Beaver Hill is approached—memories of staunch friends, loyal workers; of wonderful prayer meetings; seasons of Sabbath worship; sympathetic, helpful fellowship. The small group of endeavorers around Pastor Polan, Sabbath afternoon, recalled a similar group of the years ago.

A pleasant and profitable evening was spent at the parish house around a supper table and otherwise. An opportunity was furnished of helping children and young people to understand the work of the American Sabbath Tract

Society, and to present to and discuss with the older ones some of our denominational problems. These privileges are more and more prized as means of arousing larger interest in the work of Seventh Day Baptists. Interest and appreciation marked the group of some fifty or more at this time. Intelligent questions, showing an understanding of the situation, were asked.

On a bright, snappy morning a trip was pleasantly made to Utica with Pastor Polan's family. At supper time Plainfield was reached and a welcome found—at home.

OUR PULPIT INESCAPABLE IMPERATIVES

BY REV. ALVA L. DAVIS

IX. THE SANCTITY OF TRUTH

The ninth commandment: "Thou shalt not bear false witness against thy neighbor." Exodus 20: 16.

It has been held by many that the ninth commandment was intended primarily to protect the Hebrew in court, thus to insure that valid testimony would be offered. Certainly this commandment does recognize the necessity of courts and tribunals of justice. And all modern lawyers, judges, jurors, and all interested parties might well read this commandment before entering any court action.

But this commandment is a wide one. There are more courts than the official courts of law. The neighborhood is often a court that sits in judgment of our actions. While above all sits God, the Great Judge, to whom we must give an accounting for every word we speak.

Of course this commandment forbids perjury. But it cannot be restricted to perjury alone, for it forbids all lying. And there are many kinds of lies, as well as liars. Some people lie for gain and profit; others lie because it seems the easiest way out of trouble; still others lie to cover up lies, or just to be lying. There are lies which we tell to harm others. There are social lies we tell to keep from hurting somebody's feelings, or to avoid some unpleasantness; lies which we tell under the guise of flattery; and so on, through a long variety of different fads and phases of lying.

Lying Defined

All that is said above does not define "lying." There are many kinds of lies and liars. But what is a lie, or what is lying? One an-

swers by saying, "Tell the truth; hew to the line and let the chips fall where they may." A commentator on this text says, "It not only teaches respect to truth and loyalty to truth, but it absolutely requires truth." But is that so? Another answering the question, "Is it ever right to lie to the sick?" says, "Lying is never right, or justified." Augustine said, "A lie is a voluntary speaking of an untruth with an intention to deceive." But all lies are not spoken; they are often acted. To consult an unabridged dictionary for a definition of a "lie" is usually only to be deceived by the multiplicity of expressions and definitions. I think it has been well put by Paley. Says he, "It is willful deceit that makes a lie."

Fact and Fiction

It is not always easy to tell what is falsehood and what is truth. Even our dictionaries list as synonyms for a lie: untruth, falsehood, fiction, deception. Yet it is well to remember that every lie is an untruth, but not every untruth is a lie.

Many times in my ministry I have been approached by fathers and mothers who felt it was not right to encourage children in their belief in Santa Claus; in their use of Easter bunnies as toys, etc.—things which they characterize as lies, or "white-lies." As a basis for any intelligent consideration of this subject we must remember that there are *many things that are not true that are not lies*. Parables and figurative speech are not lies. Jesus, the Master Teacher, freely used these.

For many centuries children were taught the Ptolemaic system of the universe which held that the sun revolved around the earth. The system we now know was not in accordance with fact, but it was not a lie. It was science, then, in that early age, seeking to answer the inquiring mind as to the movements in the universe. With all its limitations, and errors, it was neither a lie nor a superstition. That can be said of much of our sciences of today. They are not the truth, but they are on the way, seeking it.

Much of the confusion arising in our thinking on this subject is due to the fact that we make an antithesis between truth and fiction. There is an antithesis between fact and fiction, but none between truth and fiction. All untruth is not wrong, for fiction is not true. Yet fiction is often the medium for conveying the highest truth. The parables of Jesus teach more important truths about life than whole

libraries of recorded facts. Much of the world's best literature is fiction, or poetic expressions of the hopes and aspirations of the human race.

Myths, fairy tales, "make-believe" stories, by many are considered elaborate falsehoods. They may be. But often these are beautiful endeavors to tell the truth of human life, its desires, hopes, and aims. There is a normal stage in the development of the child when it lives in a world of make-believe. And fortunate, indeed, are those children whose parents can put themselves into their moods and join in the games of their imagination. Said a great, modern thinker: "The old man who was run into by a small boy who came 'chugging' around the corner, and who answered the boy's, 'Scuse me; I'm the seven o'clock train,' with the words, 'You are a naughty boy, and you ought to know better,' was a dull man. He ought to have said, 'The seven o'clock train must ring its bell when it comes around a curve.'"

"Is there a Santa Claus?"

More than twenty-five years ago, a little eight-year old girl, Virginia O'Hanlon, wrote to Charles Dana, editor of the *New York Sun*, and asked that question. Mr. Dana answered it on the editorial page. It has become a classic. He said in part: "Yes, Virginia, there is a Santa Claus. He exists as certainly as love and generosity and devotion exist, and you know they abound and give to our life its highest beauty and joy. Alas! How dreary would be the world if there were no Santa Claus. It would be as dreary as if there were no Virginias. There would be no childlike faith then, no poetry, no romance, to make tolerable this existence. We should have no enjoyment, except in sense and sight. The eternal light with which childhood fills the world would be extinguished.

"Not believe in Santa Claus! You might as well not believe in fairies! You might get your papa to hire men to watch all the chimneys on Christmas eve to catch Santa Claus, but even if they did not see Santa Claus coming down, what would that prove? Nobody sees Santa Claus. The most real things in the world are those that neither children nor men can see. Did you ever see fairies dancing on the lawn? Of course not, but that's no proof that they are not there. Nobody can conceive or imagine all the wonders there are unseen and unseeable in the world

"No Santa Claus! Thank God! he lives, and lives forever. A thousand years from now, Virginia, nay, ten thousand years from now, he will continue to make glad the heart of childhood."

Of course, in dealing with children there must be perfect truthfulness. It is a mistake to treat Santa Claus as a fact; but it is also a mistake to treat Santa Claus as a fiction, or a lie. Santa Claus is a personification of love, a symbol which all the world loves. Might we not say to our children: Yes, there is a Santa Claus, sometimes he looks like father, sometimes like mother, but he always looks like some one who loves you?

Mutual Confidence

What shall we say of all deception? Does all deception violate the spirit of this commandment? Should the sick person never be deceived as to his illness, or nature of the disease? It does not pay to dogmatize here.

It is generally conceded that we could not have an efficient detective police administration without deceptions which are falsehoods in fact. Deception is recognized and practiced in war. We call it strategy. We are told that during the Civil War one wing of General Rosencrans's army was driven back, with the prospect that when the next morning dawned the whole army would be defeated. All night long he marched bands of music to this wing. Believing that the Federal forces had been reinforced during the night, the Confederate army withdrew. Was it a lie? There is no ethical difference between a lie spoken in words and one told in action.

The principle to be applied, it seems to me, is summed up by Paul in these words: "Putting away all lying, speak every man truth with his neighbor; for we are members one of another." Ephesians 4: 25. That means mutual confidence; that makes society possible. Anything that breaks that bond, tends to destroy mutual confidence and trust, and thus to destroy the social fabric. Whatever deception has such a tendency is morally wrong. I would not put in that class the deception practiced in war, or a football game, or by the police force, or by nurses, doctors, and friends in caring for the sick.

Nothing can be said in favor of hypocrisy. The hypocrite is a strange mixture of good and evil. All good causes are troubled by such persons as tried to deceive Peter. The hypocrites who are conscious and willful are few.

The majority are those who lack the assurance to follow their good impulses to the end of the road. Without sincerity society flies into fighting fragments. The binding force is gone. Ananias and Sapphira are examples of the chief foes of mankind.

Slander

This commandment, of course, forbids slander. The word "slander" comes from a Greek word which means "back-biting." That means saying something about a person that one dares not say to him. Gossips are those who retail slander, who report only the bad, and not the good about persons.

One of the oldest codes extant says, "Thou shalt not go up and down as a tale-bearer among thy people." Leviticus 19: 16. Egypt cut off the ears and nose of those who offended. Athens first fined, and then disfranchised the gossiper. Rome hurled the tale-bearer from a high cliff. England had, in olden days, a "gossip bridle" for the offender.

A Summary

To sum up, we may say that this commandment is broken by those who knowingly give false testimony in court, or daily life; by those who lie for gain or profit, or to avoid unpleasantness, or to cover up lies. It is broken by the hypocrite who tries to appear what he is not; by those who act the lie, putting lying labels on their goods, or the best things on the top of the basket or barrel; by those who misrepresent other people, churches, organizations, whether intentionally or carelessly, not taking pains to learn the truth; by those who impute false and unworthy motives to others.

This commandment requires sincerity of speech. And sincerity of speech forbids many of the common practices of speech. It may be rightfully claimed that it forbids exaggeration, boasting, flattery, and insincere appreciation. Neither the law nor Christ forbids us to have opinions about one another. What Christ did warn us against was undervaluing men and women, and becoming unfair and critical of them. Yet criticism cannot be ignored. Honest, friendly criticism is important. No man can live a worth while life without a worth while reputation, and it is public opinion that gives him his reputation. God recognizes the importance of judgment, so he gives us this commandment which is intended to insure a valid and truthful judgment.

"Judge not that ye be not judged." Suppose we put together the two sentences as found in Luke 6: 36, 37, and read, "Be ye therefore merciful as your Father is also merciful" and "Judge not." "Be merciful and judge not." This will be true when we obey Christ's great command and love our neighbor as ourselves.

This commandment points out that when we violate it we are not only destroying our own moral manhood, but are working injury to our neighbor. If we are to believe God's Word, we know that out there, somewhere, our words are being recorded, and that some day we shall meet our words again.

"Let me no wrong or idle word
Unthinking say;
Set thou a seal upon my lips
Just for today."

DENOMINATIONAL "HOOK-UP"

BEREA, W. VA.

The Christian Endeavor society is experiencing new interest under the leadership of the recently elected new officers, Paul Brissey, Kyle Ware, Bula Sutton, and Alberta Brissey. Juniors are doing well under the co-superintendency of Darinda Hodge and Catherine Bottoms. Newly elected officers of the Ladies' Aid society, Mrs. Amos Brissey, president, are planning new work and a missionary program.

CORRESPONDENT.

ALBION, WIS.

The Missionary and Benevolent Society has been asked to repeat in Edgerton the play so successfully put on at the Albion Town Hall, February 8. The Home Benefit Society sponsored a "Costume" party February 17 for the purpose of augmenting the funds in the church treasury. The Missionary Society, with husbands and families, met as guests of Pastor and Mrs. Thorngate February 14, the event featuring birthdays of certain Valentine people. An interesting lesson on "History of Albion," by Mrs. D. L. Babcock, was given at a recent meeting of the "Campus Club." Interest and morale of the church are high.

CORRESPONDENT.

BATTLE CREEK, MICH.

Dr. B. F. Johanson, the chorister, has begun the training of a young people's choir. . . . A number of old hymns are being memorized at the prayer meetings. . . . We believe—that Battle Creek is a good place to live in

. . . that a majority of its citizens are good, and desire good for their neighbors. It is a minority working for selfish ends that is responsible for the wickedness around us; that if the good people would unite we could correct the evils to a large extent; . . . that the church is the greatest force for good in the world; that God is good . . . and depends on us to bring his kingdom to Battle Creek; that God is worthy of our regular devotion . . . worship with us; that young people grow in Christ by engaging in religious activities . . . get that training by working in our Christian Endeavor societies; that Christian young people can have the best social times in the world, and build worthy characters at the same time. We invite you to our recreational activities in our social rooms . . . that prayer is the avenue of our approach to God . . . we invite you to unite with us in prayer for this power and blessing. We believe that the seventh day is the Sabbath of the Bible and the day kept by Jesus, but we respect the feelings of any who worship on Sunday. We invite you to unite with us in the worship of God, and to work with us to bring his kingdom to Battle Creek.—From an attractive mimeographed four-page *Bulletin*.

NEBRASKA PIONEER DAYS

The North Loup *Loyalist* gives a very interesting sketch of the early life of Mrs. Mary Clement in Nebraska pioneer days, by Jessie T. Babcock.

Mrs. Clement was the second child in a family of nine. Even in winter the day's work began at three o'clock, for there was breakfast to prepare and lunches to put up for the father and brothers who went to the woods to get their year's fuel. She did not go to school until she was twelve years old. The children were taught at home by the parents until that time.

She was married at Welton, Iowa, September, 1873, to George Clement, who was a carpenter. In April, 1874, they journeyed to Valley County to make their new home. When they reached their homestead in upper Mira Valley, Mrs. Clement thought it the most desolate place on earth—not a tree in sight, nor a house, except a little deserted shack, and the nearest neighbor living in a dug-out two or three miles away.

They lived under great difficulties until Mr. Clement was able to get their house built—the first one of lumber in the valley. Then he

was gone, building houses for other settlers and was home only week-ends. Mrs. Clement lived on the homestead and managed it, hiring some of the heavier work done. Fleas and prairie dogs were very troublesome and she had hundreds of rattlesnakes for her near neighbors. She had to overcome her fear of these and learn to kill them. One day Mr. Clement killed twenty-seven in an hour. There was almost constant fear of the Indians and terrifying prairie fires. She and the two boys saved their home from the "Big Fire" with the help of hunters. They lived through the big blizzards and the grasshopper plague. She taught the first school in a neighbor's old sod house. The next summer she held school in her own home. One fall they could find no one to pick their corn, so Mrs. Clement did it herself. She prepared the meals for herself and children, fed and watered all the stock with the help of one small boy, and picked corn all day. She was able to average forty-five bushels a day. Her washing, ironing, and baking were done at night. Against great discouragements the Clements succeeded in raising beautiful trees on their farm. In 1882, a fine house replaced the little one, and in 1888, a big barn was built.

In 1925, after Mr. Clement's death, Mrs. Clement moved to town, but still owns the old homestead. At eighty-one she is still a very active woman—in her church, caring for the sick, and in the No Lo Club.

FARINA, ILL.

Monday, January 8, 1934, Mr. and Mrs. Daniel Pierce Crandall celebrated fifty years of wedded life by keeping open house at their home in Farina, where they received the congratulations of their many friends. The relatives of the bride and groom gathered and were together for an informal dinner where events of fifty years ago were retold to the delight of all who were present. Of the fifty guests present at the ceremony fifty years ago, only five survive—F. E. and Otis Hewitt, and Lincoln Crandall of Farina; Mrs. Jennie Titsworth of Ohio; and Mr. Clarke Crandall of Lima, Wis. The parents of the groom, Frank and Elizabeth Whitmore Crandall, came to Illinois from New York State, and after a brief stay in Fulton County moved to Farina in 1866. The groom has been a resident of Farina since that time with the exception of two years spent at Battle Creek, Mich. The parents of the bride, William Franklin and

Emma Brown Satterlee, also came from New York State and settled in Farina in 1877, where the family home has since been.

These friends were married at the home of the bride's parents, east of Farina (now the Elmer Whitford Farm) January 8, 1884, by their pastor, Rev. W. H. Ernst. Their four children are Blanche Burdick and Emma Kelley of Farina, Fay of Kinmundy, and Kenneth of Iola. A large wedding cake decorated in white and gold, upon which in miniature stood the bride and groom of fifty years ago, caused much pleased comment.

CORRESPONDENT.

ALFRED, N. Y.

Eighteen members of the intermediate Bible school, accompanied by Superintendent and Mrs. E. F. Hildebrand, Pastor Ehret, and Professor Crandall, attended the Eleventh Annual New York State Youth Conference held February 16-18, at the Central Presbyterian church in Rochester.

The interest groups which various delegates attended included: Personal Religion, Builders of a New World, The Christian Youth Movement, New Youth in a New Church, a Christian Economic System, and a Christian Home.

On March 3, the intermediate department will take full charge of the church service and the delegates will at that time give a report of the conference.

Last month, a number of ladies met at the parsonage and organized a Woman's Christian Temperance Union. Eleven women formed the union, and they earnestly hope that many other women will join in the temperance work this organization is trying to do. The next meeting will be at the parsonage, Wednesday, February 28, at 2 o'clock.

John Reed Spicer, A. U. '29, is director of the Opportunity School of Toledo University, which has about one hundred free college civil courses scheduled and one hundred forty-nine classes. Of the seventy teachers in the school, thirty are volunteers and the balance are paid under the emergency school act. Mr. Spicer is the son of Mr. and Mrs. Clarence Spicer, former Alfred residents.—*The Sun*.

DAYTONA BEACH, FLA.

The resident members of the Seventh Day Baptist Church of Daytona Beach and their pastor, call attention to the fact that this fine new edifice has, to a large extent, been built

by friends from all over the land; that it is not merely the church home of Seventh Day Baptists residing in Daytona Beach, but that it is just as truly the church of all Seventh Day Baptists sojourning in the South, and as well, is a church to which all others are cordially welcomed.

May each and every one find here a warm Christian welcome, grace sufficient for every hour of need and triumph, rest when weary, and inspiration which may send them forth to face life's problems courageously, and to discover and achieve the highest values of life.

Because of the unusually widespread interest in the construction of this church, we are presenting below an accounting of the funds received through the splendid co-operation of yourselves and others.

The members, congregation, and friends of this church join in thanking all for their kindly and continued encouragement, and for their generous contributions and gifts.

CHURCH PROPERTIES AND DISTRIBUTION OF EQUITIES

Assets

Dr.

Grounds and Improvements . . .	\$1,280.67	
Church edifice	4,586.34	
Real Estate		\$5,867.01
Furniture	\$ 454.36	
Communion set	100.00	
Hymnals and miscellaneous	34.00	
Equipment		588.36
Bank account balance	\$ 42.57	
Undeposited cash	0.00	
Deposit on water meter	5.00	
Current Assets		47.57
Total resources		<u>\$6,502.94</u>

Liabilities

Cr.

Church proprietary interests	\$3,370.94
Denominational loan	\$3,000.00
Current bills payable	132.00
Liabilities	3,132.00
Total	<u>\$6,502.94</u>

—From the Pastor's message
at time of dedication.

ALFRED STATION, N. Y.

The social at the church on the evening after the Sabbath was well attended. The pictures of the Silver Lake School were very interesting. Mrs. Van Horn explained them as they

came on the screen. Miss Elizabeth Ormsby gave an outline of the work of the year she was there. Mrs. Van Horn also gave an outline of her work. There were about seventy present. Supper was served.—*Alfred Sun.*

BROOKFIELD, N. Y.

The parishioners of the Seventh Day Baptist Church on Sunday evening enjoyed the first of a series of "Church Nights," to be held regularly once in two months during the church year.

At the annual business meeting of the church last week it was voted that Pastor Polan and wife be a committee to nominate others who would arrange all necessary plans for each social.

Sunday evening at seven o'clock, supper was served at the parish house to three big tables full of friends. The menu consisted of escalloped oysters, creamed potatoes, cabbage salad, pickles, layer cake, and coffee. Following the supper a splendid musical program was given. Then the remainder of the evening was turned over to Rev. H. C. Van Horn, who is the secretary of the American Sabbath Tract Society and editor of the SABBATH RECORDER. He was pastor of the church here about twenty years ago. He first told several very amusing stories and gave a comic recitation he had learned as a youngster about a widow, a parson, and a calf. Then he told of his work—recounting several very interesting experiences he has had in his travels as secretary. His address was enjoyed and appreciated very keenly by all.

L. P. Curtis was master of ceremonies, ably assisted by Mrs. Ruth Davis. The committee for the next social will be C. L. Curtis and Mrs. Zena Saunders.—*Courier.*

ADAMS CENTER, N. Y.

The Adams Center Church recently enjoyed a visit from Rev. H. C. Van Horn. He gave us a much appreciated sermon February third and, although thermometers registered from twenty to thirty degrees below zero, there was a goodly number present to listen. Brother Van Horn also held a "round table" discussion on several subjects of keen denominational interest after the tureen dinner at Deacon DeChois Green's home the following day. It is seldom that our all-day socials bring us so much that is helpful in our denominational life, and we wish hereby to express our thanks to the secretary of the Tract Board.

The Ladies' Aid hold three or four of these tureen dinners during the winter months; one was held in November at Wm. Scriven's; one in January at George Whitford's; and March will bring one at Harold Whitford's. Ours are held on Sunday so that entire families may attend, including the school boys and girls; and they certainly promote a strong church family feeling more than anything we do.

Friday, February 16, the women of our church invited the women of the Adams Center and Honeyville churches to join us in the Woman's World Day of Prayer. The plans were in charge of our Ladies' Aid, and they served a nice one o'clock luncheon, believing that more would attend the prayer service, as many have quite a distance to come. Lunch was served to thirty-six, and forty-five were present at the prayer service. The program this year was exceptionally appealing; members from all three churches participated, and we were all made to feel a greater consecration and deeper interest in the common cause of missions, peace, and brotherhood.

CORRESPONDENT.

FROM OUR CORRESPONDENCE

We follow the news in the RECORDER with gladness for the gains and sorrow for our great denominational losses. When the loss is so great (three of our strongest leaders) we feel dazed and wonder . . . why. But if God could raise up seed of Abraham from stones . . . he will give to his flock leaders and workers. Was thinking, the other day, where the Master said, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom," and again where he said, "Every tree that my heavenly Father hath not planted, shall be rooted up." Patience? Yes. Faith? Very much. And earnest endeavor? We must each and all give the very best there is within us, not trusting in our own strength but in him who is perfect strength. He never failed and never can fail, because as you wrote us, "God is God."

I hate to miss any of them. (SABBATH RECORDERS) any time, but especially when they come only once in two weeks . . . I do not know how to spend the Sabbath away from our people without it. For my Bible and the SABBATH RECORDER keep me company on the Sabbath. . . . I am praying especially for our denomination and for the return of our peo-

ple who have wandered from the church and the Sabbath. If the people of this nation would only return to God, what a blessing it would be.

One young man from this church, who is doing his second six months in a C C C camp, went to his company commander right at the start and told him that he was a Seventh Day Baptist and wanted his Sabbaths free from duty. His request was granted, and he is not expected to work on the Sabbath. He does any extra duty on Sunday. We think that this is part of the reason for his advancement to a higher position in charge of one department of the camp work, and for his high standing with his officers.

Another young man has recently joined the navy. He was assigned to K. P. duty Sabbath, Sunday, and Monday. When he went to the company commander and explained his position, he was excused and did his K. P. on Friday, Sunday, and Monday, and was assured that special duty would not be required of him on Sabbath.

One of our young women who has just started teaching this year went to the county superintendent of schools and told him that she could not attend teachers' meetings on the Sabbath, and was excused from attending, and from any other activity that might come on that day.

God bless these young people. We need more like them. Three from the same church. What they have done, you can do, if you trust in the Lord of the Sabbath to see you through.

EDITOR'S NOTATION—The rewards of loyalties are a great satisfaction. Loyalties to conviction result in development of sterling character. Experiences as above must deepen and encourage the faith of young people. Sometimes, however, experience may be different and the reward of conviction, and faith may not be so openly manifested by an appreciation on the part of authorities and special privilege granted. What then? Here is one reaction. A young, recent college graduate, who had failed to secure a teaching position, answered a clerical want advertisement. Qualified in every way, he made a favorable impression and was granted the position. He then made it known that he was a Sabbath keeper and wished to be released from work on that day. He would be willing to work

over hours or on Sunday to make up the lost time. The employer was considerate and nice, but, it just could not be done. That was the one especially busy day. It could not be arranged. "Take it or leave it." The stalwart young man's answer? He left it. He is still among the unemployed—but with a conscience clear. Convictions cost. But—"What doth it profit a man, if—?"

MARRIAGES

RANDALL-SUDBOROUGH.—At the home of the bride's parents, Mr. and Mrs. Fred S. Potter, in Andover, N. Y., Mrs. Pearl D. Sudborough of Andover, and Mr. Albert D. Randall of Corning, N. Y., were married on February 3, 1934, Rev. Walter L. Greene, officiating.

OBITUARY

BABCOCK.—Annett Babcock was born at Scott, N. Y., May 31, 1873, and died at the home of her daughter in Almond, N. Y., December 11, 1933.

She was the daughter of Charles Eugene and Emily P. Clark. On September 3, 1892, she was married to Irwin Babcock. In early life she united with the Scott Seventh Day Baptist Church. Later she transferred her membership to De Ruyter, where she remained a faithful, though absent, member.

She is survived by five children—Pauline Jones of Bath, Doris Hank of Almond, John and Winfield of Wellsville, and Lucy of Hornell; also by a sister, Mrs. Archie Gould of Alfred; and a brother Alvah H. Clark of Alfred Station. Her husband died June, 1928.

She was a woman of a beautiful faith at all times and a kindly and gentle disposition.

Funeral services were conducted at the home of her daughter, Doris Hank, in Almond by A. Clyde Ehret and she was laid to rest in the Railroad Valley cemetery. A. C. E.

DAVIS.—Adoniram Judson, youngest son of Calvin and Lydia Maxson Davis, was born at Jackson Center, Ohio, March 31, 1851, and died at his home in North Loup, January 24, 1934.

At twelve he was baptized by his uncle, Rev. Lewis A. Davis, and joined the Jackson Center Seventh Day Baptist Church. His membership also has been in the churches at Welton, Long Branch, Cosmos, and North Loup. He was married to Elizabeth Jane Hurley October 11, 1882.

He is survived by his wife; four sons, Edgar and Will of North Loup, Reed of Omaha, and Alonzo of Athens, Mich.; two daughters, Mrs. Horace Crandall of Curtis and Mrs. Arden Lewis of North Loup; ten grandchildren; a host of relatives and friends. H. S. W.

DAVIS.—At the home of her sister, Mrs. Matilda Newhouse, in Flemington, W. Va., February 8, 1934, Anna Davis.

She was born March 24, 1863, at Long Run, W. Va. She was the daughter of Mark and Hannah Buck Davis, and is survived by a brother, Mingo H. Davis of Clarksburg; by two sisters—Mrs. Newhouse, in whose home she died, and Mrs. Virginia Evers of Bishop, Calif.; a half sister, Mrs. Mary Randolph of Salem; and a half brother, James Davis of Shinston, W. Va.

Anna Davis was a woman of rather unusual culture and Christian character and had been for more than fifty years a member of the Salem Seventh Day Baptist Church. The funeral was held in the church at Salem, conducted by her pastor.

G. B. S.

LEWIS.—George W. Lewis, eldest son of Henry B. and Sarah A. Lewis, was born September 20, 1852, near Plainfield, N. J.

The family soon moved to Albion, Wis. In 1863, as the great Northwest was opening, the family moved to Dodge Center, Minn., where some old friends resided. The father while here accepted the gospel ministry as his life work and took a pastorate at Berlin, Wis. Other churches served by him were the Seventh Day Baptist churches at Welton, Ia.; West Hallock, Ill.; Dodge Center, Minn.; and last, both of the Brookfield, N. Y., churches.

The son George had already decided to follow his father's example in the gospel ministry and studied in Milton College two years, 1874-1876. Later he attended the Alfred Theological Seminary, from which he was graduated and was ordained in July, 1890. He at once took up the work on the home mission field in Louisiana and Mississippi, with his home at Hammond, La. He served seven years on that field, going from there to the pastorate at Salem, W. Va. Other churches receiving his pastoral services were Verona, N. Y.; his old home church at Dodge Center, Minn.; Milton Junction, Wis.; and Jackson Center, O.

In early life he was united in marriage with Ella Smith, who was his faithful companion and helpmeet during his long service as a minister. During his five and one-half year pastorate at Jackson Center, she was in very poor health and died at that place. He then came to Battle Creek about fifteen years ago, where he has spent the rest of his days, working at such employment at the sanitarium as his age and strength would permit.

Since coming to Battle Creek he was twice married—in 1921 to Hattie Belle Barringer, who lived but a short time, and in 1923 to Mrs. Anna Tappan Ayers, sister of Frank E. Tappan of 225 North Washington Avenue. The third wife died about three years ago.

Elder Lewis' near relatives were few. He had no children, and there were but the two brothers in his family, himself and Edward who died recently at Devil's Lake, N. Dak. The brother's widow, Mrs. Carrie Lewis, of Devil's Lake, and her daughter, Mrs. William Norton of Flint, Mich., are the surviving relatives.

Something over a week ago Elder Lewis took a bad cold and failed quite suddenly. He was taken from his rooms near the church on Aldrich

Street to the sanitarium, where he passed away February 6, 1934, aged 81 years, 4 months, and 16 days.

When he came to Battle Creek, Elder Lewis affiliated at once with the local Seventh Day Baptist Church, and has always been very faithful in his support and interest. He retained his physical and mental faculties very well until the last, attending regularly both morning and evening services. He was present at the last business meeting of the church and took part in the discussion of the questions to be settled. Quite recently he led the prayer meeting as creditably as one much younger might have done.

His interest in the salvation of men never waned, and he was always anxious and solicitous for the careless and wayward of our own parish. His one regret in his latter days was that so few young men were preparing for the ministry, and this thought he expressed in writing in the data he wrote a short time ago for this obituary.

One of the events most highly appreciated by him in his last days was that he was able to attend the General Conference at Milton, Wis., last summer. He went in the pastor's company, kept well, and was able to attend most of the Conference sessions. On the return trip a half day was spent at the World's Fair and a night was spent in Chicago.

Funeral services were held Wednesday afternoon at the Williams and Braden chapel in Battle Creek, his pastor, Rev. E. M. Holston, officiating, assisted by Dr. Henry N. Jordan, both paying high tribute to the long and faithful services of Elder Lewis as a minister and pastor, and laborer for the kingdom.

The remains were accompanied to Dodge Center, Minn., for further services and burial, by Arthur Ellis, an old friend of the deceased, named by him as administrator of his estate.

E. M. H.

Funeral services were held at Dodge Center Friday afternoon in the Seventh Day Baptist church conducted by Rev. Mr. Hurley and burial was in Riverside cemetery.

—From The Star.

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The Sabbath Recorder

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CALENDAR ACROSTIC MARCH

Many are the stormy winds that blow
Around us, but God is ever
Ready to
Come into our lives and give us
Heaven's calm and rest.

F. G. H.

Stevens Point, Wis.

Come unto me all ye
That labor and are
Heavy laden, and I
Will give you rest.

JESUS.

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