

When a girl she was baptized and joined the East Portville Seventh Day Baptist Church. She joined the First Genesee Church by letter June 29, 1872. She was a faithful member of this church until her death. For many years she taught a Sabbath school class and was an active worker in the W. C. T. U. She lived to be almost ninety-four years old and her long life was filled with deeds of service for her Master and is an ideal for all those who are younger. Mrs. Cummings was an invalid for five years and was lovingly cared for by her daughter. Although she suffered greatly she was always patient and did not complain.

Funeral services were held February 1, at the home of her daughter Mrs. E. R. Smith and the burial was in the Main Settlement cemetery with Rev. Harley Sutton officiating.

H. S.

DAVIS.—Rev. John T. Davis died in Riverside, Calif., March 21, 1934.

(Extended obituary elsewhere in this paper.)

GREENE.—Clark Wesley, Jr., son of Clark W. and Alice Crandall Greene, was born May 25, 1899, and died March 22, 1934.

While attending school at Interlaken, N. Y., he suffered an attack of pneumonia, which developed into pleurisy; he was taken to a hospital where he underwent an operation, which was followed by fifteen years of illness and twelve other major operations; all of this was borne with remarkable patience.

When a small boy he united with the Seventh Day Baptist Church at Nile, N. Y., to which he remained a loyal member until death. He is survived by his parents and three brothers—Elwood of Nile; William of Belmont; and Robert of Milton, Wis.

Funeral services were conducted by his pastor, E. H. Bottoms, assisted by Rev. Harley Sutton. Interment in the Mount Hope Cemetery.

E. H. B.

SAUNDERS.—Julia Lilly Saunders, daughter of Shubel and Nancy Bailey Lilly, was born May 30, 1834, at Deerfield, Oneida County, N. Y., and died in Milton, Wis., March 19, 1934.

She was married, January 1, 1857, at Albion, Wis., to Stephen Saunders, who died in April, 1916. Of four children, Wilmer J., George H., and Helen (Mrs. Charles Kelley), together with two grandchildren, Jesse and Gladys Saunders, survive and live in Milton, where Mrs. Saunders has been tenderly cared for at the home of her son Wilmer. When a young woman she was baptized and became a member of the Albion Seventh Day Baptist Church.

Farewell services were held at the home on March 22, 1934, in charge of Rev. Edwin Shaw and Rev. Carroll L. Hill, and burial was made in the Milton cemetery.

E. S.

RECORDER WANT ADVERTISEMENTS

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

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1.00 postpaid. Sabbath Recorder, Plainfield, N. J.

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield.

NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield.

JUNIOR GRADED HELPS, four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, each 15c. Sabbath Recorder, Plainfield, N. J.

LETTERS TO THE SMITHS, by Uncle Oliver. Of special interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 95 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

BOLDBLACK TYPE

Teachers' Bibles

COMPACT SIZE, 4 1/4 x 6 3/4 inches, FITS THE POCKET

Containing Marginal References, also the new Inclusive Dictionary-Concordance in one alphabet with illustrations. It contains every needed assistance to the Bible student, including a Dictionary, a Concordance, and a Subject Index of important topics.

The Concordance part is so arranged that there is no difficulty in finding a word, all Concordance words being indented. It embraces all the salient points of the complete Concordance.

Specimen of Holman Boldblack Type

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:

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... \$4 00

4630. Same as 4612, with extra leather-lined covers..... 4 75

THIN INDIA PAPER EDITION

With Helps as described above. Size 4 1/4 x 6 3/4 inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... 7 00

633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... 8 00

AMERICAN SABBATH TRACT SOCIETY
Plainfield, N. J.

The Sabbath Recorder

VOL. 116

APRIL 30, 1934

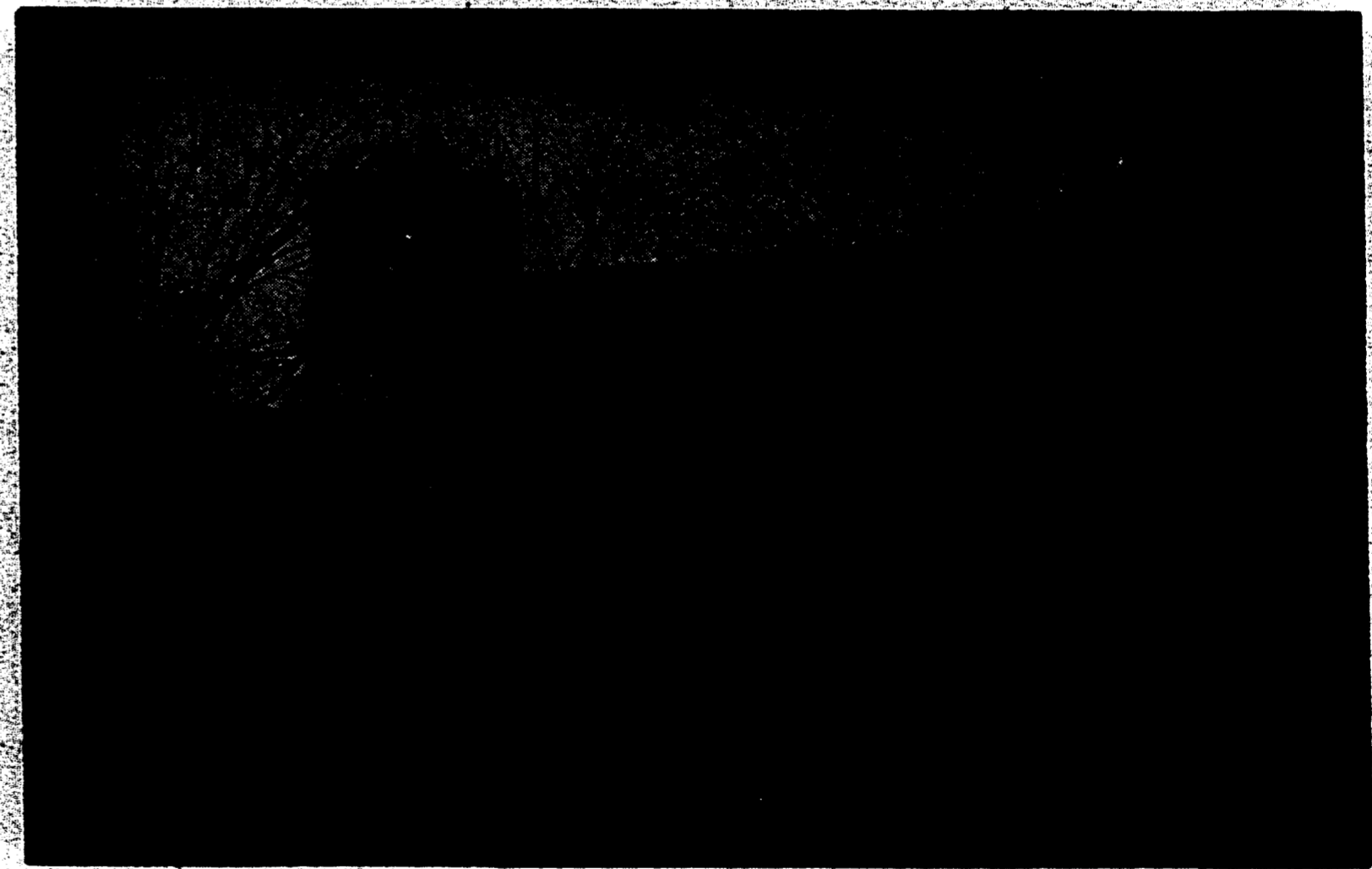
No. 9

MILTON SEVENTH DAY BAPTIST CHURCH

1840

1934

Rev. Carroll L. Hill, Pastor



THE NEW BUILDING
DEDICATED APRIL 13-15

(Above cut used through the courtesy of the Milton Church and the Davis-Greene Corp.)

The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

VOL. 116, No. 9

WHOLE No. 4,631

THEODORE L. GARDINER, D. D.,
Editor Emeritus

HERBERT C. VAN HORN, D. D., Editor

L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D. D.,

Mrs. George H. Trainer

Miss Marjorie J. Burdick

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

Entered as second-class matter at Plainfield,
N. J.

Terms of Subscription

Per Year\$2.50

Six Months 1.25

Papers to foreign countries including Canada,
will be charged 50 cents additional, on account
of postage.All communications, whether on business or
for publication, should be addressed to the Sab-
bath Recorder, Plainfield, N. J.Subscriptions will be discontinued at date of
expiration when so requested.All subscriptions will be discontinued one
year after date to which payment is made un-
less expressly renewed.

Christian Colleges Our colleges come in for a good deal of criticism. Some of it is just, perhaps, and some unjustified. It is so easy to say of our schools—as of our churches and homes and papers—they “are not what they used to be.” Well, they never were.

There are many things to be deplored in our colleges—some needless things—or so it would seem to outsiders. But the same can be said of the church and the homes and our press. We are all human. If our colleges permit certain recreations and amusements on the demands of students' parents, where does the blame attach? For many years the writer has believed that the cry for football was the cry from sporting fathers and other fans in the home community at least as vociferous as that of the school. Let us not lay all the blame on the schools for giving way to the demands for smoking and card playing and dancing when we have tobacco using, bridge playing, and dancing church members and parents back home.

This editor holds no brief for our colleges and frankly is disappointed and grieved over some of the things colleges do. In years past

he has mourned over young men and women who came back from college on flat religious tires. But reflection and observation reveal “flats” at home in the community who never went to college.

The conviction is borne in upon us that pretty much comes back to us as was sent up. Perhaps those boys and girls went up to college “flat” in their religion. It is easy, as suggested, to say, “So many of our fine young people come home from college with all their religion flattened out of them.”

Dr. Clarence P. McClelland, president of MacMurray College, Jacksonville, Ill., thinks an unjust inference in such matters is drawn, namely, that the fault is in teaching by teachers who have proved faithless to their trust. Some quotations here follow from this president's article in the March 29 *Christian Advocate*.

Besides being a college president, I am the father of five children: the eldest has graduated from college, another will graduate next June, the third has just completed high school, two are in high school. Through the years, as the children have been growing up, we have maintained the family pew at the Sunday morning service of worship and, I am thankful to say, with no complaint on the part of the children; but several times they have asked, “Why is it, daddy, that there are no other high school kids at church?” My answer in each instance, I imagine, was rather evasive. The fact is, in the Sunday morning congregation of several hundred, the number of high school children could be counted on the fingers of both hands! In recent years I have spoken at the Sunday services of worship in many churches, and my observation is that the number of young people of high school age in attendance at such services is almost negligible.

Well, what about the Sunday school? Again, let me say that the number of high school students in attendance at Sunday school, week by week, is surprisingly small in proportion to the total attendance; I say, surprisingly small — I mean to those who have never taken the trouble to ascertain the facts.

President McClelland makes the point that many young people who are graduated from college had nothing to lose of importance in the way of religious faith; that practically they had had none to lose. “They could not possibly lose what they did not possess.” Out of his many years of experience he holds the opinion that most of the young people come to college from churches which have influenced them religiously in only a very general way. “It is not that they are irreligious, but they are certainly not vitally religious.” So little is it

vital, he comments, “it does not take much of a prick to flatten it out.”

This is a strong indictment of our churches, Sabbath schools, and homes. It may be a touch of smugness to believe our own homes and churches are producing a higher grade of vital religious experience than those of which he speaks. If so, what evidences do we see around us? We must “lengthen the cords and strengthen the stakes.”

Homes have a right to expect our colleges to deepen and enrich the religious life of the youth committed to their care. They have a right to expect men in responsible positions to help with words of faith and encouragement those floundering in the depths of philosophical doubt and social adjustments. They have a right to expect courses in Bible and Christian training equally strong as those in the sciences or humanities. They have a right to expect high ideals upheld by the home and church to be maintained by the institutions for which good men and women have prayed and sacrificed. The president's own program may be suggestive.

Each year I give a course to upper-classmen in modern religious problems, in which an effort is made and with much success to help students establish for themselves a rational basis for their faith. And also to see the application of the gospel to living social issues. Jesus Christ is the center of our life in the college. Daily his ideals are held up before our students, and we endeavor to show the way to that mystic and intimate personal relationship with him, which is the essence of real religion and the true source of moral principle, right conduct, and even the highest intellectual activity and physical health.

But as homes and churches, let us be careful not to send spiritual “flats” up for inflation. If there are “leaks,” they are going to find hard going and disappointment.

What Some Are Doing Some of our pastors are working seriously at the program suggested by the Religious Life Committee. This must be taken seriously and an earnest and constructive effort made if the program is to be more than a “scrap of paper.” That the committee is not offering medicine which it is not taking itself is evidenced by what one of its members is doing in his own church and community. His constructive series of sermons is building up an interest among his own people and preparing them for carrying out the practical suggestions for winning back the

careless and indifferent wanderers from Seventh Day Baptist faith.

In the past weeks his sermon themes have been: The Heroism of Faith; Historic Affirmations of Seventh Day Baptists; Testing the Reality of Our Religious Experience; The Kingship of Christ; The Living Christ; and “Superstition and Religion.” The text upon which the last named theme was based is found in First Samuel 4: 3 which reads, “And when the people were come into the camp, the elders of Israel said, Wherefore hath Jehovah smitten us today before the Philistines? Let us fetch the ark of the covenant of Jehovah out of Shiloh unto us, that it may come among us and save us out of the hand of our enemies.” It was a communion sermon, and in it the minister pointed out that the ark was a symbol of the meeting place of God and man—the blending of the unseen influence of heaven with the unseen aspirations of men; that when the children of Israel got in a bad way, when their ideals, hopes, and aspirations were fallen, when sin and iniquity and vice had eaten into their characters, when they were distressed by the enemy—then they tried to pervert a religious symbolism into an unreligious magic, and they thought that a dead symbolism could do the work of a living presence. That was the merest superstition. The ark was a dead, empty shell because they were dead in their trespasses and sins. There was no thought of getting right with God themselves, but to use the ark to save them from the Philistines. With this as a background, the minister discussed the following symbols as related to Seventh Day Baptist faith: The Cross; Baptism; the Sabbath; the Lord's Supper. Later at a social hour program different members discussed in helpful papers the subjects—Building Up Our Morale; The Sabbath and a Job; The Joys of Christian Work; The Challenge to Personal Evangelism. One of these addresses appears elsewhere in this issue. Perhaps others will follow.

It is the hope of the editor that other pastors will send in reports of what is being done in their churches preparatory to the more intensive campaign to be put on a little later. Others are at work and some encouraging results have already been seen.

Perennial Gardens Soon winter snows and chilly winds will give way to spring, and many will find new life and pleasure in spading and

planting. Many annual seeds and bulbs will be planted and quick returns expected. More and more, however, people are returning in their admiration and longings for the borders and gardens of grandmother's day—those delightful gardens of perennials. And vast numbers of perennials are being planted and later will be making splendid returns for pains and labor. Annuals must be prepared for and sown every year; they come quickly and as quickly perish. Year after year the *perennial* goes on with a proper amount of care and attention—a "joy forever."

It has been suggested that too much time and attention have been given in our churches by our Christian leaders to the planting of annuals, quick growing crops, rather than of perennials of spiritual beauty and power. Is it possible that our lack of spiritual fruit is due to planting and cultivating "annuals"? Immediate needs were felt and urged; quick results seemed imperative and seeds were planted that would yield quick crops. While this was practicable and necessary, at the same time the slower growing perennial truth should not be neglected.

Church finances had to be raised, debts provided for, budgets raised. Nevertheless we must not neglect the "weightier matters" of the law—justice and mercy and truth. Jesus declared it was good to drop the seeds of filial love, purity, and honesty into the life's soil, but there was a perennial seed of personal consecration that needed planting. "These ought ye to have done and not left the other undone." The seeds bearing a perennial harvest are planted when we begin practicing the principles of the Sermon on the Mount—lay up treasures in heaven; be not anxious for the morrow; judge not; seek ye first the kingdom of God; love your enemies. Such plants are perennial and do not mature in a season. But they will grow and enrich lives in years to come.

A pastor and his wife who planted perennial phlox—taken from a mother's garden in a distant state—a year or two after enjoyed some of the bloom. But many years later they found, on their return to the old pastorate, these perennials multiplied and thriving, while no single sign was there of the many annuals sown in the long ago. Often enough the reward of the perennial sower may be the joy only of the planter—but others shall gather the harvest and find soul satisfactions.

The Question In his late book, "Christ Jesus Settled in and Human Suffering," E. **The Wilderness** Stanley Jones brings to many perplexed people interpretations of the experiences of Jesus that illuminate and encourage. There is his interpretation of the wilderness temptations. Jesus came to John's baptism when many sinners were repenting and were being baptized. The account says, "Jesus also was baptized." He who ever himself was without sin took a place in a line of repentant sinners as one of them. "It was identification with man at the lowest place." One's good name is the hardest of all to give up. In this baptism Jesus did that. He lined up with thieves, harlots, all kinds of sinners, seemed one of them and was so counted.

Doctor Jones thinks there must have come to Jesus a strong reaction against this attitude, for he was inwardly driven into the wilderness to fight it out. "He would get away from man to see what attitude he should take toward man."

The question was not on whether he was the Son of God, but was he the Son of man, and as such did that "mean identification with man such as he had taken" at the Jordan? Must he take on himself all that falls on the sons of men? For forty days he brooded and meditated and met the issues struggling in his mind and heart. At last he realized hunger—he must eat. He must go back where food could be found. But the tempter said, "No, . . . why go back to men? Feed yourself on miracle, apart." It is enough to be the Son of God; "you need not be the Son of man." Here is the first great temptation of spiritual religion—"to withdraw, to feed oneself apart, to be exalted by spiritual communion so that the tragedies and pains of life do not touch one, to be a Son of God, to rejoice in that fact, to feed on it. This is the temptation to which mysticism is liable." Jesus would not yield to this way out. "The way out of suffering is not to attempt to escape it."

Well then, suggests the tempter, do not take the attitude you took as you began. "Don't stand alongside of man in this humiliating fashion; stand on the pinnacle of the temple; be exalted, lifted above man. . . . In that way you will give prestige and position to the cause of the kingdom of God. . . . Your place is up there, not down here with these wretched multitudes."

This is the temptation, Doctor Jones points out, of the Stoic, the "superior man," the cultivated Christian gentleman—the temptation to stand above, aloof, superior, to look down on the multitudes as they sin and suffer, interested in, but apart from. "It all meant that Jesus would not be the Son of man. He would escape the suffering of men by isolation." Such a possible answer to his question Jesus rejected.

The subtlety of the next temptation was that Jesus use man's methods. "If you are determined to be the Son of man, then be the Son of man . . . take his methods and spirit; win by being a hail-fellow-well-met, let nothing be between, merge your spirit as well as your sympathy and interest, go the full way." To fall down and worship Satan meant to take the attitude of those who obey him. "This temptation is to use the methods of man in order to gain man, to gain the world and its kingdom by using worldly methods." It is the method of adoption and expediency. But Jesus also refused this. As the Son of man he would let everything that falls on man fall on him, with this exception—"in inmost spirit he would be different," like but unlike. "He would be the Son of man, but he would also be the Son of God." Only in such a way would he be able to change men. Not only did men need an Example—they needed a Redeemer. "We need some one who is like us to be our Example, but we need some one unlike us to be our Redeemer." We are glad for Doctor Jones' helpful interpretation. How glad we should be that Jesus so successfully fought out this great question and won.

Milton's New Church Milton, home of Milton College, has just accomplished a most difficult task—the building and dedication of a beautiful new church practically free from indebtedness—this in a year of distressing economic history. A year and a half ago the building so familiar to Seventh Day Baptists, and especially dear to many of us, was burned. Out of the ashes, through many discouragements, and by many heavy sacrifices, an undaunted people have raised a new and glorious building to the glory of God. It is a building and an achievement of which any community and any people may justly be proud. We all congratulate our Milton brethren on their achievement. In addition to its being a place of worship, religious train-

ing, and fellowship may this graceful edifice, dedicated to the service of God, be constantly a symbol of faith and hope and love, and a challenge to loyalty and zeal.

Through the courtesy of the church and of the Davis-Greene Corporation, a picture of the new building is shown on our front page. Elsewhere in this RECORDER is a brief description of church and dedication. We would gladly publish the entire program of dedication were space available.

Items of Interest From the National W. C. T. U. we quote the following items:

The Nebraska Beverage Dispensers Association (brewers) have asked the City Board of Education to contribute \$200 or \$300 to help enforce license laws in that city. Frank Myers, police commissioner, is also a member of the Board of Education. The request was vetoed.

Evanston (Ill.) is declared the safest city in the United States in a recent National Safety contest. This city of seventy-five thousand was voted dry April 3, 1934.

"Fewer groceries were purchased in the United States in January than in the same month of last year, notwithstanding the repeated assertions that more men are employed than a year ago." This statement is based upon official survey of Department of Agriculture.

"Like a thunderclap of public reaction comes a cluster of emphatic dry victories in the Chicagoland area, where on April 3 and 10, populous suburban communities including Evanston, Oak Park, Wheaton, Beverly Hills, River Forest, and others registered for the most part by overwhelming majorities a determination to keep the relegalized liquor traffic out of their borders for the next four years."

An International Convention of the World Fellowship of Faiths (Second Parliament of Religions) will be held in New York City in the ballroom of the Hotel New Yorker, in Peace and Goodwill Week, May 12 to 19 inclusive. Sixty sessions of this organization were held last summer in Chicago, at one of which Rev. Ahva J. C. Bond delivered an impressive address, representing Seventh Day Baptists.

The purpose of this convention, according to Dr. S. Parkes Cadman, national vice-chairman, is "To unite the inspiration of all faiths upon the solution of man's present problems." Among the vital subjects to be discussed in these meetings are: "How to Overcome Racial and Religious Prejudices," "How to Prevent War," "How Man May Conquer Fear," "Religion in Our Scientific Age," "Joy Through Suffering as the Solution," "The Need of

Spirituality in International Politics," "Personal Recovery," "Spiritual Recovery Administration Necessary for World Recovery."

Round table discussions will be held afternoons and public addresses given in the evening. Speakers from England, India, and other foreign countries with many noted men from America will take prominent part.

At a yearly meeting held in March by the Religious Society of Friends, definite commitments against war were made. It was believed that we are menaced by war but that war is not inevitable. It is believed by this loyal group of citizens that there are potent influences which can be used to prevent war. In the face of the menace of war, faith is reaffirmed in the abiding truths taught by Jesus Christ. "We affirm the supremacy of conscience. We recognize the privileges and obligations of citizenship; but we reject as false that philosophy which sets the state above the moral law and demands from the individual unquestioning obedience to every state command . . . every individual . . . owes a more binding loyalty to a higher authority—the authority of God and conscience." It is maintained that war is unnecessary and that justice can be secured by pacific agencies already established if the "nations have the will to use them." These agencies of peace have not failed, for they have never been tried—the nations have failed the agencies of peace. "It is the part of religion and statesmanship to support the peace institutions and to perfect them as instruments of justice instead of maintaining great armies and building huge navies."

Shall our country co-operate whole-heartedly with other countries in organizing the world to prevent war and provide justice, or shall she go her own way, insist upon complete freedom of action, refuse all commitments and responsibilities for peace, and rely upon her own armed power? "Between these courses our nation must choose. We appeal for the right choice now, before it is too late." Let the nation use her prestige, her moral force, and the abilities of her statesmen to promote the international institutions which can prevent war and which make it possible to achieve justice by pacific means. "We urge her to join the World Court." The divine law of love must be practiced in every relationship. Only so can the supreme goal of universal brotherhood be achieved. "Only by

achieving in our personal lives some measure of the mind of Christ can we hope to create and maintain national, international, and social agencies for the building of the kingdom of God on earth." These are grounds none too high for any Christian and any Christian organization to take.

The *Herald Tribune* recently carried a news item of interest by Associated Press concerning results of archeological research in the Far East. It is reported that a joint expedition of the British Museum and the Pennsylvania Museum had completed its work at Ur of the Chaldees "with the uncovering of two hundred graves belonging to the Jemdet Nasr period of the fourth millennium B. C." This investigation has been carried on at Ur for twelve years and in that time many important discoveries have been made.

TRACT BOARD MEETING

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, April 22, 1934, at 2 p.m., President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, LaVerne C. Bassett, Herbert C. Van Horn, Asa F. Randolph, Neal D. Mills, Mrs. William M. Stillman, Ahva J. C. Bond, William M. Stillman, Esle F. Randolph, Irving A. Hunting, Edward E. Whitford, Franklin A. Langworthy, George R. Crandall, William L. Burdick, A. Burdet Crofoot, Frederik J. Bakker, Mrs. Herbert C. Van Horn, Everett C. Hunting, James L. Skaggs, Karl J. Stillman and Business Manager L. Harrison North.

Visitor: Leland Skaggs.

The board was led in prayer by Rev. William L. Burdick.

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

It was voted that a Program Committee for General Conference be appointed by the president. He appointed Herbert C. Van Horn, Ahva J. C. Bond, and Mrs. William M. Stillman.

Leader in Sabbath Promotion Ahva J. C. Bond reported that he had accepted a place on the program of the Fellowship of Faiths meeting in New York City May 12-19, 1934. He read and explained recent correspondence with Mayor LaGuardia of New York City

concerning a "local option Sabbath" for New York City.

The treasurer Mrs. William M. Stillman gave the following report for the past quarter which was adopted:

Ethel T. Stillman, Treasurer,
In account with the
American Sabbath Tract Society
For the quarter ending March 31, 1934

Dr.	
To balance on hand January 1, 1934:	
Denominational Building Fund	\$ 202.02
Maintenance Fund	546.22
	<u>\$ 748.24</u>
Less overdraft, General Fund	306.13
	<u>\$ 442.11</u>
To cash received since as follows:	
GENERAL FUND	
Contributions - individuals	\$ 26.00
Denominational Budget	486.14
Income from invested funds	1,229.57
Receipts from publications:	
"Sabbath Recorder"	1,079.82
"Helping Hand"	361.30
General printing and distribution of literature	27.06
	<u>3,209.89</u>
DENOMINATIONAL BUILDING FUND	
Contributions	\$ 65.00
Income - interest on note, Silas G. Burdick estate	21.00
	<u>86.00</u>
MAINTENANCE FUND	
Rent from publishing house	150.00
	<u>\$3,888.00</u>
Cr.	
By cash paid out as follows:	
GENERAL FUND	
Sabbath Promotion Work:	
G. Velthuisen, Holland	\$ 25.00
Special Sabbath Promotion work:	
A. J. C. Bond, salary and expenses	31.00
	<u>\$ 56.00</u>
Expenses of publications:	
"Sabbath Recorder"	\$1,404.27
"Helping Hand"	1.40
	<u>1,405.67</u>
General printing and distribution of literature ..	126.56
Traveling expenses of representatives to Conference, etc.	\$ 37.51
Corresponding secretary - salary and expenses	403.13
Treasurer's expenses	57.00
Annuity Gift income	430.00
Plainfield Trust Company - account principal on notes	250.00
Interest	62.98
Check tax92
Account "Recorder" subscription - to J. L. C. Kenyon	1.80
	<u>1,243.34</u>
	<u>\$2,831.57</u>
MAINTENANCE FUND	
J. H. Coon, treasurer, income	
Denominational Building endowment..	\$ 56.18
Janitor, etc.	52.00
Compensation insurance, janitor	2.31
Liability insurance - printing shop	5.00
Coal	32.50
	<u>147.99</u>
	<u>\$2,979.56</u>

By balance on hand:	
General Fund	\$ 72.19
Maintenance Fund	548.23
Denominational Building Fund	288.02
	<u>908.44</u>
	<u>\$3,888.00</u>

Indebtedness - General Fund\$8,250.00
E. & O. E.

ETHEL T. STILLMAN,
Treasurer.

Asa F. Randolph gave for the Advisory Committee the following report which was adopted:

After carefully considering the matter of this board being represented by its corresponding secretary at the ensuing sessions of Southeastern and Central Associations, the former to be held at Salemville, Pa., convening June 30, 1934, and the latter probably on June 16, 1934, at Leonardsville, N. Y., your Advisory Committee recommends that this matter be left with the corresponding secretary and the chairman of this committee with power, it being the sense of the members of the committee that the board should be so represented if the board's finances will warrant it.

Neal D. Mills presented the following recommendations for the Committee on Distribution of Literature which were adopted after an extended discussion.

1. That when sufficient funds become available a tract on Seventh Day Baptists and Seventh Day Adventists now being prepared by Dr. L. R. Conradi be published upon its approval by the president of the Tract Society and the corresponding secretary of the Missionary Board.

2. That as soon as sufficient funds become available "Pro and Con"; "Seventh Day Baptists as Distinguished from Seventh Day Adventists"; and "Sabbath and Seventh Day Baptists" be reprinted.

3. That the board urge upon the Budget Committee the imperative need of sufficient appropriation in next year's budget for printing of the most needed tracts.

L. H. North reported for the Supervisory Committee that at the present time the shop is working on two school annuals and several catalogs, and that for the past two weeks nearly full time has been put in by the employees.

Mrs. William M. Stillman reported for the Budget Committee, giving the balances as of March 31, and recommending that all committees keep their expenditures for the balance of the year to a minimum.

The report with its recommendation was adopted.

It was voted that the editor of the SABBATH RECORDER be asked to use the issue of the

RECORDER nearest its ninetieth anniversary in commemoration of its founding.

Mr. Karl G. Stillman and Secretary William L. Burdick responded to the invitation of the president to bring their greetings to the board.

The president announced the receipt of a letter from Dr. James W. Thirtle and one from the pastor of the Mill Yard Church, quoting from the latter.

It was voted that the president be asked to send a letter of greeting to Doctor Thirtle.

It was voted that the corresponding secretary be asked to send a greeting to Doctor Gardiner in recognition of his ninetieth birthday.

CORLISS F. RANDOLPH,
President,

NEAL D. MILLS,
Assistant Recording Secretary.

MISSIONS

INTERESTING NEWS FROM JAMAICA

DEAR FRIENDS IN THE U. S. A.:

It has been some time since we wrote a RECORDER letter and some may think it is because of the financial stress of the past seven months. No matter how greatly that has affected our work (and it has been a decided worry as to know just how to divide the small allotment for workers to do the most good for the kingdom), yet we have great and abiding faith in the Lord and his work, and despite the discouragements we are honestly trying to follow his leading and give hope and cheer to the discouraged churches. If Jamaica had not been so cruelly devastated by storms in the past year, I am sure that our churches would have showed more growth, but at the very time when things looked ripe for building and completing buildings already under construction, the long drought followed by six months of heavy rainfall and floods and hurricanes wiped out the promising crops. Since that time the people have never recovered, either financially or from the break in the spiritual morale of the churches. As we have not had anything to offer in the way of physical help, our own money reserve depleted and no surety of our regular salary in the future and still behind, as so many other workers are, in salary payments, some of the weaker members have absented themselves from different churches. Of

course we realize that this is one of God's own siftings, and the strength of the churches comes from those who are truly consecrated and able to stand against the trials and temptations of this day.

Since writing before, we have visited the following groups and churches: Bath, Bowensville, Guy's Hill, Wakefield, Lower Buxton, Above Rocks, Castleton and Porus, and also Luna and May Pen. Rock River and Post Road were planned for, but the bridges are out between here and Rock River, so we have not been able to get there. Font Hill, Albion Mountain, Grant's Pen, Pear Tree River are still to come, and we hope we shall have funds to enable us to go to those places soon. With the exception of Lower Buxton, all places above mentioned have been visited since January first. If it had not been for the heavy rains we would also have paid them a visit.

Our trip to Wakefield was an encouraging one, for the church there is growing and alive in a real way. The men and women of that church are mostly young people and strong in faith and works, and are now giving one day a week to carrying rock and stones for the new church. The lot given for that church was surely acquired through prayer, and we are praying that the new church will be built on the same strong foundation. If only we could help these churches with enough money to boost them over the hard times! We feel that time so swiftly passing should be used to making greater strides than we can possibly make. Brother and Sister Lyons have been faithful and true, through these difficult months, and are steadily adding members to their group. From a group of fourteen when we came over two years ago, they have grown to a membership of forty-three, and it has not been an easy task for them to work against the prejudiced minds and teachings of the people. The church at Bath is also steadily growing, and is one to be proud of. The new building is not completed, but the people are working hard on it, and all meetings are held in it, since last fall. Aside from building, they have bought a large gasoline lantern for the illumination of the church, and paid for it from a fund built up by the choir concerts, and a few additional donations from individuals. We feel that God will richly bless that church in her efforts, during such depressing times. Pray for all our churches.

Many little incidents happen which we would like to tell you of, but we must not take more space. The governor of the island left this week on leave of absence, supposedly for his health. He has only been here for a little more than a year, but the stress and strain of the problems confronting him during that time have broken his health, so he sailed for England Tuesday.

We thank God for his keeping and praise him for his goodness to us through all the problems and disappointments, which to us seem as great or greater than the governor's—because ours concern not the United Kingdom of Great Britain, but the United Kingdom of our Lord! Pray for us and our work. Pray unceasingly and unsparingly, for our work can never be carried on without the fervent prayers of devout Christians. With much love to you, one and all,

Sincerely,

MR. AND MRS. HARGIS.

Burgess Place,
Half Way Tree,
Jamaica, B. W. I.,
April 12, 1934.

QUARTERLY MEETING OF THE BOARD OF MANAGERS

Doctor Crandall writes that for the present she will continue to pay her salary from the funds from the hospital, and Doctor Palmberg thinks she will be able to take care of her salary for January, February, and March out of the Industrial Mission account. This is the information received by the Board of Managers of the Seventh Day Baptist Missionary Society at a meeting which was held at the Pawcatuck church at Westerly, R. I., April 15, 1934. The announcement was made by the corresponding secretary.

The treasurer, Karl G. Stillman, announced that because of the sale of a number of bonds by the Investment Committee, there had been a profit for the society. He was instructed to use these funds for the reduction of the debt of the society.

With the exception of one Milton, Wis., and two Westerly members, all members of the board were present. Here is the list of those who were in attendance: Albert S. Babcock, Charles H. Stanton, Rev. Willard D. Burdick, Karl G. Stillman, Corliss F. Randolph, Rev. Clayton A. Burdick, Rev. W. L. Burdick,

Robert L. Coon, James A. Saunders, George B. Utter, Edwin Whitford, LaVerne D. Langworthy, Rev. H. R. Crandall, Mrs. Clayton A. Burdick, Allen C. Whitford, Mrs. W. D. Burdick, Walter D. Kenyon, Mrs. Anne L. Waite, Morton R. Swinney, Rev. Ahva J. C. Bond, Charles E. Gardner, Rev. Everett T. Harris, John S. C. Kenyon, Rev. Herbert C. Van Horn, Asa F. Randolph, Rev. James L. Skaggs, Hiram W. Barber, Jr., Albert N. Rogers.

The report of the corresponding secretary, Rev. W. L. Burdick, was as follows:

As corresponding secretary I would report that no field work to speak of has been attempted since the last meeting of this board. This is partly because the time was needed to catch up with the office work which had accumulated during the numerous trips for field work last year, and partly because of the excessively severe winter in the eastern part of the United States, which condition always makes trips less productive of results.

There are several urgent calls for field work and I hope in the near future to meet as many of them as seems wise considering their needs and the time and traveling expenses involved.

Respectfully submitted,

WILLIAM L. BURDICK,
Ashaway, R. I.,
April 15, 1934.
Corresponding Secretary.

The Investment Committee, Karl G. Stillman, George B. Utter, and Allen C. Whitford, showed that at the present time the Permanent Funds of the society amounted to \$89,632.43. Wherever possible, the committee announced, it is exchanging real estate mortgage holdings for selected railroad and industrial bonds. The committee for the last quarter shows a profit of \$1,302.64, which is an annual income of \$88.50 for the society. The full report will be published in a later issue.

The treasurer asked permission to close up the China Boys' School Fund and similar funds for the Girls' School and the Georgetown Chapel Fund. He explained that these funds were opened for building operations, and as the building programs had been finished, he suggested that the funds be used to reduce the loans to the General Funds from the Permanent Funds. He was given the authority desired.

A report was made by the treasurer that copies of wills in probate courts were being secured, in due attempt to discover the intent

of many bequests, showing which are "designated" bequests and which are not.

Dr. Corliss F. Randolph, who has been a guest of the Seventh Day Baptist churches in England, told of his visit with the English Sabbath keepers, the churches of Holland, and the visit at the home of Rev. L. R. Conradi in Hamburg, Germany. He reported that many had joined the new churches. Other groups are making inquiries.

Under the items of communications, the corresponding secretary announced that the time at Conference for the society was Wednesday morning, and an hour in the afternoon of Wednesday.

The president was authorized to act as chairman of the committee on the program, he to appoint two others as members of the committee. He appointed Rev. W. L. Burdick and Rev. Harold R. Crandall.

It was announced that Professor N. Olney Moore of California is contemplating visiting Jamaica. The board contributed \$10 toward the purchase of lantern slides for illustrated lectures while on his trip. He was asked to make a report to the board after his return to the States.

The Budget Committee of the board will consist of the officers and the chairmen of the standing committees, it was announced.

The death of Rev. Gideon H. F. Randolph of Federalsburg, Md., a former worker in the employ of the board, was reported. The following tribute was spread upon the records:

This board learns of the death of Rev. Gideon H. F. Randolph with sorrow, and wishes to express its appreciation of his services and character. His ministry covered a period of over fifty years, much of which was given to missionary work. For five years (1888-1893) he was employed by this board as missionary in Shanghai, China; for seventeen years (1899-1916) he was general missionary in the Southwest under the appointment of the board; and later he served twice as missionary pastor during which time the churches he served were aided by this board in his support. These missionary pastorates were at Berea and Middle Island, W. Va.

Also, Brother Randolph served churches independent of the Missionary Board; and wherever engaged he was a faithful, consecrated, wise, scholarly minister of the gospel, always striving to advance the cause of missions. While the board pauses to pay tribute to a faithful worker, it would also express its sincere sympathy to the family of the departed brother to whom he meant so much.

GEORGE B. UTTER,
Recording Secretary.

WILLIAM H. FLESHER

William H. Flesher was the son of Joseph and Rachel Kerr Flesher, and was born November 14, 1850, at McDowell, Highland County, Va. This family removed to Gilmer County, W. Va., when William was a boy. In 1869, he married Eliza Spurgeon. He is survived by ten children, forty-nine grandchildren, and forty-three great-grandchildren.

Early in life he became a Christian and was baptized by Rev. S. D. Davis. He was a convert to the Sabbath and in 1881 was one of the constituent members of the Bear Fork Seventh Day Baptist Church, afterwards called the Conings Church. On October 22, 1881, he was ordained deacon of that church. So far as the writer knows he was the last surviving member of this group of Sabbath keepers of Gilmer County. Deacon Flesher was universally spoken of as a Christian man. He "fought a good fight, finished the course, kept the faith."

He died at the home of his son, William H. Flesher, in Clarksburg, W. Va., March 29, 1934.

The funeral was held in the United Brethren church at Salem and was conducted by Rev. S. R. Cutright and the pastor of the Salem Seventh Day Baptist Church. Burial was near the old home and church in Gilmer County.

G. B. S.

QUARTERLY MEETING

The quarterly meeting of the southern Wisconsin and Chicago churches will meet with the Milton Church April 27 and 28. There will be four services, beginning Friday evening with a vesper service by the Milton choir and followed by a sermon by the delegate from the northern Wisconsin and Minnesota churches. The Sabbath morning sermon will be preached by Rev. Erlo E. Sutton, director of religious education. In the afternoon an hour's program is being arranged by Professor Leland Shaw, to be followed by the young people's hour. In the evening, following a vesper service and business meeting, Miss Mabel Maxson will present an illustrated lecture.

Rev. Gideon Henry Fitz Randolph died at his home at Federalsburg, Md., April 4, 1934. A full obituary will appear later.

WOMAN'S WORK

Ruined temples dot the path of man's progress, but only the holy temple of the Lord survives, a spiritual building, made of living stones—of which we would be a part, O God.

ABOUT THE CONTEST

DEAR ASSOCIATIONAL SECRETARY:

The Woman's Board plans to continue the essay contest again this year. The board's new project is the circulating missionary library. Many of our women have read books from this and other libraries on missions. The board has decided to base the contest on missionary reading done this year. The rules for the contest are as follows:

1. The subject of the contest is, "An Interesting Book I Have Read This Year and How It Has Helped Me."

2. The associational secretaries are requested to carry out the plans of this contest in the societies of their associations, presenting them in person when possible to do so.

3. The associational secretaries shall receive the papers from all the societies of their association and shall select the best paper from each society to send to the board.

4. The board will select at least one paper from each association for publication in the Recorder.

5. The papers shall not exceed one thousand words in length.

6. The papers must be in the hands of the corresponding secretary of the Woman's Board by August 1, 1934.

7. There must be two or more papers from an association if a prize is given.

8. A prize of \$5 will be given to the society in each association sending in the best paper.

We wish that all the associations might enter the contest this year. There is still ample time to read some books and write a paper before August 1. A postal card sent to Mrs. Okey W. Davis, Salem, W. Va., will bring you as many books as you wish with no expense to you except the postage.

Yours for greater service,

WOMAN'S BOARD,

LOTTA M. BOND,

Corresponding Secretary.

Lost Creek, W. Va.

REPORT OF THE WOMAN'S BOARD

The Woman's Board met at the home of Mrs. S. O. Bond April 8, 1934, at 2 p.m., the president and following members present: Miss Lotta Bond, Mrs. Okey W. Davis, Mrs.

Edward Davis, Mrs. Earl W. Davis, Mrs. George H. Trainer, Mrs. Clarke H. Siedhoff, Mrs. Eli F. Loofboro, Mrs. Harley D. Bond, Mrs. S. O. Bond, Mrs. O. O. Stutler. Visitor, Miss Eleanor Davis.

Mrs. Shaw read Hebrews 7: 8-23. Prayers were offered by members.

The minutes of the March meeting were read.

The treasurer gave the following report which was accepted:

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

Receipts

Balance March 11, 1934	\$ 93.34
Mrs. Trainer, library supplies	1.40
Mrs. Trainer, refund of delegate's fee to the Conference on the Cause and Cure of War	5.00
World Day of Prayer programs	2.63
Evangelical Society of Alfred	8.00
Denominational Budget:	
Harold R. Crandall	5.94
	<u>\$116.31</u>

Disbursements

Harold R. Crandall, from Albion Missionary and Benevolent Society	\$ 33.34
Librarian, for expenses of library	5.00
Balance:	
Impounded in closed bank	\$24.56
Available funds	53.41
	<u>77.97</u>
	<u>\$116.31</u>

Salem, W. Va.,
April 8, 1934.

Correspondence was read from the Foreign Missions' Conference Committee, New York City; Karl G. Stillman, Westerly, R. I.; Mrs. L. R. Polan, Alfred, N. Y.; Mrs. M. Auderson, Jamaica; Mrs. Bessie T. Hubbard, Plainfield, N. J.

The committee to plan a program for the woman's hour of General Conference gave a report of progress.

The minutes were read and approved. Adjourned to meet with Mrs. G. H. Trainer the second Sunday in May.

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

A LETTER FROM MRS. WEST

TO HER SABBATH SCHOOL CLASS IN
SALEM, W. VA.

DEAR FRIENDS AND MEMBERS OF THE T. E.
L. CLASS:

I do not know the personnel of all this class now, but I am sure I can call you friends.

It seems just a little late to be writing one's thanks for a Christmas card, but I received the card only last week. I thank you sincerely for your kind remembrance of me. I often think of the dear ones of Salem and would be glad to know more about what you are all doing.

We sorrow with you in the loss of Dean Van Horn. It makes us sad when such useful men as Dr. Paul Titsworth, Dean Van Horn, and Mr. Alexander Vars are taken. But God's ways are not our ways and we may be assured that he knows what is for the best.

This has been a very good year with us in many respects. We have kept well ourselves and there have been no epidemics in the school. The threatened wars did not come nigh us, so we were spared disturbance. We have not been called on to part with any of our numbers. Sometimes the state of finances has caused us uneasiness, but whenever our funds got low, more always came to us, and in such unexpected ways we could not doubt but there was a guiding Hand which directed the distribution.

The Christian spirit in the school has given much joy to us, in both teachers and pupils. And we are sure that many more will come into that clear knowledge of him which makes for peace and happiness. For this we are praying. Will you not pray with us for this blessing?

The winter has been a pleasant one. We had only about a week or ten days of severe cold and that was soon gone. We often have much cloudy and rainy weather in the winter, but most of the time this winter we have had the sunshine. And now we see the evidences of spring all about us—boys flying kites, crocuses in bloom, lilies showing their green leaves above the brown earth, and the buds starting on the rosebushes and the trees. It is still quite cool, but we have not had much frost at night for some time. It's al-

most time to make garden. Indeed, I think peas have already been planted.

We are living for the time when the Thorngates can come back to us and we are hoping it may be God's will to bring Miss Burdick back to us. We know she longs to be here.

Mrs. Davis is recovering nicely from her operation. Mr. Davis has had considerable sciatica this winter but is somewhat better now. Carol, who was graduated last year, expected to go to the States in January, but was prevented by the illness of her mother. She hopes to go later, and there is some prospect of her going in about two weeks.

Thanking you again for your remembrance of me, I am lovingly yours,

NETTIE M. WEST.

"FOR SINNERS ONLY"

(By request, Mrs. Lilla E. Whitford sent the following word about this book which she recently contributed to the Woman's Board "Circulating Library.")

Oxford University had been one of our objectives for some time, so when we drove into the thriving city of Oxford, we were anxious first to see the university. We drove down one of the busy streets past the municipal buildings and post office and suddenly we stopped at a gate in the wall and found that we were at Christ Church, one of the colleges of Oxford University. The surprise was great for we had expected to see a large campus with many buildings; but the different colleges are surrounded by the busy city streets. We entered the "Quadrangle" and then the age of the buildings and the grandeur of the architecture burst upon us. It was with this ancient background of colleges built in 1532, that the Oxford Movement of which we read in "For Sinners Only" was started. There are many diverse opinions about the wisdom of the movement; but it cannot be denied that it is worth a careful study. Readers of the book, "For Sinners Only," will find why the movement started and something about the men who have been prominently connected with it. There are many stories told of the marvelous conversion of men and women who have repented of their sins and have become active Christians. Reading the book will give renewed faith in the power of God and in men.

LILLA E. WHITFORD.

OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE
TRACT SOCIETY

Since attending a "Church Clinic," April 8, conducted by Doctor Agar of the Northern Baptist Conference, a clinic sponsored by the Plainfield Ministers' Association, I have been wondering again about how little church officers often appreciate their opportunity or respect their responsibility. A church officer is not elected to his position to have honor conferred upon him, but for service needed, which he is supposed particularly to be fitted to render. The honor—which cannot be conferred—will really be achieved by the faithful and satisfactory performance of duty.

A church officer should know what the membership is, what proportion is nonresident, and what per cent of resident members are regular attendants upon the services of worship. Records show, we were told, that fifty-one per cent of Protestant Christians are not regular and dependable in their church relationship. The forty-nine per cent carry the load and do the giving and work. I am sure that Seventh Day Baptists make a somewhat better showing than this, but with us there is too much indifference and failure.

Shall careless, non-working members be indifferently carried? Doctor Agar believes Baptists have been negligent of their responsibilities in the matter of discipline of members. Because a member is a son of some high official in the church or for some other sentimental reason we let him go on, careless of his vows and indifferent to them, even grossly violating his obligations to Christ and the church. How much better, if he will not come back, to dismiss him from membership, an act which in itself may cause him to reflect and repent. "Discipline has its sacred value when Christian."

Church officials should be informed on their church, its aims, and its work and should leave nothing to guesses. They should know the amount of money raised, both for local and larger kingdom tasks, and should know personally what each member gives for these purposes. It is a sin for one who could give \$50 a year for the church, to give only \$5—not only a sin on the part of the selfish individual, but on the part of the church to let that sort of giving pass honorable muster. "Post amounts each gives" advised the leader.

This brought to mind that years ago one of our largest eastern churches did just this thing—posting in the vestibule amounts pledged by each individual and amounts paid. Certainly the officers, at least, should know what every individual pledges and pays. Doctor Agar, some weeks ago, gave us a case in point. A certain, high class appearing gentleman on the front seat kept loudly calling "Amen" to the points the doctor was making on the matters of religious duties. Finally, pointing his long finger at the man, the speaker said, "Brother, I hope you give as loud as you holler." Later he was told the vociferous one gave absolutely nothing to the church—the list of givers being a secret one. Even the pastor did not know. "I supposed he was one of the most liberal supporters," said the pastor. "I might have helped him had I known."

Then there was discussed the matter of folks' going to church. That is not the pastor's job. It is the task of the church officers. The officers and other members can do far more in this line than the pastor can do. It seems strange how folks calling themselves Christians will act toward the church, and stay away over little grievances. They act like children, sulking and hanging back because of something they do not like—some little prejudice or something in word or act of somebody that is permitted to grow into bitterness. They would be willing to wreck the whole church to vent their own spite. The soul of any such is being wrecked first; its own family is being ruined, and Christ above all is being dishonored. Oh, the tragedy of sin!

Now this situation is not the pastor's job; his obligation and duty are largely to preach the gospel. It is the task of the officers of the church to protect their pastor and to correct this condition. But what if some of the official board are among the sulkers, are of the embittered? Well, that is just too bad. There is need of repentance there and conversion within the official group. Let love begin at home and have her perfect work.

MISSIONARY BOARD MEETING

The meeting of the Missionary Board, April 15, was an encouraging and inspiring event. The unusual attendance is worthy of note, all members but three being present. One of the three lives at Milton, Wis. All the Plainfield and New York City members

were present. A picture of the group was taken, particularly for the purpose of furnishing one for a stereopticon slide to be used by Mr. N. Olney Moore who hopes to visit Jamaica again this summer.

It was encouraging to learn from the treasurer that invested funds were making certain marked increase in value and that some debts were being paid. It was an inspiration to hear this same official speak of many encouraging spiritual matters, and to realize that as a whole the denomination is doing a little better than last year.

Seventh Day Baptists ought carefully to re-study the report of the treasurer of the Denominational Budget. It is to be found in the SABBATH RECORDER of April 16, pages 175 and 176. It should be noticed that the amount received for March was \$1,196.60. For nine months \$11,857.24 has been paid in. It should be \$20,850. This is laying a rather heavy burden on us for the closing three months, and when we read these words, one of the three months will be a matter of history. How does your church rate in the report? Have I done all I could? Can I say to God, face to face, "I have"?

DEDICATION - MILTON CHURCH

BY REV. CARROLL L. HILL

The new Seventh Day Baptist church at Milton was dedicated with appropriate services on Sabbath day, April 14. Services were held on Friday night, Sabbath morning and afternoon, and Sunday night.

Friday night at seven-thirty the choir presented a half hour vesper service, consisting of anthem and solo numbers. After a hymn and a prayer by Rev. John F. Randolph, fourteen candidates for baptism were presented, made their statements, and were accepted by the church. Dr. Edwin Shaw preached a sermon on "The Beauty and Meaning of Baptism," after which the sacrament of baptism was administered by Pastor Hill.

Sabbath morning was an ideal day and brought a capacity audience to the dedication of the church. Again the worship was made beautiful by the music of the choir. Rev. E. A. Witter led in the reading of the Scripture and in prayer. Twelve of those who were baptized the evening before were received into the membership of the church. The dedica-

tory sermon was preached by the pastor, the subject being, "The House of God." The sermon was based on the Seventy-third Psalm, with verses 16 and 17 as a text. Then the whole congregation rose and joined in the words of dedication.

Sabbath afternoon's service was made interesting and instructive by messages regarding the church building and its memorials and of congratulation. Mr. L. A. Babcock gave some facts regarding the structure and the expense of building. Professor D. N. Inglis, who conducted the financial campaign, gave a list of the memorials and gifts, and spoke in appreciation of them. Dean J. N. Daland spoke in appreciation of the work of the building committee, the architect, the contractors, and workers. Words of congratulation were spoken by Pastor C. W. Thorngate of Albion, representing the quarterly meeting; President J. W. Crofoot representing the General Conference. Rev. D. Q. Grabill, pastor of the Congregational Church in whose building the Seventh Day Baptist congregation worshiped for seventeen months, spoke representing other denominations.

Letters and telegrams were read from Rockville, Waterford, Westerly, Plainfield, Daytona Beach, North Loup, from Secretary Burdick of the Missionary Board, and from the two living former pastors of the Milton Church: Rev. Henry N. Jordan and Rev. James L. Skaggs.

Sunday evening Mrs. W. E. Rogers, church organist, presented an organ recital assisted by Miss Alberta Crandall, pianist, and Miss Leta Crandall, soprano. The recital was played to a large audience (nearly capacity) and was received in a silence that was almost unbroken, except for the music, for an hour and a half.

The Milton Seventh Day Baptist Church was organized in 1840, and the property on which the new building stands was deeded to the church in 1849, the date that is to be seen on the corner stone. The new building differs in size and shape from the one that burned. At the widest point the present structure is ninety-eight feet and eight inches wide, while the overall length is one hundred three feet and six inches. The seating capacity of the pews is 264, and this is easily supplemented by the use of chairs in the ladies' parlor and balcony. Two hundred fifty chairs can be set up in these two rooms.

The bell was saved from harm when the former structure burned, but it was necessary to have new brackets made for it.

The walls of the new building are made of sincreté tile, veneered with Lannon stone. The floor supports are steel I-beams. The roof supports are made of three 3 inch by 16 inch timbers boxed in with stained cypress. The ceiling is finished with Nuwood and the walls with tinted plaster.

The total amount paid out to date on the church is \$28,521.47. There yet remains about \$1,700 to be paid on various contracts. This does not include equipment, which would bring the total cost of building and equipment to \$33,000 plus.

YOUNG PEOPLE'S WORK

IT IS TO THINK

In the novel, "Magnificent Obsession," by Lloyd C. Douglas, the young doctor purchases and reads a copy of the New Testament. Therein he found a Great Power.

"It was rapidly becoming apparent to him that here was one of the most fascinating things he had ever read. Not only was it free of the dullness he had ascribed to it; it kept hinting of secrets—secrets of a tremendous energy to be tapped by any man with sense enough to accept the fact of it as he would any other scientific hypothesis, and accord it the same dignity, the same practical tests he might pursue in a chemical laboratory. It was astounding to feel that he had in his hand the actual textbook of a science relating to the expansion and development of the human personality."

A WEEK IN CHICAGO LAST FEBRUARY

BY MARJORIE J. BURDICK

President of Young People's Board

I refer you to my report in the last SABBATH RECORDER for the decision of the board concerning the meetings in Chicago. I went and, as I expected, found it an experience never to be forgotten. Did you ever attend meetings for days—morning, afternoon, and evening? That is what we did; one does not do it for a rest or a vacation, but because there is to be found there the things most worth while in life. It is a school where religious leaders keep up-to-date in their work, much as do public school teachers through attending institutes and summer schools. Reading the helps given us in our religious papers and in recent books is one form of education, but it cannot equal the stimulation one receives from listening to and discussing with

great leaders, many of whom have written the books on our shelves, the problems that arise in our work as religious leaders. "We therefore ought to receive such, that we might be fellow-helpers to the truth."

Friday morning, February 9, my friend and I took the bus for Chicago where we arrived in time for a hasty preparation for the supper meeting of the Interdenominational Young People's Commission. We found several familiar faces in the group but discovered more the following days. The guest speaker of the evening was Professor Goodwin Watson of Columbia University who spoke on, "New America and the Youth Movement." He presented the work of this movement and contrasted America under the new order with the America under the old order. My impressions of this movement were that it was typically Christian with Jesus' ideals of the "Kingdom of God" and the "abundant life," terms he used, but strikingly lacking in that he did not present anywhere the dynamic Personality of the One who gave these ideals. We need him in any such movement to make it a success.

On Sabbath morning following the worship service, we heard a talk by Rev. Douglas Horton, D. D., of the Hyde Park United Church. He gave us "An Interpretation of Evangelism." One of the reasons for failure in our churches today, he pointed out, is the withdrawal of the necessity for decision; the will is not involved in many of our church services. During his talk he cited Moody with his success as a preacher; he was not as finished a preacher as some, but he was a man of great influence. His success lay in the fact that he always gave people a choice between two ways of living. They must decide. We need to give young people a chance to decide on the most important things of life.

A form of "panel discussion" followed this, at which time we heard from several representative men. With some of these speakers I could not agree in every detail, but they caused one to think and formulate more clearly his own ideas on the subject, "The Meaning and Technique of Modern Evangelism for Youth." These important thoughts were brought during the discussion. Religious training or evangelism must begin with babyhood to be the most successful; this shows the great need for young people to start home life right with a special place in the daily life

for religious worship and growth, and most important, home life founded on Christian ideals toward which all are seeking to grow. Another thought which I wish to emphasize was this: our decisions should not be purely emotional, they should lead us to bring our every day habits up to a Christian level. Our fundamental decision should be that our direction of life be toward the highest and best; we should follow the "Way of Jesus."

The commission had several meetings when the business of deciding on the topics for young people's societies for the years, 1935 and 1936, was presented and when we discussed "Building the Young People's Society Program." Helpful points were brought out at these times. The closing meeting was Sunday night at which time we heard a very thought-provoking talk by Dr. Paul Hutchinson, managing editor of the *Christian Century*. He was not very encouraging as he presented facts on "Whither Youth and Religion"; it is not an easy time for youth, nor is it a simple task for the leader of youth to know the best way to help them through their problems. In spite of the discouraging things he gave, I left that evening feeling more encouraged; perhaps this is due to the size and importance of the task which lies before Christian people. More and more we realize, as he said, that there is enough in the New Testament to make a new society, a new order, if we were not afraid of it and dared to use it. "It has never been tried; it has not failed." We as Seventh Day Baptists should never be discouraged because of our size; let us recall that Christ entrusted the deepest things of life to a small group because the others would not fully understand. We should endeavor to strengthen ourselves in the practice of the Christian ideals that we find in our New Testament; let us discover how we can put into use some of the ideals of our Master that have never been tried. This is a challenge.

In the next issue of the RECORDER I shall bring to you something from the meeting of the International Council of Religious Education which opened on Monday of this same week.

Man is only weak through his mistrust
And want of hope where evidence divine
Proclaims to him that hope should be most sure.
—Wordsworth.

CHILDREN'S PAGE

LENDING A HAND AT HOME

2 KINGS 5: 1-5

Junior Christian Endeavor Topic for Sabbath Day, May 12, 1934

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

HELPFUL HANDS

"They say happiness is a treasure hidden in every home, waiting to be discovered," said Anna. "The Anderson family have surely found it, for they're the happiest, merriest lot I ever saw. I'm glad I'm going there for dinner tonight. I'll keep my eyes open and learn their secret."

Having her "eyes open," Anna noticed a card stuck in Alma's mirror which read, "To everyone his work."

"That's our family motto," explained Alma. "We call ourselves 'The Anderson Company,' in which each one of us is a partner with special work to do."

After dinner Anna saw how the system worked. One washed up the pots and pans and cleaned the sink for further action; another girl gathered up and rinsed all the silver; another the plates, another the glasses, until all the table was cleared. Then while the girls washed, dried, and put away the dishes, the boys removed and folded the table cloth, arranged a linen square and vase of flowers on the table, put the chairs in their places, and the entire room in order.

"I've discovered the secret of your happiness," declared Anna. "It's not only another instance of the truth of the old proverb, that 'Many hands make light work,' but it's because you all so faithfully do your share that all of you are so happy."

NATURE'S DEPENDABLE LAWS

PSALM 19: 1-7

Junior Christian Endeavor Topic for Sabbath Day, May 19, 1934

AFTER THE NIGHT—THE DAY

During all the hundreds of years since God made the earth, he has never failed to give to his people the day after the night. How glad the little birds are to see the sunshine. Very early in the morning they begin to sing their "thank you" to God for the bright sunshine. Away up in the cold northland where the nights last for months, the people, as it draws

near the time for the sun to come again, go out from their homes to the top of the hills and watch for the first rays. When they see them they beat their drums to let the people know the good news that the sun is coming. Without the sun the earth would be an icy desert, covered always with darkness. No plants, animals, or man could live on it. We surely ought not to forget to thank God for the sunshine and its pleasant, life-giving light.

O is for *Opportunity* the world to serve
P is for *Politeness* and a steady nerve
Q is for *Quiet* on battle fields
R is for *Rule* without swords and shields
S is for *Soldiers* who have died
T is for *Thought* that was laid aside
U is for *Union* of people in every land
V is for *Victory* when for peace we stand
W is for *Winning* against this great wrong
X is for *Xmas* and the angels' song
Y is for *Yielding* and making the start
Z is for *Zeal* to do our part.

THE ADVENTURES OF SKEEZICS

CHAPTER III

Such a dear little kitten as he was, so round and roly-poly, so cute and playful. The white of him was so spotlessly clean, the yellow of him cheerful like the sunshine. His little round face was most attractive; his eyes were unusually large and expressive for such a small pussy cat.

"Oh, mama!" cried Eleanor, picking up the kitten and hugging him until he squirmed, "Don't you just love him? Don't you want me to have him for my very own kitty? I think he is the nicest kitty I ever saw. Oh, please, mama, say yes."

"He is a dear little kitty," said her mother, smiling. "I have quite fallen in love with the little fellow myself. Yes, you may keep him if you like."

Eleanor was a very happy little girl, and Betty cried merrily, "I was sure you would let Eleanor keep him if you once got a good look at him. I only wish I could keep him myself."

"Now we must find a name for him," said mother. "What name do you choose, Eleanor?"

"Oh, mama," said Eleanor, after a moment's thinking, "Let's call him Skeezics."

"That's a funny name," said Betty, laughing.

But Skeezics he became, and Skeezics he is to this day, Skeezics, "The RECORDER cat."

Skeezics had always lived in the barn with his mother, but from now on he seemed to be perfectly contented and happy to live in the house. At first he had a big box in the corner of the kitchen, but in a few days he was running all over the house. He never seemed to be afraid of anyone and was friendly and playful with all, as a RECORDER cat should be.

(To be continued.)

OUR LETTER EXCHANGE

DEAR RECORDER BOYS AND GIRLS:

I am still waiting to hear from you, one and all, but so far I have been disappointed. Still I have so much faith in you that I am expecting a shower of letters and stories to reach me any day now, and my faith in you has always been justified.

Last week I received from Mr. Trevah Sutton of Alfred a peace alphabet that is the result of a special project the children of his Sabbath school class had recently. Each member of the class contributed to this project and with the help of the teacher it was put in this form.

The class is doing the work of the second year junior, which corresponds to the fifth grade in the public school. The ages are all either ten or eleven. The names of the members of the class are: Katherine Hildebrand, Kenneth Burdick, Kenneth Olson, Arthur Snyder, and Robert Landis.

I am giving you the privilege of reading this alphabet. Perhaps many of you will memorize it.

Sincerely yours,
MIZPAH S. GREENE.

Andover, N. Y.,
April 21, 1934.

A is for *Acts* kind and true
B is for *Brotherhood* and friendships too
C is for *Courage* to do the right
D is for *Disarming* and ceasing to fight
E is for *Eating* with pleasure and joy
F is for *Food* which war will destroy
G is for *God* our greatest friend
H is for *Happiness* that never shall end
I is for *Increase* of strength and wisdom
J is for *Jesus* who was the teacher of the kingdom
K is for *Kindness* that makes wars to cease
L is for *Love* of Christ the Prince of Peace
M is for *Money* for peace to be
N is for *Neighbors* across the sea

HISTORICAL SOCIETY

BY CORLISS F. RANDOLPH

Neatly framed and hanging on the wall beside the clock which is described, the following is printed on a card twelve inches by twenty inches:

This Clock was presented, September, 1933, to the Seventh Day Baptist Historical Society, by the Mill Yard Seventh Day Baptist Church, of London, England.

The clock was about 160 years old at that time, having been made, circa 1770, by Jno. Snow, of Froom (Frome), in south-west England, near Bath and Bristol. It had been an heirloom in the family of Rev. Thomas W. Richardson, a former pastor of the Mill Yard Church. Because she could not conveniently take care of it in her home any longer, his widow, Mrs. Gertrude E. Richardson, disposed of it in July, 1932, to Charles H. Merryweather, Esq., a dealer in antiques in Holloway, London, N., who had the case refinished, and the movement rehabilitated.

In September, 1933, The Mill Yard Church purchased it of Mr. Merryweather, and presented it to the Historical Society.

The clock chimes on the quarter, the half, the three-quarter hour, and on the hour. It also rings the cathedral chimes every three hours—at three, six, nine, and twelve o'clock. It is an eight day clock, but the cathedral chimes have to be wound twice a week.

The Mill Yard Church, the first English-speaking Seventh Day Baptist Church, was organized in 1617, probably; and, in the more than three centuries of its history, has enrolled among its membership, John Traske and wife, who were probably the founders of the church, both of whom suffered imprisonment for their Sabbatarian faith; John James, the martyr; Nathanael Bailey, the celebrated lexicographer; Peter Chamberlen, senior doctor of both Oxford and Cambridge Universities, and physician to three British sovereigns; William Tempest, F.R.S., barrister and poet; William Black, Assistant Keeper of the Queen's Rolls, and distinguished antiquarian; and many others.

The Mill Yard Church takes its name from the fact that, from 1691 to 1885, it worshipped in that part of London known as the Mill Yard, in Goodman's Fields, in or near the White Chapel district. Previous to that time, it had worshipped in Bull Stake Alley, in White Chapel, where John James, the martyr, was pulled down from his pulpit where he was preaching on Sabbath, October 19, 1661, and hurried away to prison by the royal authorities; and to be tried and executed for treason afterward. In 1680, the church was in East Smithfield.

As for several years past, the Church now worships in Argyle Hall, at 105 Seven Sisters Road, Holloway, London, N.

In God's war slackness is infamy. — Selected.

BUILDING UP OUR MORALE

BY MRS. BEATRICE THAYER

(A paper read at "Church Night," Verona, N. Y., April 7, being one of four addresses launching our personal visitation campaign)

Lost—a boy! Not kidnaped by bandits and hidden in a cave to weep and starve and raise a nation to frenzied searching. Were that the case, a hundred thousand men would rise to the rescue, if need be. Unfortunately the losing of the lad is without any dramatic excitement, though very sad and very real.

The fact is, his father lost him. Being too busy to sit with him at the fireside and answer his trivial questions during the years when fathers are the only great heroes of the boys, he let go his hold upon him. His mother lost him. Being much engaged in her teas, dinners, and club programs, she let her maid hear the boy say his prayers, and thus her grip slipped, and the boy was lost to his home. Yes, the church lost him. Being so much occupied with sermons for the wise and elderly and having good care for dignity, the church was unmindful of the human feelings of the boy in the pew and made no provision in sermon or song for his boyishness. And so the church and many sad-hearted parents are now looking earnestly for that lost boy.

How admirably does this little article from "The Pastor's Assistant" bear out the actual need for the second aim of our personal visitation campaign, namely, "to win back to the Sabbath those who have left it or have grown indifferent to it." Might we just as justifiably say, "Lost—our morale"? No, I think not. As a denomination we have *not* lost our morale, but, possibly, it *does* need strengthening, a building up, so to speak.

We hear this word "morale" used widely today. What is our concept of it? With what do we usually associate it? Perhaps the most frequent use is linked with the military—the morale of an army. Many of us heard an unforgettable word-picture, given us by a great soldier, of the loss of morale by some of the allied soldiers just prior to the entrance of the United States into the World War. This loss resulted in the frenzied revolt of thousands of allied soldiers. Then came the stirring news of America's entrance into the conflict, and with it the slogan, "This is the war which will end all wars." Quickly and decisively was that lost morale picked up and strengthened by the hope of coming aid. Revolt ceased. Again the war-weary soldiers picked up their arms and fought on, at last, to victory.

But we are not militarists. We do not believe in war. How then does this word "morale" apply to us as a church? As a denomi-

nation? Morale—that mental state which renders a denomination capable of endurance, and of exhibiting courage in the presence of danger. Surely we, as a denomination, have been capable of endurance. Have there not been Seventh Day Baptists in America since 1665 when Stephen Mumford came from England and began spreading the Sabbath truth by personal evangelism? On January 3, 1672, the first Seventh Day Baptist church in America was organized, at Newport, R. I. Most assuredly we have endured, and what a glorious history we have written! Wherein have we failed?

Why is it that in the SABBATH RECORDER of February 5 I read these words from the Committee on Religious Life: "Your committee believes that for the sake of our own *morale*, a new accent must be placed upon creeds; that in order to hold our young people, we must engender a greater spirit of love, confidence, and faith in our *own denominational* work which God has entrusted to us"? If we have all read the SABBATH RECORDERS for the last five issues, we know what some of the leaders think as to causes.

Are we, as a denomination, exhibiting courage in the face of danger? Most assuredly the danger is real enough. In the last thirty-three years we have lost one third of our members. Is not thirty-three and one-third per cent of our membership thirty-three and one-third per cent too many to lose? What are we going to do about it? Are we not exhibiting courage when our churches, throughout the denomination, are taking up seriously this "aggressive, educational program"? Dr. H. C. Van Horn says: "It is no longer enough for us to be Sabbath-keepers; we must be Sabbath promoters. We have been mildly Sabbath agitators; we must be Sabbath propagandists. Sabbath conservors must become Sabbath restorers."

It seems to me, that in those words, expressed so forcibly, is the first step upward in building our morale. Let us try to teach our young people, and older ones, too, that it is a distinction and a privilege to be a Seventh Day Baptist. Eradicate that idea of being queer and different because we worship on the true Sabbath. Instill the thought that the Sabbath is a "pearl of great price," a treasure to be guarded.

"A new accent must be placed upon creeds." Might not this be the second step?

What do we believe? What is our creed? Why are we Seventh Day Baptists? Is it because our fathers and mothers were Seventh Day Baptists? Or, is it because we have a profound, inner conviction that the beliefs of our church are God-given? Do we remember the seven points Pastor Davis made in his sermon three weeks ago on "The Historic Affirmations of Seventh Day Baptists"? Briefly, I will enumerate them: (a) Liberty of Conscience, (b) Separation of Church and State, (c) Ecclesiastical Freedom, (d) A Regenerate Church Membership, (e) Baptism by Immersion of Believers, (f) The Bible as Our Only Rule of Faith and Practice, (g) The Seventh Day as the Sabbath. Do you not think that the study of these seven points would do much to strengthen the morale, not only the morale of our own church, but of all our churches?

What do we know of the history of our denomination? In my home are two huge volumes entitled "Seventh Day Baptists in Europe and America." Surely there must be facts there of vital interest to every Seventh Day Baptist. Why do we not teach our denominational history as one means of invigorating our morale? Wouldn't it quicken our grasp of pertinent church affairs of today, strengthen our endurance, and give us courage to face our problems if we learned more of the suffering, sacrifice, persecution, and even martyrdom, of those early teachers of our faith?

Teach the wonderful fellowship of prayer—our earthly means of contact with our Savior. Imbue our people with a sense of the power of prayer. Remember that "they that wait upon the Lord shall renew their strength."

Remembering that the resurrection was followed by a period of anxiety, that the Holy Spirit was given so that the gospel might be carried to all the world, could we not stress more the power of the Holy Spirit, thus strengthening and deepening our own spiritual lives, as well as the church and denomination?

To build up our own morale—I quote these simple words of faith by John Greenleaf Whittier:

Before me, even as behind,
God is, and all is well.

Church Night,
April 7, 1934.

OUR PULPIT

THE WAY TO GOD

(A sermon preached by Rev. E. Adelbert Witter of Walworth, Wis., and requested for publication)

Scripture Lesson—1 John 1: 1-7; 4: 7-10, 15-16.

Text—1 John 4: 16.

In the midst of the unrest everywhere to be seen, in the midst of manifest indifference to Bible teaching found on every hand, I am wondering how much the teaching of our text means to us. I am not thinking of the world of people who are considered to be sinners. I am thinking of professed Christians. I am thinking of those who make up the membership of our churches. How much does the love of God mean to us? Really, does it mean anything to us that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life"? Can you measure that love?

A man was in a prison, sentenced to death. In his meditative moments he drew a picture of the cross on the wall where he could look at it. As he thought, he wrote at the top the word, "Height"; at the bottom he wrote the word, "Depth"; at one end of the crosspiece he wrote the word, "Length" and at the other end he wrote the word, "Breadth."

Look at it. Think of the interpretation of those words. There is no height beyond the reach of God's love. There is no depth to which a soul can sink where the love of God cannot be found. "If I make my bed in hell, behold thou art there." There is no wide expanse where one may find hiding from the presence of God's love.

The Psalmist declared, "If I take the wings of the morning and fly to the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me."

God's love is not extended to man because of his love for God. In life we are inclined to let our love, our sympathy, our kindly service go out toward those who have loved us and shown us favor. This is human. Not so with God. That "whosoever will may come" means all—the sinner, the rebel, the enemy, as well as the one who is a friend. The Apostle John, in his teaching of the love of God, said, "Herein is love, not that we first loved God, but that he loved us and sent his

Son to be propitiation for our sins." "We love him because he first loved us."

Paul gives us a wonderful picture of the love of God when he says, in Romans 5: 6, "For when we were yet without strength, in due time Christ died for the ungodly." Get the picture. Here is a poor, helpless, forlorn, forsaken sinner, so emaciated from sinning he hasn't strength to take a single step towards righteousness, towards God. He is too feeble to have a care for himself; yet for him, Christ died. Is not this wonderful? Such attitude on the part of God ought to stir within the heart of man real love for God.

There is nothing that stirs in us more thoughts of God and his love for sinning man, than does the cross, if we have a just conception of the real meaning of the cross. Come with me, in thought, to Calvary and look upon the Son of God as he hangs there. Realize that he is there because of sin—not his sin, but the sins of mankind, your sins and my sins. We are slow to realize that it was for our sins that Christ suffered upon the cross. We readily accept the idea that he suffered for the sins of the world, but that it was for *my* sins is a different thing. We are slow to believe it.

Can you hear that cry as it breaks from his lips, "Father, forgive them, for they know not what they do," and feel in your heart that God does not love you? He loved us long before we had a thought of him. Before we had a being, God prepared for our redemption. His love for us is not measured by the love that we have for him.

Do you realize what it was that brought the prodigal home? His distress, his dire need, caused him to remember the home. He had a mind picture of the father as he provided for that home. He remembered that father's loving care. The memory awoke in his heart a longing to look into that father's face again. The memory of these things filled him with repentance for what he had done. Listen to his confession, "I will arise and go to my father and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants"—a full, a complete confession, no hedging, no excusing, just a clean confession with an appeal. He makes a clean breast of things and then pleads with the father to receive him as a servant. He is willing, though an heir, to

take the place of a menial servant, that he may be permitted to have a place with the father. Let us get the rest of the picture as he comes home. We see him coming up the road with head bowed low. His steps are slow and halting. He isn't quite sure of his welcome; but look—there stands the father out by the house. As he covers his eyes with his hand he looks down the road, he sees the son, he recognizes him, he rushes out to meet him. As he listens to the son he calls one of the servants and says, "Bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost and is found." This is the picture that Christ gave us of the attitude of God towards the sinner who turns to him in repentance.

There are two reasons why redemption is desired. First, because it saves from an undesirable condition through eternity—a separation from God. "Your sins have separated between you and your God." Second, it makes sure the home Jesus has gone to prepare. It is necessary to an intimate association with God throughout eternity.

We hear the redeemed soul singing, "Heaven is my home." This is as natural for the redeemed soul as it is for us to breathe. What is it that makes heaven attractive? Is it the pearly gates, or the streets paved with gold? Are these the things that make for us the strongest appeal? No. Heaven is attractive to us; it fills us with a desire to abide within its portals because there we shall have the love and companionship of him who gave his Son as an expression of his love.

During the Civil War a mother received word that her son had been mortally wounded in the battle of the Wilderness and was in the hospital. She took the first train to Washington, then to the battlefield, where with tears and pleadings she was passed through the lines to the hospital. For a long time the doctor would not let her enter the hospital, but finally upon her promise that she would not speak to her son to awaken him she was permitted to approach his cot. Here she knelt down and as she peered into his face marked with suffering she laid her hand gently upon his fevered brow. Without opening his eyes the son said, "Oh, mother, you have come!" The touch of that loving hand awoke memories of the mother as surely as would the spoken word.

Brother, sister, when pressed with the trials and sorrows of life, when filled with discouragement, if you feel the touch of the Christ, you will recognize it. There is shelter and protection in the love of God.

An Englishman came to this country many years ago. He was naturalized and became an American citizen. After a few years he made a change in his residence and settled in Cuba. Soon afterwards a civil war broke out there; he was arrested as a spy, court-martialed, and condemned to be shot. The whole trial was conducted in Spanish. He could not understand anything that went on. When he learned the nature of the trial and what awaited him, he made an appeal to the British and American consuls. They interceded in his behalf, declaring that he was an innocent man. This was all to no effect. The commanding officer said he had been condemned and would be shot the next morning. Early in the morning he was taken from his cell, placed in a wagon on his coffin, and taken to the place of execution where he was blindfolded and seated on the coffin with his back to the firing squad. The squad was awaiting the command when the British and American consuls stepped to the coffin and, wrapping the Union Jack and the Stars and Stripes about the man, turned to the commanding officer and said, "Fire upon those flags, if you dare." It is needless to say that the prisoner was not shot.

The wise man, Solomon, put it beautifully when speaking of the love of Christ. He said, "He brought me to the banqueting house, and his banner over me was love. His left hand is under my head, and his right hand doth embrace me." What a sense of security is here manifest, and yet this is the security sensed by every one who lives in the consciousness of God's presence. The Psalmist reveals this when he declares, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." It is because of the value of this sheltering of the divine presence that I am bringing to you the discourse of the morning on, "The Way to God."

Finally let me exhort you to "Be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." "For the love of Christ constraineth us, therefore if any man be in Christ Jesus he is a new crea-

ture; old things have passed away; behold, all things are become new." Let this exhortation abide with you, "Seek ye first the kingdom of God and his righteousness."

DENOMINATIONAL "HOOK-UP"

NEW MARKET, N. J.

Attendance is getting back to normal after the slump during the severe weather of February and March. On February twenty-fifth Miss Norma C. Brown of the Flying Squadron Foundation gave an address in our church on the liquor traffic. Miss Brown is an interesting and effective speaker of national experience. The Loyal Temperance Legion under the direction of Mrs. Frank Kellogg has been active. Some of the members have taken part in prize speaking contests and a silver medal was recently won by Miss Faith Bassett.

At the annual church meeting held April 1, Mr. Walter G. Dunn was elected trustee for five years. The meeting was well attended and a number of letters from absent members were read by the pastor. The supper was served by the men. Credit is due the committee, Russell Burdick, Earle Randolph, and Will Ryno, for planning an excellent meal at low cost.

Mrs. Nellie Ryno and Pastor Mills attended the "Church Clinic" held in Plainfield at which Dr. Frederick J. Agar, specialist in church management, gave many helpful suggestions for carrying on an active church. A prayer meeting session was used for the discussion of these suggestions and three members of the Plainfield Church were invited to take part.

Several of our members attended the United Foreign Missions Conference held in Plainfield April 17 and 18, and received much inspiration and valuable information.

On April 21, Secretary William L. Burdick gave us a very helpful sermon and assisted in the communion service. We were pleased also to have Dr. and Mrs. Corliss F. Randolph present at the service.

CORRESPONDENT.

VERONA, N. Y.

The quarterly communion service was conducted by Dr. A. L. Davis at the close of the sermon April 7.

The monthly church night service was sponsored by the Pearl Seekers Sabbath school class

in the evening. The old songs service was in charge of Miss Harriet Franklin, Miss Agnes Smith at the piano. A solo and instrumental selection were given by Mrs. Margaret Burdick of East Aurora.

Dinner was served at eight o'clock. After the dinner, with Orlo H. Perry acting as toastmaster, the following addresses were given: "Building Up Our Morale," Mrs. Beatrice Thayer; "The Sabbath and a Job," Professor Leland Burdick of East Aurora; "The Joy of Christian Work," Mrs. Vie Warner; "The Challenge to Personal Evangelism," Doctor Davis. Mrs. T. J. Van Horn of De Ruyter was present and gave a short interesting talk.

Several college students have been spending the Easter vacation with their parents.

CORRESPONDENT.

LEONARDSVILLE, N. Y.

The evening following the Sabbath April 7, we had the second of our bi-monthly church nights. This took the form of a poverty social, and some of us were dressed to represent hard times. The supper which was served was also suggestive of pioneer days when food was all produced on the farm. After supper we enjoyed a social hour in which several told in the form of verse or otherwise how they had made some self-sacrifice during the week in order to swell the offering for the Denominational Fund. One family of children had gone without candy and desserts. One person had postponed buying a spring suit. Others had sacrificed in other ways. While some of these accounts were the occasion of much merriment, there was no doubt of the serious purpose in the hearts of every one who thus contributed to the Lord's work.

During the program, talks were given bringing us facts regarding the more recent work of our missionaries in Germany and China. The offering for denominational work amounted to more than \$32.

PASTOR BURDICK.

ALFRED, N. Y.

FRIENDLY CLASS

Dr. George Thorngate gave a most interesting talk on the political situation in the Orient at our meeting, Sabbath morning.

Mrs. I. M. Jones with her daughter Hilda, at the piano, sang a very beautiful song.

Twenty-eight were present to enjoy these nice things.

—Alfred Sun.

WALWORTH, WIS.

Preaching Sabbath morning April 21, at 11 o'clock, "Christ's Place in My Life." This will be the pastor's final sermon as pastor of this church.

Bible school at 10 o'clock, Miss Minnie Godfrey, superintendent.

A brief resume of the service rendered during the past ten years: Sermons preached, 571; addresses given, 55; funerals, 66; marriages, 6; calls made, 2,900; served three years as treasurer of school board; served two years as secretary and treasurer of the County Ministerial Association.

Have sought to be a friend to all, to give encouragement to the sick and needy, and help all by life and teaching, to find the help and uplift of life that is sure to everyone who abides in real fellowship with Christ.

Permit me to express my appreciation of the friendship and confidence the citizens of Walworth have extended to me during the years of my residence here.

—Walworth Times.

(Pastor Witter is leaving about April 23, and will make his home at Adams Center, N. Y.—Ed.)

SALEMVILLE, PA.

SABBATH MORNING WORSHIP

April 28, 1934

At Eleven o'Clock

1. The Hymnic-Call to Worship: Holy, Holy, Holy, Lord God Almighty.
2. The Salutatory Scripture Text: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."
3. Singing of the Doxology, by the Congregation.
4. The Invocation.
5. The Responsive Scripture Reading: The Consecrated Life No. 10
6. The First Hymn: Praise the Lord, Ye Heavens Adore Him No. 26
7. Reading of the Scripture Lesson: Isaiah 40: 27-31; Revelations 3: 1-6.
8. The Pulpit Prayer.
9. The Hymnic-Prayer Response: Come Thou, Almighty King No. 36
10. The Offertory Scripture Sentence: "If thou draw out thy soul to the hungry, and satisfy the afflicted soul: then shall thy light rise in obscurity, and thy darkness shall be as the noonday."
11. The Offertory Hymn: By Love Serve One Another No. 237
12. The Offertory Prayer and Offering.
13. The Anthem: They That Wait Upon the Lord Britcher

14. The Sermon — Theme: What Have We Left? Text: "Strengthen the things that remain." Revelations 3: 2.

15. The Closing Hymn: O Christ, the Way No. 67

16. The Benediction.

—The Weekly Announcer.

After ten years of successful work, Rev. William L. Davis is closing his pastorate of the Salemville Seventh Day Baptist Church. This is a promising field and many will regret his leaving it. We understand brother Davis is open to a call.—EDITOR.

NORTH LOUP, NEB.

Dr. and Mrs. W. J. Hemphill received invitations and guest tickets to the Lincoln Chamber of Commerce dinner given April 18, in honor of the honor students of the University of Nebraska, of whom Gertrude Hemphill is one. Gertrude ranked among the students of superior scholarship, which places her in the upper three per cent in scholastic standing. She was among the twenty-nine students eligible to attend the honor dinner. Considering the thousands of students in the university, this is a signal honor. Dr. and Mrs. Hemphill drove down to attend the convocation and dinner, giving Gertrude a big surprise.

The special offering taken last Sabbath for the Denominational Fund amounted to \$29.50. This brings our contribution to the denomination a little above that of the last Conference year and it is hoped that more can be sent before the end of the present year.

—Loyalist.

CHICAGO, ILL.

Over forty old Alfred graduates and friends met for their annual dinner, recently, at the Cordon Club. A doctors' quartet led in some rollicking old college songs. The singing doctors were: Dr. A. Neil Annas, Dr. A. L. Burdick, Dr. L. A. Platts, and Dr. Geo. W. Post, Jr.

By request of the Chicago group, Dean Lewis prepared a resolution on the late President Paul E. Titsworth, which was adopted by a unanimous vote.

A second resolution presented by Dean Lewis, favoring the election of Acting President Norwood as president of Alfred University, also was unanimously adopted and copies ordered sent to Orin S. Rogers, chairman of the committee in charge of that matter. The resolution follows:

Of the dead a gentleman speaks no evil, and of the living he speaks no fulsome word. I do not flatter Dean Nelson Norwood, but I do say that this Chicago group is devoutly grateful that Nelson Norwood was on the job on December tenth, 1933. He acted with quick decision and sure insight. He said to the students, "Full speed ahead!" It would please this group to see the acting president made president, and if he should be made president, we pledge ourselves not to kill him by forcing him to overwork.

—From Alfred Sun.

WESTERLY, R. I.

Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church, and Mrs. Crandall yesterday (April 22) observed their twenty-fifth wedding anniversary. Believing they had succeeded in keeping the event a secret, Mr. and Mrs. Crandall were prepared to observe the day quietly but were surprised with a number of cards of greeting, a basket of flowers from the Woman's Aid society and the S. D. B. society of the church, and an invitation out to dinner. —Westerly Sun.

ASSOCIATIONS

The time is approaching for the sessions of the various associations. Information has been difficult to get. Further information will be printed if received in time.

Eastern—Shiloh, N. J., June 7-10. John T. Harris, Moderator.

Central—Leonardsville, N. Y., June ?? Mrs. S. F. Bates (Watertown) Moderator.

Western—Alfred Station, N. Y., June ?? Rev. Emmett H. Bottoms (Nile), Moderator.

Southeastern—Salemville, Pa., June 28-July 1. Roy F. Randolph (New Milton, W. Va.) Moderator.

Northwestern—Farina, Ill., August 2-5 (probably). Oscar C. Wells, Moderator.

Southwestern—Edinburg, Tex., (Date ?) Rev. Ellis R. Lewis (Gentry, Ark.) Moderator.

Pacific Coast—No data at hand.

OBITUARY

CHESTER.—Ray A., son of Daniel C. and Louise Sutcliffe Chester, was born in Westerly, R. I., December 8, 1878, and died at the Westerly Hospital, March 19, 1934.

He was a member of the Columbus Tent, No. 1, Knights of the Maccabees of Providence, and was Councilor of the Ashaway Council, Junior Order United American Mechanics.

He is survived by his wife, Mrs. Lena (Smith) Chester; one daughter, Carol H.; and five sons: Ray Addison, Jr., Wilbur C., Roderick D., Theodore S., and Edmund S.

Funeral services were held in the Gavitt Funeral Home in Westerly, conducted by Rev. Everett

T. Harris, assisted by the chaplain of the Junior Order United American Mechanics at the grave. Interment in River Bend Cemetery, Westerly.

E. T. H.

CLARKE.—Jensmine Antoinette Olsen was born in Denmark June 9, 1880, and died at her home in Farina March 25, 1934.

Coming to America in 1910, she was married to Norman Clarke of Farina, in 1914. She became a member of the Seventh Day Baptist Church in 1913, and was a faithful Christian worker. She served as Sabbath school teacher, cradle roll superintendent, and sang in the choir.

Funeral services were held at the church March 27, and burial was made in Farina cemetery. She is survived by her husband, her son Norman, Jr., and one sister in America, Mrs. Valborg Stovering.

C. L. H.

FLESHER.—At the home of his son in Clarksburg, W. Va., March 29, 1934, William H. Flesher in the eighty-fourth year of his age.

(See further notice elsewhere.)

MAIN.—Orcelia Saunders, daughter of Jesse and Esther Saunders, was born October 6, 1847, in Albion, Wis., and died March 28, 1934, at the home of her daughter, Mrs. Nettie Hibbard, Walworth, Wis.

She married Elisha Coon Main December 15, 1866, and spent most of her life at Albion. Three children remain: Louis Main, Battle Creek, Mich.; Mrs. Ervin Drake, Janesville; and Mrs. Hibbard of Walworth. There are nine grandchildren, eleven great-grandchildren, and two great-great-grandchildren.

In 1863, Mrs. Main was baptized and joined the Albion Church, of which she remained a member. She was a woman of strong character and of happy, cheerful disposition. Pastor Charles Thorngate conducted the funeral service, March 31, using for a text Psalm 23: 4. He was assisted by a former pastor, Rev. E. A. Witter. Burial was in the Evergreen Cemetery.

C. E. T.

NELSON.—Gail, infant daughter of Mr. and Mrs. Elmer E. Nelson, was born January 9, 1934, and was taken home March 30, 1934.

Brief services were held at the home on April 1, conducted by the little one's grandfather, Rev. C. B. Lufbourrow, and the little body was laid away in the village cemetery.

C. B. L.

OCHS.—William Ochs was born in Germany November 2, 1854, and died at Cozad, Neb., March 11, 1934.

He was married to Maren Andersen March 31, 1880, in Denmark. To them were born seven children of whom Henry, Frank, Elmer, Etner, and Mrs. Catherine Friedman, together with their mother, survive him. He was a faithful non-resident member of the Gentry Seventh Day Baptist Church, an example of moral integrity and fair dealing. In his home was happiness and accord. Arrangements had been made to celebrate, soon, the fifty-fourth wedding anniversary.

Farewell services were conducted by Rev. F. A. Lenz, in the First Evangelical church of Cozad. Interment in the local cemetery.

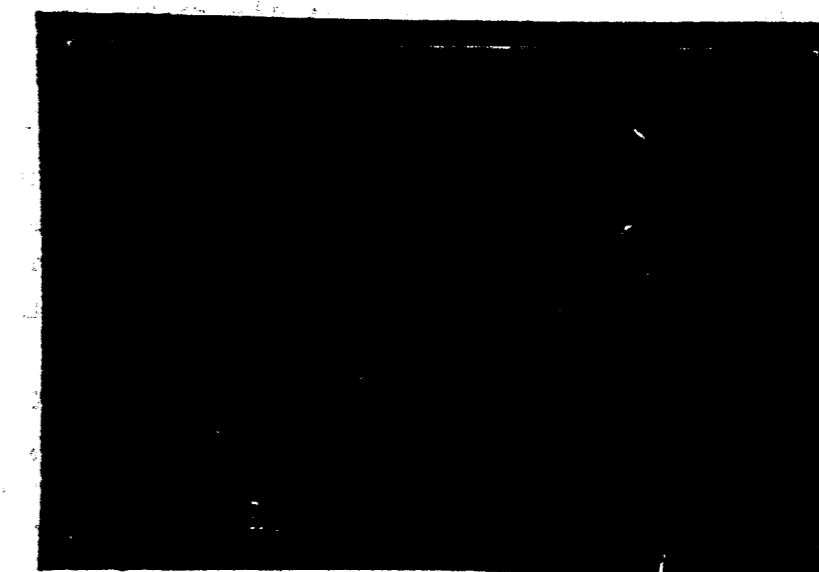
E. R. L.

The Sabbath Recorder

VOL. 116

MAY 14, 1934

No. 10



MOTHER

THE MOTHER OF THE HOUSE

Strength and dignity are her clothing;

And she laugheth at the time to come.

She openeth her mouth to wisdom;

And the law of kindness is in her tongue.

She looketh well to the ways of her household,

And eateth not the bread of idleness;

Her children rise up and call her blessed,

Her husband, also, and he praiseth her, saying:

"Many daughters have done virtuously,

But thou excellest them all."

—Proverbs 31: 25-29.