

## PRAYER AT NEWPORT

By ALBERT N. ROGERS

O Lord, show thy mercy upon us, and grant us thy salvation. O God, make clean our hearts within us, and take not thy Holy Spirit from us.

Eternal Father, in this thy house where so long ago prayer was wont to be made, we offer thee the common supplications of our hearts as we bow before thee. Our lives need the cleansing, invigorating influence of thy spirit as keenly as did ever a man or woman who worshiped here. Thou hast taught that in returning and rest we shall be saved; help us to test our lives by thine. Re-affirm our faith that truth is eternal and will prevail; consecrate us anew to the service of beauty and goodness.

We would bring to thee, gracious God, our thanksgiving for all the influences for good which thou hast prepared for our well-being. We call to mind on this occasion the lives of those who struggled here to give birth to religious freedom. We admire their example of loyalty to conviction and willingness to sacrifice friends, reputation, livelihood for the sake of an ideal. We should be false to thy continual teaching if we did not strive to profit by their mistakes; let us not be content with their achievements, but keep us searching for the more excellent way. We give thee thanks that this thy world is incomplete, and that man's eternal wistfulness keeps him restless until he rests in thee.

Thou who dost continually beckon us on to new duties and privileges; grant that we may increasingly appreciate the worthiness of the example of Jesus Christ to whom we have dedicated our days. In countless ways we are unworthy to bear the name of Christian. Our attitudes and actions are determined too largely by the conventions of men, and by our own indifference. Save us, we pray, from hatred of race, or class, or creed; from lust of flesh, or power, or profits; from any unwillingness to co-operate for the common good. Give us wisdom and courage, O Lord, to align ourselves squarely on the side of justice and mercy with respect to the many problems of our social life. Help us to preach good tidings to the poor, to proclaim release to the captives and recovering of sight to the blind, and to set at liberty them that are bruised. May this year be acceptable in thy sight. Hasten the time when men shall not hurt or destroy in all thy holy mountain, and lead us to the bringing in of thy beloved community.

Hear our prayers now from this thy sanctuary; and in days to come from our homes, our farms, our offices, our studies, in so far as they are worthy of Jesus Christ. Amen.

# The Sabbath Recorder

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## CHALLENGE OF THE HOUR

These are times of great difficulty and peril, but of thrilling possibility and opportunity. And as in all the great days of the Church, so today God will honor faith, heroism, and consecrated service. The hour has come for our churches to face anew their responsibilities in a world that is in desperate need of what Christ alone can give. We believe it possible for a reawakened Church both to increase the Christian forces of our land beyond all merely human expectation and to set a new tide of salvation flowing in the world.

—Quoted by the "Christian Advocate" from  
"British Weekly."

Stir me, O stir me, Lord, I care not how,  
But stir my heart in passion for the world.  
Stir me to give, to go, but most to pray;  
Stir till the blood-red banner be unfurled  
O'er lands that still in deepest darkness lie,  
O'er deserts where no cross is lifted high.  
Stir me, O stir me, Lord. Thy heart was stirred  
By love's intensest fire, till thou didst give  
Thine only Son, thy best-beloved One,  
Even to the dreadful cross, that I might live;  
Stir me to give myself so back to thee  
That thou canst give thyself again through me.

—Methodist Protestant Recorder.

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# The Sabbath Recorder

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**Stewardship** The Committee on Religious Life is suggesting that during November the emphasis of our churches and members be placed upon stewardship. A live young pastor commented a few days ago to the editor that sometimes the things suggested by the committee were already in the program of his own church. It seems he was emphasizing stewardship this month. That is fine. The committee's suggestion will help him and his church forward, one feels sure, in the promotion of their own program. Those pastors who have not already made a beginning will doubtless be encouraged to do so. The need is great and the value of the emphasis can hardly be overestimated.

The committee urges: "These times cry out for a baptism of Christian stewardship which will say to every man, 'Your wealth, your time, your life, your stocks and bonds belong to God.'" A sense and conviction of the truth of this are greatly needed by us all. All

we have belongs to God and we are but stewards. We pay our rents, our interest, and our taxes because of the compulsion of the law. We have no choice. But in our relationship to God and the work of his kingdom for which we are responsible, compulsion is not laid upon us. If anything, we are impelled by love and loyalty to be honest and true stewards. Impelling love will carry us farther than compelling law.

The relation between Christian giving and spiritual growth is not always appreciated. But it is true that such growth is closely associated with the Christian's use of money. It is surprising how small an amount of money can stand between one and God. There may be as much danger to the soul of the poor in withholding his few pennies as to the rich in keeping for selfish purposes his wealth. Giving to missions, tract work, and other forms of evangelism and church activity does much for one when it leads him to self-denial and sacrifice. The Christian who holds back and lets others support the work, not only robs God and his fellow workers, but he starves his own soul and retards spiritual advancement.

"Refuse to give at all" was the answer to a question, "How can I get rid of so many appeals for help?" The calls then will get fewer and fewer until they finally cease. But it was observed by the questioner, "My soul would get smaller and smaller as my bank balance got bigger." He could not afford such a price, and refused to quit giving.

A baptism of giving is needed—the baptism of the pocket book and the bank account. "Not a hoof shall be left behind," declared Moses to Pharaoh—cattle and flocks, families, children and all, must be taken along, dedicated to God.

In stewardship we are touching a vital thing in our church and denominational life. Paul knew what it was all about when he urged the Corinthian brethren that they "abound in this grace also."

**Think World Peace** Trying days must find Christians prepared—if they are to see clearly and act courageously and sincerely. The Christian ideal of a warless world—as any ideal—can be established only as individuals and groups think of peace, work for peace, and practice peace. The seventeenth Armistice Day is being celebrated. How far have

we advanced since that day when hostilities along the far-flung battle-front of the great holocaust of war ceased—the day when "Doughboy," "Johnny," and "Fritz" laid down their rifles and machine guns, fraternized and rejoiced together, and realized that they had nothing personally against each other, and never had? Some advances have been made in spite of deep-seated causes which need to be eradicated. If world peace is to be achieved there must be the will to think so.

First of all there must be an informed mind. There is a wealth of available literature for the asking or for a nominal price, information of which can be supplied from the RECORDER office. There are so many kinks and subtleties in war propaganda for business reasons (note revelations in the DuPont investigation), that search needs to be made for the truth which will give the lie that war is inevitable and that military preparedness makes for peace.

In thinking on world peace, reading and study should concentrate the attention on such questions as: "The churches' crusade for a warless world; the costs and consequences of war; the World Court, the League of Nations, and the International Labor Office; the traffic in arms and munitions; the Kellogg Pact and arbitration treaties; world conferences, economic, disarmament, etc.; methods of peace action; the relation of war and preparation for war to high taxes and economic depression; the interdependence of the nations."

Not only should such questions be studied but individuals must be willing to declare their personal purposes to work for a warless world. To this end may they well pledge themselves to work for world justice and peace. However the pledges taken may vary in content or degree, they will help materially to strengthen the signers' determination to combat war. The Young Men's Club of the Broadway Tabernacle Church, New York City, recommends this commendable statement:

"I have quietly considered what I would do, if my nation should again be drawn into war. I am not taking a pledge because I do not know what I would do when the heat of the war mood is upon the country. But in a mood of calm consideration, I do today declare that I cannot reconcile the way of Christ with the practice of war."

"I do therefore set down my name to be kept on the records of this church, so that it will be a reminder, if war should come; and will be a solemn declaration to those, who hold to this

conviction in time of war, that I believe them to be right; and I do desire with my whole mind and heart that I shall be among those who keep to this belief.

"I set down my name to make concrete my present thought upon the question of war, and declare my purpose to think and talk with others about it that my beliefs in the way of Christ shall become operative in this and in other questions which now confuse our thought and action."

The study of this vital matter and the taking of an active pledge will doubtless discover to some the lack of intellectual integration. Often one may be a member at one and the same time of a church missionary group, improvement club, peace movement committee, and perhaps one or more patriotic organizations promoting armaments, war spirit, and world disruption. Christianity must be consistent with the spirit and teaching of its founder. Lack of integration, the fact of inconsistency, may be the result of lack of information. Therefore it is apparent, the individual must study—and must think world peace.

Besides the value of pledge taking, great good may be accomplished by letters to the local press, through petitions and interviews, and by proper exercise of the franchise at voting time. Say what you will, the congressman and senator are influenced by their constituency.

Yes, if we are to achieve a warless world, we must think peace and pursue it, honestly, fearlessly, heroically—and at last triumphantly.

**Group Activity** While the foregoing paragraphs have been written, local preparation at Plainfield is being made for a union service on Armistice Sunday night when a speaker well known in northern New Jersey will address many church and civic groups in behalf of world peace. In such a meeting the conscience and purposes of the churches will be given public expression as no single individual or group would be able to do. By such a gathering church and other group convictions may be more powerfully helpful in shaping public opinion than in any other way.

There are other almost limitless possibilities of group promotion of thinking and working world peace. Observance of World Goodwill days with luncheons and dinners; Peace Education Week; Library Shelf of Books on Peace and War; peace declamations and contests; model assemblies of the League of Na-

tions; peace caravans; international get-togethers; international exhibits; world friendship sheet; a poster campaign; investigation of war and military propaganda; church action on local and national peace issues; and marathon round tables are among the helpful hints made in "Program Suggestions for World Peace," published by the Department of International Justice and Goodwill of the Federal Council of Churches.

So many have strong emotional reaction in favor of world peace, but wonder how they can do anything about it. Perhaps in the foregoing may be found an answer. It is obvious that if world peace is ever achieved, people everywhere—Christians especially—must do something. But before they can do anything effectively they must *think* and *be* somewhere in line with this desirable goal. Well may we sing and strive toward the heights set by John A. Symonds in the hymn, "A Loftier Race."

These things shall be—a loftier race  
Than e'er the world hath known shall rise  
With flame of freedom in their souls,  
And light of knowledge in their eyes.

They shall be gentle, brave, and strong  
To spill no drop of blood, but dare  
All that may plant man's lordship firm  
On earth, and fire, and sea, and air.

Nation with nation, land with land,  
Unarmed shall live as comrades free;  
In every heart and brain shall throb  
The pulse of one fraternity.

New hearts shall bloom of loftier mold,  
And mightier music thrill the skies,  
And every life shall be a song,  
When all the earth is paradise. Amen.

**Doctor Brown** What a common name, but what an uncommon man. The death of Doctor Herbert Clift Brown of Brookfield, N. Y., November 1, was a shock to many of his friends in Madison County and scattered throughout the country. A man cannot truly live for almost four score years, the most of it in public service in one community, and not be sadly missed and mourned when he dies.

For fifty-two years, or more, Doctor Brown was the family physician in the beautiful little village at the foot of Beaver hill and among the homes in the hills of Brookfield. Faithfully and patiently he toiled unselfishly for others. No road was too long, no snow drifts too deep, or storms too bad for him to conquer in answer to the cry of distress; no situation was too complicated or baffling. Re-

gardless of the odds, his indomitable spirit fought through, and many today owe their lives to that spirit accompanied by accurate knowledge, acquired skill, and discerning wisdom, together with a faith in God and love for his fellows. Many will "weep with those who weep," mourning his loss.

Doctor Brown might have been an eminently successful city doctor, a specialist, a hospital leader. However, he chose to be what he was—not a small doctor, but a small-town doctor, to do what others might not want to do and to go where others would not go.

Our friend was an earnest Christian man, living his life in helpful practical ways, interested in church, community, and denomination and always a lifter. "Like a tree planted by a river of water" one always knew what side he was on. In paying this loving tribute the writer is drawing from personal experience and knowledge of more than a quarter of a century of friendship.

**Jamaica Disaster** Word is relayed by Rev. Willard D. Burdick, president of the Missionary Board, of the loss by fire to our missionaries in Kingston of their personal property. No particulars are at hand other than that other living quarters are being sought. Evidently it is not the church building that burned.

These dear friends, our representatives in the Lord's work, will have our deepest sympathy, extended by many, doubtless, in a substantially helpful manner. The editor echoes the hope expressed by President Burdick that "nothing will happen to cause us to withdraw our missionaries from Jamaica."

**Items of Interest** In a brief but illuminating study of Far East conflicts, policies, and possibilities, Dr. George H. Blakeslee, professor of history and international relations at Clark University (Worcester, Mass.) and president of the World Peace Foundation, has done all true lovers of world friendliness and peace a fine service in his recent booklet, "Conflicts of Policy in the Far East."

The diverse and opposing elements on the Pacific side of Asia are: Japan—a small country, a world power, aggressive, orderly, and efficient; China—a country great in territory, population, and traditions, but lacking order, living at a low economic level, almost impotent in military defense; the Asiatic territory of the

### DENOMINATIONAL BUDGET

Statement of Treasurer October, 1934

Receipts		October	Total
Adams Center		\$ 35.00	\$ 207.00
Albion			20.00
Alfred, First		91.89	310.15
Alfred, Second		42.70	42.70
Andover			5.00
Battle Creek			24.25
Berlin		25.00	33.00
Boulder		\$ 1.50	
Women's Missionary and Aid society		5.00	
		\$ 6.50	13.00
Brookfield, First			11.27
Brookfield, Second			53.50
Denver		1.50	5.00
De Ruyter			133.00
Dodge Center			15.78
Edinburg		3.50	18.50
Exeland			5.10
Farina			50.00
Friendship		20.00	20.00
Genesee, First		22.50	99.55
Gentry			5.00
Hebron, First			4.00
Hopkinton, First		\$ 46.00	
Christian Endeavor society, special		3.00	
Intermediate C. E. society, special		1.00	
Junior C. E. society, special		.50	
		\$ 50.50	69.00
Hopkinton, Second		4.50	13.40
Independence			57.00
Little Prairie		4.50	6.50
Los Angeles, special		2.00	6.00
Marlboro			12.92
Milton		\$ 99.15	
Circle No. 3		50.00	
		\$ 149.15	405.91
Milton Junction		56.70	107.41
New Auburn			2.00
New York City		\$ 64.09	
Special		10.00	
		\$ 74.09	169.67
North Loup			24.00
Pawcatuck		\$ 200.00	
Christian Endeavor society, special		4.00	
		\$ 204.00	776.00
Piscataway		38.00	107.00
Plainfield		77.00	478.55
Richburg			10.00
Riverside			63.70
Roanoke			5.00
Rockville			23.90
Salem			358.50
Syracuse			1.00

Union of Soviet Socialist Republics—a vast territory administered from a distance on the basis of communism.

Among these people exist the special interests of the European powers and the United States, the latter properly described as "one of the leading powers on the Pacific Ocean," with century-long commercial, educational, and missionary interests in Eastern Asia.

Professor Blakeslee leads his readers toward choosing the main issues from the mass of current popular claims and surmises. This acknowledged authority on Eastern affairs believes "the talk of war (with Japan) is greater than the danger of war," and points out clearly why the nations involved have little to gain, not already possessed, and much to lose by a war. The author considers that both the Japanese government and that of the United States are eager to keep peace, to remain friendly. "Thoughtful Americans in general admire Japan and its achievements." He adds, "They recognize the exceptional economic difficulties it is facing and the perplexing problems presented by China; they wish Japan every legitimate success and would not be willing to put any obstacle in the way of its proper development and progress."

The conflicts of policy in the Far East point directly to new problems in connection with naval building, centering in the Naval Conference to be held in 1935. Much depends upon attitudes of the United States and Great Britain toward the implications of the existing Far Eastern problems.

For personal reading and group discussion this survey is of capital importance and deserves a wide distribution and use.

For the benefit of those who have been salving their conscience by telling themselves and others that they participate in the Hospital Sweepstakes, because it is "all for a good cause," Rev. Bolton C. Waller, an Anglican minister living in Dublin, reports these facts on Britain's gambling mania. Mr. Waller shows that the hospital gets just one shilling four and one-half pence out of a ten shilling ticket, while four shillings and two pence goes for prizes and the rest goes to those who run the "Sweep." In other words you are giving someone ten shillings in order to hand one shilling and four pence to charity.

—*Watchman-Examiner.*

Verona .....	\$ 5.00	
Ladies' Aid society, special .....	10.00	
	\$ 15.00	40.00
Washington .....		15.00
Waterford .....	\$ 7.00	
Christian Endeavor society, special .....	1.50	
	\$ 8.50	30.00
Welton .....		76.90
White Cloud .....	16.46	16.46
Individuals:		
Friend .....	\$ 2.00	
Rev. and Mrs. R. G. Davis .....	5.00	
Mrs. M. M. Lanphear .....	10.00	
	\$ 17.00	30.00
Eastern Association .....		44.30
Central Association .....	21.50	21.50
Nile and Richburg C. E. society .....		5.00
Conference collection .....		151.38
Young People's Board in Holland .....		5.00
		\$4,208.80
<i>Disbursements</i>		
Missionary Society .....	\$511.20	
Special .....	22.00	
	\$	533.20
Tract Society .....		114.20
Sabbath School Board .....		89.70
Young People's Board .....		21.50
Woman's Board .....	\$ 5.40	
Special .....	10.00	
		15.40
Ministerial Relief .....		32.30
Education Society .....		76.80
Historical Society .....		9.00
General Conference .....		139.90
		\$1,032.00

HAROLD R. CRANDALL,  
*Treasurer.*

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

### YEARLY MEETING - MARLBORO

The yearly meeting of the New Jersey and eastern New York Seventh Day Baptist churches will be held with the Marlboro Church November 23-25, beginning Friday evening and closing Sunday afternoon. The theme of the meeting is "Aids to Effective Evangelism." Those planning to come please notify the pastor, Herbert L. Cottrell, Bridgeton, N. J., R.F.D. No. 1.

H. L. C.

## MISSIONS

### PARAGRAPHS FROM CONFERENCE ADDRESS

DELIVERED MISSIONARY DAY, SALEM, W. VA.,  
1934

#### THE ANNUAL REPORT

It is not my purpose this morning to read the annual report. I will continue the custom, followed during the twelve years of my secretaryship, of reading only a paragraph or two. You have the report in your hands and it is intended that you should read it.

In reading the report you will note that it is markedly abbreviated. This is done upon the recommendation made by the General Conference last year to the effect that, for the sake of reducing cost of the *Year Book*, all reports be condensed. In order to comply with the recommendation of Conference, the report of the China field has been put on the same basis as that of all other fields, namely, a summary of the various branches of the work in China is given in this report instead of giving the full reports of every worker. Full reports of workers on all fields and their itemized financial statements are interesting and helpful. These are filed away for reference in the office of the corresponding secretary, and copies of the financial statements have been sent to each member of the Board of Managers.

#### THE WORK DONE

The board is carrying on work on four continents and is employing many workers when we consider the natives who are engaged in the work and are on the pay rolls. In the homeland about one-fourth of our churches are being aided by the board in the support of their pastors.

Notwithstanding the lack of funds, the work with one or two exceptions has been continued on all fields and on about the same basis as in past years. The ability of the Board of Managers to do this is due to the fact that the workers have carried on faithfully in spite of the heavy reductions for their fields. This has meant sacrifice, but for the most part the workers have endured the hardship without complaint and have endeavored to aid the board in carrying out its program.

You will notice that there has been a change of plan in the Southwestern Association. For thirty-five or forty years the board has sup-

ported a general missionary on that field in addition to aiding the churches in supporting their pastors. For eight years Rev. Ellis R. Lewis had been general missionary with headquarters at Gentry, Ark. During last year his resignation was accepted and he became pastor of the Gentry Church. The board makes an appropriation to the church to aid it in supporting its pastor. It is understood that Brother Lewis will do some general missionary work throughout the association and for this he is to be paid as the work is done. There are several points in the Southwestern Association which need the work of a general missionary, but the lack of funds necessitated the change and it is hoped that three months' field work will in a measure tide the situation over.

Upon the recommendation of the General Conference the Missionary Board made a small appropriation for the work in Germany. This work under the leadership of Rev. L. Richard Conradi is succeeding in a signal way, twelve churches having been organized in the last eighteen months.

#### NEEDS

Turning to the needs, we note that there are special needs. The fact that the board has been unable to pay the salaries promptly and that they have been one month behind much of the time has put a heavy burden on the workers. This should be remedied as soon as possible.

Several of the fields have suffered because there have not been sufficient funds to meet the traveling expenses of the workers and on this account much work that should have been done has been omitted.

Owing to the depression, a number of churches which formerly were able to support their pastors are now unable to do so and these churches are languishing in a serious way. Some substantial help and encouragement will save them from disintegration. This matter should not be passed by.

There are open doors in many lands which the Master is calling us to enter and we must not shut our eyes to these calls.

#### NO DEFEATIST CRY

The Missionary Board does not come to the end of the year with a defeatist cry. It is no time for discouragement and there is no occasion for pessimism when all things are taken into consideration. So far as I recall, I have

heard no discouraging note, either in any Missionary Board meeting or any committee meeting during the year. There have been and still are many difficult problems, but there are many encouraging things if we will open our eyes to see them.

I had thought of speaking today on the subject of the Discouraging and Encouraging Things, but there is not time. It is folly to consider the discouraging items and not fully take into account the encouraging ones. It is worse than folly; it is wrong.

Men are prone to look upon numbers as a sign of greatness and success. The Father does not see things as men do. It is not quantity that he wants most of all; it is quality. As Henry Drummond once stated, "What the world needs most is not more of us, but a better brand of us." Seventh Day Baptists are a good brand. We could be infinitely better, but we believe we have the truth and the world has never seen a people with higher ideals and attainments. We have vast resources; God is on our side; there is nothing we cannot accomplish if we will. Why spend time in weeping and wailing over the discouraging things?

### FROM QUARTERLY REPORTS OF MISSIONARY PASTORS

JACKSON CENTER, OHIO

The work on the field for this quarter has been just about as usual. Perhaps there is nothing of unusual happening to be reported at this time so far as the work in general is concerned. During the quarter the pastor attended the General Conference at Salem and was much impressed with the interest manifested during the sessions attended. However, it was not his privilege to be there to attend all the sessions.

The church at Jackson Center has granted its pastor a leave of absence for the winter for the purpose of attending the seminary at Alfred.  
VERNEY A. WILSON, *Pastor.*

FOUKE, ARK.

I cannot say that we have any problems that are peculiar to this field. We need continual indwelling of the Holy Spirit. The demands of these times are heavy; in our own strength only we shall fail.

We remain ever grateful for the interest and support of the Missionary Board. We are hoping that Secretary Burdick can visit

us if he goes to the Southwestern Association at Edinburg, Tex.

R. J. SEVERANCE, Pastor.

HAMMOND, LA.

At an expense of \$100 we have built a much needed rest room within the church edifice. In June last we began renting our church for Sunday worship. Also later on Sabbath afternoons to the Seventh Day Adventists. This will help on expenses and will enable us to increase our denominational contributions. I receive the rent for the parsonage, \$10 per month. Our revived Christian Endeavor society is holding two prayer meetings every month. One of our members, with great profit to her and to us, attended a state convention in Baton Rouge recently.

With the coming of the cooler autumn weather, and with health unimpaired, my heart is filled with thankfulness for opportunity to labor in this ministry, looking for and trusting alone in that grace, that heavenly and divine help, without which our labors are all in vain. But I have a strong assurance that, with so faithful a church, our labors will not be in vain.

The quarter has been characterized by more or less precarious health on the part of Mrs. Powell. Nevertheless, she has been able to keep up her work in the school room. However, there are money troubles from the state and there is a six months' school, only, threatened for the coming year. This makes the board's checks all the more acceptable.

S. S. POWELL, Pastor.

HEBRON AND EAST HEBRON, PA.

An effort to interest those particularly outside the church is being made, and Sunday evening services are being held for this purpose.

The church at East Hebron has been re-decorating its house of worship and fine pews are being installed in the auditorium. The pews have been furnished by the church at East Portville, N. Y., which has not held services for some years.

ROBERT W. WING, Pastor.

FROM THE PRESS

In the United States there are 9,668,808 Baptists. Of these there are in the Northern Convention 1,489,836, in the Southern Convention 4,173,928, in the National Convention

(Negro) 3,525,044, and in fifteen miscellaneous groups 480,000. The state containing the largest number of Baptists is Georgia, with 814,180. Texas comes next with 759,964, . . . and so on through the Southern States. In the North Illinois comes first with 246,187, Pennsylvania next with 225,799. . . . Of course these figures are only measurably correct. The Negro Baptists generally enlarge the totals.—*The Watchman Examiner*.

Official figures published by the New York office of the International Missionary Council establish that the total expenditures of Protestant missions for the three years 1929-30-31 were \$152,838,690, an average of over \$50,000,000 a year. Of this amount North America contributed fifty-five per cent, Great Britain twenty-two per cent and Latin America nine per cent.—*The Chinese Recorder*.

Our own Syracuse-in-China unit in Chungking, West China—what has it accomplished in the development of world brotherhood?

1. It has made possible modern and scientific medical treatment for 18,000 Chinese every year in a province of China where there are only 13 western trained doctors to care for 3,000,000 people.

2. It helps over 300 boys every year in the Unit High School to secure training in what is called "the finest school in the province."

3. It maintains a church and church school program giving opportunities to hundreds of Chinese in Chungking to share in a worship and recreation program which they have never known before.

These things our own Syracuse-in-China unit has accomplished.

The Chinese are grateful. They want the unit to continue. They say to us, "Stay!" So it is up to us—up to you who have shared in this success, and up to those of you who have not as yet, but who will.—*Syracuse-in-China Association, Syracuse University*.

How far from complete is the work of emancipation (i.e., of slaves) is demonstrated by the fact that today there are probably more than five million persons over whom somebody holds a "property" right. The motive of ownership is always and everywhere a sordid one. For millions of people today slavery means degradation and demoralization, while for thousands it spells a life of barbarous cruelty.—*Advance*.

The Week of Prayer is January 7-13. This is a world-wide movement. The Department

NOVEMBER - STEWARDSHIP MONTH

BY REV. PAUL S. BURDICK

With the approval of the committee to raise the Denominational Budget, the Religious Life Committee is asking that we make the month of November, Stewardship Month. In many of our churches the committee of canvassers will have completed their work for the denomination or for the local church, or for both, before the month is out. In other churches this matter may be accomplished in a business meeting of the church. In addition to the regular pledges, some churches will have a special Thanksgiving offering at the end of the month for the work of the denomination and for other worthy causes. In one church this offering is made as follows: At the Thanksgiving service, a representative from each Sabbath school class or other organization comes forward and deposits in a box an offering, stating for what cause it has been contributed.

All these efforts should give wonderful encouragement to the faithful workers of the denomination and result in a mighty impulse to the work we are trying to do for God.

But while all this is very good, your committee feels that we are far from going as deeply as we should into this question of stewardship. Our debt to God is by no means paid when we have signed a pledge slip or made a thank offering. His claims upon us are far broader and deeper than that. Our debt to him is so great that were we to devote to his service all of our wealth and every moment of our time, it could not be paid. For first of all, we are his—and our property is his by virtue of creation. Then, further, we are "bought with a price," the blood of Jesus. Paul suggests this to his convert, Philemon, when he says to him, "albeit I do not say to thee how thou owest unto me even thine own self besides." Let us then cease from saying of anything, "This is mine," but say rather, "This is what the Lord has entrusted in my keeping." And let us also avoid the attitude which says, "Tomorrow is mine to do with as I please," but rather say with James, "If the Lord will, we shall live and do this or that."

From the bottom of my heart I believe that a good share of our troubles, both national and personal, can be traced to our failure to recognize this ownership of God over our

of Evangelism prepares each year the Daily Prayer Topics which may be ordered any time after November 1.—*Department of Evangelism, Federal Council of Churches*.

MISSIONARY SOCIETY BUDGET FOR 1935

ADOPTED OCTOBER 21, 1934,

SUBJECT TO CHANGE BY BOARD OF MANAGERS

CHINA

Principal Boys' School	\$ 400.00
H. Eugene Davis	1,200.00
H. Eugene Davis, children education allowance	450.00
Susie M. Burdick, retirement allowance	360.00
Rosa W. Palmberg	500.00
Grace I. Crandall	500.00
Anna M. West	500.00
Traveling expenses	300.00
Girls' School	200.00
Boys' School	100.00
Incidental Fund	300.00
	\$ 4,810.00

AMERICAN TROPICS

G. D. Hargis, salary	\$1,125.00
G. D. Hargis, house rent	250.00
G. D. Hargis, children education allowance	300.00
Traveling expense	275.00
Native workers	140.00
	2,090.00

HOLLAND

Holland	500.00
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GERMANY

Germany	500.00
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HOME FIELD

Jackson Center, Ohio	\$ 275.00
Colorado field	275.00
Gentry, Ark.	275.00
Southwestern Association, general missionary work	300.00
Northwestern Association, to aid small churches	1,300.00
Western Association, to aid small churches	500.00
Hammond, La.	275.00
Syracuse, N. Y.	120.00
Middle Island, W. Va.	200.00
Fouke, Ark.	275.00
Stoneston, Ill.	275.00
Salemville, Pa.	200.00
Ritchie, W. Va.	200.00
Work on the Pacific Coast	275.00
Evangelistic work	160.00
Foreign Missions Conference	40.00
Traveling expenses - Southwestern field \$250; Colorado field \$100; secretary and evangelists \$480	830.00
	5,775.00

CONTINGENT FUND

Printing \$200; office supplies \$125; taxes \$75; interest and other miscellany \$2,265	2,665.00
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ADMINISTRATION

Corresponding secretary, salary	\$1,350.00
House and office rent for corresponding secretary	300.00
Clerk hire for corresponding secretary	400.00
Clerk hire for treasurer	250.00
Audit treasurer's accounts	210.00
Treasurer's bond	50.00
	2,560.00

	\$18,900.00
Payment on debt	1,000.00
	\$19,900.00

goods and selves. We have striven to accumulate in order, like the rich man in the parable, to "eat, drink, and be merry," and God has called us to account. We have pampered and favored ourselves until, when called upon to "stand hardness as good soldiers of Jesus Christ," we find that we are all out of practice. Our talents have so long been kept for selfish uses that we are likely to have them taken from us completely.

"Beware of covetousness," Jesus warns his followers, but there is a covetousness which is toward God's possessions as well as a covetousness toward the possessions of our neighbors; and a man may truly, as Malachi tells us, rob God. How? By withholding from him the rent which we owe him, by virtue of his ownership of all. And how much is that rent to be? A tithe of our income? A seventh of our time? That may be well as a beginning, but we should not be satisfied until we read God between the lines of every thought and make him Lord over every act. God lives and works. In his hands are all the resources of earth and heaven. They who trust in him are joint owners of all. Only beware, that in asserting our complete ownership over some part, we do not find that we have lost all.

The committee invites you, sometime during the month, to make a renewed pledge to God that shall include not only that portion of your income you will devote to his cause, but that portion of your time and bodily and mental powers as well.

FROM RELIGIOUS LIFE COMMITTEE.

### NOTICE

At the close of the study course on The History of the Sabbath and Seventh Day Baptists, conducted at the last General Conference, several individuals expressed the hope that this material might be placed in tract form. As no funds are available in the Tract Society they expressed the desire to help finance the publication. The estimated cost for an edition of five thousand copies has been placed at about \$40.

If those desiring to help finance the publication will send their contribution to me, if sufficient funds are received I will proceed with the publication. If contributions are not sufficient, the money will be returned to the donors.

A. L. DAVIS.

Verona, N. Y.,  
October 24, 1934.

### RESOLUTION PASSED ON WORLD PEACE

(An action taken by Conference at Salem, W. Va., August, 1934)

In view of the gravity of the present world condition, and being conscious of the destructive nature of war with its immoral influence upon the life of the world, we believe that the time has come when the Christian churches of America should, unitedly and with moral and spiritual energy "attack the war system, and work for a world peace system."

We would, therefore, recommend that, as a General Conference of the Seventh Day Baptist Denomination now in session we give our hearty support to the efforts of the Federal Council of Churches of Christ in America in carrying out the following program:

We recommend,

a. That the United States of America should press upon the nations the multilateral pact of non-aggression suggested by President Roosevelt by which each nation would pledge itself not to send its military forces across the boundaries of other nations.

b. That the President should be authorized to place an embargo on arms, ammunitions, and credits to nations that send their military forces across the boundary lines of other nations, or propose to do so.

c. That the arms and munitions industry should be placed under government control, and that the United States should join with other nations in exercising strict control of the international traffic in arms and munitions.

d. That the President and Congress should be urged to withhold appropriations required to carry out the naval building program authorized in the Vinson Naval Bill.

e. That the nations should completely abolish all weapons designed primarily for aggressive purposes, and provide for a comprehensive system of international armaments control.

f. That the nations should completely renounce, except for strictly police purposes, all military and naval aviation, and should co-operate in the establishment of international supervision of commercial aviation in order to prevent its illegitimate use for military purposes.

Furthermore, we call upon our governments, Federal and State, to grant to conscientious objectors of Seventh Day Baptist faith the same rights of conscience as now enjoyed by the Society of Friends.

Respectfully submitted,

CORLISS F. RANDOLPH, *Chairman,*  
*Committee on Petitions.*

A laugh is worth a hundred groans in any market.—Charles Lamb.

### WOMAN'S WORK

In a world distracted by things, we crave the wisdom to pursue the ideals of the spirit, our Father in heaven. Be thou to us, in all conditions, the supreme reality. Amen.

### AN UNHOLY ALLIANCE

To be spiritually minded is life and peace.  
Romans 8: 6-14.

Sentimentality is not spirituality. A maudlin, maudlin mood is no sign of a heart aflame.

Spirituality is so sane that it sees through the shams alike of materialism and sentimentality, to the real values of life. It is soul conscious, God conscious, and service conscious.

Nobody is spiritual whose thoughts do not often and instinctively turn toward the Godward side of life.

Prayer and meditation are daily realities. In the night watches one's thoughts, like homing pigeons, turn toward God.

### FRIENDS OF AFRICA

A MISSIONARY BOOK THAT I HAVE READ THIS YEAR AND HOW IT HAS HELPED ME

BY MRS. MARY M. CHURCH

*Friends of Africa*, one of the United Study of Foreign Missions books, has been definitely helpful to me.

In the first place, it brought no small amount of entertainment. Truth is said to be stranger than fiction. It may even become more thrilling or amusing than fiction in the hands of so unique an author as Jean Kenyon Mackenzie, who edited the book and wrote the greater part. Several years ago her African letters, published in the *Atlantic Monthly*, delighted me greatly, hence I began this book with high anticipation. No disappointment has been felt, since there is not a dull paragraph in it. Whether she is relating an adventure like the central African woman's first encounter with a mirror or praising the miraculous memory of the Bushongo blacksmith, professional historian of one hundred thirty generations, there is manifest a tender human interest which attracts and holds attention.

Mrs. Donald Fraser, M.D., writing of the "Friend as Doctor," describes some amusing

and effective project lessons in hygiene. The "leading lady of the cast" was Tobias who outlived many an ordeal—being poulticed, fomented, bandaged, splinted, cooked for, and cosseted. Perhaps it should be explained that Tobias was a life-size celluloid doll who had returned with Mrs. Fraser to Africa after her first furlough. She adds, "I believe children are living today whose mothers would say that Tobias had taught them what to do in times of crisis."

Miss Mackenzie gives an astonishing list of articles included in the offering taken when one of Africa's largest churches was organized—six bunches of beads, one tennis belt, forty-three agate buttons, one ebony hairpin, two felt hats, one small tin basin, one package of native food, forty chickens, and four eggs. She also tells of seeing a young native who was much interested in his personal appearance put a pair of light green trousers into the collection basket. It was his only pair and he wore a loin cloth of beaten bark.

However, there is far more than entertainment to be found in the book. Each of its six chapters is instructive, bristling with facts, thrilling and vital. Geography, history, social and economic conditions, are introduced to give needed background. The "New Fact" of Africa stares us in the face and starts the query, "When did Africa begin to be the New Africa?" It is no longer the Dark Continent, literally "cities now, and electric light plants, mines, labor, and labor problems, and terrible, tangled race relations. . . . The twentieth century is rushing into Africa with the speed of an express train. One may see a native using matches as if he had been accustomed to them all his life, in a hut in which may be found hanging the flint which, a year or two before, was his sole means of obtaining light. . . . These economic, political, racial, and cultural problems are all intermingled and together create one of the greatest tasks that mankind has ever been called to undertake. . . . Success or failure in it is of such importance to mankind as a whole, that America cannot stand aside from taking her share. . . . Even our missionary literature of the last century, incomparably rich as it was, might be read forever without preparing one for the Africa of today," and it is with the Africa of today that the Christian of today has to deal.

As the preceding sentence suggests, even a casual reading of this book reveals its aim to

be something higher than education in the technical sense. A spiritual appeal permeates the whole and shows the kingdom of God spreading and enlightening what was once "Darkest Africa." We read with thrills of joy that ten eighths of the education of Africa is in missionary hands today, that in Uganda one sixth of the population is Christian, that almost the whole of Nyasaland is covered by a network of Christian schools, and that in 1928 the great and many missions of the Congo celebrated their jubilee. Wondering how these things can be proved, we are answered by frequent reference to the epoch-making surveys made by the Phelps Stokes Educational Commissions in 1920-1924. It is stated that not Livingstone himself traveled further in Africa than did Dr. Thomas Jesse Jones and his companions on their journeys of survey, when they mapped and noted the educational equipment and educational institutions of the entire continent. Thus these modern, careful investigations are demonstrating the direct and enduring results of missionary effort during the latter part of the nineteenth century. Native Africans never attempt to divorce education and religion. When a girl is brought to the school the white woman is bidden to make a Christian of that girl. "I want my daughter to be a person of the Tribe of God. I want her to read. I don't want my daughter to be as I have been—ignorant as a hen."

The whole of pagan Africa was and is aware of the supernatural, according to Miss Mackenzie. . . . "But over and above the practice of magic he believes in a supreme creator, God. . . . Among the diverse aspects of the modern African there remains ever and everywhere the soul to be dealt with—the soul of a religious man, and often a homesick soul. You cannot comfort that soul with a shoe and a shirt, or a gramophone, or a fine speech in a foreign tongue. God help us all to understand and to interpret aright, not to obscure or diminish in the interpreting, the mighty dream of the African soul. . . . There is nothing in the world more moving than this touching, innocent, abandoned response to the spirit of Jesus. . . . Never, never pity the men or women whose mission has cast their lot in the pioneer or primitive phases. Envy them who can see our Lord at work on the primitive heart—busy like a divine blacksmith, with the breath of his Spirit and the fire of his Spirit

making out of that heart a tool for his own hand."

And this is the good news which friends of Africa are carrying, not to heathen but to our Friends in Africa — one thousand per cent more than were hearing it ten years before this book was written. Meanwhile the force on the field has been increased sixty-five per cent. The great Church of Uganda, celebrating its jubilee year, was counting over its 2,400 churches, its 16,500 baptized Christians, its 43,000 communicants, its 70 African clergy, its 5,000 native lay workers, its 17,600 boys and girls in schools, its 850 teachers and its many hospitals and nurses.

Surely the immortal Livingstone must see, like his Master, "of the travail of his soul and be satisfied."

Inevitably one closes the book reverently, prayerfully, and with determination to register among the "Friends Henceforth."

*De Ruyter, N. Y.*

#### WESTERN ASSOCIATION SEMI-ANNUAL MEETING

The semi-annual session of the Western Association was held at the Richburg Seventh Day Baptist church, Friday night and Sabbath day, October 26 and 27.

The theme was "Creating the Christian Attitude on the Question of War and Peace." At the first service, Friday night, Rev. Edgar D. Van Horn of Alfred Station presented the general theme and emphasized the importance of this subject. He gave some splendid illustrations to show that the people within nations do not want war. When war was declared between France and Germany, workers who had been working side by side wept as they said good-by and went home to take up arms against each other, much against their wishes. A discussion period followed in which many made valuable contributions.

The Sabbath morning service was conducted by Pastor Emmett Bottoms, with over two hundred present. After a good worship service, Dr. J. N. Norwood gave the address of the morning. His subject was the general theme. He spoke of the lack of agreement and co-operation among the organizations working for peace. We ought to be tolerant toward anyone who is working on this problem in a constructive way. Doctor Norwood thinks that differences between nations should be set-

tled in the same way as they are within nations.

Several numbers of special music were arranged for the afternoon program by Jesse Burdick of Richburg. They were very good.

In the afternoon we were led in an inspiring worship service by the young people. This was followed by three talks on the theme. A good paper by Harold Babcock of Nile presented the viewpoint of young people on the question.

Professor Harold O. Burdick of Alfred spoke on the subject, "Forces Promoting War." In a very interesting and helpful way he told of the influence of munition makers and something of the recent Senate investigation. He also told of the use of vicious propaganda by governments in promoting war. Other forces were discussed in his talk.

Professor Alfred E. Whitford of Alfred presented the forces promoting peace. In this instructive address he spoke of the way our modern advancement in communication aids the promotion of peace, and other forces which are promoting peace. He closed with quotations from Dr. Harry Emerson Fosdick, who repudiates war and is an ardent worker for world peace.

The impressions from this semi-annual program have been made in favor of consistent labor on the part of Christians to build a world brotherhood, and a lasting peace in the world.

#### NORTONVILLE SUMMER BIBLE CONFERENCE

In 1933, because we felt the lack of some sort of gathering of Seventh Day Baptist young people, and since it seemed impossible for those from Nebraska, Colorado, and Kansas to get together, we decided to experiment by having a conference of our own. The experiment worked so well that we had a similar meeting this summer. This one was so helpful and inspiring that it will undoubtedly be an annual event.

Nearly six months ago the young people began raising funds to bring some other pastor to help in the leadership. Some money was contributed for the purpose, but most of it was raised by selling ice cream at a filling station on the highway. Rev. Ralph H. Coon of Denver was chosen, and surely, judging by the way the Holy Spirit used him, the Lord guided the choice.

The attendance was slightly smaller than last year, but the average number present at the afternoon classes was thirty-three, in spite of so many being away and of one family of four young people being kept away by the measles. Several girls from the country, with two from out of town, "camped" in a vacant house during the conference, which included two Sabbaths and the week between—August 11 to 18.

The first Sabbath afternoon was the "Theme" meeting, with a series of talks by the young people on "The Inner Life" from the theme verse, Galatians 2: 20. Austa Stephan led the devotional period, and then the topic was developed by five talks on the inner life: "Heart Kept With Diligence," by Louise Wheeler; "Conscience Void of Offense," by Aletha Wheeler; "Mind Renewed," by Boyden Crouch; "Affection Set on Things Above," by Gertrude McClure; and "Will Submissive to God," by Alma Bond. Rev. Ralph H. Coon closed this meeting, as he did those of each day, with a "Follow the Gleam" meditation on the high spots of the meeting.

The program for each day during the week began at two o'clock with a devotional period led by one of the young people. Then came class periods and discussion hour until five. Pastor Coon gave a Bible study on the Book of Ephesians, and a résumé of the organization and polity of the denomination. Pastor Osborn gave six lessons on Bible types and symbols, and led the discussion period. In many ways this latter was one of the most vital hours of the day, as we got down to practical, specific problems which young people face in daily life.

After a recreation period the group gathered around the tables for the fellowship supper. Miss Evelyn Ring had charge of the planning, and different Sabbath school classes furnished the food. Committees of young people set the tables and washed the dishes.

At seven-thirty came the vesper service, in charge of the Nortonville pastor, who built the program around different masterpieces of religious art. Then at eight o'clock came the evening session, with Pastor Coon bringing a series of messages on the "Victorious Life." The chorister, Miss Lois Wells, had charge of the music, and each night the choir sang and there was some other special number. The messages were simple and earnest, backed up by the sincerity and consecration of the speak-

er. The Holy Spirit used this combination in stirring our hearts to the depths. One can judge of the working of the Spirit in the fact that between thirty and thirty-five of the young people declared their intention of giving the Lord full sway over their lives, and that they would do nothing without first asking for his approval.

The answer to the question as to how it all came about is prayer, much prayer. Yes, even prayer in tears. The matter was held up before the Lord for weeks beforehand. During the conference a small room was set aside as a prayer room, and used for nothing else. There was almost always a group there before, between, and after the sessions, interceding for each other, for the leaders, for the unsaved, and for the unsundered. The girls at the "Lodge" had their prayer group at morning and noon, and almost every evening after the service a group gathered there for another period of praise and supplication. The spirit is shown by the fact that the reception for Rev. and Mrs. Coon, Sabbath night, closed early, for the young people wanted to get to the "Lodge" for their closing prayer service.

Sabbath morning Brother Coon brought his last message on "Guidance in the Life of Victory." In the afternoon came the "crowning meeting" — when thirty-nine of the forty young people rose and testified to what the conference had meant to them, how they had been strengthened, and stated their decisions. Then a few moments were spent in writing down the decisions. We know of no better way of passing on the idea of the blessing received, than by quoting briefly from some of the decision cards:

"I am ready to go anywhere or everywhere with Christ in his strength."

"Hate seems so far removed from me. It seems as if I love everybody."

"Christ shall and does have first place in my heart."

"I will give my entire life and talents to full time Christian service, and I will be a witness in his strength in the new life away from home that I am entering."

"I will give up my selfishness and too quick tongue to him—and my tendency to argue."

"I want to be baptized." Seven made this decision.

"I am ready for full time service if it is God's will. I want to surrender what few

talents I have to Christ for his service. I want him to take all my temper, jealousy, pride, and any habit that is taking up part of my life and heart."

"I've surrendered everything. I don't know yet what I'll do . . . but I will do what he wants me to do—with his help."

"Through Christ I'm going to use every opportunity to witness for him."

"I want prayer for humility and strength."

"I have come back to the Lord's Sabbath. I am ready for full-time service for Christ. Please pray for the Lord to give me faith and boldness to speak for Christ as well as live for him."

"I have decided to become a full-time Christian recruit, and I thank God that he has made me want to do this."

So many said, "Pray for \_\_\_\_\_" mentioning some person.

"I am, through God my heavenly Father, going to shut out all worldly things and give him the key to my whole heart."

"I've felt for a long time that my life was keeping \_\_\_\_\_ from being a Christian — that he couldn't see in me anything different from himself. Praise God and pray for me that my life will be now a testimony of Jesus Christ and that \_\_\_\_\_ will accept Christ."

And so we could go on through the list, but have given too many already. There is encouragement in these decisions. There is also a great challenge to the denomination in the fact that a dozen or fifteen volunteered for full-time Christian service. The General Conference reports show that there are many open doors, many calls for workers. Here they are! Are we going to close our eyes and ears to the needy fields? Are we going to say to these young people, "We like your spirit, but you will have to look elsewhere for a field of service"? Are we going to use them, or will they have to use their talents in some other denomination?  
L. G. O.

#### THE STEADY SUBSCRIBER

How dear to our heart is the steady subscriber,  
Who pays in advance at the birth of each year—  
Who lays down the money, and does it quite gladly,

And casts round the office a halo of cheer;  
Who never says: "Stop it; I cannot afford it;  
I'm getting more papers than now I can read,"  
But always says: "Send it; our people all like it;  
In fact, we all think it a help and a need."

—Selected.

## YOUNG PEOPLE'S WORK IT IS TO THINK

A PRAYER

WHEN TIMES SEEM OUT OF JOINT

God, give us patience in a world like this,  
Which seldom cares, or tries to understand,  
Willing all precious things to miss,  
With eyes upon some flaunting thing at hand.

God, give us courage in a world like this,  
Seeing heads beaten down, to keep ours high,  
To hear applause behind the serpent's hiss,  
And know we need not yield, ev'n if we die.

And give us humor for a world like this,  
To find behind its tragedy some fun,  
To learn a proper use of emphasis,  
And laugh at puppets dancing in the sun.

One harder thing; love for a world like this,  
Give us, O God! Sure that not we alone,  
But countless others, face its dark abyss;  
A brotherhood of need which we must own.

—Lillian Maxwell Strong.

### YOUNG PEOPLE'S BOARD PROGRAM

SABBATH AFTERNOON, GENERAL CONFERENCE

Hats off to the young people!

Conference time is a busy time for young people who attend. There are the regular meetings and the meetings planned especially for the young people; in addition to these, a large number have to practice for the special music numbers, and many work to help with their expenses. Yet with all of these demands, the young people co-operate splendidly and seldom refuse when asked to do something additional. The young people who attended Salem Conference made a vital contribution to our General Conference program.

On Sabbath afternoon the Young People's Board program was opened with a procession of children and young people, coming from the neighboring building by twos, crossing the bridge, and entering the auditorium at the front. The children led by singing the hymn, "Marching With the Heroes."

Musical meditations provided a period for quiet worship, during several vocal and instrumental numbers arranged by Miss Ruth Sarah Davis of Salem. The young people taking part in this and other portions of the program were representatives from many of our young people's groups from "Texas to Rhody."

The children shared with the audience some of the lessons they had been learning under the leadership of the Misses Mizpah Bennett

and Edith Babcock of Milton and Milton Junction, Wis. An informal dramatization was given of the story of The Good Samaritan; this was a part of the work which they did in their meetings during Conference.

The president of the Young People's Board introduced the members of the board, nine of whom were present. Then she presented the yearly report and told of some things the board has been trying to do in the way of helping the young people in their society work and also in keeping in touch with other youth movements and organizations, that our work may be kept up to date and progressive. Lack of funds has caused the curtailing of much of the work. You are invited to read and study the report of the Young People's Board which will appear in the *Year Book*.

The closing portion of the program was a panel discussion by the young people on the subject, "What the Movies Are Doing to America." Eight young people sat around a table on the platform and held what one might call an open, informal committee meeting, in which the subject was discussed pro and con. These young people with as many others met two afternoons, Wednesday and Thursday, and spent over an hour each time in a discussion of this subject. During other times you would find them in the library carefully studying the materials placed there for their information. The facts which they were able to present through the discussion caused many to begin to think of the great possibilities which lie in good movies and the dangers that lurk in the common run of picture shows. Attention was called to the value and use of the appraisal lists in the home and young people's groups. Mr. Fred Eastman, an authority on this subject, says that there is only one film estimate free from the moving picture industry; it is "The National Film Estimate" which may be found in the *Christian Century* and the *International Journal of Religious Education*. This is a very important subject and young people can do much through their organizations and through personal influence.

The prayer which you find at the head of this article was read by the president as our parting petition.

Adults, read "A Decent Crop of Kids," by Philip Jerome Cleveland in the *Christian Herald*, November, 1934.

## CHILDREN'S PAGE

## OUR LETTER EXCHANGE

DEAR MRS. GREENE:

My mother reads me the letters and your stories in the RECORDER. I am sending you a story and a poem cut out of the stock paper we take, for you to use some time.

I have two pet lambs; the smaller one weighs eighty pounds and they will soon be ready to sell. They tag Warren and me all over and eat anywhere they please.

Then we have a dog, "Laddie," and some cats and kittens. "Tommy," who is older than I am, is all white but two grey spots on his head and a grey tail. Every morning he is at the door to come in and hop into bed with whoever isn't up. One day when the oven door was open and not much fire in the stove he crawled inside and went to sleep. My mother wrote this letter for me.

Your friend,  
NORRIS NORTH.  
(Age seven)

New Auburn, Wis.  
October 17, 1934.

DEAR NORRIS:

Thank you for sending the interesting story and poem. I am sure the other children will enjoy reading them when I send them on to the RECORDER.

I was interested in hearing about your nice pets. I never had any little lambs of my own, but when I was a little girl our neighbor on the adjoining farm had a good many of the dear little fellows every year and my brother and I used to pretend they were ours and pet them to our hearts' content. You must have great fun with your little lambs.

Our kitty, Skeezics, also likes to climb into bed with someone on a cold morning. Some day I am going to tell you about one time when he got into bed with me and didn't stay very long. How kitties like a good warm place. Don't you? Yours sincerely,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

We are a group of nine boys and girls of the Seventh Day Baptist Church of Daytona Beach. We try to attend Sabbath school every week and enjoy it.

This summer we had a Vacation Bible School directed by our pastor, Miss Eliza-

beth F. Randolph. For handwork the girls made handkerchiefs; the boys sandpapered blocks, which we will paint bright colors for use in the cradle roll class. We learned songs, prayers, books of the Bible, and stories.

Each of us chose a fault which we tried to correct in the two weeks.

We all enjoyed it very much and are looking forward to Vacation Bible School next summer.

Your loving friends,

EARNESTINE CONE,  
ROBERT CONE,  
ATHAN DAVIS,  
HENRY EDMONDSON,  
ANDREW SOLODUCHA,  
DOROTHY PRUDEN,  
PATRICIA F. RANDOLPH,  
PEGGY JANE SITTON,  
JACQUELINE ODUM.  
Teacher—EARLINE MAIN.

Daytona Beach, Fla.,  
October 18, 1934.

DEAR GIRLS AND BOYS:

It was nice of you to write this fine group letter and I was pleased to hear about your Vacation Bible School and of how much you all enjoyed it. Your two weeks' program surely sounds very interesting as well as helpful.

Now that I have heard from you in a bunch, I hope soon to receive individual letters from each one of you. Your teacher was once one of my RECORDER children and I still claim her as mine even if she is quite grown up.

Sincerely yours,  
MIZPAH S. GREENE.

DEAR RECORDER CHILDREN:

My kind friend of dear old Chicago days and down through the years since then, Dr. E. H. Lewis, has suggested that I tell you the meaning of my name, "Mizpah." Of course you know it is a Bible name, but did you know that it is mentioned about forty-four times in the Bible? The name means "Watch Tower," but read Genesis 31: 49 and you'll have the true interpretation. Perhaps some of you will want to see how many times you can find the name in the Bible.

Sincerely yours,  
MIZPAH S. G.

## OUR PULPIT

## DENOMINATIONAL REORGANIZATION

(A Conference Address)

BY ESLE F. RANDOLPH

What I say at this time may not appear to be altogether pertinent to the subject and somewhat disconnected. It will be an attempt to excite discussion which I understand is to follow. You may have already considered the matter of necessary reorganization of our denominational activities; if so, you may be ready for a discussion of the matter; but if such reorganization has not been considered, kindly lend your mind to that subject now.

I do not know just when organized work, other than church activity, began among our Seventh Day Baptists. The Missionary Society was incorporated in the state of New York in 1856, but had been organized in 1843. Later the Seventh Day Baptist Missionary Society was chartered in Rhode Island. The American Sabbath Tract Society was incorporated in New York in 1856. Again in the state of New Jersey in 1921. The Seventh Day Baptist Education Society was incorporated in the state of New York in 1856. Thus it seems that our three oldest denominational societies were all incorporated about the same time. The Sabbath School Board of the General Conference was incorporated in 1908. The Board of Trustees of the Seventh Day Baptist Memorial Fund was incorporated in 1873. The Woman's Board of the General Conference was organized in 1884. At the session of the General Conference held in 1889, a report was presented and adopted which provided for the appointment of a Permanent Committee on Young People's Work, and in 1904 the General Conference voted to change that name to that of Young People's Board.

To those who are more or less familiar with these boards, the objects and duties of these organizations are suggested in brief, perhaps, in the name which each bears.

A brief reflection will show that the real purpose of each and all of these boards is the spread of the gospel of Jesus the Christ and the upbuilding of his kingdom among the peoples of the earth. Why, then, the real necessity for our heavy organization machinery?

The president of the General Conference in 1923 called attention to the fact that we appear to be very much overorganized. The in-

tervening years, with our rapidly diminishing contributions for denominational use, have shown more clearly that the work of our boards is constantly overlapping. Shall we continue thus when it is evident that for the immediate future, at least, we may not expect any great increase of funds with which to carry on denominational activities? Or shall we attempt to simplify our organization so that with limited resources of money and available talent we really use these instruments as most needed?

Other denominations have faced such situations squarely and done away with cumbersome organization machinery — in some instances having but one individual to direct work with aid of a cabinet of advisers — a commander in chief with a staff of generals. Such experiments appear to be working out most satisfactorily. May we not well profit by their experience instead of going on with overlapping activities in each other's way, as it were?

It has been suggested that it may not be easy to simplify where funds have been placed by will or otherwise in the hands of a particular organization as a permanent fund, income only being used for mentioned purposes. Legal entanglements and responsibilities take place in the foreground in the consideration of the reorganization question.

The Memorial Board was established for the express purpose of investing safely and profitably so-called permanent denominational funds. Is it not possible that all permanent denominational funds might be placed with that board for investment and income?

Doubtless an objection would be raised to any reorganization proposed, that there would be a natural reluctance on the part of boards as a whole or as individuals to giving over to a new scheme the activities attempted by any particular board. We are face to face with a situation which requires a far view as to our continued denominational activities. It is not now so much a question as to whether a given board is to continue its activities more or less independently of other boards, as it is, can the work of any one or more of our boards be done more effectively under some other scheme or management.

The experiences of the past few years have taught us that investment of any kind of funds is, at best, made with a degree of sad uncertainty, and that those experienced in the

mysterious ways of finance may be most unhappy victims of so-called absolutely safe investments.

To turn aside from the question of investment of permanent or capital funds, let us consider what a business man's view would be if asked to take charge of a business with a half-dozen more or less independent activities. His first thought would be, can these activities be continued as they are now run with the maximum good to all concerned, or will these activities submit to such reorganization as to simplify the entire scheme for the good of all?

Ours is not a business organization, some one suggests, but it is, so far as questions of men and means are concerned, and the sooner we realize that fact the sooner will we face in the direction to accomplish our real object. It is suggested also that we do not have one individual at the head of all of our activities. Well, I am not so sure but that we need such an arrangement, and if I understand the purpose of the president of Conference in having this matter presented here, it is that people may be set to thinking if the experiences of organized effort throughout all time do not point the way for us at the present time.

The commander in chief directs his armies against an attack, or makes an offensive movement, shifting his entire force, as information may show, threatened or vulnerable points require.

Ours is a battle against the forces of evil. There are defensive as well as offensive movements that must be made, and whether the efforts of our Missionary Society or our Tract Society, our Education Society, our Woman's Board, our Sabbath School Board, or the Young People's Board should be placed in a particular field, should be decided by those who have specific knowledge of the need for effort as well as knowledge of the force available.

Certain guerrilla attacks made without concerted effort on the part of a whole army have, on occasion, been a most successful method of warfare. Yet I doubt if such methods produce greatest good in our efforts to make this world a better place in which to live.

Contributed funds have been so meager for some time that it has seemed necessary to retrench instead of extending our denominational work. That may prove to be a real blessing in disguise, instead of, as our poor eyes see it, a real calamity. It does afford time for an inventory of our whole scheme of activity; to

ponder whether this or that movement is worth the effort and money required to carry on in that direction; whether we have been improvident in some direction to the injury of another just as important, perhaps much more important.

Now, in what field are our limited funds most needed is the pertinent question. Each board is inclined to concede that the work of each other board is important, but the work of our own board must go on regardless. As a denomination, we grew in numbers most during a period when we were most active in missionary work—home missions especially; when tracts and other literature were distributed in greatest quantities from our publishing house, inquiries concerning the Sabbath were most numerous. Thus it has been and so it will be to the end. When we lessen our mission work, when we cease to proclaim abroad the Sabbath truth, when we lessen our efforts to train youth in the knowledge of the Bible and prepare them for active service in the church, then we die—die slowly or more rapidly as general conditions may control to some extent, but we die.

Shall we now seek to conserve our forces and work to the limit of united well directed energies, or shall we continue in the attempt to spread ourselves out so thin as to fall far short of our real goal? Shall we have one or two boards in a reorganization instead of the present number? Shall we set a limited number of closely associated persons over all of our work to direct as conditions may indicate, thus concentrating effort and means? Shall we "write off" from our program much of what we now know it is impossible for us to carry? Or shall we continue with each board, having but meager allowance from pitifully small denominational funds, trying to stem a tide that seems overwhelming?

Of course the missionary work must go on; the publishing of the Sabbath truth must go on as the real reason for our existence as a separate denomination; the education of youth through the church—the training of the young for active Christian service must go on; and the work of the Woman's Board has its definite place in our scheme of work. But to use another figure, are we not almost in the position of trying to build a dam across a stream by each tumbling into the stream whatever comes to hand, trusting that it may do some good, instead of having the material which we contribute definitely organized and placed?

If in the wisdom of this Conference it seems wise to appoint a committee, with ample power, to study this matter, and, if possible, report a positive plan for action one year hence, we may get somewhere. The Commission may find time for such duty, but its membership is widely scattered and frequent and lengthy sessions are expensive, hence the suggestion that another committee be appointed to study the question of a denominational reorganization—a committee made up of persons of experience and with the courage to study this question with open minds regardless of fixed notions formed in other days when the need for conserving our forces may not have appealed to many as does the present emergency.

### CORRESPONDENCE

DEAR BROTHER VAN HORN:

I have been scanning the RECORDER for some time for articles concerning giving or tithing, and have not seen very much on that subject.

We read in Proverbs 11: 24, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." I believe this means our unwillingness or negligence in giving (or rendering) to the Lord his own.

We are told in his Word, that the silver and the gold are his, and the cattle on a thousand hills are his also, and that we and all that we have are his. And he called his servants and delivered unto them his goods, and said, Occupy till I come. Which, I think, means trade, buy, or sell; use the Lord's money honestly to increase the Lord's capital so that we may be able to render unto the Lord interest on the capital he has intrusted unto us, and not be as the slothful man who hid his lord's money.

Some, no doubt, will say we haven't anything to give. Let us think for just a moment of the poor woman in Christ's time, who put into the treasury two mites, which Christ said was all her living. Do we do that much? I know a person who has an income of ten dollars per month, and one of it goes into the Lord's work. How many of us are doing as much?

We are told in 1 Timothy 6: 10 that "The love of money is the root of all evil." It does not say much money.

Referring again to the question of tithing

back in Abraham's time, in Genesis 14: 20, we read that Abraham gave a tithe to Melchizedek, king of Salem, and priest of the most high God. And again in Malachi 3: 8-10, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Is not giving a part of the Christian's duty? We are told the Lord loveth a cheerful giver. I do not believe the Lord expects the impossible from anyone. We are told to give as the Lord has prospered us. We have heard it said that if we are filled with the Spirit it will be easy to give. This, no doubt, is true.

You remember Samuel told Saul, "To obey is better than sacrifice, and to hearken than the fat of rams." Now it seems to me that if we obey we are more apt to be filled, than if we expect to be filled first. Moreover, whatever we do should be done willingly and cheerfully, not grudgingly.

I sometimes wonder if we do not expect too much of the Lord. We listened to a good sermon yesterday. Among the things told us was this: The Lord will not do for us the things we can do for ourselves.

Now, as this is a personal letter, just to myself, in conclusion let me ask two or three questions. Am I robbing God? Am I using his money in the work of his kingdom, or am I using it for my own pleasure, such as movies, joy-riding (on the Sabbath), cigarets, or other objectionable habits which a Christian should avoid? Am I doing even as well as the slothful servant who kept his lord's money wrapped in a napkin, then gave it back to him?

My brother, sister, or friend, let us stop a moment and think on our way: Am I doing what I can for the Christ who has done so much for me? If not, why not? Have I a good excuse to offer? Will my Lord say to me, "Well done, good and faithful servant," or shall I hear that awful sentence, "Depart, I never knew you?"

May the Lord help us, is the prayer of an unworthy brother.

C. C. BABCOCK.

Riverside, Calif.

RELIGIOUS EDUCATION

SABBATH SCHOOL BOARD MEETING

MINUTES OF THE QUARTERLY MEETING

The regular quarterly meeting of the Sabbath School Board was held in the ladies' parlor of the Milton church on Sunday evening, September 16, 1934, at 8 o'clock.

The meeting was called to order by the president, Rev. John F. Randolph. The following trustees were present: Rev. John F. Randolph, Dr. A. Lovelle Burdick, Rev. Carroll L. Hill, Robert E. Greene, D. Nelson Inglis, Mrs. Edwin Morse, Mrs. Louis A. Babcock, Louis A. Babcock, and Russell W. Burdick. Visitors present were George O. Sayre and W. Guy Polan.

The minutes of the last regular meeting as well as the adjourned meeting of July 15, 1934, and the annual corporate meeting were read.

Remarks concerning changes and additions to the report of the nominating committee were made by Dr. A. L. Burdick. The name of Robert E. Greene was substituted for that of Leland C. Shaw for the office of treasurer, and the names of vice-presidents as of the past year were added.

The quarterly report of the treasurer was presented by the retiring treasurer, Louis A. Babcock, and on motion was adopted and ordered filed with the secretary. The report follows:

L. A. Babcock,  
In account with the  
Sabbath School Board

<i>Dr.</i>	
July 1, To balance .....	\$189.48
July 1, Interest on certificate of deposit ..	15.00
August 6, Rev. Harold R. Crandall, Denominational Budget .....	86.30
September 7, Rev. Harold R. Crandall, Denominational Budget .....	89.70
<b>Total .....</b>	<b>\$380.48</b>

<i>Cr.</i>	
July 5, By accumulated interest on B. & L. stock purchased .....	\$ 12.50
July 30, Dr. A. L. Burdick, postage, etc. ..	10.00
August 1, Rev. E. E. Sutton, on salary ..	150.00
August 14, Dr. A. L. Burdick, expense to Commission .....	30.00
August 28, D. N. Inglis, premium on treasurer's bond .....	5.00

September 4, Rev. E. E. Sutton, on salary 80.00  
Check tax ..... .02

Total .....\$287.52  
Balance on hand September 16, 1934 ..... 92.96  

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\$380.48

It was voted that the treasurer's bond be transferred from the name of Louis A. Babcock to that of Robert E. Greene.

It was voted that the president be authorized to appoint the standing committees of the board.

It was voted that a sum of \$3 for postage and supplies, and a sum not to exceed \$15 be appropriated for stationery for the correspondence of the board, and that the president and secretary be authorized to purchase the stationery.

Copies of the annual report were distributed by the former secretary, Dr. A. L. Burdick. The cost of the mimeographed report was \$4.50, which was allowed in an appropriation voted previously.

Dr. A. L. Burdick, representative of the board on the Commission, reported verbally on the meeting held prior to the session of the General Conference. By vote, this report was adopted.

Remarks concerning the program and report of the Sabbath School Board at Conference were made by the president, Rev. J. F. Randolph.

The minutes of the meeting were read and approved.

The meeting was adjourned after prayer by Dr. A. L. Burdick.

RUSSELL W. BURDICK,  
Secretary.

DENOMINATIONAL "HOOK-UP"

BERLIN, N. Y.

A happy event occurred October 7, when our pastor, L. A. Wing, and Mrs. Wing observed their fiftieth wedding anniversary. The church was opened for the celebration, which was sponsored by the Ladies' Aid society whose president, Mrs. Lena Crofoot, was chairman of the committee for all arrangements. The church was artistically decorated for the occasion by Mr. Wing's son, Hubert Wing, who used a gold color scheme, carrying it out with marigolds, yellow and bronze autumn leaves, and yellow crepe paper. Pas-

tor and Mrs. Wing sat near the rostrum and there received greetings and best wishes from friendly folk who attended. They were assisted by Mr. and Mrs. Harry Lombard of Syracuse and Mr. and Mrs. Hubert Wing of Berlin. The congregations of the other churches in town were invited as well as members of the Home Bureau, so the entire village was well represented and evinced a genuine congratulatory spirit. Telegrams of congratulation were received from Boulder, Colo., and the Seventh Day Baptist Church of Los Angeles, Calif. Quite a number attended from Schenectady where Mr. Wing holds services each Sabbath afternoon. Rev. Dr. L. T. Reed, pastor of the Baptist Church, gave an interesting address and paid a fine tribute to our pastor and wife. Jesse Vars also spoke earnestly and sincerely of the splendid character and sterling qualities of Mr. and Mrs. Wing, their incalculable service to our church and the community, and expressed the wish that Mr. Wing would be willing to stay with us until the end of his ministry. In behalf of the church Mr. Vars presented our pastor and wife with a purse as a token of the respect and love which have grown out of our close associations as pastor and people during the past ten years. Mr. Wing also received a substantial sum of money from the Schenectady friends who are very enthusiastic in their appreciation of the pastor. Several appropriate musical numbers were used, among them "A Perfect Day," which Mr. Vars sang, also "In the Hush of the Twilight Hour," and "When You and I Were Young, Maggie," used as duets by Mr. Vars and Isabelle Millard.

I. G. M.

VERONA, N. Y.

In harmony with the recommendation of the National Council of Religion and Welfare Recovery, Sabbath, October 6, was observed as Loyalty Day. The slogan was, "Every member present or accounted for." Although a rainstorm prevailed, there was a large attendance at the church service. Several from Syracuse were present. The subject of Pastor Davis' sermon was, "What Jesus Thought of the Church." Junior sermon, "A Boy's Church Membership." Interesting letters were read from the four absent members who are attending Salem College. After a short session of the church school the congregation repaired to the water to witness the baptism of five of the juniors.

A training class for church membership, which is primarily for the children, is under the direction of Pastor Davis. The Young People's Council of Religious Education met in our church Monday evening, October 8.

A supper sponsored by the Worth While and Doers classes of the church school netted over \$80. The ladies' society has had a sale of aprons and fancy articles from which it received about \$40.

CORRESPONDENT.

ASHAWAY, R. I.

We were pleased to have the opportunity to hear Doctor Conradi while he was in New England and to have him in our church on Sunday evening when he spoke to the young people of the Seventh Day Baptist New England churches.

On Sabbath, October 6, in keeping with Loyalty Sabbath, our pastor, Rev. Everett T. Harris, invited the several organizations of the community to attend service and sit in a body; those represented were the W.C.T.U., Y.P.B., Jr. O.U.A.M., Grange, and Boy Scouts.

On Friday evening, October 19, Morton R. Swinney of the Waterford Church spoke before the members of the Intermediate Christian Endeavor society at their regular meeting and also attended the meeting of the senior society where he spoke upon the subject, "Let's Be Old-fashioned." At both groups he had a fine attendance.

On Sabbath, October 20, this church omitted its services, that those who could might take the pilgrimage to the old Newport church and worship with the other New England Seventh Day Baptist churches. Several from here attended and report a fine service.

On October 11, Mr. and Mrs. Daniel Burdick, members of our church for a number of years, observed their fiftieth wedding anniversary. Mr. and Mrs. Burdick were surprised during the evening when about thirty of their friends and neighbors, having learned of the event, dropped in to offer congratulations. Refreshments were served and Pastor Harris, in behalf of the group, presented Mr. and Mrs. Burdick with a gift of money.

CORRESPONDENT.

Governor Gifford Pinchot of Pennsylvania has been notified by Julian T. Crandall of Ashaway, secretary of the Atlantic Tuna Club, that he has won first prize in the 1934 contest sponsored by the organization.

The prize, a handsome ship's clock donated

by Otto Seidner of Westerly, will be officially awarded at the annual meeting of the club to be held November 14, at the Biltmore Hotel in Providence.

Governor Pinchot made his prize catch off Block Island on August 2. It was a thirty-two pound tuna and was caught with a six-thread line and regulation light tackle. The line was a product of the Ashaway Line and Twine Company. Governor Pinchot at the time was a passenger on Captain Harry Smith's swordfishing boat, the Carnegie II.

When the seventy-five members of Atlantic Tuna Club meet at the Biltmore Hotel next month, the president, H. Vernon Foster of Bartlesville, Okla., and Watch Hill, will preside. Julian T. Crandall of Ashaway is secretary and Ralph Watrous of Hope Valley is treasurer.—*Westerly Sun.*

#### ROCKVILLE, R. I.

Mrs. W. D. Burdick and Miss Marjorie Burdick attended the dedication ceremony held by the Colonial Daughters of the Seventeenth Century in the Wequetequock Cemetery last Friday afternoon. At this time markers at the graves of Walter Palmer and his son Nehemiah, who came to America early in the seventeenth century, were unveiled. Mrs. Burdick and her daughter are descendants of this Walter Palmer.—*Westerly Sun.*

#### LITTLE GENESEE, N. Y.

During the last three weeks of September an evangelistic campaign was conducted by evangelists, Miss Brainard and Miss Gieger. These consecrated young ladies conducted a very successful campaign here five years ago, hence it was a happy occasion to have them with us again. Interest steadily grew, many delegations coming from outlying districts. On October 7, fourteen were baptized and the following Sabbath nine were welcomed into church membership. During the campaign, the Book of St. John was read by many, one chapter each day, and this was done in many cases by families, each member taking part. This splendid habit has continued until many individuals and families have nearly completed the Book of Acts. During our prayer services held every Sabbath Eve, interesting points of the chapters read during the week are discussed and the locations by chapter of important events are memorized. Many homes have been visited and invitations to attend services extended to friends, neighbors,

and newcomers in this vicinity. This work is being continued and results obtained. Last Monday night the quarterly church meeting was held, at which time reports were given showing a very successful period in church activities.

CORRESPONDENT.

#### ALFRED, N. Y.

A budget for the year 1934-35, was adopted at the fall meeting of the Board of Trustees for Alfred University. Approximately \$260,000 was the sum set aside for the proposed expenditures of the Liberal Arts College this year.

President J. N. Norwood was authorized by the board to act with the deans on the matter of granting to students the Friday night social privileges for which they petitioned.

The trustees authorized the calling of a permanent dean of the School of Theology and Religious Education to fill the vacancy left by the death of Dr. Arthur E. Main, nearly two years ago. It will be left to Doctor Norwood and the Committee on Teaching Force to secure someone to fill the vacancy left by the giving of a three-months' leave of absence to Dean I. A. Conroe.—*Alfred Sun.*

#### PLAINFIELD, N. J.

The annual state Christian Endeavor convention at Jersey City, October 11-13, was attended by two of our girls, Etta North and Nellie Bond. Several of the young people drove to Jersey City to attend the Sabbath afternoon service.

A touching memorial service was held in the Sabbath school October 13, for Dr. Henry M. Maxson, who was a beloved teacher in our school for thirty-seven years and assistant superintendent for twenty-eight years.

Our first get-together supper of the season, October 28, sponsored by the woman's society, was well attended. For about two hours following the supper, both old and young forgot their cares in a lively program of music, stunts, and games. Many colorful costumes added to the brightness of the occasion.

Pastor Bond surprised his congregation one Sabbath morning recently by reading a communication from President Norwood of Alfred University, inviting him to become Dean of the School of Theology and Religious Education, to which office he had been called by the trustees of the university.

At the quarterly church meeting, Sunday evening, November 4, various reports were

listened to with good interest by the large representation of the church. The pastor, backed by his advisory committee, recommended the confirmation of five committees for the promotion of religious work and spiritual welfare. The appointment was approved and some of these committees, already at work, made encouraging reports. The committees, each consisting of a chairman, a representative of the Sabbath school, the woman's society, and Christian Endeavor are on education, stewardship, Sabbath, missions, and community interests. These activities are in line with the suggestions of the Religious Life Committee of the General Conference.

CORRESPONDENT.

#### MILTON, WIS.

Students at Milton College number one hundred four—sixty-four men and forty women. They come from Wisconsin, Nebraska, Illinois, Michigan, New Jersey, China, Minnesota, Kansas, Montana, New York, and South Dakota. Thirteen denominations are represented, Seventh Day Baptists numbering forty-four, or 32.3 per cent, Congregationalists twenty-one, or 20.2 per cent, and Methodist Episcopal, fifteen or 14.4 per cent.

The new athletic field with its lighting arrangement is being much appreciated. There are twenty-four lights, thirty-six thousand watts. This lighting has been made possible by the business men of Milton and Milton Junction. Bleachers, seating five hundred people, are a new feature. They have been rented from Edgerton.

Parties once a week are provided for students who do not care to dance, and are proving successful. President Crofoot entertained one such party last week. — *Adapted from Milton College Review.*

#### FARINA, ILL.

Following Conference the pastor spoke two Sabbaths on the denominational program and the program of the boards. September 15, we drove to Lake Farina and administered baptism to four candidates: Mrs. Hazel Hill, Margaret Furrow, Stanley and Vane Crandall. October 7, the pastor and wife gave their annual parish social held at the parish house at which time a one act playlet stressing the "Go to Church Sabbath" was a part of the program, the play being written by the pastor. All those present pledged themselves to

work for the "Go to Church Sabbath," and their efforts met with success as an increase of about ten was apparent on that Sabbath.

Under the auspices of the Illinois Anti-Saloon League the Seventh Day Baptist Church joined with the other church organizations of the town in preparing and presenting a play entitled "Prisoner at the Bar." The play was given at the Methodist church and the large auditorium was filled to capacity; the effect of the truth of the play was apparent on every side. The following week most of the cast went to Kinmundy, a neighboring village, and there gave the play. If there are those in our denomination who desire to put on a very impressive presentation of the destructive influence and the terrible power liquor has upon the individual and the home, procure type-written copies of the trial, "Prisoner at the Bar," and show it in your community. We at Farina wish you and your work for the Master's kingdom, God's blessing and direction, and a faith that will not fail.

C. L. HILL, *Correspondent.*

#### DODGE CENTER, MINN.

This church is co-operating with the churches of Welton, Garwin, and Marion, Iowa; and New Auburn, Wis., in putting on an extensive campaign for the promotion of the kingdom of Jesus Christ.

The work will be carried on by G. Sturgis of Welton, Iowa; Rev. C. B. Loofbourrow of New Auburn, Wis.; and Pastor C. S. Thorngate of Albion, Wis. This campaign will begin at New Auburn, Wis., about November first.

"Lift up your eyes, and look on the fields; for they are white already to harvest."

—*Dodge County Star.*

#### CHICAGO, ILL.

Preaching services are held every Friday evening at 8 o'clock at 2110 Pensacola Ave., Rev. Conrad Ebert, evangelist, preaching Scriptural and helpful messages. Hold up the Bible Sabbath.

REV. ERNST LEUENBERGER.

#### LOS ANGELES, CALIF.

The Los Angeles Church found that Rev. James Hurley would not be able to preach here this winter. We felt the need of a regular minister, so have arranged with Mr. Read W. Stearman, a young man student of the Bible Institute, who is holding evangelistic

services at Compton, to act as supply until we can make some more permanent arrangement.

The association met here the thirteenth of October. Because of much illness among the members the attendance was rather small, but we had excellent meetings. The young people's meeting in the afternoon was especially fine in spirit.

Mr. Jeffrey is able to be out now, and we hope the others who have been ill will be with us again soon.

FRANCES DAVIS,  
Correspondent.

### FALL MEETING CENTRAL ASSOCIATION

The Central Association met Sabbath morning, October twentieth, at ten-thirty, with the church at Verona, carrying out the suggestion made at the spring meeting of the association, to meet again in the fall.

The theme of the meetings was centered about the "Spiritual Recovery" program which is being advocated by the Committee on Religious Life. The morning worship was under the direction of Rev. A. L. Davis of Verona. Rev. H. L. Polan of Brookfield delivered the morning's sermon, making a plea for a recovery of some of the vital elements of Sabbath and Christian living that seem to have been left behind.

At two o'clock a program consisting of three addresses began. They were: "Religion in the Home," by Mrs. Zilla Vierow; "Our Physical and Mental Powers," by Mrs. Jennie Seamans; and "The Stewardship of Life," by Rev. P. S. Burdick. Each address touched upon some vital elements in living toward the theme of the day. Four special numbers of music were interspersed in the program, most of which represented the visiting churches. Mrs. Eva Bates of Adams Center, president of the association, presided.

Shortly after three o'clock two discussion groups were made up. The first was concerning work in our Bible schools, and was conducted by Rev. T. J. Van Horn and Mr. Stuart Smith. The younger people, making up the second group, met in the basement under the leadership of Pastor O. W. Babcock. They discussed, "The Place of Young People in the Church."

At noon a basket lunch was served, which afforded an opportunity for fellowship of the various members in attendance. An expression of almost unanimous approval was given

in the afternoon for a continuation of the fall meeting next year. Throughout the day there was a spirit of co-operation and Christian unity which always helps to make such a meeting highly stimulating and inspiring.

ORVILLE W. BABCOCK.

### MARRIAGES

HEADMAN-ROSS.—James Elijah Headman and Iris Mae Ross of Bath were united in marriage by Pastor G. D. Hargis on March 7, 1934.

ROSS-DONALDSON.—William Reginald Ross and Brennette Louisa Donaldson of Bath were united in marriage by Pastor Hargis on September 5, 1934.

STOODLEY-NORTHROP.—At the home of Mr. and Mrs. Clark Stoodley, Adams Center, N. Y., October 7, 1934, Mr. G. Kent Stoodley and Miss Mildred Northrop, both of Adams Center, were united in marriage by Rev. E. A. Witter.

WESTON-KING.—Robert Scarlet Weston and Myrtle Agatha King of Kingston were united in marriage by Pastor Hargis on April 1, 1934.

### OBITUARY

CAMPBELL.—Elmer Campbell, the son of Asbery and Anna Campbell, was born January 1, 1844, and died October 26, 1934.

On September 24, 1891, he was married to Mrs. Lizzie Staines Stafford. He was baptized on March 3, 1900, and joined the Marlboro Seventh Day Baptist Church. The last five years of his life were spent with his daughter, Mrs. Anna Wentzell, in Shiloh.

He leaves one brother, David of Millville; three children, Mrs. Anna Wentzell, Oliver and Will; and four grandchildren to mourn his loss.

The funeral services, conducted by his pastor, Rev. H. L. Cottrell and assisted by Rev. Leon Maltby, were held from the Shiloh Seventh Day Baptist church, October 29, 1934. Interment was made in the Shiloh cemetery.

H. L. C.

SAUNDERS.—Henry A. Saunders, son of Caleb P. and Lydia F. Babcock Saunders, was born in the town of Westerly, R. I., July 31, 1870, and died at the state hospital, October 18, 1934.

For six years he had been in very poor health, much of the time being unable to wait upon himself. During these years he was faithfully cared for by his sister, Miss M. Lena Saunders. He united with the Rockville Church by letter from the Second Westerly Church, May 13, 1893.

Funeral services were held on October 22, conducted by his pastor, Rev. Willard D. Burdick. Burial in the First Hopkinton cemetery.

W. D. B.

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## THE TEN COMMANDMENTS

Thou shalt not have another God but me;  
Thou shalt not to an image bend the knee,  
Thou shalt not take the name of God in vain;  
See that the Sabbath thou do not profane.  
Honor thy father and thy mother, too;  
In act or thought, see thou no murder do;  
From fornication keep thy body clean;  
Thou shalt not steal, though thou be very mean.  
Bear no false witness; keep thee without spot.  
What is thy neighbor's, see thou covet not.

—John Bunyan.

(Contributed by Rev. S. S. Powell.)

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