

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.

The Sabbath Recorder

VOL. 117

NOVEMBER 26, 1934

No. 11

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.)

Contents

Editorial.—A Notable Anniversary.—Power of the Bible.—A Call to Prayer.	
—What to Pray For.—Who Are Seventh Day Baptists? — Church and State.—Items of Interest	242-246
General Conference Interests	246
Missions.—About Finance.—Paragraphs from Conference Address.—Southwestern Association Notes	247-250
Tract Board Minutes	250
Noteworthy Events	251
The West-Moore-Hurley Party	252
Woman's Work.—Worship Service.—Report of Woman's Board.	253
Observations	254
Young People's Work.—The Light of the Abundant Life	255-257
Children's Page.—Our Letter Exchange	257
Western Association Camp	258
Resolutions of Respect and Sympathy	258
Our Pulpit.—A Sermon on Salt	259-261
Denominational "Hook-Up"	261-264
Marriages	264
Obituary	264

The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

VOL. 117, No. 11 WHOLE No. 4,646

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

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

L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D. D.,

Mrs. George H. Trainer

Miss Marjorie J. Burdick

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

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

Terms of Subscription

Per Year\$2.50

Six Months 1.25

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

A Notable Anniversary The four hundredth anniversary of the publication of the translation of the Holy Bible by Martin Luther is being commemorated by the American Bible Society of New York City, December 9. The occasion affords an opportunity to recognize the world's indebtedness to the great German reformer's large part in helping to make "the open Bible" a reality.

Among Luther's many noteworthy achievements his scholarly translation of the Bible stands out as one of his great works. He made the Word of God speak to the common people in the language of their time, the language of the street. Doctor Wentz of the Gettysburg Lutheran Seminary, who has written for the Bible Society a booklet commemorating the anniversary, remarks concerning Luther's translation completed in 1534, after more than twelve years of labor, "It is scarcely possible to overestimate its significance. It is valuable on two counts: its own intrinsic worth and its pioneer character. . . . Its clear, vivid, picturesque style captivated readers and hearers ev-

erywhere. Simple without ceasing to be elegant, plain without ceasing to be eloquent, and incisive without approaching the bizarre, Luther's Bible clearly marked a new era, both in literature and religion."

But Luther was not chiefly concerned with literature. He deeply desired to "make it possible," according to Doctor Wentz, "for the people to drink directly from the fresh fountain of spiritual truth." He was a master hand in adapting "vivid words and phrases to the lofty subjects so as to convey the genuine religious tone that characterizes the original writings." Intuitively he plumbed the depths of the Biblical writers and by experience he was able to express the truth with facility and incisiveness. A spiritual genius, he was able skillfully to reproduce the atmosphere of prophetic and apostolic message to the edification of the people of his day, who might have exclaimed, "We hear them speaking in our tongue the mighty works of God."

The Bible today is the "best seller," but there is much evidence that too few people read it, and that all of us read it too little. We have it in many versions, translations, and forms. "Luther unchained the Bible; why should men seal its pages today with their indifference?" Luther translated much of the Bible in prison; others have given their lives for it. John James was martyred for teaching its truths; many have bled for being true to its revelations, and countless peoples have been uplifted through the ages by its inspiration. Today we need to learn to read it afresh and to become acquainted with its up-to-date messages. The reading of the Book has become a lost art. Why not at this time rededicate ourselves to the Bible—not that it, or reading it, or studying it, is an end in itself, but a means of enriching life, our own and others, and of leading us closer to him whom the Scriptures reveal.

Power of the Bible Luther's Bible was joyfully received and the multitude bought and read it. Its power is still manifest in the courageous stand the Protestant pastors and people have taken against the action of Hitler. We have many outstanding examples of the power of the Bible in human life.

Many have recently had opportunity of reading in a popular weekly the story of Pitcairn Island—whither, before the Revolutionary War, a load of mutineers with a dozen or

more natives landed and burned their ship—cutting off hope of return to civilization and punishment. Years of toil and possibilities of happiness were wrecked by injustice and greed of a few. After a bloody uprising of the native element, the few white survivors made life nigh impossible to all by their drunkenness. When the island, which was erroneously charted for years, was accidentally discovered, a fine mixed race of young people, noble faced mothers, and one old white man were found—a group that confounded the officers of the ship.

It seems, among the things brought ashore from the mutinous ship before it was burned, was a Bible. The last surviving white man had laboriously learned to read it, finally, had found a peace in Christ, and had instructed the members of the group in the way of life. All life then had become sweetened and peace and happiness prevailed. It is a thrilling tale, based upon facts, as reference to a reliable encyclopedia will verify—a thrilling story, the most thrilling part of which is in the power of the Bible to change life by the message it brings and the way it points to a saving Christ.

Reformed Christian Messenger brings to our attention a syndicate article by Dr. Joseph Fort Newton, in which reference is made to a famous story of how England woke up one morning and found the Bible was gone. The appalling results of this discovery are vividly described. Life became hectic, hurried, and vulgar; old restraints were thrown off, leaving the instinct to run wild; something fine, high, and fair had gone out of life, and all values were sadly blurred. Doctor Newton says that something like that has happened to America, and "it is the greatest calamity of the last hundred years."

While the Bible is not actually lost, and more copies are being sold than ever before, it is practically an unknown book. So many do not read it or go where they hear it read. What will another generation be that will grow up without this book? Neglected or forgotten, it does not give command or comfort or guidance. "We are faced by an amazing spectacle—a generous, charming, candid generation without a Bible." A plane has been achieved by stiff climbing and the ladder kicked over. "It needs no prophet to tell the result" of a lost Bible; "it is obvious. It is ghastly. Law has lost its power, life is cheap, literature is filthy." We are told by many so-

called brilliant writers, Doctor Newton still points out, that "life itself is a disease. Its activities — religion, culture, ambition, sex, song—are so many forms of dope which men take to deaden the pain or folly of living!"

If it is true that the Bible is lost, it must be recovered. The discovery of the Bible in a time of sorrow brought a whole family to Christ, baptism, and the Sabbath. It has a power when people will let it loose in their hearts and lives. Nothing can take its place. It tells men of God and leads men to God and transmuted into life, makes men like God.

How about it in your homes? Does it still have a place in your family circle? Is it read and prayed over, making for strength and character in the lives of those who are away and those who remain?

A noble son of the writer's acquaintance penned a few lines from the trenches to his preacher father — and then went over and "out." With tears falling upon the crumpled sheet the father read, "I have read a few verses and I think of you at home at prayer. Keep the home prayers going, Dad."

Oh, there is power in the Book, in the Bible, and we must not neglect to teach it diligently unto our children and help and encourage them to do what it commands.

A Call to Prayer In the study of Christian Fellowship the Church is having emphasis placed on many wholesome aids including such topics as "The Christian and His Bible," and "The Christian at Prayer." In busy days it is so easy for people to forget or to neglect prayer. Daily prayer, frequent prayer, should be far more practiced than it is. It is not that daily prayer is not needed that attention is called to a national Day of Prayer for November 25, which is being urged upon the Church and the nation. Many are weighed down with a sense of a grave present crisis—religiously, economically, socially—a crisis that calls for confession, repentance, and prayer.

On every hand among Christians the need of a spiritual revival is felt. Sacred institutions are threatened. The principles of sound government are flouted. Powerful foes of righteousness are multiplying. Youth is in grave danger. Unchastity, intemperance, atheism, and infidelity are sweeping with ruinous force throughout our land. Communism is stirring up mass hatred and revolution. Help must come from God. For this the Church

must turn to him in prayer, for he alone has the remedy for mortal ills. God stir America!

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.—2 Chronicles 7: 14.

God's hand is certainly not shorter now than in Israel's time, or his ear less attentive. The operation of divine power in our homes and churches is imperative and must be invoked. Christian life and work will be an utter failure unless the power of the Holy Spirit is obtained through prayer. We must engage in the ministry of intercession until God grants the greatly needed blessing.

What to Pray For It may be left to all to choose the time or periods when prayer shall be made on this special day. Our prayers, wherever they begin or end, should include the nation's need. "Righteousness exalteth a nation, but sin is a reproach to any people." (Proverbs 14: 34.)

Let us confess, perhaps first of all, our individual and national sins, and cry mightily to God for forgiveness and spiritual healing. Then let us pray for the Church, that the spirit of grace and supplication be poured out upon her, and that her spiritual life shall be revived. "Revive us again, O Lord, in the midst of the years." Let us pray for the homes of America, and for the establishment of the family altars. The homes of America are fundamental to government. Then we should pray for the safety of our nation, for the President and his cabinet and advisers, for congress, for governors, and for all state and city officials. We should pray that God will not only bless America and Christians throughout this land, but that he will bless his people throughout the world, and that multitudes may be brought into the kingdom of God. We should pray that brotherly love shall be experienced everywhere among the nations and that peace shall prevail over all the earth.

No individual or institution is assuming leadership in this call to a Day of Prayer. A group of men, "whose hearts God had touched," are simply voicing the conviction of tens of thousands of their fellow Christians to "wait only upon God" for blessing upon the nation and the Church. The list contains names known far and wide for their loyalty,

devotion, and Christian integrity, leaders in many professions, callings, and vocations.

These lines are in keeping with our great desire to support the call to prayer by these leaders who are encouraged to make such a call by Joel, the prophet, (2: 1, 15-17). "Sound an alarm . . . blow the trumpet . . . sanctify a fast, call a solemn assembly. Gather the people . . . assemble the elders . . . let the ministers of the Lord weep . . . and let them say, "Spare thy people O Lord, and give not thy heritage to reproach. . . . Wherefore should they say among the people, Where is their God?"

Who Are Seventh Day Baptists? It will be of interest to many RECORDER readers to learn that helpful information concerning Seventh Day Baptists is going out through the daily press into various parts of this country.

A news service for the National Conference of Jews and Christians, with Honorable Newton D. Baker, chairman, and Robert A. Ashworth, editor, in a recent release to the press, furnished this answer to the question in the editorial heading:

Seventh Day Baptists are Christians who observe the Sabbath of the Bible—the seventh day of the week. They are Baptists, differing from other Baptists only in their belief and practice concerning the Sabbath. They go back to the New Testament and to the early Christian Church for their principles of faith and practice, but had their origin as a separate denomination in the Reformation. The following statement comes out of the early seventeenth century: "Saturday, or the seventh day of the week, ought to be an everlasting Holy Day in the Christian Church, and the religious observance of the day obliges Christians under the gospel, as it did the Jews before the coming of Christ." When told by their Christian brethren, as they sometimes are, that they keep the "Jewish Sabbath," their reply is that the Bible is even more Jewish than the Sabbath and that Christ was a Jew."

Dr. Ahva J. C. Bond is responsible for the answer and furnished it at the request of Doctor Ashworth.

Church and State An outstanding meeting was held November 7, in New York City. It was a joint meeting of three great representative organizations interested in world peace, name'y, Universal Christian Council for Life and Work, American Section Department of Relations With Churches Abroad; World Alliance for International Friendship Through the Churches, American Section; and the De-

partment of International Justice and Goodwill of the Federal Council of the Churches of Christ in America. The three sessions were presided over by Dr. S. Parkes Cadman, Dr. Fred B. Smith, and Dr. Henry A. Atkinson.

Professor Paul Tillich, of Union Theological Seminary, a German exile, held his audience in closest attention as he presented his view of "Church and State in Germany." As one thoroughly familiar with the background of the entire German political, economic, and spiritual situation, and who has written much in the past year in magazines and in books, Doctor Tillich was able to present fundamentals and draw trustworthy conclusions, as few in America are able to do. He is himself not altogether hopeful. One of the most discouraging phases presented was that the younger generation in that country does *not want* responsibility, but a leader of authority. He sees in the recent Protestant victory that Hitler is letting down, and that "the movement is like a wave broken on a wall."

An interesting report was made on the development of opposition to compulsory military training. An address by Dr. Frank Gavin, Episcopal, on "East and West in New and Fruitful Co-operation," was of special interest. Too much of eastern, and perhaps western, ritualism, he declared, was in "embalmed" language. A criticism he felt to be just is that too much is made of a "man" Christ. Men glorify Christmas and "Good Friday" and forget a "blazing God raising Jesus from the dead."

However, this is not written to report speeches, but to draw attention to the fact of many forces being drawn together into spiritual power for the promotion of world peace. The Church must be alert to its responsibility.

Since this meeting another has been held by another body in the city and a strong pronouncement made against armaments and war by the Church Peace Union. It was front page news in many leading dailies.

Items of Interest Friends were shocked at the bare news of the fire that burned the Hargis home in Jamaica. From the "Jamaica Jottings," printed in Riverside, Calif., a letter from Mrs. Hargis is the source of the following information.

The fire, of unknown origin, occurred November 1, about 3.30 p.m. Owing to the construction of the house it burned very rap-

idly, "like tinder with kerosene poured over it." Two trunks and a very few other things were saved. A heavy downpour of rain after the fire about completed the destruction of the few things that had been hastily piled in the yard. The piano, badly warped by the heat, was soaked by the rain.

Our missionaries are manifesting a fine spirit. With them we are all thankful that their lives were spared. It is thought if the fire had come in the night that they all might have perished. What little money they had was burned with the many of their cherished possessions. Postage had to be borrowed to send their letter to Riverside.

Within a few hours of receiving word of the disaster, Riverside friends had raised and cabled \$180. Others whose sympathies would find material expression should send their gifts, specifying the purpose for which it is intended, to Karl G. Stillman, Treasurer of the Missionary Society, Westerly, R. I.

Meanwhile we should all be concerned with the fact that we are a month or more behind, perhaps much more, in paying the salaries of these and other missionaries, and workers on the home field. Our Denominational Budget should engage our immediate, consistent, and constant attention.

—From Jamaica Jottings.

The "China Mission Bulletin," a very interesting and informative mimeographed paper, has recently been received. It is made up of letters and articles on our work there written by different members of our mission family. Its purpose is set forth by Mrs. West, who writes the introduction. Following are a few excerpts from the different writers:

Your representatives in China feel that you would like to know more about the work that you are supporting here, so we are planning to send you this bulletin from time to time. Since we are doing the work ourselves, the time of printing may be irregular.

With the greater interest in Christian evangelism among young people in China, we feel that there never was a greater opportunity for work through the schools, hospital, and industrial department. We would ask your prayers for the work in a larger way than ever before.

Please see that a copy of this bulletin gets into the hands of Sabbath school, Junior and Intermediate superintendents. We ask for names of others who would like a copy sent direct, especially lone Sabbath keepers.

(Then she tells about the different mem-

bers of the mission family, where they live, etc.)

Just now special attention is focused on Richard Davis, for he is just out of the hospital where he underwent an emergency operation for appendicitis. He is not enjoying the experience, though is doing finely, having been discharged by the doctor on the eighth day following the operation. Richard returned to China from Wisconsin the latter part of August and has already begun his medical course at St. John's University here in Shanghai. We rejoice that he is one with us again.

MRS. WEST.

DEAR FRIENDS:

Tonight I know how my mother used to feel after getting us girls off for college. Just ten days ago we got word from the Baptist Hospital at Ning-po, that they would take four of our senior nurses for six months' surgical training. At first, I was dismayed at the thought, but the uniforms, caps, bedding have somehow been made. The uniforms bear witness that the tailor's seven little apprentices were rather sleepy from working late into the night. On the evening after the Sabbath, we had a farewell party for the girls. We had a hilarious time until someone called for speeches. Suddenly, half the girls were in tears. Our prayers go with these girls, who have all become Christians since coming here. We are glad that they feel as if they were leaving their own home. It is a real sacrifice for the hospital to send them, but we feel that investments in lives are the most worth while.

Now that the hospital is economically independent, we need more than ever before the prayers of our supporters at home, that the work may not lose its Christian character.

MIRIAM SHAW.

EVANGELISM IN CHINA

Five years ago, the Chinese Church started a movement designed to deepen the spiritual life in the individual, and thus raise the spiritual life of the church. During this time various ways of furtherance have been used. Religious leaders from other lands have come and helped very wonderfully. Such was Dr. Stanley Jones of India. The motto has been, "Lord, revive thy Church, beginning at me." Many evangelists among the Chinese are going out to various places. There are both men and women.

Our Bible women are responsible for three or more services each week, outside of the regular church services. . . . Already there have been baptisms because of their efforts. . . . Every Wednesday night in the year there is an evangelistic service for the street people and neighbors around us at St. Catherine's Bridge. There are many willing volunteers to help the workers.

This means that independent of the foreigners (except that we stand by them in every way) there are a number of centers of Christ teaching being opened. We feel sure that within a short time others will be occupied with churches or chapels because of their efforts. Will you pray definitely for them and for the leaders of the

Evangelistic Bands in the schools that their understanding of Jesus may be increased, and that their living of him may demonstrate him effectively?

The Christian work in the schools was never so hopeful as now. Spirit-filled Christian teachers make a school Christian, and today both schools are blessed with consecrated Christian Chinese teachers. Students are catching the contagion. When an eighth grade girl can hold and help an audience of street people for forty-five minutes, she has a story to tell which commands attention. We have not one, but many, who during these days are pledged to find an opportunity each week to tell someone of what Christ has done for him or her. It is vital experience which we all need to make our religion contagious.

Our Expert Friendship Group in the Boys' School, under the leadership of Mr. Tshaung, is making a deep impression on the whole student body. . . . The evangelistic bands in the schools and the church are developing the workers, and bring a spirit of optimism into all the work.

H. EUGENE DAVIS.

(To be continued in next issue.)

GENERAL CONFERENCE INTERESTS

BY JAMES L. SKAGGS, PRESIDENT

This is stewardship month in our churches. We must all realize that money is very important. Our personal needs require it. Government, industry, trade depend upon it. It is the life-blood of commerce. Without money we could not have our homes, our schools, our churches, our missions, our charitable and benevolent institutions. Money is in some real sense the life of man translated into a form which can be used for any desired end, in any place, even on the opposite side of the earth. Oh, the power it gives to men!

But just now there are many who do not have much money, either to give or to use. However, none of us are helpless and useless on that account. Are not our greatest resources and gifts in terms of life itself? We should give of our money because it can work for us in places where we cannot go; and it is equally or more important that we give the powers of our lives. There is nothing else quite like the living touch.

If our pastors, our churches, our boards, our missions, can only feel the warm, spiritual, sustaining life of our people, we as a denomination will not falter. These lean years may prove to be very valuable years. Surely they will be, if we learn to bring our material and personal resources to bear upon the work which God has given us to do.

We can do this by giving according to our ability, even sacrificially, by our regular and prayerful attendance upon the regular appointments of the church, by devoutly participating in the work and worship, by speaking the encouraging word to others, by making some definite, continuous effort to win others to Christ. Is this too much? Can we as Christians be content to offer less to our Master? Surely if we will only bring such as we have of material and spiritual resources and present them to our Lord for his use, these lean years will become glorious in the strengthening of our churches and in building the kingdom of our God.

MISSIONS ABOUT FINANCES

The officers of the Missionary Board have been waiting for others (the Budget Committee) to present the urgent needs for funds on the part of our mission work; but as very little has been said by others, it seems not out of place for the secretary to state the conditions.

Four months of the new Conference year will be past by the time this issue of the SABBATH RECORDER reaches the people, and the contributions have been coming in very slowly all this time. June 30, 1934, the end of the last Conference year, the board lacked over \$1,100 of balancing its budget; that is, it was owing the workers over \$1,100. The contributing editor is far from home as he writes these words and does not know what the exact standing was November first, but October first the board was owing the workers over \$1,800, and it was not less than this November first. This means that some of the workers did not receive their August salaries till the fore part of November and that many of them have received neither the October nor the September salaries. This means untold hardship to the workers, and the writer is of the opinion that the people will not allow this when they know the conditions.

The Missionary Board is greatly perplexed over the situation, for it raises such questions as, "Shall we as a people retrench still more?" and "If we must retrench again, what field shall we abandon?" Some of us are still hoping that there need be no further retrenchment; but if there is not, additional help in

the matter of increased funds must come very soon.

It may not be amiss in this connection to explain again that the "overdraft" in the treasurer's reports means that that amount is owed the workers. At the beginning of each month the treasurer draws the checks for the previous month. If there are not funds on hand, he holds the checks till there are, and his books show an "overdraft." This is good bookkeeping.

PARAGRAPHS FROM CONFERENCE ADDRESS

(Delivered Missionary Day, Salem, W. Va., 1934)

Every generation has its work given it and there is an urge from on high that it accomplish the tasks assigned. It may not apply itself to its work and problems, but there is a call coming to it to arise and serve the people of its day. Things are changing very fast in these times. Consequently there is more or less confusion, doubt, and darkness. The pendulum of human progress has always swung forward and backward. To many people it seems that it is now ready to swing backward. This need not and will not be if we heed the call of the hour.

THINK THINGS THROUGH

First of all, it seems to me that we need to be very thoughtful. We need to ponder on the situation and think things through.

You may recall that a noted religious leader wrote not long ago that there are two things Christians will not do: namely, they will not think and they will not pray. There is too much truth in this statement. We are inclined to be intellectually lazy. Instead of taking the time and going to the effort to think things through, we jump at conclusions. We do not make the effort to get at all the facts. Oftentimes we do not compare and weigh the facts we have at hand.

Our Maker has given us intellect to aid us in solving the problems before us, the same as he has given us physical strength to perform manual labor. He expects us to use our intellects in solving the difficult problems. He has promised to lead us into all truth, but he has never promised to do it unless we use our intellectual powers to their limit, any more than he has promised to feed us while we fold our hands and make no effort to help ourselves.

I am not saying or intimating that we can solve our problems by ourselves—by intellectual efforts alone—for we cannot. The help of the eternal Father is promised, and he will give it if we use our mentality to the limit.

In looking back over life, I recall many times when I was at the forks of the road, not knowing which way to turn; but I recall no instance when light as well as help did not come if I struggled with the problem before me. The battle has sometimes been fierce and long, but a satisfactory solution finally came and oftentimes it was so plain I marveled that I did not see it in the beginning.

PURPOSE

The call of this hour demands that we have a positive purpose to succeed in the field of missions and all church work.

It is one thing to desire to do a thing, and it is another to do it. It is one thing to desire to master a hard lesson, and it is another to do the hard work necessary to master it.

I have known pastors who desired to see their churches built up, but lacked a definite determination to build them up. I have often met those who desired to be evangelistic, winning scores to the Master, but they lacked the definite purpose to undertake to do that work.

This is a vital matter with us in our mission work just now. Every one of us desires to see the work maintained and advanced on all our fields and it can be done, notwithstanding these trying times, if we are determined that it shall be. If we fail on any field, it is for lack of a definite purpose to maintain at all hazards the work to which the Master has called us. When we begin to say that we do not know whether or not we can carry on the work at its present standard, we have already lost the battle. The great question before us is: Are we determined to maintain the work?

When Christ was on earth and the deadly opposition to him had increased through the months till he knew that death was awaiting him if he accomplished the tasks the Father had set for him, it is said of him, "He steadfastly set his face to go to Jerusalem." That is, he did not waver because the way meant crucifixion. If Christ held to his purpose to redeem us, though it meant a cruel and ignominious death, why should we falter in our work of bringing redemption to others, though the work is more difficult than it once was?

PASSION FOR GOD AND MEN

Dean Weigle recently wrote, "The Missionary motive is the twofold motive of the Christian life—love of God and love to fellow men. It is the natural, valid human impulse to share the deepest insights, the supreme values, the basic truth in which one finds the secret of life."

Not only is it the noblest impulse of man's highest nature to share with others, but the call of the hour demands a burning passion to do this. When times are good and things go well, men may engage in missions because it is a popular thing to do; but when it means sacrifice and struggle to promote missions, there must be a passion for men as well as love for God or we find ourselves neglecting missions and consuming all upon ourselves.

We behold a laborer going to the shop to work day after day. As the years pass by, we discover that his steps are not so elastic and that his face is whiter under the grime of the shop. By and by we see him no longer going to his work and we are told that his health has failed under the strain and struggle. Then we inquire the reason for all this heroic effort and we are told that because of a passion on his part to care for his family and to give them the opportunities that other young people were having he drove himself beyond his strength through the years. Or again, we see a mother watching night after night over her child burning up with fever. Finally the long vigil is over, the child recovers; but the mother, weakened by her extreme efforts, sickens and passes away. Her love for her child has caused her to save it at the expense of her own life. A passion like this for our fellow men is needed in mission work these days, and if we have it, missions will not fail or even languish on any field.

SOUTHWESTERN ASSOCIATION NOTES

BY CORLISS F. RANDOLPH

Owing to the current financial depression, the Southwestern Association, which was to have been held at Edinburg, Tex., in August, 1933, did not convene; and the same condition threatened to prevent a session this year; but after consultation by correspondence, it was arranged that the association should meet at Fouke, Ark. Pursuant to this arrangement, the association convened at Fouke, on Thurs-

day morning, November 8, 1934; and, in the absence of the president, Rev. Ellis R. Lewis, was called to order by the recording secretary, Mrs. R. J. Severance.

Rev. S. S. Powell was elected president, *pro tem.* Mrs. Severance stated that she would be unable to be in regular attendance at the sessions of the association, and asked that some one be named to act in her place. Accordingly Miss Hazel Scouten was elected recording secretary *pro tem.* At the opening session, delegates were present from the following churches: Fouke, Little Prairie, and Hammond. Delegates appeared from Edinburg the following morning.

Rev. William L. Burdick, corresponding secretary of the Missionary Society, represented the Eastern, Central, and Western Associations. Corliss F. Randolph, president of both the Tract and Historical Societies, was also present.

On behalf of the Fouke Church, Claude Mitchell gave all the visitors a cordial and hearty welcome. Response in similar spirit was made by Corliss F. Randolph. William L. Burdick and Corliss F. Randolph were invited to participate in the deliberations of the association.

Following the necessary and usual preliminaries, the moderator, *pro tem.*, delivered an extemporaneous but forceful address by way of introducing the program of the sessions of the association.

At the afternoon session letters were read from various churches of the association, and standing committees were announced. This was followed by an interesting and instructive Bible study of the life of David, conducted by Deacon Stephen J. Davis of the Fouke Church.

The Thursday evening service was opened with a praise service, followed by a forceful sermon by Rev. Sylvester S. Powell, pastor of the Hammond Church, of which the topic was "God's Remedy for Sin."

On Friday morning, the business session was followed by an inspiring sermon by Rev. Rolla J. Severance, on "Fellowship With God." A lone Sabbath keeper's program was conducted by Mrs. Evangeline Allen, who read correspondence with various lone Sabbath keepers, and spoke at some length of her former work in behalf of the large number of lone Sabbath keepers scattered throughout this country. The work and interests of the

Historical Society were presented by Corliss F. Randolph.

The afternoon session opened with a praise service followed by a brief period of business, after which the work of Elder Conradi in Germany, and the interests of the Tract Society were presented by Corliss F. Randolph.

The Sabbath eve service was conducted by Wardner F. Randolph who presented a study of prayer. Following that he led a prayer and conference meeting in which nearly every one present participated.

The Sabbath morning service was conducted by the pastor of the Fouke Church, Rev. R. J. Severance. The principal feature was a thoughtful and inspiring sermon by Rev. William L. Burdick, the theme of which was "The Saved Sinner." A collection amounting to \$11.38 was taken for the United Budget.

The church service was followed by the Sabbath school, conducted by N. O. Monroe, superintendent of the Fouke Sabbath school.

Sabbath afternoon was given over to the young people, whose service was conducted by Miss Ruth Joy Fitz Randolph, who presided with dignity and poise. The juniors participated by repeating the Twenty-third Psalm in unison, after which several papers were read representing various societies in the association. They were followed by an address by Rev. William L. Burdick on "Prayer."

The service, the evening after the Sabbath, began with a praise service, which was followed by a sermon by Mrs. Evangeline Allen, on "Sacrifice," which closed with a stirring appeal for volunteers to lead the Better Life.

The Sunday morning session opened with a praise service, followed by a short business session, after which the meeting was given over to consideration of the interests of the Missionary Board, under the leadership of Rev. William L. Burdick. He first showed the relation of the churches to the Missionary and other boards, by briefly tracing their origin and development from the original group of Sabbath keepers formed in the First Baptist church in Newport, in 1665, down through the organization of churches, the yearly meeting, the General Conference, and their subsequent legal incorporation, pointing out that throughout the entire history of this development down to the present time, the boards have been and are but the instru-

ments of the churches whose interests they serve.

He then went carefully and painstakingly over the various areas of the activities of the board: The home field, first and most important of all; Holland and Germany; South America; Jamaica; and China, showing existing conditions in each field, its needs and the limitations in each instance as imposed by the restricted resources of the board, closing with a stirring appeal in behalf of the different boards, particularly the Missionary and Tract Boards.

After a brief period for business, Sunday afternoon was devoted to the Woman's Hour, over which Mrs. R. J. Severance presided with dignity and efficiency.

Letters were read from the societies at Fouke, Hammond, Edinburg, and Gentry. They were followed by a symposium on "The Abundant Life," in the course of which several papers were read, each written by some member of each of the foregoing societies and each treating some phase of the general subject. The discussion closed with an informal address by Mrs. Evangeline Allen, who spoke of the importance of woman's work, of personal sacrifice, and of the responsibilities of parenthood.

The closing evening session began with a praise service, followed by the few items of business remaining to be transacted before final adjournment. Then came a sermon by Corliss F. Randolph, at the close of which the benediction was pronounced by Rev. R. J. Severance.

The services throughout were greatly enriched by the music led by Miss Ruth Joy Fitz Randolph, with Miss Hazel Scouten at the piano, supported by a choir of about a dozen bright energetic young people, whose presence at each session contributed to the general success of the association in no small degree.

Rev. Ellis R. Lewis was again elected moderator, to serve during the coming year, and at the next session, the time and place of which are left in the hands of the executive committee.

TRACT BOARD MINUTES

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, November 11, 1934,

at 2 p. m. In the absence of the president, James L. Skaggs, first vice-president, was in the chair.

Members present: Herbert C. Van Horn, Asa F. Randolph, Neal D. Mills, Mrs. William M. Stillman, Ahva J. C. Bond, William M. Stillman, Orra S. Rogers, Irving A. Hunting, Franklin A. Langworthy, George R. Crandall, A. Burdet Crofoot, Frederik J. Bakker, Mrs. Herbert C. Van Horn, Everett C. Hunting, James L. Skaggs, and Business Manager L. Harrison North.

Visitor: Jean Bailey.

Rev. A. J. C. Bond led in prayer.

The minutes of the last meeting were read. Corresponding Secretary H. C. Van Horn gave his report which was received as follows:

Correspondence has been received from various states and from Africa, Jamaica, and Australia. From the latter country come cordial greetings from Elder W. W. Fletcher, who heads up a large independent Sabbath keepers' movement, many members of which have been Adventists. There does not seem to be much disposition on their part to unite with Seventh Day Baptists, but they are very friendly and wish to keep in touch with us. They are watching with keen interest Elder Conradi's work in Germany. Fletcher's letter is a reply to one written him by the corresponding secretary some weeks ago. A group of tracts and Sabbath school lesson helps prepared by Mr. Fletcher and used by his people has been received. His pamphlets treat of such subjects as "The Testimony of Jesus," "Both Lord and Christ," "The Life Which Is Life Indeed," "The Chief Point in the Epistle of the Hebrews," "Through Faith to Grace," "Study of the Four Gospels," etc.

The secretary has been getting new converts to the Sabbath interested in writing to others, lone Sabbath keepers and shut-ins. One who has begun doing this is reporting satisfaction and spiritual uplift.

As authorized by the board at its October meeting, an edition of five thousand copies of the reprint of the tract, "Pro and Con," has been issued, and the tracts, much in demand, are ready for use.

One hundred "Helping Hands," twenty-five of each of the four quarters of 1934, with ten copies of the Sabbath study number of "Helping Hand," 1926, have been sent to Africa.

About eighty of the Conradi tracts have been sent out by the secretary, the most of them paid for. Besides these, 235 other tracts have been sent out on request. One group of literature has gone to an inquiring pastor of an organization in Washington, D. C. A package of one hundred, including twenty-five of Conradi's, has been sent to California. Ten copies of the SABBATH RECORDER of October 29, were paid for by one of our interested subscribers to be distributed among friends. Twenty copies of the RECORDER, just

from the press, were distributed among the ministers of the Plainfield Ministers' Association at their meeting, Friday, November 9.

The secretary attended the quarterly meeting of the Missionary Board at Westerly October 21, and enjoyed the privilege of attending the yearly meeting of the New England churches at Newport, the day before. A joint meeting of three organizational units working for World Peace was attended in New York City November 7.

HERBERT C. VAN HORN,
Corresponding Secretary.

Mr. Van Horn added verbal remarks and read a letter describing the fire which burned most of the goods and the house in which Rev. G. D. Hargis and family resided in Jamaica.

Leader in Sabbath Promotion A. J. C. Bond reported that he was asked by the editor of "News Service" of the National Conference of Jews and Christians, to give an answer in two hundred words to the question "Who are Seventh Day Baptists?" This answer appeared in a recent issue of the "News Service." Such questions and answers are copied by daily papers throughout the country. He also reported that the responses of the churches to the report of the World Conference on Faith and Order held at Lausanne in 1927, have been published in a volume of 256 pages entitled, "Convictions." The analytical index makes generous reference to the response of Seventh Day Baptists which finds a place in the book.

An informal report of Treasurer Ethel T. Stillman was received and the following balances noted: General Fund, \$267.67; Maintenance Fund, \$531.79; Denominational Building Fund, \$982.82 of which \$824.15 is the Waldo Fund for furnishings of the historical rooms.

Asa F. Randolph reported that the Advisory Committee had considered the matter of a visit by the corresponding secretary to the Salemville Church. Voted that the board approves of the plan for the secretary to visit the Salemville Church for one week in the near future, at an estimated expense not to exceed \$15.

For the Committee on Distribution of Literature, N. D. Mills reported the following which was adopted:

Your Committee on Distribution of Literature reports that a meeting was held this morning (November 11). It was reported that five thousand copies of "Pro and Con" have been printed in accordance with action of the board. It was voted to hold regular meetings hereafter at ten o'clock on Sundays one week before the Sundays on which the board meets.

During October, seventeen RECORDER subscriptions were discontinued, of which six were paid, eight to newlyweds, and three were other free subscriptions. Two new subscriptions at the regular rate and four at \$1 were secured.

Respectfully,
N. D. MILLS.

For the Supervisory Committee, Mr. North gave the following report which was received:

The Supervisory Committee met at 12.30 today in regular session. The business manager reported that the Publishing House had a very good month in October, showing a substantial profit for the period. It was the largest month's business reported since 1930.

Water pans were ordered installed on the radiators in the Seventh Day Baptist Building, to prevent damage to the woodwork which might be caused by dry heat.

A. J. C. Bond reported for the Committee on Young People's Camps and Conferences, that reports of the camp held at Shinglehouse, Pa., and one in California had been received and would be published in the SABBATH RECORDER.

Voted that the corresponding secretary be asked to write a letter of sympathy to Rev. G. D. Hargis and family on account of their loss due to the burning of their home.

Minutes approved.

Adjournment.

NEAL D. MILLS,
Recording Secretary.

NOTEWORTHY EVENTS

EDITOR VAN HORN:

Believing that many of the RECORDER readers will be interested in reports of three centennial anniversary services that are being held in the town of Hopkinton, R. I., this year I am writing of the first one that was held in the Hopkinton Baptist church October 28.

In the winter of 1833-34, Rev. Nathan V. Hull and Rev. Gideon B. Perry, a Baptist minister from Philadelphia, held a series of meetings in the village of Hopkinton. The result of this union effort was the organizing of two churches, the First Day Baptist, with twenty-three members, October 26, 1834, and the Second Hopkinton Seventh Day Baptist, with forty-six constituent members, on January 7, 1835.

A few days ago we discovered this about the organization of the Baptist Church, and immediately began preparing for centennial

services to be held October 28. Nearly all of the members were notified by letter, and notices appeared in two or three papers.

Sunday was a beautiful fall day, and a goodly number of people attended the service. Mr. Henry J. Wheeler, the clerk of the church, gave the main historical address, and it was appropriate for the occasion. Rev. C. H. Palmer, clerk of the Narragansett Baptist Association, was present and spoke appreciatively of the work of the church and of the anniversary service. As acting pastor I spoke briefly of the work the church has done, and of the importance of continued service. The special vocal and instrumental music furnished by those who attended the service from Rockville added much to the service.

The Second Hopkinton Seventh Day Baptist centennial services will be held next fall when the yearly meeting of the New England churches convenes with that church.

Meetings have been held by Seventh Day Baptists in the northern part of the town of Hopkinton for nearly one hundred seventy years. In 1771, a church was built south of Rockville, near the cemetery, but the church was not organized till July 24, 1835. The centennial services of this church are to be held in connection with the Eastern Association that convenes with the Rockville Church next June.

As pastor of the Rockville and the Second Hopkinton churches, and acting pastor of the Hopkinton Baptist Church, I have the very unusual experience of serving three churches that hold their centennial services the same year.

Hopkinton township is the only legally dry town in Rhode Island. I am certain that these three churches have had much to do in making and keeping the town dry. But we have a fight on just now, for the wet forces are trying to vote the town wet at the election that is to be held next Tuesday.

WILLARD D. BURDICK.

Rockville, R. I.,

Sabbath night, November 3, 1934.

THE WEST-MOORE-HURLEY PARTY

Let us hear the conclusion of the whole matter. With the guidance and leadership of Pastor Hargis, we visited the churches at Bath, Luna, Post Road, Wakefield, Grant's Pen, Font Hill, Pear Tree River, Guy's Hill, Bow-

ensville, Above Rocks, Albion Mountain, and Lower Buxton. We also called on smaller groups and families at Siloah, May Pen, Aberdeen, and Rock River. With the church groups regular services were held, conducted by Pastor Hargis, and assisted by Mrs. Hargis and Bob and Don, who sing together in a very effective and touching way. The first part of these services consisted of singing of choruses, Scripture reading, prayer, and general remarks by the leader who introduced the members of the visiting party. Then followed chalk talks by Duane. These were always of much interest, even to the members of the party who knew in advance "what came next." The drawings were later given away to those in the audience who first quoted certain verses that had been chosen by the leader. This always aroused much interest and rivalry to secure one of the drawings. Then followed the stereopticon address, divided into two parts: first, history and development of Seventh Day Baptists, illustrated with sixty views; second, the life of Christ as pictured by famous artists. The audiences were interested and attentive and seemed much impressed, especially with the various incidents and pictures covering the work of Jesus from the beginning of his ministry to the crucifixion. The address closed with a presentation of Jesus as the light of the world, and a definite appeal to the hearers to accept him. After the close of the address, Duane sang "The Old Wayside Cross." The first verse was sung in darkness, but as he began the chorus, a cross was illuminated on the screen. His singing was appealing and heart-felt.

Audiences ranged from forty to three hundred or more and were deeply attentive. At Above Rocks temporary seats had been arranged out doors before Pastor Dunbar's home. During the stereopticon address some of the seats slowly collapsed. Occupants simply stood up quietly, without a sound or other move, and stood there attentively during the rest of the meeting. There were many things of much interest that might be mentioned, but space is limited.

Some figures: we traveled nearly twelve hundred miles in visiting these churches and groups. Duane sang fifty times and gave thirty chalk talks. Stereopticon addresses were eighteen, and two addresses without pictures.

We left for home August 24, again on the

Aluminum Line, having as fellow passengers several people who had sailed with us before. They had made a circuit of the Caribbean regions. The ocean was even smoother than on our first voyage and we reached New Orleans without excitement or delay. Within two hours after we had slipped easily through the customs department, we had loaded up the trailer (it had been left parked on the dock), filled the gas tank and the kitchen cupboard, and headed for home through the "Cajun country" west of New Orleans. (If you want to know why "Cajun," read *Evangeline* again. "Acadian" has been corrupted into "Cajun." And the trees have beards, just as Longfellow says.)

The 2,050 miles between New Orleans and Riverside were covered in four days and a half. Last day was a hot one, through the desert, and we were glad to be received with an ice cream welcome.

Some more statistics: total distance by automobile, about seven thousand miles. Nine punctures, car and trailer; one blowout; and one new tire necessary. Trailer wheel came partly off and dragged, nearly wrecking things. Of course it was in the dark and also a desert place. An hour or so sufficed to make repairs that lasted the rest of the way.

Results? We do not know. It was a wonderfully interesting experience for all of us. We did our best to be of service in God's cause, and we are satisfied to leave the rest to Him.

N. O. M.

[We are sorry to learn from a note accompanying this interesting report that Mr. and Mrs. Moore have both been seriously sick with bronchial pneumonia. Their many friends will be glad, too, to know of their recovery.—EDITOR.]

WOMAN'S WORK

We thank thee, our Father, that doors to thy service are open to all of us; and that those who love thee always find ways to serve thee. Grant unto us all, we beseech thee, fidelity of heart and humility in ministry. Amen.

WORSHIP SERVICE

Leader—"For unto us a child is born. Unto us a son is given. And the government shall be upon his shoulders; and his name shall

be called wonderful, counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end."

Song—Christmas Hymn.

Scripture reading—Matthew 2: 1-11.

Prayer.

Song.

REPORT OF WOMAN'S BOARD

The Woman's Board met Sunday, 2 p.m., November 11, 1934, in the home of Mrs. G. H. Trainer, Salem, W. Va.; the president in the chair, following members present: Mrs. G. B. Shaw, Mrs. E. F. Loofboro, Mrs. Okey W. Davis, Mrs. O. O. Stutler, Miss Lotta Bond, Mrs. G. H. Trainer, Mrs. S. O. Bond, Mrs. Earl W. Davis, Mrs. C. H. Siedhoff, Mrs. Edward Davis. Visitor, Mrs. Nellie Ellis, of Battle Creek, Mich.

The president read from Matthew, twenty-eighth chapter. Prayers were offered by the members. The minutes of the September meeting were read.

The treasurer gave her report as follows:

Frances E. Davis (Mrs. Okey W.), Treasurer

In account with the

Woman's Executive Board of the Seventh Day Baptist General Conference

Receipts

Balance October 14, 1934	\$70.61
Harold R. Crandall:	
Denominational Budget	\$ 5.40
Verona Ladies' Aid	10.00
	<u>15.40</u>

\$86.01

Disbursements

No disbursements.	
Balance November 11, 1934	\$86.01

The committee to plan the annual contest would submit the following report:

Subject for the contest, "Mission Work in Japan and Woman's Relation to It."

The rules for the contest are as follows:

1. The subject of the contest is, "Mission Work in Japan and Woman's Relation to It."

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

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

4. The board will select at least one paper

from each association for publication in the RECORDER.

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

6. Each contestant is asked to give a bibliography or a list of her readings.

7. The papers must be in the hands of the corresponding secretary of the Woman's Board by July 1, 1935.

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

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

The Spiritual Recovery Program, received from the Religious Life Committee, was read. Voted that the board endorse the program as set forth by the Religious Life Committee, and recommend that the women of our churches organize prayer groups, and in other ways encourage and stimulate activity in the Spiritual Recovery Program.

Voted that the following recommendation be placed on our records and a copy be sent to the women's organizations of our churches.

In view of the desperate need of funds for the Denominational Budget, the Woman's Board suggests that the women of the denomination each make a thank offering each month in addition to their regular contribution by giving an amount equal to one tenth of that spent on clothing and other personal needs for themselves—this amount to be forwarded to said budget through the local church treasurer. The board further recommends that the president of the various church women's organizations bring this plan to their women at their earliest convenience.

Voted that a check for ten dollars be enclosed in a letter of sympathy to Mrs. G. D. Hargis, from the Woman's Board.

The minutes were read and approved.

Adjourned to meet with Mrs. C. H. Siedhoff the second Sunday in December.

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

OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE TRACT SOCIETY

It is not always easy or possible to discern between things to be emphasized as corresponding secretary of the American Sabbath Tract Society, and those that might be reported by the editor of the SABBATH RECORDER. This may explain why "Observations" do not oftener appear.

FROM NYASALAND, EAST AFRICA

A letter with reports of a long missionary journey among the villages of Central An-

goneland and of work being done by the various pastors and other workers is just at hand from Pastor Joshua Chateka. During the years some of these Christian leaders have endeavored to maintain services in keeping with their faith in Jesus Christ and the Sabbath. It is not easy to understand or evaluate the writings from these friends who look to America for sympathy and understanding, if not for financial aid. In the recent letters and reports there is not a shade of asking for material help.

Pastor Chateka's visit among the tribes and villages covered many miles and extended from April to September. Several meetings were held in each place visited—gatherings numbering from eleven to 225. Bible preaching and teaching lay the truth among the people. Some of the places visited are designated as "heathen" villages. "And now," says Pastor Chateka, "I want to tell about the Sabbath which we do preach on the Sabbath day, Genesis 1: 2; Exodus 20: 1-8."

The Sabbath and the Creation—Genesis 1: 1-5

The Sabbath and the Manna—Exodus 16: 4, 5

The Sabbath and the Law—Exodus 20: 8-11

The Prophets and the Sabbath—Jeremiah 17: 24, 25

Jesus and the Sabbath—Luke 4: 16

The Apostles and the Sabbath—Acts 8: 26, 27, 28.

Not a bad outline, it may be observed, for a good American Seventh Day Baptist sermon. He closes with, "When we close the Sabbath (Matthew 28: 1) we know that the Sabbath has been changed by men not God (Daniel 7: 25; Hebrews 4: 8, 9; 10: 28). Jesus never changed the Sabbath (Matthew 5: 14-18). This means to show you what we are doing here."

The patience and perseverance of these African friends may well give us, who have so many superior advantages and opportunities, encouragement to do more than we are doing now.

JAVA

A cry for sympathy and help comes from Java, where Cornelia Slagter of the Holland churches carries on. The depression is keenly felt in that far away land. The demands for the products raised by the mission are poor, though prices are fair. Revenue is less than usual and the needs increasingly great. "Help is urgently needed. All gifts, in money as well as goods, will be thankfully accepted," writes Miss Slagter. Perhaps some one reading this may be able to help a little.

YOUNG PEOPLE'S WORK
THE LIGHT OF THE ABUNDANT LIFE

CANDLE LIGHT SERVICE

(Given at the close of the General Conference, Salem, W. Va.)

Members of the World Fellowship Among Seventh Day Baptist Young People form semicircle around unlighted fire half way up hillside back of the college buildings.

Speaker—

Youth who have climbed the hills of Salem, you are climbing the hills of life. Pause for a moment to observe the lights of the valley, and remember that there are many people who do their part in keeping these lights bright and useful. It is ever true in life; many are the people who toil silently along the highways of life, or remain at home to keep alive the light of Christian love. Oh, but that light grows dim in the valley, if no one renews the oil or keeps the wires in touch with the power plant. And on our Christian way we need ever to renew our lights.

These days in Salem have taken us up into the hills; we have caught the vision of the Life Abundant—the life ever in close connection with the divine source of light. Have you not been helped to see more clearly the need of prayer, of regular habits of worship, of working together for a great cause, of letting Jesus' love be in you to recreate your life?

You are members of the World Fellowship Among Seventh Day Baptist Young People. Listen again to the reading of the Purpose and Pledge of this Fellowship. Any worthy cause is deserving of a high consecration, yea, a purpose and determination to live at your best to fulfill its aims. Reconsecrate yourselves anew.

Reading of the Purpose and Pledge by a youth.

THE FELLOWSHIP

World Fellowship Among Seventh Day Baptist Young People.

PURPOSE

A definite dedication to God and his program for us, which will be indicated by growth in appreciation and understanding of him, and a purposeful, active participation in every kind of service which will realize, in our lives and society, his will.

PLEDGE

Recognizing that the Jesus-way of living asks for my consecration in self, service, and substance,

I, promise allegiance to my Lord in my home church in definitely sought-for service in preparation for God-appointed tasks wherever he may call.

Speaker—

In silence may we carry through this symbolic fellowship service. (A youth lights the fire.) The light of the fire glows before us. Let us consider the abundant life—the fullest, most complete life possible. It is a life well ordered and controlled, with a plan for service. Fire out of control, unguarded, does damage, but the symbol of this fire is the warmth of the glowing Abundant Life, ever well ordered and controlled. (Youth lights a tall taper.) Such a life was that of our Master; it was the highest, the best that we know, the most powerful example of the Abundant Life.

Youth speaks—

Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8: 12.)

Speaker—

This is the light that has led many out of darkness. This is its symbol. It has brought purpose to life; it has conquered ill will; it has placed love of others above love of self; it has brought happiness to those who are sad and discouraged; thousands have been led by it into paths of service. Yet, Jesus said, "Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." (John 14: 12a.) What did he mean—"the works that I do shall he do, and greater works"? Greater works than even the Christ did, he has left for you, for me, to do. Are you able to meet the challenge, O youth? Greater works? More abundant living? Believe on him. Walk in the light.

Four youths step forward to light their candles at the taper, thence to pass through the group and give of the light to others. They speak—"We seek the light."

Speaker—

Your candle is the symbol of your life. Here in the peaceful hills of Salem, you have received new light; let this be its symbol. Guard your light now and through the coming year; keep it burning brightly. Jesus said, "Let your light so shine before men, that they

may see your good works, and glorify your Father which is in heaven." (Matthew 6: 16.) Let us bow in prayer:

O Lord, God, Giver of light, may the Light of the Abundant Life of thy Son, Jesus Christ, shine in and through our lives. Amen.

In single file may we take our lights, pass down the steps between the buildings, and form a circle of light within the circle of friends and loved ones gathered on the campus. Let us share the light of our fellowship circle with them in a few moments of thought and prayer. Pass silently. Make the words of the song, "Follow the Gleam," your thoughts and prayer, as you hear it sung by a quartet on the bridge.

(Adults, other youth, and children gather in a circle on the walks and green in front of Hoffman Hall. Fellowship circle forms again within this. Youth with tall taper at the center.)

Youth speaks—

Symbolic of the light of the Most Abundant Life, is this light. Jesus said, "I am the light of the world." (John 8: 12.) Jesus said, "Ye are the light of the world." (Matthew 5: 14.) Jesus said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." (John 14: 12.)

Speaker—

The fellowship circle of light glows and sends out its light, symbolic of the inner light of each who belongs to the World Fellowship Among Seventh Day Baptist Young People. They have reconsecrated themselves to their Purpose and Pledge. May the abundance of life possible only through Jesus flow through their lives, that they may help in the doing of "greater works."

Youth A—

Our Master often went into the quiet of the hills to spend hours in renewing his strength and light at the great divine source. We of the fellowship group have in a symbolic way shown that we have been up in the hills during these days; we have renewed our lights. We would not be selfish with this life and this light, or with this symbolic service; we would share it with others. (Youths A, B, C, and D; adults A, B, C, and D step from respective circles and meet half way. As Youth A lights the candle held by Adult

A)—May the light of this candle be symbolic of the light from the Life Most Abundant, that has come to all of you during these days in Salem.

Adult A—

We would ever keep this light burning brightly, that all may see the glory and happiness of the Abundant Life.

Youth B lights candle of Adult B—

May the light of this candle symbolize that light gained here which we wish to share with those back home.

Adult B—

May the light that we carry in our lives as we return home, shine and glow and inspire those in the home church to live the More Abundant Life.

Youth C lights candle of Adult C (Dr. L. R. Conradi, Germany, representing our people in other lands.)—

May the light of this candle stand as a symbol for the light of Salem Conference. Doctor Conradi, will you carry with it the light of our love for all people?

Doctor Conradi replies—

(His words were very timely, as he accepted the challenge to take the light back with him.)

Youth D lights candle of Adult D—

We would not be selfish and keep our light within our own circles; we would share with all people. Many are in darkness, many need to be led into the light and joy of the Abundant Life. This candle lighted stands as a symbol for the light that we would share with all.

Rev. A. J. C. Bond, our representative on the Federal Council of Churches of Christ in America, gave the response to this youth's challenge. He closed with the words—

May we "let our light so shine before men that they may see our good works and glorify our Father which is in heaven."

President Crofoot (President of the General Conference)—

Behold what a great light, O youth, and you who are older. Consider the cheer, the joy, the happiness that your life lived abundantly will give to those about you. Each light giving forth its best service will help to lighten the whole world, and bring about Christ's Kingdom of Light and Love.

"I am the light." "Ye are the light." Prayer. Speaker—

The light that we carry away with us must needs shine in our hearts. As bravely as you lighted your candles and received the glow from the Master Candle, now extinguish them and let the glow of the Master Light ever shine within your hearts and deeds. Amen.

All joined in singing, "Blest Be the Tie That Binds," stanzas 1 and 4.

Written by MARJORIE J. BURDICK.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

MY PETS AND CHILDHOOD HOME

When I was a little girl I lived with my parents on the shore of beautiful Crystal Lake, in Waushara County, Wis.

For pets I had two fawns, Billy and Betty. They were very tame and beautiful pets. One day a man with some large dogs visited us and the dogs chased the fawns. Billy escaped unhurt, but Betty was badly bitten in the leg and jumped into the lake and swam to the other shore.

A school teacher saw her, bound up the leg and sent word to father. Father rowed across and got Betty, but the wound and her long swim were too much for her.

Billy stayed with us for a long time. He often went to the forest but always came home soon. He always wanted to go everywhere with us and had to be shut up when we did not want him. One day father was taking us to visit friends across the lake. Billy was shut in the kitchen. He saw the boat leaving and jumped through a window, ran down to the shore, and swam after us. When he had been helped into the boat, he shook himself like a big dog and got us all wet.

One summer my aunt came to visit mother and she and mother made rag dolls with painted faces for me and my cousins. We thought they were the most wonderful dolls in the world. One day we missed one of the dolls and hunted and hunted for it. Finally mother called our old dog to her and told him to go and find the doll. She had to speak very sternly before he started, but he went straight to where he had hidden his bones and treasures and brought out the doll.

Father had an Indian canoe in which he paddled all round the lake, but mother would

never let me ride in it, only in the big row boat.

We went to church in Dakota, Wis., and it was a long drive. In winter father would hitch the oxen to the bob sled and we would drive through the woods. Often they ran away with us and ran into trees before we could stop them.

Dakota ought to be well known to our young people as Dr. A. H. Lewis and some others of our leading ministers were born in or near there.

MRS. ALICE M. ROGERS.

Los Angeles, Calif.

DEAR MRS. GREENE:

Cousin Alice is much better and has been able to go out some in her car, but she is far from strong or well.

She asked me to write the little story she gave me before, over again. She did not feel equal to giving the details and I had destroyed my notes, so it is written mostly from memory, but I think I have all the facts right.

I always have to smile when I read about your cat, for you see I have one, too, and think him a very important part of the family. My cat is a big yellow and white rascal, nine years old last spring. He celebrated by catching a humming bird, quite a feat for a fat elderly cat. I have never been able to get him to leave the humming birds alone, but they are so hard to catch and so plentiful that he can't do much harm.

He has learned to be afraid of autos, too. But I think his queerest prank was to make friends with a neighbor and go there to sleep with him every time I was away over night. He did not like the empty house.

That is more than enough about my pet and I hope you will find Mrs. Rogers' story in good shape.

Very truly yours,
FRANCES DAVIS.

Los Angeles, Calif.,
November 9, 1934.

DEAR FRANCES:

I know by your letter that you are by no means a little girl, but I have taken the liberty to use your given name since you are now one of my RECORDER family. I am very grateful to you for taking the trouble to write Mrs. Rogers' story again. I am sure it will prove interesting to the children as it has to me.

Your cat must be almost a twin to mine, though Skeezics is only seven years old.

I am glad Mrs. Rogers is better and hope she will continue to improve. I have always liked her very much.

Sincerely yours,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

My name is Phyllis Burdick. I am four years old. I go to Sabbath school every week. My teacher is Eleanor Greene. My sisters are both writing a letter also, but my teacher is writing my letter for me. I have a brother named Carrol. I am going to school next year.

I have a cat. Her name is Lady Gray. I have a puppy and his name is Pat.

Your little friend,
PHYLLIS BURDICK.

Andover, N. Y.,
November 17, 1934.

DEAR PHYLLIS:

I have just room enough to get in one more letter, so I am putting in yours since you are my youngest writer this week, but since I saw you twice yesterday I will not try to write you a very long answer. But oh, how I do like your letter. Though Eleanor wrote it, I know you told her word for word what to write. I wonder if you went to sleep at Grange service last evening. Donnie Northrup did, and how he did snore.

Some of these days I must call on you and get acquainted with Lady Gray and Pat. Until then I remain

Your very sincere friend,
MIZPAH S. GREENE.

WESTERN ASSOCIATION CAMP

Pastor A. J. C. Bond,
Plainfield, N. J.

DEAR BROTHER BOND:

I think no report has been made of the Seventh Day Baptist young people's camp in the Western Association—at least none has appeared in the RECORDER. As I am chairman of the camp committee, perhaps it has been left to me to make the report.

The camp was held at the Assembly Park at Shinglehouse, Pa., August 5-10, with Pastor and Mrs. E. H. Bottoms as supervisors, and Mr. Orville Babcock of Alfred and Miss

Leta Crandall of Little Genesee as camp directors. The camp, which was held jointly for boys and girls, was attended by eight girls and two boys, as follows: Jaraline Winterberger, Leon and Ernest Priestly, of Little Genesee; Sarah Bottoms, Mary Cass, Maude Greene, and Petty Burroughs, of Nile; Lillian Pierce, of Alfred; Faith Marie Drake and Lucille Kemp, of Shinglehouse. Camp was closed on Friday, in order that all might attend the centennial observance of the Independence Church on Sabbath and Sunday.

A class in Bible study was conducted by Pastor Bottoms, and one in the Sabbath and denominational history by Mr. Babcock. Perhaps there were other classes. Early morning and vesper devotional services were held. On one morning a sunrise service was held on a hill, and on one evening a program prepared by the camp young folks was put on before an audience of visitors.

The Assembly Park is an ideal location for such a camp. It is easily accessible from all parts of the association; there is ample opportunity for nature study and recreation in the large grove, with a swimming pool in the Oswago Creek nearby; there is a pavilion furnishing sleeping quarters, and good facilities for cooking. It was the general opinion of those in attendance at the camp, and of the camp committee, that we should secure the use of the park again next year. Alfred University has donated a number of folding cots as permanent equipment. Although the beginning was small, a good deal of interest has been aroused, and we hope to have a larger attendance next summer.

The committee in charge consisted of Clifford A. Beebe, Harley Sutton, Orville Babcock. This committee was appointed by the Western Association at their session at Alfred Station in June.

Sincerely yours,
CLIFFORD A. BEEBE.

Coudersport, Pa.,
October 21, 1934.

RESOLUTIONS OF RESPECT AND SYMPATHY

At the regular meeting of the Woman's Aid Society of the Pawcatuck Seventh Day Baptist Church, it was voted to send the following resolution to our friend and brother, Doctor John Champlin, Sr., and his family:

WHEREAS death has taken from us our beloved sister, Mrs. John Champlin, and

WHEREAS she was one of our most faithful members, loved and esteemed by all, and

WHEREAS we feel a deep sense of loss to us and to the church and community, we strive to submit our wills to that of him whom we ever try to serve. Therefore be it

Resolved, That we express our heartfelt sympathy to her beloved husband and family and commend to them the comforting influence of our gentle Savior, whose follower she was.

STELLA BEE CRANDALL,
MRS. EDWIN WHITFORD,
Committee.

Westerly, R. I.,
November 13, 1934.

Our hearts have been saddened by the passing of Mrs. Mary S. Lake from this life. Mrs. Lake was a most interested and faithful member of the Woman's Aid Society of the Pawcatuck Seventh Day Baptist Church. For a number of years she was the efficient treasurer of the society. In all that she did she was thorough and painstaking. Mrs. Lake was cordial and friendly and of a cheerful disposition. She will be greatly missed from our midst. We pray for the consolation and comfort of our heavenly Father for her companion and loved ones and many friends.

We would express our appreciation of her life and our sympathy for her bereaved husband by spreading this minute upon our records, sending a copy to Mr. Lake, and a copy for publication in the SABBATH RECORDER.

For and in behalf of the Woman's Aid Society of the Pawcatuck Seventh Day Baptist Church.

STELLA BEE CRANDALL,
MRS. EDWIN WHITFORD,
Committee.

Westerly, R. I.,
November 13, 1934.

OUR PULPIT A SERMON ON SALT

BY REV. THEODORE J. VAN HORN

Ye are the salt of the earth, but if the salt have lost its savor, wherewith shall it be salted? Matthew 5: 13.

It seems too bad, but life is forever pro-

jected on the dark background of the sin of the world. We cannot escape the fact that we are living in a world that is bad. Sin is a problem we shall always have to grapple with. The world is bad. What are we going to do about it? That is our problem. What shall be our attitude toward the disorder and corruption that pollute the very air we breathe?

The text here is a clear indication as to what our attitude should be. Let us attend to this striking metaphor. "Ye are the salt of the earth." Everybody knows that salt is to keep food from spoiling. A little boy once gave a striking definition of salt. He said, "It is something that makes potatoes taste bad when you don't put any on 'em." That boy's philosophy is something I want to pay some attention to before I finish this sermon on salt.

But for the present the obvious should hold our attention. We are to have the same effect upon the world about us that salt is expected to have upon what it is expected to preserve. From earliest history it has been known that salt prevents putrefaction. In all the centuries of Christianity that has been the influence of the followers of Christ upon the people of the earth.

I know a good deal about the doubt that is expressed and implied toward the religion of our churches. It is easy to close our eyes in these days to the good that is being done and leave an ear open to the disparaging remarks that are being made about religion and the Church. My own citadel of faith has been fiercely assailed and there have been times when I have felt like crying out, "What's the use? The current is too strong. Nothing can withstand the tide of blatant wickedness." But the other day I found in *Christian Herald* these statements from Doctor Kieffer: A total gain in church membership of more than one million. What is more significant, the gain includes 952,252 of people over thirteen years of age. Nearly a million souls, he says, made a deliberate choice last year and joined the church. In spite of the continuing economic depression the per capita contribution to the support of the church was \$19.02, and the per capita gift of benevolences \$3.12.

Since 1929, one out of every six banks has closed, and one out of forty-five hospitals, while one out of twenty-two business and industrial concerns has gone into bankruptcy; but only one in 344 churches has closed its

doors. From this same statistician we learn that 90,000 men are engaged in church building operations, and that the sum of \$180,000,000 is expended annually in this field of church work. Now there are a plenty of church members will have a good deal to answer for in not being better salt, but even at that, these statements from Doctor Kieffer make an encouraging showing.

If you sometimes get doubtful about the power of Christianity, ask yourself how you would like to live in a place where there are no churches. Here was a community founded by men who deliberately excluded all churches and all ministers. Wickedness grew so alarmingly that the men who were leading the plan for no churches were the first to seek for a minister to organize Christian work.

Now if we get the advantage of the lesson of this metaphor, we must not forget one important fact about the use of salt. It is this. Salt will be of no use at all unless it comes into contact with what it is expected to keep from spoiling. Here are mountains of salt and here is a great need for that mineral. But these two things must come into contact.

There are two classes of people that will illustrate what I mean. There is one sort of folks who are intent on preserving their own particular interests, guarding their own purity, seeking their own salvation. They have no thought for others or of trying to make the world better. People who belong to this class have formed communities isolated from the rest of the world, thus trying to get free from all repulsive forms of wickedness.

Now that is directly opposed to the teachings of Jesus. He said, "Go ye into all the world and preach the gospel to every creature." "Ye are the salt of the earth." The "salt," the class of people who have the saving doctrines of Jesus to proclaim, must get next to the people who are lost. They must have close contacts with perishing humanity.

You recall the story of Elisha? He sent his servant to the home of the poor mother whom death had bereft of her only child. He was directed to place the staff upon the form of the dead child. It was useless and the servant had to report the failure to his master, "The child is not awaked." Then Elisha himself came and stretched himself upon the form of the dead child, and the miracle was wrought. How little those we send with the message by

means of our money will avail unless our very lives are put into the enterprise.

There is a story of the father whose little son could not be saved by the skill of the trusted physician. They stood by in helpless agony and watched apparent death come. But the father in his agony would not have it so. He uncovered his own body and took the lifeless form of his child next to his heart, with warm blankets wrapped around them both. For a long time he held the boy close until the pulses began to beat and the child was saved.

What Jesus said about salt brings to mind another class of people. They are represented by the kind of salt that has lost its savor. These people distribute themselves freely with every class of people, with never a thought of making an impression in favor of Jesus whom they have professed to love and serve. Their influence upon the crowd they mingle with is not for him, but against him. They make not a dint for good there. A man who had joined the church went to another community and lived. They were not Christians there. Returning to his old home, he declared with an apparent sense of triumph that he had lived there for ten years and no one had ever suspected him of being a Christian. That was an example of salt that had lost its savor. So with Christianity, when it fails of its intended power. How appalling seems the word of Jesus, "it is henceforth good for nothing, but to be cast out and trodden under foot of men." The sad teaching is that the world has a contempt for the people who are afraid to show their colors. "Salt is good, but if the salt have lost his saltness, wherewith will ye season it?" That one who is ashamed of his religion or would have people believe that he does not think much of it, deserves what he is sure to get from those he associates with, an ill concealed contempt for his cowardice. He is good for nothing but to be trodden under the contemptuous feet of unconverted people. The little boy's definition of salt is, after all, a very pertinent one.

"Ye are the salt of the earth." Are we making our religion taste good to the people outside the membership of the church? Did you realize that there are many people who have nothing to do with religion but just to taste it? I have been impressed how fully the sense of taste is developed in people who are not Christians. How quick they are to detect insincerity or hypocrisy. And to them re-

ligion tastes bad because there is no salt on the potatoes.

On the other hand there is a keen sense of appreciation of the great qualities of character which it is the business of our religion to cultivate. Take for instance *loyalty*.

The people of California will not be able to forget Gen. O. O. Howard. They had arranged a reception for him and, without thinking, had set it for Wednesday night. Now that was the night of the prayer meeting of the church to which General Howard belonged. He very courteously reminded them of that fact, and that he could not accept the proffered honor.

Our people will never forget the example of our own Honorable George H. Utter. He was invited by the President of the United States to a reception for the governors of the states. But the date for the reception was the Sabbath, and Governor Utter respectfully declined the invitation because he would not violate his convictions of Sabbath keeping.

Dorothy Round is an English tennis player. She sacrificed the finest opportunity of her sports career — practically the certainty of winning the coveted French championship. The tournament started on Sunday, and Miss Round, true to her promise, that whatever the exigency she would not play on a Sunday, did not enter.

Take again the quality of *joy*. That is the normal attitude of the Christian. It is recognized as such by our friends who are not Christians. They like the taste of it, and are disappointed when it is not in evidence in our attitude.

Take *hope*. You cannot be good salt if you are a pessimist.

"There's no time for idle scorning, while the days are going by;
Let your face be like the morning, while the days are going by."

It is the teaching of our lesson today that we are to place over against the world's sadness the joy of the Christian; in place of pessimism, hope; doubt is to be cured by faith.

Now here is the challenge for us, for the Church of our Lord. You know the condition of our world. You know the selfishness that prevails in the world outside. Jesus expects his followers to meet that attitude with unselfishness. Take up the cross daily and follow him.

These great Christian attitudes are the salt

by which the world is to be saved from its hopelessness. Will you not resolve with me that we will not leave this world without some salutary change having been wrought by what we have done; that it will be a bit more tolerable for our having been here for a while?

Do you remember what Kipling said about General Goethals through whose mighty genius the Panama Canal was brought to completion?

"A man went down to Panama, where many a man had died.

To slit the eternal mountains, and lift the eternal tide;

A man stood up in Panama, and the mountain stood aside."

And we recall the words of Jesus about the faith that removes mountains.

Perhaps we cannot do a mighty thing such as General Goethals gets credit for. But I am rejoicing in this fact, that the million small things that the millions do will more than equal the stupendous thing that was done in Panama.

DENOMINATIONAL "HOOK-UP"

ADAMS CENTER, N. Y.

The morning of the tenth we received word from the Riverside Church that the Hargises had been burned out. As an expression of our interest in their welfare, arrangements were made for raising some money for their relief. On Sabbath, the seventeenth, the committee reported they had raised some \$35. This with a little paid in since will be sent at once to Karl G. Stillman for them.

On November 6, the Ladies' Aid furnished a boiled dinner to all who came for it. A goodly sum was realized from this dinner.

The afternoon of November 15, the Ladies' Aid had a meeting at the home of Mr. and Mrs. Clark Stoodley. They entertained the ladies of the Baptist Church. Aside from other things of interest a little playlet, "How We Earned Our Dollar," was presented. Refreshments and a general good time were had. The social life of the community is very active with Christian thought and effort.

CORRESPONDENT.

ALFRED, N. Y.

Word was received in Alfred Sabbath morning of the burning of the home of Rev. and Mrs. Hargis, missionaries on the Island of Jamaica. At the church service the treasurer of the church was instructed to send \$100 at once to the Missionary Society to be forwarded to Jamaica.

Dr. and Mrs. B. C. Davis left Tuesday evening for their winter home at Holly Hill, Fla. They were accompanied to Olean by C. F. Randolph and Frank Lobaugh, where they took the Pennsylvania train for Washington. From there they were to go Wednesday afternoon for their destination. It is a pleasure to all the friends of Dr. and Mrs. Davis that they are able to go to that land of sunshine, where we are sure they will recuperate more rapidly than in an Allegany County winter, and we trust they will return to Alfred next spring fully recovered from their serious accident last spring.

—*The Sun.*

BROOKFIELD, N. Y.

The Friendly Workers (pastor's) Sabbath school class of the local Seventh Day Baptist Church and a few other friends staged a surprise party for Kenneth and Evelyn Camenga at their home in South Edmeston, Monday night, October 29. Games appropriate to the season were enjoyed by all, gifts were presented the honored pair, and delicious refreshments served by the social committee.—*Courier.*

KINGSTON, JAMAICA

I'm going to write just a wee bit, to let you know where we are, and what we are doing since our fire. We are still at the same address, and until we know what is to be done with the place here, we are to stay right here to take care of what remains on the premises.

The fire destroyed all of the main part of the house except the porch in front, but left the kitchen, bath, and "office" which were a sort of L at the back. We are so thankful for the bath and kitchen. We have cleared out everything in the garage since Thursday, working long hours to sort and clean up and settle the garage for a home to sleep in and keep our few remaining possessions. We slept in the car until we got the place fixed with our one remaining bed, and the boys have gone to boarding school to live until the early part of December, when we expect to be settled again. Everyone has been lovely to us—so kind and good, and we thank the Father for the love and sympathy shown to us through the crisis.

The fire was caused by short circuit or by some uncovered wire, they say. The house was so old and had been wired in the old-

fashioned way. The first we knew of the fire was when the roof was blazing. Gerald and the girls made two trips each upstairs, saving two of our wardrobe trunks and my dresses and a few of the boys' clothes, but they lost most of their clothing and all of their cherished possessions. Every bit of the furniture upstairs was lost, besides bedding and many, many things we shall be unable to replace.

We carried a little insurance, which we hope will cover most of our loss as far as necessities are concerned. The piano was taken out, but left standing too near and was blistered and warped and then rained on before they could move it into the church next door. The yard was full of people, not to help but to look on and pillage, so our job was by no means only to get the house empty, but Gerald, and the two girls, and I, each had to station ourselves throughout the yard to guard things from theft. If we hadn't had to worry about theft, we'd have been able to direct the moving faster (of things from the rain into shelter)—anyway we aren't going to grieve!

I was sorry for the boys. Bob had a really wonderful stamp collection, had been his hobby for over three years, and he was so proud of the collection. If he could replace those, I think he wouldn't grieve over much of his other things.

Mr. and Mrs. Price (the Headmaster of Calabar) and his wife were here soon after the fire, to take the boys back to the boarding school. They've been so lovely, said they wanted to keep the boys till vacation, as we have no room for them.

Don't let the church people there send us help—we didn't write for that reason. If only the board can pay us our overdue salary we can manage, I think.

—*From Private Correspondence,*
November 5.

LOUISVILLE, KY.

From a personal letter from Trevah Sutton the following interesting excerpts are taken:

I am enjoying the work in this seminary. The work is heavy. . . . I suppose that part of the burden of this first quarter has been due to making the adjustments to the new school with its different methods. The classes are large and some values of small classes are lost, but one gains by having some of the outstanding Baptist leaders as professors. All the faculty members are pleasant and inspiring.

There are nearly four hundred students enrolled this year, counting those doing graduate work. This is the largest theological seminary in the world that is exclusively for the training of ministers.

I like the setting of the seminary. It is near the east city line in a new residential section. To erect the five fine buildings and layout, the beautiful fifty-three acre campus has cost about \$2,000,000.

Sunday afternoons I am teaching a class of junior boys in a mission Sunday school in a downtown slum district. It is an interesting class, even though it has many more problems than a class in a church school. The seminary fellows are all given a chance to do some work of this kind. I have been attending services each Sunday in various churches and I am doing so with a spirit of observation. But I do long to get to attend again on Sabbath, for that day seems long and lonesome without a worship service. Here is where I welcome the SABBATH RECORDER.

The seminary sponsors a broadcast every Thursday from four to four-thirty (E.S.T.). The chorus, in which I sing, helps.

EDITOR.

NEW YORK CITY CHURCH

November is being observed as stewardship month. The pastor has not only stressed the giving of money, but also the consecration of the whole of life in loyalty to the church and a program of evangelism.

On November 10, a luncheon and fellowship hour was enjoyed, following the hour of worship. During the following week it was learned that the former pastor, Rev. Harold R. Crandall, and his family would visit us on the seventeenth. So the social life committee arranged for another luncheon and fellowship hour, and it was a very happy time for all.

Dr. Corliss F. Randolph is with Secretary William L. Burdick on a missionary trip to our Southwestern field. They planned to attend the meeting of the association at Fouke, Ark., November 8-11, and to visit a number of churches in that field.

CORRESPONDENT.

NORTH LOUP, NEB.

Good food, good fellowship, and good talks featured the Father and Son supper held in the Seventh Day Baptist church basement,

Sunday evening, where eighty-two men and boys sat down together.

Following the supper, a toast program, the keyword of which was "Pals," was given, with Vernon Williams acting as toastmaster. Talks on Partners, Achievement, Life, and Service were given. The main address entitled "Father and Son," was given by W. E. "Bill" Thomas, Boys' Work secretary, Nebraska Y. M. C. A., Omaha.

—*Loyalist.*

SHILOH, N. J.

Many people are saying that our church fire last February was a blessing. We may at least say it was not an unmitigated evil. During the past month or more, particularly, we have seen evidences of increased interest. The new pipe organ, played by a hired organist until our own organists are able to handle it, is setting a new level in our church music.

We enjoyed a successful Sabbath school Rally Day the first Sabbath in October. That same evening our church was host for a teacher's recognition service, including three Sunday schools and two Sabbath schools. The month of October was a big month all the way through. The pastor preached a series of four sermons on Successful Praying, taking up: 1. What it is to pray; 2. Hindrances to prayer; 3. Conditions of successful prayer; 4. Why and how God answers prayer. The average attendance for the month was 158.

November is a busy month for the church also. We have joint communion with Marlboro the third Sabbath at our church, and yearly meeting at Marlboro the last Sabbath. The church has voted to change the time of our annual financial canvass from January to December. Other changes to put our money raising on a more spiritual plane were adopted recently, also.

L. M. M.

VERONA, N. Y.

In the absence of Pastor Davis, who was confined to his home by illness, Sabbath, November 3, Rev. Irwin Tucker, pastor of the Lutheran Church, delivered the sermon. In the evening a vesper service was held. A musical program was presented, including anthems by the choir; selection by the male quartet; a piano duet by Miss Evans and Miss Green, guest pianists; and guitar solos by Master David Williams.

Thursday evening, November 1, the Pearl Seekers and Class No. 2, of the church school, sponsored a chicken pie supper. About three hundred attended. The proceeds were applied on the pastor's salary.

The church has recently been improved by a coat of paint.

The fellowship service of the Central Association held in the Verona church on the Sabbath of October 20, a report of which has already been sent to the RECORDER, was a very interesting meeting.

CORRESPONDENT.

WESTERLY, R. I.

The thirteenth annual missionary thank-offering meeting of the S. D. B. Society of the Pawcatuck Seventh Day Baptist Church was held last evening in the Spanish room of the Brown Betty Tea Room. There were twenty-two members present.

Dr. Anne Waite of Bradford was the guest speaker and gave an interesting talk on the mission work in China. Having a personal acquaintance with most of the missionaries, she was able to tell of their hopes and aspirations as well as their trials and work, as she corresponds with them frequently.

After the program was concluded the offering was taken and a goodly sum realized. This money goes to various missionaries both at home and on the foreign field as a personal gift to them in appreciation of the work and sacrifices.—Sun.

MARRIAGES

ARNTSON-ROBBINS.—Miss Laura A. Robbins of Delevan and Mr. Oscar L. Arntson of Fontana, Wis., were married August 17, 1934, at the Seventh Day Baptist parsonage in Milton by Rev. Carroll L. Hill.

BOND-STEPHAN.—Hubert Bond of Gentry, Ark., and Miss Doris Stephan of Nortonville, Kan., were united in marriage at the Seventh Day Baptist church at Nortonville, on November 3, 1934, by Pastor Osborn.

BOND-WINCHESTER.—Edwin Bond, Jr., of Farmington, Kan., and Miss Erma Winchester, of Everest, Kan., were united in marriage at the Seventh Day Baptist parsonage at Nortonville, on September 26, 1934, by Rev. Lester G. Osborn.

GREGOIRE-GRANT.—Miss Beatrice Grant of Whitewater and Mr. David Gregoire of Milton, Wis., were married at the home of Rev. W. R. Connors in Whitewater, November 10, 1934.

JOHNSON-FITZ RANDOLPH.—At the Seventh Day Baptist parsonage, Salem, W. Va., November 3, 1934, by the bride's pastor, Rev. George B. Shaw, Glenn William Johnson of Bristol, and Frances Martha Fitz Randolph of Salem.

SEFFROOD-CLARKE.—Miss Alice Julia Clarke of Harmony Township and Frederick Earle Seffrood of South Wayne, Wis., were united in marriage at the home of the bride's mother on September 23, 1934, by Pastor Carroll L. Hill.

OBITUARY

BABCOCK.—Mrs. Ella Williamson Babcock, daughter of George and Judith Slaughter Williamson, was born at Adams Center, N. Y., May 24, 1849, and departed this life November 5, 1934.

She was united in marriage to Charles A. Babcock December 24, 1870. Two children were born to this union: May, Mrs. Frank Jones; and William S. Babcock. Her husband passed on in 1922, and the daughter was called home in 1930. Mrs. Babcock united with the Adams Center Seventh Day Baptist Church March 9, 1878, where she retained her membership till called home.

Farewell services were conducted by Rev. E. A. Witter from the home of Frank S. Jones, and interment was had in the Adams Center Union Cemetery. E. A. W.

CHEDISTER.—At her home near Salem, W. Va., November 8, 1934, Mrs. M. L. Chedister in the eightieth year of her age.

Mary Elizabeth Ford was born on "Long Run" June 29, 1855, the daughter of George and Paulina A. Davis Ford.

In 1880, she married Marshall L. Chedister, who survives her together with a son, Harlan, and a daughter, Rhea. There are two grandchildren and one great-grandchild. Mrs. Chedister is also survived by three brothers: Olonzo and William of Salem and Herbert in Texas. Two sisters are also living, Mrs. Ella Davis and Mrs. Laura Davis of Salem.

Mrs. Chedister was a woman of a deeply religious nature. This she did not suppress, as is too often done, but cultivated it to the glory of God. She was a humble, earnest, consistent Christian woman and had been a member of the Salem Seventh Day Baptist Church for more than sixty-six years.

The funeral was conducted by the pastor of this church, assisted by the pastor and choir of the Church of God of Industrial. Revelations 14:13.

G. B. S.

DENNIS.—John G. Dennis was born in Lincklaen, N. Y., April 17, 1846, and died October 11, 1934.

Four daughters, one son, and eleven grandchildren are left. T. J. V. H.

DORWARD.—Albert J. Dorward was born near DeRuyter, N. Y., December 9, 1846.

His entire life of nearly eighty-eight years was spent in this locality. He died on Sabbath afternoon, October 27, 1934.

Three daughters, one son and fifteen grandchildren survive him. T. J. V. H.

The Sabbath Recorder

VOL. 117

DECEMBER 10, 1934

No. 12

PRAYER TO THE GIVER

Lord, I am glad for the great gift of living—
Glad for thy days of sun and of rain;
Grateful for joy, with an endless thanksgiving,
Grateful for laughter—and grateful for pain.

Lord, I am glad for the young April's wonder,
Glad for the fullness of long summer days;
And now when the spring and my heart are asunder,
Lord, I give thanks for the dark autumn ways.

Sun, bloom, and blossom, O Lord, I remember,
The dream of the spring and its joy I recall;
But now in the silence and pain of November,
Lord, I give thanks to thee, Giver of all!

—Charles Hanson Towne,
From Quotable Poems.

Contents

Editorial.—Another Thanksgiving.—"A House Afire."—Let's Do More.—A Yearly Meeting.—A Biennial Meeting. — "Unto the Least." — Items of Interest	266-269
Encouraging Reports	269
Missions.—Advance in Giving.—A Lesson.—Treasurer's Monthly Statement.—Investment Committee Report.—Letters of Grateful Appreciation	271-274
Prayer Interests	274
Woman's Work.—Book Review	275
In Memory of Doctor Brown	276
Young People's Work.—Why Our Young People Are Against War	277-279
Journeying to the City	279
Children's Page.—Our Letter Exchange	281
Daily Thankfulness	282
Our Pulpit.—Thanksgiving Sermon	283-285
Denominational "Hook-Up"	285
Pacific Pines Camp	287
Correspondence	287
Marriages	288
Obituary	288