

Our little folks are few in number, but we are proud of them. Many of our young people are old enough to be away at college and other schools, and we welcome the vacation season that brings them home again. There are enough now to have a Christian Endeavor society, and weekly meetings will be held during the summer.

Dr. J. Nelson Norwood, president of Alfred University, and Dr. Edgar D. Van Horn, president of the Education Society, were recent visitors, holding a conference with other denominational workers in the interests of training leaders and strengthening the seminary.

Two annual picnics have been held recently. One was the woman's society picnic in the beautiful garden of Mrs. Wm. M. Stillman. The other was the Sabbath school picnic, on July 1, at Echo Lake Park. About eighty enjoyed dinner together and visiting, games, and boating followed. Several old friends and visiting relatives of some of our group were present.

CORRESPONDENT.

RELIGIOUS EDUCATION

REPORT OF THE DIRECTOR OF RELIGIOUS EDUCATION

From March 18, 1934, to June 3, 1934

After closing a series of special meetings and a leadership training class at Hammond, La., as stated in my last report, visits were made in a number of homes of Sabbath keepers—especially near Attalla, Ala., where live former members of our church there which is now disbanded.

A week was spent in the home of Robert Butler at Woodville, Ala., whose wife, a sister of Rev. E. H. and A. T. Bottoms, and children are loyal Seventh Day Baptists. Five sermons were preached in nearby churches while here. Accompanied by Mrs. Butler, the director and wife spent one night with the former's parents, Mr. and Mrs. Thomas Bottoms at Athens.

The journey was then continued toward Nady, Ark., the next church to be visited. Enroute, a night was spent with the Threlkelds in Memphis, Tenn., a visit which was greatly enjoyed. Reaching Nady on Friday, March 30, we spent Sabbath and Sunday, during which time five sermons were delivered.

The next place visited was Fouke, Ark. Here four days were spent, during which time four public meetings were held and several calls made.

The church at Gentry, Ark., was next visited, where two sermons were delivered and several calls made in homes.

A special request had been made that we return by way of Nortonville, Kan., for the purpose of conducting a leadership training class. Nortonville was reached April 17, where a little more than a week was spent. In addition to conducting the class, four sermons and one address were delivered.

Leaving Nortonville on Thursday, April 26, we reached home on Friday, just in time for the quarterly meeting of the southern Wisconsin and Chicago churches, where the director delivered the sermon Sabbath morning. Sabbath day, May 19, was spent with the church at Walworth.

Most of the time since reaching home has been spent in looking over material that accumulated during the absence of seven and a half months from the office, only first class mail having been forwarded, and even yet much more needs to be done along this line.

During the time covered by this report, the director delivered twenty-five sermons and addresses and called in fifty-one different homes.

Respectfully submitted,

ERLO E. SUTTON.

OBITUARY

MUNROE.—The small daughter of Nathan and Elva Scouten Monroe died at the home of her parents in Fouke, Ark., June 6, 1934, aged one year.

Besides the parents she leaves one sister and two little brothers. Funeral services were conducted by the pastor. "Suffer the little children to come unto me; forbid them not, for to such belongeth the kingdom of God." R. S.

WELLS.—Ida May Hamilton, daughter of Edward and Melissa Burdick Hamilton, was born June 22, 1855, in Lima, and died in her home in Milton, May 30, 1934.

She was a member of the Milton Seventh Day Baptist Church, a regular attendant at prayer meeting and morning worship. She attended her last service on Mother's Day.

She was married in 1885, to Fremont C. Wells. Of two children born to them, Lela Livingstone, of Milton survives. There is one grandson.

Funeral services were conducted at the Milton Seventh Day Baptist church, Friday, June 1, by Rev. Carroll L. Hill and Dr. Edwin Shaw. Burial was in Milton cemetery. C. L. H.

The Sabbath Recorder

VOL. 117

JULY 23, 1934

No. 2

BE STRONG

Be Strong!

We are not here to play—to dream, to drift.

We have hard work to do and loads to lift.

Shun not the struggle — face it; 'tis God's gift.

Be strong!

Say not the days are evil. Who's to blame?

And fold the hands and acquiesce. O shame!

Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep entrenched the wrong,

How hard the battle goes, the day how long;

Faint not—fight on! Tomorrow comes the song.

Maltbie D. Babcock.

Contents

Editorial.—A Year Closed.—Inspiring Young Men.—Youth and Opportunity.	26-29
—Solving One's Own Problem.—Items of Interest	29
The Historical Society	29
Conference Notice	30
Missions.—The Fiscal Year Ends.—Monthly Statement.—The First German Seventh Day Baptist Conference.—Report of the Liuho Industrial Mission	31-34
Doings of the West-Moore-Hurley Party	34
Woman's Work.—Report of the Woman's Board.—The Light in the Home.	35
Home Without a Bible	36
Young People's Work.—Trim Your Lamp	37
Northwestern Association	38
Religious Life.—Attention, Pastors and Clerks	38
Dedication Service	38
Children's Page.—Like Christ in Self-Control.—Jesus, Who Died for Us.—Our Letter Exchange	39
Religious Life With the Young People	41
The Southeastern Association	42
Our Pulpit.—History of the Sabbath	43
Denominational "Hook-Up"	44
Religious Education.—A Special Series of Bible School Lessons	46
The Tragedy of Dickens	47
Marriages	48
Obituary	48

The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

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VOL. 117, No. 2

WHOLE No. 4,637

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All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

A Year Closed The financial and statistical year of the denomination closed June 30. We now know just how far short of some of our objectives we came. Our vital statistics are yet to be compiled, but we do have the final report on the Denominational Budget. The SABBATH RECORDER of July 9, carries the report of the twelfth month of Treasurer Crandall. The amount received in June is distressingly small, only \$1,848.36. For the year the total, Budget and specials, was \$16,972.46, the amount in arrears being \$10,827.54. About 61 per cent of the Budget of \$27,800 was raised. The significance of this may be plainly seen, for example, in the unbalanced budget of the Missionary Board. Further analyzed, this means missionary and other employes' salaries for at least one month are unpaid, causing much suffering and disappointment. It means in every board and interest, activities decreased and several lines of work not carried out.

Strenuous efforts have been made by our officials to keep deficits down to the lowest possible figure. Our Committee on Finance

has worked laboriously and with vision and courage. Churches and people have responded nobly, if not adequately. We must refuse to be discouraged. This writer declares with all confidence that our officials have done their best, that our churches have done their best, and that our people for the most part have done their best. Whatever improvement in business there may be, it has not yet filtered down to the average giver in the church pews. This is not a time for more retrenchment, not a time for blaming church organizations with lack of consecration or efficiency. It is a time for prayer, for hope, and for courage. We sympathize with unpaid workers. We sympathize with local church treasurers, and even more deeply if possible with the treasurers of our boards, upon whom the lives, efficiency, and happiness of so many depend. It is a time when love and confidence and sympathy need to be manifested by all.

Inspiring Young Men A minister friend and brother writes out of his heart concerning his love and appreciation of an aged minister of the gospel who has recently passed to his reward. He speaks of the minister's influence in bringing him to Christ and in helping him settle some of a young man's complicated questions. He says that a sermon by this soldier of the cross had led him to hear the call of God into the ministry; that it was by the earnest solicitation and with the generous help of this man of God that he had prepared the first sermon, and that by his heartfelt prayer the trembling young man was able to preach it. Through the year the confidence in the younger by the elder had meant unspeakably much to him. Recent fellowship had been a continual benediction.

What a tribute for one minister to pay another. It is beautiful and, no doubt, the same might be said of other older men — as they pass on — by men younger who still carry on. No doubt this brother did not neglect to voice his appreciation to this elder friend in the years and months gone by. We ought never to fail to do this. Some word or other to our older ministers in their later years may mean much.

But there is something else to think about, too. What are our men now in active ministry doing to draw young men, personally, to Christ, to help them solve knotty and thorny

problems of life, to lead them to hear the call of God to this special line of service, and to encourage them by giving them an opportunity to preach, and sympathetically assist them with generous help?

This earnest minister of Jesus closes with this paragraph: "Were you ever discouraged in the ministry, Herbert? Well, I have been. But if I could dare hope that my influence would prove such a blessing to someone else as his life has been to mine, it would be worth the strain of the years. Suppose we ministers were to pray anew for the power to bless others! Why not? Let's do it." The editor's heart says "Amen."

Youth and Opportunity Tens of thousands of young men and young women recently have been graduated from hundreds of colleges, universities, and special or vocational institutions. For four years these youth have been hard at work, more or less seriously, in training for life and its opportunities.

For the most part they are now ready for a job. But what is the opportunity? Untold numbers graduated from the same halls of learning during the past four years are yet unabsorbed in the fields of employment. These recent, radiant youth now swell the flood of unemployment. Is there anything much more disheartening than this? Youth prepared and "rearin' to go" and no place to go. It is a time of tension and danger. It tends to demoralize. At best this is the tendency. In good homes, where parental training has been wise, sympathetic, and self-disciplinary, the results are not so likely to be disastrous. But under other and less favorable conditions the situation may be menacing, and most anything can happen.

This is a good time for Christian homes—Seventh Day Baptist homes—to hold steady. The roots of faith that have been sunk with deep convictions in religious and spiritual soil now will hold firm. Hope springing perennially in faithful hearts must now courageously look up and lift. Love that "endureth all things" and "never faileth" will find new opportunity for sympathetic co-operation and assistance. Blessed are the youth who find themselves environed with these helpful influences and steadied by impulses grounded in faith, hope, and love.

Opportunity will come. The times and world demand of youth not merely earners

of wages. It looks for and must have leadership. Joy Kilmer Morgan, editor of the *Journal of the National Educational Association*, speaking before the Editorial Council of the Religious Press, in Washington last spring, declared for the mobilization of the nation's religious element if we are to triumph over selfishness and greed. He then spoke of what we should say to the young people in the churches: "Here is a mighty nation in possession of a great continent with a magnificent history of pioneering and achievement, fallen into desperate straits, faced with conditions which we cannot ignore if we would, conditions with which you, the new generation, must deal with an intelligent grasp of their significance, with a spirit of patience, courage, and sacrifice, and with a determination to preserve for mankind those inalienable rights which are set forth in the teaching of the Master." There is work to be done today. "There are opportunities for youth such as there have never been before; for strong and eager young people who are willing to work and to wait and to subject themselves to the self-discipline which prepares for true leadership." What a challenge this is, and what keen hope it must awaken in the minds and hearts of our young people. A new civilization cannot be built in a day. Doctor Morgan further urges patience and an indomitable courage, for "the new social and economic pioneering will not be easy." But we are faced with situations that demand our very best. "No generation was ever faced with greater stakes or greater opportunities." Will the quickened youth of the land accept the challenge and enter the "lists" for righteousness and justice and truth—for the kingdom of God among men? We believe they will.

Solving One's Own Problem We believe too little attention is paid by churches and individuals in the churches to providing employment for our own folks or helping them to secure positions wherein they may make a living and keep the Sabbath. It is hoped that the "five-day week" will relieve some of our Sabbath-keeping employment difficulties. The churches must become more alive to the question and help find our way through.

However, it behooves Sabbath keepers to help solve their own problems. There are some vocations that have always beckoned to youth with promise in this matter. Neverthe-

less there are many who do not follow in these more or less well beaten paths.

It is the purpose here to mention a case or two of men who have successfully found their way through.

There lies on my desk a neat four page leaflet put out by Louis D. Schaible of Shiloh, N. J., setting forth "Schaible's Rhode Island Reds." Here is a man who a few years ago determined to make employment for himself. I do not know how many hens he has—how many eggs he produces. What catches my eye is this: "Trapnested, Pedigreed, Progeny-tested, Blood-tested (no reactors)." He has put his business on a scientific basis, leaving nothing to chance or luck. His "pens" are taking high rank in competitive contests and shows. He has "settings" throughout all parts of the state. His poultry is known for its class and reliability. Mr. Schaible was chosen one of eight Rhode Island Red breeders in the United States to send a trio of "Reds" to represent this country at the World's Poultry Field in London, Eng. Probably a dozen years ago, this man wondered how he could make a place for himself in the community, find employment, and be true to the Sabbath. He knows now.

About twenty-five years ago a young man grew up on a West Virginia farm, on Flint Run, over the hill from Salem. Whether he ever graduated from the college I do not know. Anyway, farming, teaching, or other profession did not appeal to him. He wanted to keep store, and he wanted to keep the Sabbath. Probably contrary to the judgment of some, he decided to set up a store in Clarksburg, a city of forty thousand. Probably no one else but he thought he could succeed at "keeping store" and keeping the Sabbath in such a city. But for a quarter of a century Darwin Davis has done that. His fine, large grocery store in a fine, brick block, which he built and owns, is closed Friday at sundown and remains closed until well after sundown following the Sabbath.

We cannot all succeed with poultry or become merchants. But there lie at hand around us all, unused opportunities to do *what* we really want to do and may fit ourselves for and succeed in—if we have patience, persistence, faith, and loyalty to conviction—and coupled with these the willingness to work.

Loyalty to His Convictions The death of Dr. Sands C. Maxson of Utica, N. Y., recently occurred. He lived to a ripe age and was mentally and physically keenly alert until a few days before his going.

Doctor Maxson is an outstanding example of what a man may accomplish in his profession, and achieve of the esteem of men who differ from him in religious beliefs, and still be true to his convictions. For forty-nine years he practiced in Utica as an eye and ear specialist. His skill, his interest in humanity, his absolute dependability brought him opportunity to serve in many hard positions of honor. His being a Sabbath keeper did not keep him from these responsible places of trust. Doubtless his deep and consecrated loyalty to his own convictions strengthened the confidence of his fellow laborers and fellow citizens.

He was ever known as a Sabbath keeper. His office was closed on the Sabbath, and people knew why it was closed. But this did not hinder his fellowship and service with and among others. He was loved, honored, and deeply respected by all who knew him. Having no church of his own faith in Utica, he regularly worshiped at the Baptist Tabernacle. For years he was the teacher of one of the largest men's Bible classes in the city, and never hesitated to witness for the Sabbath. Dr. John Snape, pastor of the Tabernacle Church, in the funeral services, referred to him as one of the finest men he ever knew, and one of the finest things he said about him was concerning his loyalty to his convictions. He was loved for his genuine Christian character and integrity. Doctor Maxson was the president of the General Conference in 1900, at Adams Center, N. Y., and interested in the work of the denomination.

Items of Interest The United Presbyterian General Assembly, in session at Oxford, Ohio, on June 22, failed to approve the proposition for union with the Presbyterian Church, U. S. A. A two-thirds vote of the assembly was necessary and the ballots stood one hundred thirteen for and one hundred thirteen against. The Presbyterian General Assembly recently voted overwhelmingly in favor of the union. The opposition of the United Presbyterians seems to rest on a theological basis.

A striking example of the union between two great church groups is seen in the con-

summation of efforts of the Reformed Church in the United States and the Evangelical Synod of North America which occurred on June 27. The Reformed Church of more than half a million originated in Philadelphia two hundred years ago. The largest part of its constituency is located in that vicinity. The churches of the Evangelical Synod are found in the West. The combined churches with more than a million members, by their union furnish a "profound meaning for Protestantism" thinks Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches. He says, "The present union witnesses the blending of two great historic streams as old as Protestantism itself." The new church will be called the Evangelical and Reformed Church. It will have the good wishes of all truly Christian people.

The *Westerly Sun* of July 9, carried a notice from Norwich, Conn., to the effect that a state farm for inebriates at the State Hospital will be ready for occupancy within the present month. "The Colony building, so called, located about a mile from the hospital proper, is being altered and fitted up for the care and treatment of inebriates." So quickly is being felt in this state the evil effects of the unrestrained sale and use of alcohol. It takes no wise man to forecast the increasing need of such farms, sanitariums, and hospitals for inebriates.

Another religious paper, *The Pacific Methodist Advocate*, has suspended publication (May 31) because of lack of support. Others that have not been able to survive the times during the past three years are the *Baptist*, *Presbyterian*, *Congregationalist*, and *Southern Methodist*, to mention the more important contemporaries.

It is encouraging to see some definite action taken against indecency in print, films, over the radio, filthy advertising, etc. All should be alert to every opportunity to disapprove all such debasing matters. A "Legion of Decency" sponsored by the Roman Church is having increasing support by Protestant bodies. The pledge which the movement carries might be taken by Seventh Day Baptists. It reads:

I wish to join the Legion of Decency, which condemns vile and unwholesome moving pictures. I unite with all who protest against them

as a grave menace to youth, to home life, to country, and to religion.

I condemn absolutely those salacious motion pictures which, with other degrading agencies, are corrupting public morals and promoting a sex mania in our land.

I shall do all that I can to arouse public opinion against the portrayal of vice as a normal condition of affairs, and against depicting criminals of any class as heroes and heroines, presenting their filthy philosophy of life as something acceptable to decent men and women.

I unite with all who condemn the display of suggestive advertisements on billboards, at theater entrances, and the favorable notices given to immoral motion pictures.

Considering these evils, I hereby promise to remain away from all motion pictures except those which do not offend decency and Christian morality. I promise further to secure as many members as possible for the Legion of Decency.

I make this protest in a spirit of self-respect, and with the conviction that the American public does not demand filthy pictures, but clean entertainment and educational features.

The Executive Committee of the Federal Council, last month, took further action for strengthening and uniting Protestant activities in behalf of better motion pictures. Gratification by the council was expressed at the campaign being put on by the Catholic Church with reference to the motion pictures, and cooperation with the objectives of the Legion of Decency was urged.

Did You Know That:

Los Angeles, with fifty thousand cows in its metropolitan area, claims to be the largest farm city in the world.

Over half the honey in the United States is produced from clover and alfalfa.

Two trees of the big South African lemon, which yields a pint of juice, are now bearing fruit at the University of California's Citrus Experiment Station.

Malted milk, invented in 1883, is a combination of barley malt, wheat flour, and whole milk, evaporated and reduced to its powdered form.

These "food facts" are compiled by the Division of Consumer Information New Jersey State Department of Agriculture.

THE HISTORICAL SOCIETY

BY CORLISS F. RANDOLPH

The Historical Society is in receipt of a copy of the *Centennial Celebration* of the First Hebron (Pa.) Seventh Day Baptist Church, held on October 1, 1933. This includes an Explanatory Note; a Historical Sketch, by Dr. William L. Burdick; and the

Centennial Sermon, by Dr. Boothe C. Davis. A halftone of the church edifice forms the frontispiece. The printing is done by the Davis-Greene Corporation, of Waukesha, Wis. The Explanatory Note contains the following:

Through the generosity of Mr. W. K. Davis of Waukesha, Wis., whose father, Rev. Darius K. Davis, served this church in the early seventies as a missionary, the publishing of the history of the Centennial Sermon has been made possible.

Altogether, this presents a valuable contribution to our slowly growing collection of denominational history; and it is hoped that other churches, on centennial or other suitable occasions, will make similar contributions.

When the First Brookfield Church, at Leonardsville, N. Y., celebrated its centennial in 1897, with an extensive programme extending through two or three days, the addresses were carefully typewritten on paper of legal cap size by Miss Agnes Babcock, and subsequently forwarded to the Historical Society, where they are preserved in bound form, and are consulted from time to time.

The Historical Society has, in printed form, a copy of the historical sketch written by Frank L. Greene, for the centennial celebration of the First Alfred Church, in 1916; a copy of the very neat volume published by the Plainfield Church, in 1888, in commemoration of its fiftieth anniversary; and a printed copy of the historical sketch of the New York City Church, by Miss L. Adelle Rogers, for the celebration of its fiftieth anniversary in 1895. Others which come to mind at the moment of this writing, are sketches of the Shiloh, N. J., and Salem, W. Va., churches, both by Theodore L. Gardiner, and both printed, and a sketch, in manuscript form, of the Shiloh Church, by Erlo E. Sutton.

Recent centennial celebrations, of which the Historical Society has no record, include the Second Alfred and the Middle Island (W. Va.) churches. Both are rich in history, and it is hoped that the sketches prepared for those occasions will be presented to the Society for preservation in suitable form.

Other churches with celebrations in view in the near future include the one hundred and fiftieth anniversary of the Waterford (Conn.), and the centennial of the Second Hopkinton, R. I., churches. Both present fields fruitful with historical material, and it may confidently be expected that they will be

adequately treated, as we learn that careful preparations are under way for both occasions.

The next pilgrimage of the New England churches to the old Meeting House in Newport will occur on the third Sabbath in October next. The morning service is in the hands of the pastors of those churches; and the afternoon programme is in the hands of the Historical Society. Any and all who can conveniently do so are cordially invited to attend.

CONFERENCE NOTICE

Conference time is again near at hand. Salem is anticipating a splendid Conference and is hoping for a large attendance. It is always a pleasure as well as a responsibility to entertain Conference, and we are looking forward to it with much joy.

West Virginia has many places of interest and many spots very suitable for a vacation. Come to Salem for Conference and enjoy West Virginia's scenic beauty and her mountain air.

Mr. A. G. T. Brissey, one of the deacons of the Salem Church, is chairman of the general committee. Professor Harley D. Bond is chairman of the entertainment committee, and Mr. O. L. Rohrbough is chairman of the transportation committee. All these men may be addressed at Salem. They are all ready and anxious to serve the Conference in any way possible, and would be delighted to be consulted by letter should there be any information desired by those planning to attend. Let us make this one of the most enthusiastic and helpful Conferences ever held.

PUBLICITY COMMITTEE.

(By order of Mrs. Goldie Davis, *Chairman.*)

Rev. Herbert C. Van Horn,
Sabbath Recorder.

DEAR BROTHER:

It has been customary for railroads to make reduced rates for such occasions as our Conference, which is to be held at Salem, W. Va., in August; but a guarantee for a number of tickets to justify the railroads must be made, and in view of automobile travel we will not have enough rail passengers to get reductions, so I am advised. However, many of our clergy using trains have their half-fare clergy permits. I wish to call attention of those us-

ing automobiles when starting for Salem, to get road maps and routes covering the most interesting places. Our roads are fine and scenery beautiful.

O. L. ROHRBOUGH,

Conference Chairman on Transportation.

Salem, W. Va.,

July 3, 1934.

MISSIONS

THE FISCAL YEAR ENDS

All will be interested to know whether the Missionary Board was able to balance its budget the end of the fiscal year, June 30. The treasurer's statement for June, found in this department, shows that the salaries and other bills are still about one month behind, though it was fondly hoped all could be paid to date the first of this month.

The treasurer's records show that while the receipts for June were larger than the previous month, they failed to meet the obligations. Furthermore, the treasurer's records show that the receipts for June this year were about \$400 less than for June last year, and that the receipts received from the denominational Budget by the Missionary Board for the entire year were about \$1,000 less than for the previous year.

In getting our bearings, it should be kept in mind, also, that a considerable work planned and greatly needed has not been undertaken for lack of funds. That is to say, the deficit would have been much larger had the board carried out all the plans included in the Budget adopted by Conference at its last session.

Furthermore, it should be noted that the entire missionary program of the Christian Church is passing through a period of stress and struggle. There are before the writer recent statements from several other boards, and without exception, they have suffered worse than we have in the crisis. While there is no comfort in this fact, it should cause us to go deeper into the causes of the trouble confronting missions.

The situation might be much worse. Though we did not balance the Budget, June 30, we came very near it.

A little more effort would have brought this much desired result. When the temperature of the atmosphere nears a certain point

(32 degrees F.), one degree determines whether there is a frost or not. For weeks, even months, we let our finances hover around the freezing point, and finally let the frost nip our work for the Master.

We should take the situation to heart and not pass it lightly. Though discouraging, we should not let it palsy our hands. We should make it a challenge and determine to do more another year. Paul in writing the Corinthians said, "We are perplexed but not in despair." The situation may well perplex us, but there is no need for despair, much less for defeat.

Missions are the greatest undertaking of the Church. They are the Almighty's undertaking for the transformation of the world and he is not going to let them fail. We need not fail if we humbly do our part and trust him who said, "All power is given unto me in heaven and in earth."

MONTHLY STATEMENT

June 1, 1934 to July 1, 1934

Karl G. Stillman, Treasurer,
In account with
The Seventh Day Baptist Missionary Society

GENERAL FUND

Dr.	
Pawcatuck Church	\$ 118.00
Dr. Edwin Whitford	8.50
Memorial Board income for quarter ending May 31, 1934	442.51
Gentry, Ark.	2.00
Permanent Fund income	336.75
Semi-annual Meeting, Northern Wisconsin and Minnesota Churches	4.83
Denominational Budget for June	995.05
First Hebron	5.00
First Hebron Sabbath school	2.02
Richburg friend for G. D. Hargis' above salary	10.00
New York City	15.40
Rockville Sabbath School	4.00
Second Alfred (China)	10.00
Seventh Day Baptist Christian Endeavor Union of New England for native Jamaica worker..	10.00
White Cloud (Germany)	20.00
White Cloud (Jamaica)	.50
Western Association for W. L. Burdick's traveling expenses	25.00
Ladies' Aid society, Verona, N. Y.	10.00
Women's Executive Board for Susie Burdick..	15.00
Women's Executive Board for home missions..	13.34
First Alfred Women's Evangelical Society	50.00
Deacon Charles E. Gardner, Waterford, Conn., Conradi Fund	5.00
Albert S. Babcock, Rockville, R. I., Conradi Fund	5.00
Rev. W. D. Burdick, Rockville, R. I., Conradi Fund	5.00
Rev. Walter L. Greene, Andover, N. Y., Conradi Fund	5.00
E. A. Felton, West Edmeston, N. Y., Conradi Fund	2.00
Rev. P. S. Burdick, Leonardsville, N. Y., Conradi Fund	1.00
Fay Greene, Leonardsville, N. Y., Conradi Fund	1.00
Mrs. I. A. Crandall, Leonardsville, N. Y., Conradi Fund	1.00
Deacon A. M. Coon, Leonardsville, N. Y., Conradi Fund	1.00
Roy F. Randolph, New Milton, W. Va., Conradi Fund	5.00

Rev. C. A. Burdick, Westerly, R. I., Conradi Fund	5.00
Member Pawcatuck Church, Westerly, R. I., Conradi Fund	25.00
Rev. Leon M. Maltby, Marlboro, N. J., Conradi Fund	5.00
E. H. Lewis, Chicago, Ill., Conradi Fund	5.00
Dr. A. E. Whitford, Alfred, N. Y., Conradi Fund	5.00
W. A. Titsworth, Alfred, N. Y., Conradi Fund	5.00
Rev. W. L. Burdick, Ashaway, R. I., Conradi Fund	25.00
Viola C. D. Trainer, Salem, W. Va., Conradi Fund	5.00
G. F. Stone, Stonefort, Ill., Conradi Fund	25.00
Rev. James L. Skaggs, New York, N. Y., Conradi Fund	5.00
Rev. Neal D. Mills, New Market, N. J., Conradi Fund	5.00
Mrs. Corliss F. Randolph, Maplewood, N. J., Conradi Fund	5.00
Dr. Corliss F. Randolph, Maplewood, N. J., Conradi Fund	50.00
Rev. L. A. Wing, Berlin, N. Y., Conradi Fund	5.00
Rev. H. C. Van Horn, Plainfield, N. J., Conradi Fund	10.00
Mr. and Mrs. D. S. Gurley, Adams Center, N. Y., Conradi Fund	5.00
Overdraft, July 1, 1934	1,190.21
	<hr/>
	\$3,509.11

Cr.	
Interest	\$ 161.03
Washington Trust Co., a/c loans	250.00
G. D. Hargis, June salary, rent, children's allowance, travel expenses, and native workers	182.65
G. D. Hargis, from Richburg friend	10.00
G. D. Hargis, Seventh Day Baptist Christian Endeavor Union of New England for Jamaica worker	10.00
L. R. Conradi, towards Conference expenses	215.00
Wm. L. Burdick, June salary, rent, clerk, supplies, and traveling expenses	212.61
E. R. Lewis, salary	22.91
Verney A. Wilson, salary	22.91
R. J. Severance, salary	22.91
R. W. Wing, salary	50.00
A. T. Bottoms, salary	33.32
S. S. Powell, salary	22.91
R. H. Coon, salary and traveling expenses	20.66
Treasurer's expense	20.00
L. F. Hurley, salary	25.00
A. L. Davis, salary	10.00
N. O. Moore, special work for Jamaica	10.00
L. R. Conradi, salary	41.66
G. Velthuysen, salary	250.00
Susie Burdick, from Woman's Board	15.00
Travel expenses, Carol Davis	300.00
H. E. Davis	137.50
Principal Boys' School	33.34
Boys' School	8.34
Incidentals	25.00
Rosa W. Palmborg	41.67
Anna M. West	41.66
Girls' School	16.66
Check tax	.58
Overdraft June 1, 1934	1,295.70
	<hr/>
	\$3,509.11

THE FIRST GERMAN SEVENTH DAY BAPTIST CONFERENCE

BY PASTOR JAMES MC GEACHY

[The organization of the German Seventh Day Baptist Conference in Hamburg, last April, was an epoch making event. Two accounts of that meeting, the one supple-

menting the other, soon came to hand, and one account was published immediately; but for lack of space the other account, prepared by Pastor McGeachy of London, was withheld. Owing to the importance of this Conference, and for the sake of giving further information, Pastor McGeachy's account is now given in part.—W. L. B.]

It was my privilege as pastor of the Mill Yard Church to attend the first Conference of the German Seventh Day Baptist churches held in Hamburg, April 20-23, 1934.

The Conference was held with the Hamburg Church, which regularly meets in the room of a hotel. The first meeting was held on Sabbath evening, and was taken by Brother Aurich, a former Adventist missionary in Manchuria. Not knowing the German language, I understood very little of what was said. On the Sabbath morning the Sabbath school met at the same place, the teacher of the lesson being Brother Becker. The lessons are composed by Brother Conradi and published in their monthly paper. At the end the delegates from various places were asked to stand up that others might know who they were and from whence they came. The preaching service was conducted by Pastor Conradi. The sermon was followed by a public examination of Brother Becker who was to be ordained later. A beautiful piece from Haydn's "Creation" was finely rendered by Sister Bruhn, wife of the elder of the Hamburg Church.

A good dinner was served at a restaurant some distance away, after which we returned to the hall. Long tables had been arranged round the room, and there we sat from three to six-thirty in the afternoon, listening to reports from the delegates. Coffee and cake were served at intervals. One sister sang a solo, and a brother played the cello.

Among the reports was one given by Rev. P. Taekema of Holland, who speaks German. My own report followed in which I told of the progress of the E. S. M. Press and the work of our colporteurs. Brother Becker acted as interpreter. He was formerly editor of the Adventist paper in Hamburg, and has translated a number of books into German.

After tea at Brother Conradi's home, the first business session of the Conference assembled at his house. Brother Conradi was elected chairman, and Brother Becker secretary. The delegates from the German

churches reported the numbers they represented. Altogether there are three hundred ten members in Germany. Most of the time of this first session was taken by Brother Conradi in expounding the principles of the Seventh Day Baptists, and tracing the history of the Sabbath movement from Reformation times.

Sunday morning and afternoon were devoted to considering the name and constitution of the proposed new German Union of Seventh Day Baptist churches. The question was raised whether it should be called the Union of German Speaking Seventh Day Baptist Churches, as there is the possibility of German Churches being raised in Czecho-Slovakia and elsewhere. The present political situation finally decided the matter, and it was agreed to call it the German Union of Seventh Day Baptist Churches.

The center of the German Union of Seventh Day Baptist Churches was fixed in Hamburg and it was decided that each church should pay a fixed annual sum to the union for its work, each church deciding the amount it will contribute. A traveling preacher will also be engaged but monthly, owing to certain contingencies that might arise. The union will also become a registered corporation for the legal inheritance of bequests.

The finances of the monthly paper were discussed. The annual deficit on its publication is about five hundred marks, which is born at present by Brother Conradi.

On the Sunday evening we again met at the hotel, and at the end of the address Brother Becker was ordained to the gospel ministry. The delegates from the various churches and companies met at Brother Conradi's home on Monday morning. On this occasion he showed them many books proving his statements regarding Adventist origins and doctrines, and also supporting his views of the fulfillment of prophecy from the facts of history. After dinner we all went to a pleasant spot among the woods outside of Hamburg. This is the favorite retreat of Brother Conradi when he desires to rest.

In the evening we again went to the hotel for the last meeting of the Conference. On this occasion I had the privilege of speaking, and told something of my own spiritual experience. This meeting brought to a close a most inspiring Conference. Brother Conradi has every reason to feel encouraged at the solid foundation which the organization of

the German Union of Seventh Day Baptist Churches has laid for future advance. It is the dawn of a new era in our work. The calls that have yet to be answered in Germany and in other countries open up a vision of wonderful growth in the future.

REPORT OF THE LIJHO INDUSTRIAL MISSION

FOR THE YEAR ENDING MAY 31, 1934

BY DR. ROSA W. PALMBORG

I am glad to report that the year has passed without unpleasant incident of war or other disturbance to break up the work.

The financial depression has still influenced the Industrial Missions Center for which most of our work is done; so it has been largely order work, as they have not dared to increase their stock to any great extent. Lately they have moved into a more prosperous locality, however, and business is looking up a little. So I have not dared to add greatly to my number of workers and at present have only fifty-five girls, but that is more than we have had for some time. These are, however, very faithful in attendance.

We have not made so much money as last year, but considering everything, we have done pretty well. I was able to take my salary for the first quarter of this year out of our funds, thus relieving the Missionary Society to that extent. I also gave the Industrial Missions Center \$164.20, which was a six per cent interest on the value of work of ours on their hands for a long time. I felt this was a right thing to do, as they always pay cash for our work, and do their best to keep us going. Also, it was at a time when they feared a real crash. Many such firms have gone to the wall lately.

As usual, Bible teaching has been faithfully carried on, and I feel sure that more interest is gradually being taken in it. One of my girls, the daughter of a church member who is a beautiful Christian woman, was baptized last Sabbath, to my great joy. A new girl also wrote her name as a probationer, and I was especially pleased because she did it without being urged, and showed a serious determination. She is a great-granddaughter of our old friend "Doo-tse," matron of Doctor Swinney's hospital when I came to China and a charter member of our Shanghai Church.

I have lost a valued helper, the sister of my special assistant, who did all the drawing of patterns for the applique work. She has gone into the hospital to study nursing, and is much valued there because of her ability and industry and because of her fine Christian character and fearless testimony. Her sister is the same kind of girl, and I really would not know how to carry on without her. It gives us great joy that recently their mother, who all this time has been much opposed to Christianity, at last has changed and written her name as an inquirer. I hope she may grow in spiritual things as her girls have since they have accepted Christ.

Such are the fruits we long for and we pray the harvest may be greater.

DOINGS OF THE WEST-MOORE-HURLEY PARTY

Time—June 18, 1934.

Persons—Mrs. C. H. West, age eighty-two, active, interested in everything, never happy unless doing something for other people, and now neglecting household duties for dissipation of travel.

K. Duane Hurley, eighteen, commonly called "Dee," graduated with honors from Riverside High School June 15, cool, calm, courteous, capable in every way from driving a car to substituting for a minister in the pulpit, good singer, and cartoon artist.

Mrs. Mary West Moore, legal age, in charge of domestic arrangements, accompanist for "Dee," cheerful, smiling, undisturbed by wear and tear of travel, indispensable.

N. O. Moore, fifty-six, once said to be "a good printer," otherwise not conspicuous or noteworthy.

Purpose—visiting churches in Southwest as representative of Conference Budget Committee, visiting Jamaica for a summer vacation's work with Rev. G. D. Hargis and Mrs. Hargis, with stereopticon, speaking, singing, etc.

Means of travel—a six-year-old Franklin for the people, a two-wheel trailer for the baggage, half of which was probably unnecessary.

Itinerary—Riverside, Calif., (home of all the party) to Fouke and Gentry, Ark.; Farina and Stonefort, Ill.; Nashville, Tenn.; Athens and Attalla, Ala.; Hammond and New Orleans, La.; thence by *Austvangen* (five thousand ton freighter) to Mobile, stop of a day and a half, to Tampa, stop a day and a half, then to Kingston. Leave there on return trip

August 24, landing at New Orleans, thence to Riverside, and go to work as usual at house-work, teaching, etc.

Incidental—cake and kisses from farewell friends (glad to see us go); last minute stop at dentist's for a final once over of new bridge work; hasty emergency visit to oculist for replacing broken glasses; the citrus belt of California; the below-sea-level date garden regions: the scorching Colorado desert region where watering places are fifty miles apart; the copper mining regions of Arizona; the interminable straight-as-a-string miles of desolate New Mexico where the only signs of life are the dead cows beside the road where the giant cactus stands aloof in haughty, proud disdain; the Joshua trees are tortured souls in the land of little rain; the whirling dervishes of dust go spinning o'er the plain and the heat waves dance accompaniment with tremulous refrain; the green and beautiful Rio Grande valley; the four thousand feet high plateaus of west Texas where a whole county was so barren that it couldn't support a decent sized family of jackrabbits and the cattle kings nearly starved to death till they discovered oil and now they are oil barons sporting in Hollywood; the regions where people sit on front stoops and talk; the region where they sit and think; and the woods where they just sit.

Watching the map, watching the speedometer, the thermometer, and the altimeter, (65 was the highest speed, 402 the longest day, 110 degrees the hottest, 4,800 feet the highest, —120 ft. the lowest); finding a camp at night with Biltmore accommodations at "flop house" price; sleeping in a grove, on the ground; repairing puncture; new trailer wheel from a junk yard; ice for the refrigerator; cold water from our tank; meals at the "stand-up" dining room at the rear of the car.

Friday, June 22, 11.30 a. m., arrived at the hospital home of Rev. R. J. Severance at Fouke, 1,691 miles from Riverside.

After listening to the counsels of the government executive bodies, conversing with national administrative leaders, and sitting in the seats of the nation's legislative halls, the writer again reiterates his increasing conviction that there can be no national recovery until there is a moral and spiritual recovery in the United States of America.—*Woolever*.

WOMAN'S WORK

We meditate upon the wonders of thy Book, O God, and give thanks for all the evidence, stored up through the ages, that thy Word is true altogether.
Amen.

REPORT OF THE WOMAN'S BOARD

The Woman's Board met in the home of Mrs. G. H. Trainer Sunday, July 8, at 2 p. m., the president in the chair and ten members present. Visitor: Miss Nellie St. John. Absent: Mrs. Marcella Bond, and Mrs. Mary Hulin.

Mrs. Shaw read a selection from Luke 9. Prayers were offered by members.

The treasurer's report was accepted as follows:

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

<i>Receipts</i>	
Balance June 10, 1934	\$92.82
Harold R. Crandall: Denominational Budget	9.97
	\$102.79
<i>Disbursements</i>	
Missionary Society for Verona Ladies' Aid	\$10.00
Federal Tax	22
	\$10.22
Balance	92.57
	\$102.79

Salem, W. Va.
July 8, 1934.

Correspondence was read from Mrs. A. E. Whitford, Milton, Wis.; Mrs. Nina Lewis, North Loup, Neb.; President J. W. Crofoot, Milton, Wis.; Mrs. H. Eugene Davis, Shanghai, China.

Voted that a postage bill of eighty-one cents be allowed Mrs. J. W. Crofoot, associational secretary of the Northwestern Association.

Voted that the corresponding secretary write a letter of sympathy to Mrs. T. J. Van Horn, associational secretary of the Central Association.

Voted that \$10 be allowed Mrs. H. Eugene Davis for pictures for the use of the Woman's Board.

The minutes were read and accepted. Adjourned to meet with Mrs. Trainer the second Sunday in August.

MRS. GEO. B. SHAW,
President.

MRS. ORIS O. STUTLER,
Secretary.

THE LIGHT IN THE HOME

(Given at Woman's Hour, Eastern Association)
BY MRS. ANNABEL D. AUSTIN

"Arise, shine, for thy light has come."
"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

I am so glad that this association has chosen for its theme, "Upholding God's Light." I think we Seventh Day Baptists need to study and discuss more among ourselves the things that go to make good citizens, happy homes, and a nation to be proud of. But I think we should, along with that light, stress the Sabbath; for what does it profit our young people if they leave the Sabbath to gain the whole world—but lose their own souls? It has been said that upon the use to which parents put their own leisure, largely depends the success of their children's education. Show me the house where are good books upon the shelves and tables, where ideas are regarded as the most necessary furnishings of the home, where music is listened to and discussed instead of being turned on and off like a bath tap, where people can sit down in the evenings sometimes and just talk and I will show you the children who will be the educated men and women of the future.

Intelligence alone does not make for Christian methods. This applies to the home. Take the new home, the husband and wife; then in the process of time and God's blessing come the children, which should register a lot of sunshine and brightness in the home. Children in the home are very susceptible to the atmosphere of the home; so the cheeriness in the home should take on an instructive nature, something that the children can take with them as they go out to make homes of their own and to give light to the world. Intelligence alone is not enough; you can think of people who are intelligent, maybe experts in their calling, but you do not enjoy the atmosphere that surrounds them in the family circle.

Psychology is a science that treats of the mind. There are many who do not know, or stop to think, that certain rules for happiness are of the highest value. In Proverbs 17: 22 we read, "A merry heart doeth good like a medicine, but a broken spirit drieth the bones." This happiness thought is outside of pure intellectual ability; but between husband and wife it is balm for weariness and fagged nerves, and helps to keep that home from going on the rocks.

What is home without the Bible? What is home without Christ? What is home without a mother? And, what is home without a baby? Parents, beware that your actions in your home do not lead your child into temptation and sin!

What a home needs is the light. There are many kinds of light in the home: oil lights, gas lights, and electric lights—all good and answer their purpose for a while. Some of us think of mother as the light of the home, others will say the baby is the light in the home. Some will think of family worship as being the light in the home. They are all good and useful lights, but the light we are thinking of is "the light that shineth in darkness"—Jesus Christ—and that light never fails.

The Psalmist says, "Thy word is a lamp unto my feet and a light unto my path." The Bible is the Word. Years ago when I was a very small child, I well remember my father going home from prayer meeting carrying a lantern. That lantern helped to show us the path and to keep us from stumbling and falling. The Word of God should be that light in the home to keep us from stumbling and falling into sin. And in that home where divine worship is a part of the everyday life, there you will find the joy, the peace, and comfort obtained by living the Christ life.

What happens to the home if the light goes out—the light that shines for truth and purity, the light that shines in darkness? What happens to a sailor if the light fails in the lighthouse? The light failed, because someone did not do his duty. Was it you? Are there homes that live in darkness and sin? Can a child or a plant grow without the sunlight? Jesus said, "I am the light of the world." If this is so, we cannot get along without Christ in the home. As has been stated, intelligence alone will not suffice, there must be the will and the desire to get that light and make it

shine in our own souls, and then it will shine in our homes.

At Christmas time we see the windows all aglow with beautiful lights, and they make the home more cheery and bright. Let us not wait until Christmas to light our homes; let us rather keep our home lights burning every day in the year, by setting aside a portion of each day for the Word of God to be heard, and with prayer and by having thanks given at each meal. Is this too much to ask of God's children? By so living do you not think we will have happier homes and more contented children? Let us try this a day, or week, then years, and see if God will not pour out such a blessing as you have not known in years. Let me then, in closing, stress to you the more faithful searching of God's Word and better keeping of God's commandments.

If some little sunbeam, so warm and bright,
Should say that he would not shine,
Then some little flower that loved the light,
In darkness would droop and pine.

HOME WITHOUT A BIBLE

BY C. D. MEIGEE

What is home without a Bible?
'Tis a place where day is night,
Where life's pathway is in shadow
And heaven can shed no kindly light.

What is home without a Bible?
'Tis a place where daily bread
For the body is provided
But the soul is never fed.

What is home without a Bible?
'Tis a vessel on a sea;
Compass lost, and rudder broken,
Drifting, drifting, aimlessly.

What is home without a Bible?
Listen! Ponder while I speak:
" 'Tis a home with Bibles in it,
But not opened once a week."

Monday comes and goes, and Tuesday,
Wednesday, Thursday, Friday, too,
Saturday, and even Sunday—
Book untouched the whole week through.

Lost! The Bible. Lost! Its teachings.
Lost! Its help each day in seven.
Lost! To live by. Lost! To die by.
Lost! What's lost? The way to heaven.

Orator: "Before I close, allow me to repeat the immortal words of Webster."

Farmer Parsley: "Lan' sake, Mirandy, let's git out o' here. He's a-goin' to start in on the dictionary."—*Christian Science Monitor.*

YOUNG PEOPLE'S WORK TRIM YOUR LAMP

(Given at Eastern Association on the young people's program, Sabbath afternoon, written by Hiram Barber, Jr. of Westerly, and read by Miss Dorcas Austin of Westerly. Hiram is president of the New England Christian Endeavor Union.)

I have been asked to discuss the future plans of the New England Union of Seventh Day Baptist Christian Endeavor Societies. First of all, it is the aim of the union to progress, to go ahead. No person or organization can stand still. It is either go ahead or go backwards or cease to exist. So we must convince ourselves that our plans are going to be such that our light will be more powerful and more widespread. The effect of a light is dependent upon two things, the power of the source and the medium through which it shines. I am told that the song, "Let the Lower Lights be Burning," was inspired by an incident on one of the Great Lakes. On a night very unfavorable to successful navigation a boat was pursuing its course. The light from the lighthouse was shining brightly but the lights along the shore were not burning at all. Not being able to make out the shore line made the voyage much more hazardous and uncertain.

So the light of Jesus shines surely and powerfully but how about our lights, which are important, too? Speaking of artificial light, how greatly man has increased the strength and efficiency of light sources since the time of the candle. Great progress has been made in this line as well as in every other line of science and engineering. But how about light of a spiritual nature? Has it kept pace and if not, why not, and why should it not? We can cause the power of our own light to grow by more knowledge of God and the study of his Word. We can add our light to the larger light of the church, the Christian Endeavor, Christian Endeavor Union, or any other organization for promoting the kingdom of Christ on earth. By following out the commandments of "Love one another" in our contacts with our fellow men we can increase our own light and also make it widespread by making the medium, which is our fellow man, more capable of and willing to pass on the light.

The most radical change which we plan for the future is to have two rallies instead of four. This may seem, at a glance, a step

backwards, but the idea is, on the other hand, to make the program more flexible and more adaptable to any conditions or circumstances. Another reason for this change is that it is deemed advisable to have our rallies with sessions in both the afternoon and evening instead of evening only as heretofore. The chief reason for this is that the New England Union of Seventh Day Baptist Christian Endeavor Societies is composed of at least fifty per cent juniors and intermediates, so by having the rallies end in the early evening, it is hoped to obtain a larger representation of the union societies.

I might pause here for a bit of advice. Don't forget the juniors and intermediates. It wasn't so long ago that the young people were ignored on Conference and association programs. But it is now realized that the young people of today must be recognized, to make them the good workers of tomorrow. So young people, in your turn see that the juniors and intermediates are given every opportunity, as they are the young people of tomorrow.

The two rallies will include devotions, business, reports, conferences, social time, supper, and one speaker. One rally will be held in the fall as the societies are all getting together for the year's work. Then will be the time for conferences and discussions on the different phases of the work and plans for the months to follow. The other rally will be held at the beginning of the summer, when reports will be given of the work done since the last rally by the union and by the individual societies, and suggestions for improvement. The election of officers will also take place.

In this way the rest of the year will be left for special projects to be carried out by the union, and for the union through its officers and members to be more helpful to the individual societies. Such things as visiting among societies, exchange of leaders or socials with other societies as guests, may be carried out. No new union projects have been planned yet, but we expect to have an executive committee meeting of the union a week from tonight where it is hoped there will be a good many ideas and suggestions for the next rally and for the year's work.

Some time next winter, either the Ashaway society or Westerly society is to be guest at a party given by the other, according to agree-

ment. A so-called "points chart" has been made up and adopted by the union, giving points for such things as attendance and participation at Christian Endeavor prayer meetings, good financial standing, fellowship, etc. And the Westerly and Ashaway societies have been keeping these charts faithfully. Someone suggested a party for the winner, given by the loser, and it went over big. They are at present running very close. We will try to let you know how we make out with our "future plans" through the "News Bits" or SABBATH RECORDER. We hope you will be able to notice an increase in candle power.

NORTHWESTERN ASSOCIATION

The Northwestern Association is to meet this year with the Farina Seventh Day Baptist Church, the sessions beginning on Friday night, August 3, and closing with the Sunday night service, August 5. A splendid program has been prepared under the caption, "I Will Be Christian," and speakers have been asked to present the subject as indicated in the program which follows. Read the program and then decide to come to Farina for the services. It will oblige the people at Farina if those intending to come will send their names to either Mr. G. D. Carlisle, who is the chairman of the entertainment committee; or the secretary, Mrs. F. E. Babcock. We are aware that Farina is not central in the association and that for some, considerable distance must be traveled if they attend, but there are two good hard-surfaced roads that will make it easy to cover distance, and with two or three exceptions all the churches of the association are within one day's drive of Farina. Churches, see to it that your pastor is given an opportunity to come to the association, and make it easy for him by sending others to help with the expense; anyway come on to the association.

C. L. HILL.

PROGRAM NORTHWESTERN ASSOCIATION

Theme: *I Will Be Christian*

Friday Night

Address of welcome

Response

Special music

Sermon: *I Will Be Christian in My Prayer Life*

Conference meeting

Sabbath Morning

Service in charge of pastor

Sermon: *I Will Be Christian in My Sabbath*

Observance

Dinner at parish house

Afternoon

Young people's meeting

Sabbath Evening

Sermonette: *I Will Be Christian in My Social Life*

Social at the parish house

Sunday Morning

Fellowship breakfast

Business meeting

Sermon: *I Will Be Christian in My Personal Work*

Afternoon

Twenty minutes each for Missionary, Tract, Sabbath School, and Woman's boards

Sunday Night

Résumé

Closing service

RELIGIOUS LIFE

ATTENTION, PASTORS AND CLERKS

Will each church having conducted its personal visitation campaign please report the same to the undersigned, giving especial attention to the following:

(a) Methods employed.

(b) Results.

(c) Your estimate as to the value of such work.

(d) Should such work be continued?

If your campaign has not been conducted, please report your plans.

To save time and expense, this letter is being published in the RECORDER. It is personal; please so treat it. A report is expected at the General Conference. May I not hear from each church by August 1, if possible?

ALVA L. DAVIS.

Verona, N. Y.,

June 28, 1934.

DEDICATION SERVICE

All RECORDER readers and friends are both invited and urged to attend the services of the Shiloh, N. J., Church on Sabbath day, August 4, at which time the remodeled church building will be rededicated and the new pipe organ consecrated with fitting ceremony.

Preparations are under way to make this a great homecoming day for people, pastors, and friends. Besides the morning dedication program, there will be a lunch at noon, a more informal program in the afternoon, and a recital on the new organ with other musical features in the evening, given by the organ architect.

CHILDREN'S PAGE

LIKE CHRIST IN SELF-CONTROL

LUKE 9: 51-56

Junior Christian Endeavor Topic for Sabbath Day, August 4, 1934

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

WHAT SELF-CONTROL DID FOR ROBERT CARTER

Robert Carter was so poor that he had to go to work in a factory when he was a small boy. But he made up his mind to get an education. While he worked at the loom he rigged up a book-holder so that he could study while he was at work. So strong was his will and so perfect his self-control that after working all day he set himself at night to study Greek and Latin—subjects over which many young people groan today, even though they have good teachers to help them. At the age of fifteen he opened a school in his neighborhood. From that humble beginning he kept on overcoming poverty, hardships, and discouragement until he became a great publisher.

JESUS, WHO DIED FOR US

Junior Christian Endeavor Topic for Sabbath Day, August 11, 1934

THROUGH THE CHRIST-CHILD A MOUNTAINEER LEARNS OF GOD'S LOVE

"I wish you would explain the Christmas business to us," said a Missouri farmer who lived in an isolated mountainous section. He was speaking to a missionary who had sought lodging for the night in his house.

"A few weeks ago," continued the mountaineer, "our neighbors received what they called a 'Christmas box' from the East. They invited us over and gave us candy and a lot of good things to eat. We asked them what Christmas was, but they could not tell us very well. Maybe you know, sir. If you do, won't you explain the whole business to us?"

No one of the family had ever heard the story which the missionary read from the Bible, of no room in the inn, of angel choirs singing good news to shepherds, and the wisemen bringing their gifts to the baby King. The family listened spell-bound as the missionary told how God so loved the world that he gave his Son to come to earth as a little baby; how this babe grew up to love and suffer and minister to all sorts of needy people, and finally to die for the sins of the world.

The solemn hush that followed the missionary's story was broken by the father's voice. "So this is Christmas! It must have cost God an awful lot to give his only Son as a Christmas gift to men. I want to know such a God of love as that." The next morning the missionary left his Bible with the family. Over and over again they read the Christmas story, and then many stories of the splendid things Jesus did on earth; of his death and resurrection. The more they read the more they came to understand the great loving heart of their heavenly Father.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

Since it is vacation I thought I would write. I will be fourteen years old June third. I wrote the eighth grade examinations but haven't heard the results.

Some of us go to church every week with my uncle. I hope we can get our car fixed so we can all go every week this summer.

I like music and can play some hymns. I am organist of the Church of God Sabbath school that meets Sabbath afternoons.

I certainly enjoy reading the Children's Page.

We are just over with the measles. We missed our school picnic.

I wish more of the juniors would write.

Yours truly,

NAOMI LING.

New Auburn, Wis., R. R. 3,

May 25, 1934.

DEAR MRS. GREENE:

I have not written to you for a long time, so I thought I would write to you now as I have time.

We have just had our sheep sheared. We have had several pet lambs. The one we had this spring died with measles.

I am twelve and in the seventh grade and hope to finish the eighth grade next year.

I like your story about the RECORDER cat. I bet he is proud to have his name in the paper.

I had better close.

Sincerely yours,

MELBA LING.

New Auburn, Wis.,

May 25, 1934.

DEAR MRS. GREENE:

This is the first time I have written to the SABBATH RECORDER. I enjoy reading the Children's Page.

I will be ten next August ninth. I will be in the fifth grade next year.

We have two kittens, three large cats, and one puppy. His name is Sport. He sure likes to tease the cats.

Yours truly,
JEANETTE LING.

New Auburn, Wis.,
May 25, 1934.

DEAR MRS. GREENE:

I am seven years of age. I will be in second grade next year. I like school. We have to walk all of one and a half miles to school. I was out nine weeks with whooping cough and measles.

My sister is helping me with this letter. Lavern said he would write next time.

Yours truly,
ERWIN LING.

New Auburn, Wis.,
May 25, 1934.

DEAR NAOMI, MELBA, JEANETTE AND ERWIN:

I must write you a joint letter this time to save space, as I have several other letters to get in this week. I do enjoy getting so many letters. I thought I would be likely to when vacation time came around.

It is nice that some of you can go to church every week, but it will be better still when you can all pile into your own car and go. We hate to miss church even a single week, don't we?

You must have all been having quite a measly time, and you, Erwin, had more than your share with whooping cough added. Too bad the poor little lamb had to have measles, too.

You surely have some nice pets. It is a good thing Sport is not where he can tease Skeezics, for he might get scratched. How Skeezics does dislike dogs.

You have quite a ways to walk to school, but so many of you together must find it enjoyable in pleasant weather.

Sincerely your friend,
MIZPAH S. GREENE.

May 26, 1934.

DEAR MRS. GREENE:

It has been a long time since I have written to you. How are the crops up your way? Down here they are pretty bad. On some of the farms around here it is so dry you couldn't put your foot down without some dust coming up. Mr. Babson bought a farm adjoining this for his daughter. There is a big old-fashioned house on the place. They are having a house built for the caretaker.

Daddy is now sketching calves. We have five new kittens; three in one family, one black, one grey, and the last grey and white. In the other family one is all white, the other bluish black and white.

I was over to Mr. R. Sharp's this afternoon, and while I was over there he took me out into his cornfield and showed me where the frost had killed the outside leaves of the corn. I must close now to go to dinner.

Yours truly,
DEAN E. COMSTOCK.

DEAR MRS. GREENE:

On Decoration day we had some company out from Chicago. When they had come, we went to my uncle's to look around. There were five of them, and all put together there were thirteen of us. An unlucky number anyone else would have thought, but it was lucky for us. Before we ate we sang grace. After that we were happy and fell to eating. After we were through eating we played a game of ball. When we were through we went up to my Uncle Ralph's and sang some songs. When we were ready to go we all bowed our heads in prayer while a lady said a prayer. When she was through we all went up to our place and ate a little lunch and the company went home. After they had gone we went to bed.

I must close now and give somebody some room to write in. I will say "S'long till I write again." Your friend "always,"

DEAN E. COMSTOCK.

Grangemead Farm,
St. Charles, Ill.

DEAR DEAN:

I enjoyed both of your letters very much, but must wait until next time to answer them. I was pleased, too, to receive your grandpa's letter. Please thank him for me.

Your true friend,
MIZPAH S. GREENE.

RELIGIOUS LIFE WITH THE YOUNG PEOPLE

(A paper presented at the Western Association)

BY REV. CLIFFORD A. BERBE

In my work with young people, I have never been able thoroughly to formulate the principles of such work; and I will not be so rash as to set myself as an authority in this line, in these rapidly changing times. I must speak simply from experience; but experience in young people's work often contradicts the theory.

Let us try simply to consider what is the place of young people in the church, and how we can help them to reach that place.

"Your young men shall see visions, and your old men shall dream dreams." The spirit of youth is forward; we need youth to help us to advance, and we need old age to hold us back, lest we go forward too fast. If the place of youth is to see visions, then it is vital, for "where there is no vision, the people perish."

Our greatest opportunity is with the young people; they are the hope of the church; but also, our greatest loss is there. One of our hardest problems is how to hold the young people loyal to the church. I cannot, and shall not try, to give the solution of this problem, but we can consider a few things that may be of help.

First, we must rid ourselves of the misconception, so often expressed, that young people are not interested in religion. My experience is that as a rule they are vitally interested—perhaps not in some of the forms of religion, perhaps not in a too narrow denominationalism, or a half-dead church—but in religion itself. The growth and spread of the Christian Endeavor movement is alone sufficient evidence of this fact, and that in spite of opposition past and present from narrow denominationalism, which fears a united movement. Young people are interested in religion, but they want something alive and moving.

Young people are anxious to respond to a challenge. The Christian Endeavor pledge furnishes such an incentive, and it is one of the highest and noblest that has ever been conceived. The response to the "Youth Trek," sponsored by the Young People's Board for raising the Denominational Budget, has been remarkable, when we consider that the raising of money is one of the hardest things

to become enthusiastic about. Two years ago some of us in the Southwestern Association felt the leading of God to place a certain high challenge to Christian living before the churches of the association. It was placed before the Gentry and Little Prairie churches, and before the session of the association at Hammond; last year it was placed before one of our West Virginia churches. The response was enthusiastic and full in each case; but in each case the lead was taken by the young people. Youth is willing and eager to work for Christ, if the aim is kept high. I believe the Young People's Board made almost a fatal mistake in dropping the direct support of mission work through the young people. The support of the Fouke School, of Doctor Palmberg and Doctor Thorngate in China, and other missionary enterprises, gave young people a personal connection with, and interest in, the work, which is now lacking. The New England young people have made up for this by undertaking the support of a native worker in Jamaica, on their own account, and thus get a blessing in direct service that the rest of us miss.

Our young people can teach us much about worship and getting closer to God. Youth wants and needs growth in the devotional life, and they can find it. I believe no one sat through that beautiful service yesterday afternoon without coming close to God. One of the most inspiring sessions of the Southeastern Association last year was the young people's sunrise meeting. Regardless of advice that the hour was too early (sunrise in June in West Virginia comes about five o'clock), they insisted that a sunrise meeting should be held at sunrise, and held it then. Over forty young people gathered in a pouring rain, some coming several miles through West Virginia mud, to one of the most inspiring and deeply spiritual meetings I ever saw.

A fundamental point in young people's work—and this should logically have come first—is the need of an initial religious experience. This is recognized in the Christian Endeavor slogan for this year, "I will be Christian." The mistake is too often made of trying to press our young people into service in the church before they have that in their hearts which will enable them to serve. A young man who was a friend of mine was put in as teacher of a Sabbath school class of boys. He said to me, "I am not fit to teach

that class," and although he is a friend of mine, I agreed with him. He lacked in his own experience that which it was his place to impart to his boys.

Another young man, because he had some education and a gift at speaking was put in charge as leader in a pastorless church, and licensed to preach. A member of the church said to me, "If this young man were a Christian, he would make a good worker in the church; but he is not." And it was true. The young man himself felt his lack, and sought for the experience which he did not have. He gained it; but not until the opportunity to serve, which he might have had, was gone, and his work counted for next to nothing. If we are to hold our young people to the church, its efforts must be first of all evangelistic.

I have no sympathy with the idea, so often expressed, that the Church must compete with the movies, the dance hall, and other such attractions, in order to win and hold young people. The Church cannot compete with them, and ought not, and the sooner we realize it, the better. There is no common ground, no basis for competition. The field of the Church is in the spiritual life, and if it is to be successful, all of its work must be shaped to that end.

Some churches do not hold their young people, and I do not wonder. They have little or nothing for them to hold to. The church which is lacking in spiritual power, the church which is too narrowly denominational, the one which is simply "hanging on" until the old members die, cannot expect to have any appeal to youth. We have too many Seventh Day Baptist churches of this description. The wonder is, that in spite of it all, such churches do sometimes win and hold young people. I know of an example of this in West Virginia, where a church was literally raised from the dead by a group of forty young people who joined it during a revival held by a wise and deeply spiritual pastor.

"Your young men shall see visions." The church that would win and hold young people must recognize the need for vision, and give young people a chance to express it; it must give them a chance to serve as well as to receive help for their own spiritual needs; but first of all, it must be evangelistic; it must help its young people to the initial religious experience which is fundamental.

THE SOUTHEASTERN ASSOCIATION

The Salemville Church gave an invitation, at the time of the meeting of the association in 1933, for the session of 1934 to be held with that church. The executive committee held two meetings to make plans for that meeting and also discussed the recommendations of the committee on Religious Life, of the General Conference, quite fully, at least partially maturing plans for the carrying out of the recommendations of that committee in the churches in West Virginia.

Late in May the Salemville Church notified the moderator of the association that owing both to general financial as well as local conditions the church felt obliged to withdraw their invitation for the present year, much to their regret.

Owing to the lateness of the date and also to the fact that the General Conference is to convene at Salem in August, the executive committee felt that it would not be wise to hold a session of the association this year.

The plans for carrying out the recommendations of the Committee on Religious Life, of the General Conference, however, are going forward in the various churches as they feel best suits their needs and conditions. The Salem Church closed their campaign with a week of special evangelistic meetings under the direction of the pastor Rev. Geo. B. Shaw, assisted by Secretary W. L. Burdick of the Missionary Board, the last week in June. Closing this meeting and partly as a substitute for the association, which did not convene, all the churches in West Virginia met with the Salem Church on the last Sabbath in June for an all-day meeting. Secretary Burdick preached in the forenoon, and in the afternoon he spoke of our work as a denomination, especially the work of both the Missionary and Tract boards. Rev. A. T. Bottoms, pastor of the Ritchie Church, and Rev. Eli F. Loofboro, of the Lost-Creek Church, also spoke. The meeting was very fittingly closed with the baptism and reception into the Salem Church of two young people, grandchildren of Rev. L. D. Seager.

The officers of the association elected at the session held in 1933 at Berea, will hold over until 1935, when we hope to hold a session at some place to be announced later.

ROY F. RANDOLPH,
Moderator.

OUR PULPIT

HISTORY OF THE SABBATH

(Paper given by Mrs. Helen Waite at the Sabbath Rally day services of First Hopkinton Church, Ashaway, R. I.)

The Sabbath was instituted by God at the time of creation as we see from the Scriptures, Genesis 2: 1-3. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." The purpose of the Sabbath is a memorial of the creation. This includes all creation, therefore it is a memorial of God's giving us our existence.

How well men kept the Sabbath from the time of creation till the days of Moses we do not know, but we know that it was enforced on the way from Egypt to the land of Canaan and before the giving of the Ten Commandments, as is seen in the giving of the manna. We recall how the Lord gave manna six days of the week, commanding enough to be gathered on the sixth day for the seventh and that "no man go out of his place on the seventh day." Also we recall that when some went to gather manna on the seventh day, they found none. "So the people rested on the seventh day."

This brings us to the founding of the Jewish nation and the giving of the Ten Commandments in the heart of which the Sabbath is found. In the Ten Commandments we read thus regarding the Sabbath: "Remember the sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."

In connection with the establishment of the Jewish nation under Moses, an additional meaning was given to the Sabbath. It was made a sign of obedience as well as a memorial of our creation. "And the Lord spake

unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you."

The children of Israel were constantly disregarding the Sabbath and were sharply rebuked by the prophets. Many of their troubles came to them because of the breaking of the Sabbath.

Some have feared that the people somewhere along the line had got mixed regarding the days of the week, that the week had not been uniformly seven days and that we do not know that we are keeping the Sabbath of the Ten Commandments, but the week has been followed through seventy-five languages by a Seventh Day Baptist minister who lived in England, proving there has been no break in the time figuring.

Christ observed the Sabbath, as is seen in the gospels. We read, "And he came to Nazareth where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read." He taught that he expected the Sabbath to be observed as recorded in Matthew. He said, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." He further taught that he expected his disciples to keep the Sabbath. He told them, speaking of the destruction of Jerusalem which occurred forty years after his death, that they were to pray that their flight be not upon the Sabbath.

We learn from the Acts of the Apostles and Epistles that the apostles observed the Sabbath. Acts 25: 8, which reads "Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended anything at all," shows that Paul kept the Sabbath else he could not have said he committed "nothing against the law of the Jews."

Sunday observance is of heathen origin. Many heathen people worshiped the sun and observed Sunday in honor of the sun. When they became Christians they carried this worship with them. Constantine was the first to make laws regarding Sunday. This was A. D. 321. The Catholic Church claims that it

changed the Sabbath from the seventh to the first day of the week, as is seen from the Catholic literature. For instance, Right Rev. George Hay in his book, *Christians Instructed*, says, "By whom are the Christian holidays appointed? By the church of Christ; which also by the authority and power given her by her divine spouse, ordained the Sunday or first day of the week to be kept holy, instead of Saturday, or the seventh day, which was ordained to be kept holy among the Jews by God himself." Though Sunday observance gradually came to displace the observance of the seventh day of the week with many people, through all the days of the Dark Ages there were those who observed the seventh day.

The Sabbath was a burning question in the Reformation in Europe and it was at this time that Seventh Day Baptists had their origin. The Seventh Day Baptist Church at Mill Yard in London is believed to have had its origin in 1617, and may be said to have been founded by John Trask and his wife, who were both imprisoned for their views upon the Sabbath. The name of Stennett is familiar to us among Seventh Day Baptist names in England. We may recall hymns written by the Stennetts.

In 1664, Stephen Mumford, a Seventh Day Baptist, came over from London, England, and settled at Newport. His observance of the Sabbath attracted attention and several members of the Newport Baptist Church adopted his views. A Rhode Island Sabbath keepers' congregation was organized into a church January 3, 1672, of which this church (First Seventh Day Baptist Church of Hopkinton) was a part. The congregation was made up of people from this section of Rhode Island as well as around Newport.

The Seventh Day Baptist Church in Rhode Island became two churches in 1708, one located in Newport and the other here in southern Rhode Island. A meeting house was built near Meeting House Bridge where the Minister's Monument now stands, in 1680, twenty-eight years before the congregation in Rhode Island became two distinct churches. For fifty years it was referred to as the Sabbatarian Church in Westerly, or "in and about Westerly and vicinity." After the division of Westerly into towns, the house of worship was just over the line in the town of Hopkinton and was known as the Hopkinton Church.

This house of worship was used by the church one hundred fifty years. In 1835 this house in which we now worship was built on the site of the old one. Seventeen years later it was moved to its present location. In 1819, a charter was secured from the state legislature in which the name was The Seventh Day Baptist Church of Christ in Hopkinton.

In 1880, request was granted by the legislature to change the name to "The First Seventh Day Baptist Church of Hopkinton," because other churches had been organized in Hopkinton.

From Rhode Island the Sabbath truth has spread throughout the United States, fifteen churches having been organized by members of this church. Thirty-four ministers have come out of the church. Seventh Day Adventists and all other Sabbath-keeping denominations received the Sabbath from Seventh Day Baptists.

DENOMINATIONAL "HOOK-UP"

SALEM, W. VA.

Salem College Summer School has about fifty more students than it had last year. The attendance of two hundred fifty is not large, even now, but it is better than last year.

Chapel programs recently have been in the hands of the different county groups. These groups have usually discussed different phases of West Virginia history.

Some teachers are registered who have been in the profession more than forty years.

Honorable H. G. Kump, the present governor of West Virginia, honored us with a chapel address on West Virginia Day, June 20. Dr. William L. Burdick, of Ashaway, R. I., was the chapel speaker on Thursday morning, June 28. His address was of unusual interest to the students. Doctor Burdick has been assisting Pastor George B. Shaw in a week of special meetings.

CORRESPONDENT.

VERONA, N. Y.

Children's Day exercises were held in the church in place of the regular preaching service, June 30. An exceptionally fine program was given by the children including songs, marches, recitations, exercises in costume, a violin solo, and vocal solos. All spoke and sang nicely, reflecting much credit on the committee: Mrs. Zilla Vierow, Mrs. Gene-

vieve Stone, and Mrs. Beatrice Thayer. Pastor Davis made a few interesting remarks at the close of the program.

In the evening the vesper service was held in the church. After the devotional period a musical program was carried out, consisting of songs, instrumental and vocal solos, and duets. The men's chorus sang and Mr. Kenneth Babcock of Milton, Wis., was guest soloist.

The Pearl Seekers Sabbath school class held their monthly meeting at the home of Mr. and Mrs. T. S. Smith, July 1. A picnic dinner was served on the lawn, after which Dr. A. L. Davis gave an interesting talk on Salem College. This concluded the college programs, as the class has been taking up the study of the three denominational schools.

Sabbath school class No. 2 has recently purchased a light for the pulpit.

CORRESPONDENT.

ADAMS CENTER, N. Y.

Rev. Paul S. Burdick and son Robert are spending several days at Adams Center. Mr. Burdick is assisting in an evangelistic campaign in the Seventh Day Baptist church of that place.—*Brookfield Courier*.

DERUYTER, N. Y.

Rev. Robert Wing, pastor of the Hebron Seventh Day Baptist Churches, preached a fine sermon to a large audience, last Sabbath (July 7). A number of strangers were present and well welcomed again.

The members of the church are invited to hear Rev. Loyal F. Hurley of Riverside, Calif., Sunday night, July 15. Mr. Hurley is chairman of the Executive Committee of the General Conference and is visiting the churches in the interests of our denomination.—*Adapted from DeRuyter "Gleaner."*

ALFRED, N. Y.

Rev. and Mrs. T. J. Van Horn of DeRuyter were guests Sabbath day of her sister, Mrs. Curtis Randolph. They were in Alfred to attend the funeral of their son-in-law, D. V. Robison. Their two grandchildren, Theodore and Daphne, returned home with them to stay for several weeks.

Chaplain McLeod will be guest preacher at the Central Presbyterian Church, Buffalo, for the month of July. Central Church is Buffalo's largest Protestant church. He will also preach on Sunday afternoon, July 15, at the

Holloway Chapel, Pt. Abino, Ontario, Buffalo's popular summer colony.—*Alfred Sun*.

ALFRED STATION, N. Y.

At the business meeting, Sunday night . . . encouraging matters were brought to attention by Treasurer Irving Palmer: The note at the bank has been reduced by \$100 leaving only \$50 to be paid; the note on the Button property has been reduced by \$50. Contributions to the denominational work since the first of January were approximately \$200.

A special service is to be held in the church, Friday night at eight o'clock, at which time Rev. Loyal F. Hurley of Riverside, Calif., will speak in the interests of our larger work as a denomination.

The Daily Vacation Bible School has been postponed on account of the epidemic of chicken pox, but the high school class is being conducted by the supervisor and it is expected a number will complete their work during the summer.

A number of our Sabbath school teachers and workers are planning to be at Silver Lake this summer to take the Leaders' Training course under the direction of the New York State Council of Religious Education.

—*Alfred Sun*.

LITTLE GENESEE, N. Y.

Daily Vacation Bible School is again in full swing, with enrollment of sixty, and under the able supervision of our pastor's wife with a corps of five teachers. Wednesday night, July 11, the monthly church night supper was held at the hall. About two hundred enjoyed a delicious chicken supper, the proceeds of which will balance the expenses of the Vacation Bible School. Following this, Miss Leta Crandall, 1934 graduate of Milton School of Music, repeated her recital given at Milton, to a large and appreciative audience in the church auditorium. She was accompanied by Miss Hazel Clark of Little Genesee. Following this, Rev. Loyal Hurley, who is visiting many of our churches en route to Conference, gave an inspiring talk followed by a conference with not only our church members, but representatives from Hebron, Richburg, and Nile. We feel very grateful for his leadership in a heart to heart talk concerning denominational matters of such importance.

Mr. and Mrs. Hugh Barlow have recently returned from Newberg, where they represented Little Genesee in the State Christian

Endeavor Convention. Their reports were given last Sabbath at the regular Christian Endeavor meeting.

A few weeks ago, in an impressive service along the creek, eight candidates were baptized, seven of whom have joined the church. This number includes one whole family consisting of father, mother, and two sons, whom we gladly welcome into our church and denomination.

CORRESPONDENT.

DEFIANCE, OHIO

We give as a bit of news through this department part of a letter from the president of the Young People's Board.

EDITOR.

I have greatly enjoyed these two weeks in the Defiance Young People's Summer Conference, which is under the Congregational-Christian denomination. Last week the college age youth were here, and this week those of high school age. I have taught one Standard Leadership Training Course, been a counsellor to two groups of girls, assisted in the recreational program, had charge of one activity group, and in addition have shared ideas and plans with several students and faculty members. I have been happy to work with the leaders from this section and several of the national workers and missionaries of this denomination. This experience will prove profitable in making future plans for work with our own young people.

Sincerely,

MARJORIE.

MILTON, WIS.

Mr. and Mrs. Frank Hurley of Milton gave a reception, Sunday evening for his brother, Rev. L. F. Hurley and family of Riverside, Calif. About forty relatives and friends (many former residents of Garwin, Iowa) attended. A regular "old time" Garwin social was enjoyed.

Mr. Hurley and family left Tuesday morning for Battle Creek, Mich., where he will visit the Seventh Day Baptist Church.

Rev. Loyal F. Hurley of Riverside, Calif., occupied the pulpit at the Seventh Day Baptist church Sabbath day. A number of people from the Albion and Milton Junction churches attended the forum meeting in the afternoon, when Mr. Hurley again considered denominational interests. A large number were in attendance, and enjoyed the brief de-

votional service conducted by Rev. E. E. Sutton and the social hour in the basement when sandwiches, cookies, and iced tea were served. It has been decided to discontinue the forum during the months of July and August.

—Milton News.

NORTH LOUP, NEB.

Rev. Hurley S. Warren has accepted a unanimous call from the Seventh Day Baptist Church of this village, to continue as pastor of the church for another year. Mr. Warren has greatly endeared himself both to the church and community during his ministry here, and it is with real pleasure, which we believe is shared by all, that the *Loyalist* announces that Rev. and Mrs. Warren and David will be with us for another year.

The other day I heard someone say, "I went to church with no intention of listening to the preacher. I wanted to let my mind just ramble, but first thing I knew, here I was, pricking up my ears, along with everyone else, listening. Why, it's getting so that nobody gets any sleep in church anymore." Bouquet for you, Mr. Warren! And I don't wonder your congregation gives you a unanimous "want-you" vote every year.

("Ink Drips by Pokey")

—North Loup *Loyalist*.

RELIGIOUS EDUCATION

A SPECIAL SERIES OF BIBLE SCHOOL LESSONS

While we believe no communication was received by the Sabbath School Board from the Committee on Religious Life, an article appeared in the *SABBATH RECORDER* some months ago from the committee suggesting that the board have prepared occasional lessons, or a series of lessons, covering our Exposé of Faith and Practice.

At a special meeting of the board in May, the matter was taken up and it was voted that the editor of the *Helping Hand* prepare such a series of lessons for the second quarter of 1935. There were three reasons for this. First, it was felt that it would take more time to prepare such a series of lessons than it does to prepare the regular series as outlined by the International Lesson Committee. Second, the International Lesson Committee, feeling the need of the denominations' studying the

great doctrines of the church, have prepared outlines for such a study in 1935, which were released in February, 1933, for use of lesson writers and editors, more than a year before the matter was presented to our people by the Committee on Religious Life. The lessons for the second quarter of 1935 cover in a very definite way nine of the eleven articles in our Exposé of Faith and Practice. Third, inasmuch as much of the material for the *Helping Hand* had already been prepared, or was in process of preparation for the first three quarters of 1934, before the request appeared in the *RECORDER*, it would have been very difficult to have prepared such a series earlier than for the last quarter of 1934. Even had this been possible, and then the usual lessons have been followed, there would have been two quarters' lessons covering practically the same ground, with only the lessons of one quarter between. This would have been unwise.

The Sabbath School Board, and the editor of the *Helping Hand* are quite willing to cooperate in any way possible with committees of the denomination, and will do their best to prepare such a series of lessons as were suggested by the Committee on Religious Life at the time suggested above, which seems to be the earliest reasonable date.

ERLO E. SUTTON,

Editor of the *Helping Hand*.

THE TRAGEDY OF DICKENS

It would be difficult to find a more beautiful and appropriate prayer than that which appears elsewhere in this issue under the title "Prayer at Night." It was found among the documents of the great novelist, Charles Dickens, and is written in his own handwriting. This prayer was published for the first time a few days ago, and is accompanied by six words written in a trembling hand by Mrs. Dickens: "Prayer Written For Our Own Use."

In a sad but fascinating account of the tragedy in the Dickens family, Mr. P. W. Wilson tells us how, after twenty-two years of married life, Catherine Hogarth Dickens left the home of Charles Dickens and never again saw his face. Even when he was dying, this mother of his ten children was not summoned to their father's bedside. Dickens married in 1836 at the age of twenty-four;

he separated from his wife when he was about forty-six and she about forty-three; he died in 1870, she in 1879. It was just before her death that she handed to her daughter a package of letters she had received from her husband and asked that at some future date they should be made public. "They would show the world," she said, "that her husband had once loved her, and would make it apparent that the separation which took place between them in 1858 was not owing to any fault on her side."

It is obvious that Mr. Wilson, who has made a study of these letters, agrees on the whole with the wife's contention, and ascribes most of the difficulties between them to an inordinate self-esteem and sensitiveness on the part of the great writer, coupled with the eccentricities of genius. Mr. Wilson concludes his article with the following words: "Catherine (Mrs. Dickens) could not wield the pen of her husband. Against his mastery of language she was helpless. But it was her heart, not his, that forgave. It was her love, not his, that endured. The prayer that he wrote and forgot was retained by her as his only legacy of affection, and it was on her lips as she went forth again to meet him."

Perhaps the most obvious moral that we should draw from this pathetic tale lies in the difficulty we all experience in living up to our prayers. Whatever was the failure of Charles Dickens, it must be admitted that the prayer he wrote could hardly have been more adequate.

PRAYER AT NIGHT

O Lord our heavenly Father, almighty and everlasting God, who in thy inestimable goodness hast directed and preserved us during the past day, and brought us to another night surrounded by such great blessings and instances of thy mercy, we beseech thee to hear our heartfelt thanks for all the benefits we enjoy, and our humble prayers that we may cheerfully endeavor every day of our lives to be in some degree more worthy of their possession.

Sanctify and improve to us any good thought that has been presented to us in any form during this day; forgive us the sins we have committed during its progress and in our past lives; all the wrongs we have done; and all the negligences and ignorances of which we have been guilty; and enable us to find in any trials we have undergone or sorrows we have known, or have yet to experience, blessed instructions for our future happiness.

We humbly pray, Almighty Father, for our dear children that thou wilt vouchsafe to watch over and preserve them from all danger and evil; for ourselves that thou wilt prolong our lives and

health and energies and success for many years, for their dear sakes; and for them and us that thou wilt grant us cheerfulness of spirit, tranquillity and contentment. That we may be honest and true in all our dealings, and gentle and merciful to the faults of others: remembering of how much gentleness and mercy we stand in need ourselves.

That we may earnestly try to live in thy true faith, honor, and love, and in charity and goodwill with all our fellow creatures. That we may worship thee in every beautiful and wonderful thing thou hast made; and sympathize with the whole world of thy glorious creation.

Grant that in the contemplation of thy wisdom and goodness and in reverence for our Lord Jesus Christ, we may endeavor to do our duty in those stations of life in which it please thee to call us, and be held together in a bond of affection and mutual love which no change or lapse of time can weaken; which shall sustain and teach us to do right in all reverses of good or evil; and which shall comfort and console us most, when we most require support, by filling us, in the hour of sickness and death, with a firm reliance on thee, and the assurance that through thy great mercy we shall meet again in another and happy state of existence beyond the grave, where care and grief and parting are unknown, and where we shall be once again united to the dear friends lost to us on this earth.

Pardon, gracious God, the imperfections of our prayers and thanks, and read them in our hearts rather than in these feeble and imperfect words. Hear our supplications on behalf of the poor, the sick, the destitute and guilty, and for thy blessing on the diffusion of increased happiness, knowledge, and comfort among the great mass of mankind, that they may not be tempted to the commission of crimes, which, in want and man's neglect, it is hard to resist.

Bless and keep our dear children, and all those who are nearest and dearest to us; and by thy help and our Savior's teaching, enable us to lay our heads upon our pillows every night, at peace with all the world. And may his grace, and thy love and the fellowship of thy Holy Spirit be with us all evermore. Amen.

CHARLES DICKENS.

—Reformed Church Messenger, May 24, 1934.

MARRIAGES

DAVIS-CROSBY.—Elno Davis, son of Mr. and Mrs. David Davis, of Denver, and Miss Ada Crosby, daughter of Mrs. Jessie Crosby of Wheatridge, near Denver, were married June 9, at the Denver Seventh Day Baptist church. Pastor Ralph H. Coon performed the ceremony.

HURLEY-RING.—At the home of the bride's parents, Mr. and Mrs. Henry Ring, Nortonville, Kan., June 17, 1934, the marriage of Robert E. Hurley, Riverside, Calif., and Helen C. Ring of Nortonville, was solemnized by Rev. S. Daune Ogden.

JORDAN-VAUGHAN.—In St. Louis, Mo., at the home of the officiating minister, Rev. W. L. Nash, former pastor of the bride, June 18, 1934, Rev. Henry N. Jordan and Miss Frances Vaughan were united in marriage.

MITCHELL-DAVIS.—Mr. Alfred Mitchell and Miss Esther Davis, both of Fouke, Ark., were united in marriage March 26, 1934. Pastor R. J. Severance officiated.

ROGERS-LOOFBORO.—At the Lost Creek Seventh Day Baptist church, June 26, 1934, Albert Nash Rogers and Janette Loofboro were united in marriage by Rev. E. F. Loofboro.

OBITUARY

AYARS.—Mrs. Susan Maria, daughter of Deacon Lewis and Eliza Smith Pierce, was born December 29, 1847, at Waverly, N. Y., and died June 8, 1934, at Dodge Center.

She was baptized when sixteen and joined the Trenton, Minn., Seventh Day Baptist Church, later transferring her membership to the Dodge Center Seventh Day Baptist Church.

On June 7, 1866, she was married to Charles C. Ayars. They lived at Trenton for fifty years. In 1916, they moved to Dodge Center, Minn. Five children were born to this union: Arthur and Lewis of Matawan; Flora Ayars and Mrs. Walter Bond of Dodge Center; and Florence Hollister of Medford.

Services were conducted by Rev. J. Thornell, burial in Riverside Cemetery. L. M. B.

PAGE.—Professor Calvin Page was born at Port Royal, Ky., December 16, 1854, and died April 22, 1934, in Oak Forest Infirmary, Oak Park, Ill.

He was a faithful member of the Chicago Seventh Day Baptist Church. Professor Page received his degree from the University of Illinois, and taught many years in colleges in Iowa. He had worked on a theory of physics in which he opposed the theory of Einstein. Farewell services were held on April 26. A life-long friend read a portion from John 14, and his pastor gave a brief message based upon 2 Timothy 4: 7, 8. Burial was made at Champaign, Ill., Professor Page's boyhood home. E. L.

SHEFFIELD.—Effie May, daughter of Wilbur and Laura Babcock, was born at Humboldt, Neb., March 17, 1894, and died May 27, 1934.

Her early life was spent in various places in Kansas, Nebraska, and Oklahoma. At the age of fifteen she was baptized into the Seventh Day Baptist Church at Cosmos, Okla., by Elder Seager. At nineteen she came with her parents to New Auburn, Wis. In September, 1919, she was married to John Sheffield. Four children were born to them, three of whom are living: Shirley, Gertrude, and Patsy.

Funeral services were conducted by her former pastor, C. B. Loofbourrow, assisted by Rev. Charles Thorngate of Albion, Wis. C. B. L.

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TWENTY-THIRD PSALM

In "pastures green"? Not always; sometimes he
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be.

And by "still waters"? No, not always so;
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.

But when the storms beat loudest, and I cry
Aloud for help, the Master standeth by,
Whispers to my soul, "Lo, it is I."

So, where he leads me, I can safely go,
And in the blest hereafter I shall know,
Why, in his wisdom, he hath led me so.

Author unknown.

Contents

Editorial.—Conference.—What Men Want to Hear.—1934—For Movie Clean-up.—A New Religious Journal.—A Sabbath Worker in Los Angeles.—Real Accomplishment.—Items of Interest.....	50-53
Invitation to Conference	53
Tract Board Meeting	53
Missions.—Viewing the Situation.—Gleanings from the Report of a Home Secretary.—Grace School for Girls, Shanghai	55-57
The West-Moore-Hurley Party	57
Centennial of Independence Church	58
Woman's Work.—A Book Review	59
Conference Important	60
Young People's Work.—Youth, The Morning Light in Business.—Change of Address	61
Young People's Conference	61
Children's Page.—John Speaks of Love.—James, Who Tells Us What Religion Is.—Our Letter Exchange	62
Waterford Will Celebrate	63
Our Pulpit.—Greeting Promised Blessings	64-66
Denominational "Hook-Up"	66
Religious Education.—Minutes of the Sabbath School Board Meeting.—Minutes of the Adjourned Meeting of the Sabbath School Board.—Notice	69
A Word of Tribute	70
Marriages	70
Obituary	70