

For Better Motion Pictures
DECLARATION OF PURPOSE

I wish to join with other Protestants, co-operating with Catholics and Jews, in condemning 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 theatre entrances and the favorable notices given to immoral motion pictures.

Considering these evils, I declare my purpose to remain away from all motion pictures which offend decency and Christian morality. I will try to induce others to do the same.

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.

Name

Address

(After signing, hand to your pastor or mail to the editor)

The Sabbath Recorder

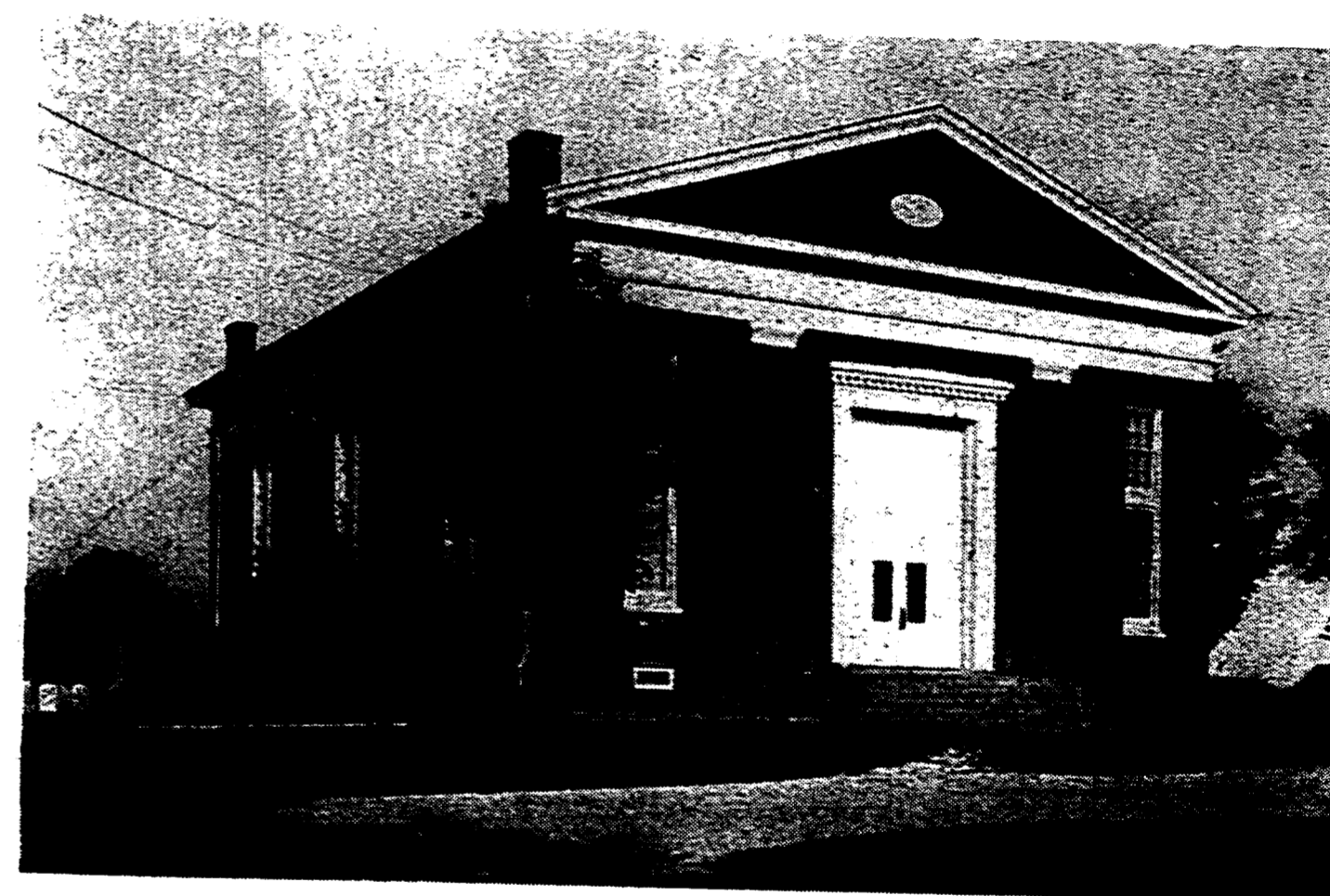
VOL. 117

AUGUST 20, 1934

No. 4

SHILOH SEVENTH DAY BAPTIST CHURCH

SHILOH, N. J.



Constituted 1737
Present Building Erected 1850—Rebuilt 1934

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Labor Day The world is far from the ideal expressed in the angel's message at the birth of Jesus — "Peace on earth and good will among men." Few would have the temerity to say that their ideal of the kingdom had in any broad way been realized. With armaments piling up and instruments of war—old and new—being daily increased; with nations suspiciously glaring across boundaries at each other; with assassinations, murders, suicides and other crimes, high and low; with race prejudices and personal and national jealousies—that time has not yet come.

Perhaps, as nothing else does, the economic situation the world over has robbed the world of peace and men of good will, certainly of contentment and peace of mind. For more than four years, millions have been without employment and many million more involved in distress and want. Figures are not at hand, at the moment, to show how many are being helped to a job—not by productive labor, but by a makeshift of local, state, and federal gov-

ernment. This condition cannot long safely exist. Already baneful results are to be seen. Not the least evil of all attending results is the loss of self respect maintained by self sustentation, and the loss of morale experienced by an independent people.

Conditions such as these make especially significant the return of Labor Day again. Well does the message for the day, sent out by the Federal Council of Churches, declare that "American business and industry stand at the judgment seat," that "labor, itself, is on trial," that "the general public is at the bar of judgment," and that the Church cannot escape its responsibility. It is a time for every thoughtful person to give consideration to the whole problem, as well as to the significance of his own personal relationship to it. The inauguration of a better era must be dependent, it is averred, upon "the appearance of enough new people with new social outlooks, and attitudes." Consecration, too, as well as "codes" are necessary to insure a better society.

The message, with some omissions, appears on another page, and should be carefully studied. Attention also is called to the Pulpit page, on which a sermon from the hand of Rev. Clifford A. Beebe appears.

Shiloh Rededicates Sabbath, August 4, 1934, is sure to be a red letter day in the almost two hundred years of Shiloh's history. At that time the building in which the church has worshiped since 1850, and which was badly damaged last February by fire, was rededicated. About three hundred fifty people were present, seated within or standing without, and took part in the beautiful and inspiring service.

Much labor, time, and prayer have been expended in restoring the interior; and patience, vision, and prayer have been rewarded. Pastor Maltby and his people are to be congratulated on the successful outcome of their labor of restoration.

With soft toned interior, comfortable pews, and a sweet toned and well modulated organ—everything contributes to a worshipful atmosphere and setting. "I was glad when they said unto me let us go up unto the house of the Lord," may well be the sincere testimony of all who worship here.

The rebuilding has been accomplished at a cost of about \$8,000 and the building is rededicated free from debt.

THE KEY

With fitting words, Trustee Thurman Davis, chairman of the building committee, formally presented the building to the church, represented by Pastor Leon M. Maltby, who feelingly accepted the key. A little suspicion may attach to this key which was later discovered unfitted to unlock the door when the editor's hat was being retrieved. But all may be assured that the things expressed by the pastor were heartily approved by the people. Among the interesting gifts by individuals, besides money, were a large pulpit Bible, an eighty-day clock, and a piano.

The new organ is a beautifully toned Moeller, installed at a cost of \$2,400. Mr. J. George Bauer, organ architect, drew the specifications and played at the dedication services. It is a two-manual instrument located in the gallery with the console back of the pulpit. It has the latest improved electric action designed by the Moeller Company. It has four-hundred-nine speaking pipes and is beautifully balanced with the wood reed, string, and diapason tones. The wall back of the pulpit forms a perfect sounding board, and to all facing the pulpit all tones seem to come from the console.

PROGRAM

Rev. Herbert L. Cottrell, Rev. W. A. Mackenzie, and Dr. Ahva J. C. Bond brought greetings from a sister church, Bridgeton Ministerial Association and churches of West District, and the Eastern Association. These brief messages reflected a high hope of the future and appreciation of the church's responsibility and opportunity. The differences between the past and the present were well illustrated by the last speaker who mentioned the fact that North Jersey church people used to take two days to drive to Shiloh for association or yearly meeting, and today people had come that distance easily since breakfast.

Dedication response was led by Rev. Herbert C. Van Horn and prayer was offered by a former pastor, Dr. James L. Skaggs, pastor of New York City Church.

DEDICATION SERMON

The sermon was preached by Rev. Loyal F. Hurley of Riverside, Calif., for many years the encouraging pastor of Pastor Maltby. The Church of Christ, said Mr. Hurley, is unique. Other religions may have temples, mosques, holy books—only Christianity has the Church. Its uniqueness is shown in its being a social

institution *within* a community and the only one which transcends the ego of its membership. Mr. Hurley described its creation by Jesus, the Christ, and urged that the storms and floods of hell should not prevail against it. Here in the Church the great truths which abide and change men are held and taught. Such ideas concern the nature of God, humanity, and the need of salvation. The malady of the soul is not depression, the speaker affirmed, or ignorance—but sin. The cure for this is Jesus—who vanquished sin—and the teaching of this is the task of the Church. Jesus builds his kingdom on character. The gospel which the Church must preach and live, therefore, is not dogma, doctrine, theology, but "the power of God unto salvation." Since 1737, this church has been preaching such a gospel. Today we set apart for this work a power house. It is easier to dedicate a building than a life. Will this service dedicate anew pastor and people? Except it does, this building might as well not have been rebuilt. May we all experience a new birth of love and devotion until, with complete surrender we lay all at the feet of Christ.

OTHER SERVICES

Probably two hundred people were present in the afternoon meeting when an interesting history of the church was presented by Mrs. Joseph Bowden. We hope an installment, at least, of this excellent paper will appear elsewhere in this issue. John Huffman gave some interesting biographical sketches of early pastors and members. Mr. Hurley followed with a thought provoking and inspirational address concerning the work of the denomination. He urged that, badly as we need money, we need a spiritual revival more. He does not ask people for money but he asks them to pray. Clear across the continent there are groups of Seventh Day Baptists who are uniting in prayer for such a revival. We need such a renewed spiritual impetus.

The evening was devoted to an organ recital which was of real interest and uplift. With Mr. Bauer at the organ, assisted by soloists, quartets (during the day), and specialists, the music made a wonderful contribution to the power and uplift of the meeting—with the organ recital a fitting end of a perfect day. Long may the Seventh Day Baptist Church at Shiloh serve in this beautiful countryside community.

Public Worship Not Accidental Much is said these days about public worship, "enriching worship," building service of worship, programs, etc. Various emphases are being placed upon the items of program of worship. With many, the sermon is the thing, and too much cannot be said about the need and care in its preparation. The value of the right kind of sermon can hardly be overestimated. With others, that which is looked upon as the worship proper is more highly esteemed. This is, by too many churches and too many Christians, still looked upon as not of major importance. Hymns, Scripture, and prayer truly are necessary but are only preliminary. As such, too often, they are ill provided for or prepared for. Impatience even may be registered in faces of those who are anxious for the sermon to be preached—and finished.

Why do people go to church and why should they worship? It is that together they may be blessed and encouraged by a sense of God's presence. Inspiration, instruction, and encouragement may come from the sermon, but the deepest needs only are met when the whole service together—sermon, readings, responses, prayers, songs—are blended into harmonious worship.

Such worship is not accidental. Preparation is necessary—preparation not only of sermon and prayer, in selection of hymns, anthem, and responses, but preparation of the worshipers. Christian, personal preparation is needed. A bit of time, at least, should be given before leaving home to think of spiritual things, that a devout mood may be induced. Such a mood cannot be extemporized. Such a moment can be used for a snatch of prayer for worshiper and preacher.

There must be co-operation if worship is to be had. The pastor cannot do it alone, no matter how ardent, spiritual, and powerful his preaching. The attendant will aid by his reverent attitude as he enters his pew and joins in the program. Every hymn, every reading, every response should be entered into at least mentally and spiritually. Some cannot sing? Dean Main "could not sing," but ever did he inspire others with his hymn book open and his eye and mind following every movement of word and music. Much, no doubt, has been lost by the congregation not singing the anthems, as some of our English churches are reported to do. But our feeling here is that more care should be given by us all to pre-

pare for and participate in public worship if the service is to be helpful and inspiring.

Religion and Welfare Recovery The National Committee on Religion and Welfare Recovery, Mr. Walter W. Head, chairman, last month issued a "Call and a Program for strengthening and undergirding the moral and spiritual forces of the nation." The committee consists of more than two hundred nationally known leaders, Rev. Ahva J. C. Bond, pastor of the Plainfield church, being one. Included in the list are thirty-six bishops, thirty-one pastors, priests, and rabbis, twenty college presidents, educators, and editors, seventy-nine national officers of church benevolent boards, and forty-five prominent laymen.

The call acknowledges some evidence of economic recovery but proclaims "a growing conviction that the great scientific, economic, and social development of the times may prove of doubtful permanent value unless there can be commensurate development of moral and spiritual resources."

Attention is called to the fact that churches, schools, and welfare organizations have suffered financially and otherwise from the depression no less—possibly more—than industry and commerce. Billions of dollars of government funds have been made available for industrial and economic recovery, but no such help is available for the equally if not more important church and character building agencies. At least the moral support of the government and the financial support of the public should be expected in retrieving the losses that have been sustained during the past four years.

The program is purely co-operative and educational with a calendar calling for three special dates—*Fellowship Monday*, October 1, with fellowship luncheons and conferences suggested; *Mobilization Week*, October 1-6, with character building agencies co-operating in mobilizing all such agencies for a more constructive program of religious and social service during the coming year; and *Loyalty Sunday*, when concerted effort shall be made to get every one to worship. For our folks this would, of course, be on the Sabbath. The slogan suggested is "Every member present or accounted for." Definite programs and suggestions for practical efforts during the year will be worked out and made available.

Children and The Sabbath The weekly day of rest is especially valued by those who have steady work and must apply themselves constantly to it. It is, of course, valued by such as have a sense of spiritual need. Physical rest is important in our material economy and essential for our spiritual refreshment. The children of Israel's experience is a fair illustration. "The Egyptians made the children of Israel to serve with rigor and they made their lines bitter with hard service . . . and the Israelites hearkened not unto Moses for anguish of spirit." They needed a time for rest before they could receive a spiritual message.

Those who are likely to appreciate the Sabbath are adults. Among those who do not, are the children. Their time is occupied mostly with play so that the rest element does not appeal to them. Full of restlessness and energy, childhood often finds the Sabbath quiet and restrictions oppressive. Its hours may appear hard and even be looked forward to with dread. Often enough the hours of the Sabbath may be the hardest of the week for parents or others who have the care of children. They may be made the most unpleasant for the child, or pleasant if his time is filled with things of interest to him. For desirable results to be obtained, the day must be used as an opportunity by the parent, instead of an excuse for selfish perusal of papers or prolonged after dinner naps. The Sabbath was made for man, Jesus said—for his highest and best good. It therefore affords him an opportunity, if he be a parent, which he may find at no other time to mold the child's life and character for eternity.

Reading of Bible stories, or telling them, and of suitable general literature, music and singing, Bible dramatization in simple ways, heart to heart talks, quiet walks and observations of birds, flowers, and insect life, and other occupations of correct character should be encouraged to fill the young mind with thought and make it acquainted with the better things of life. The best things for the day should be the aim, that the Sabbath may constantly unfold as a delight and prove for the child a pathway to God.

Items of Interest The *Watchman Examiner* tells of a Japanese girl as thinking that all joy would be hers when she reached America. She said, "I expected to hear the name of Jesus on

every tongue. I thought it would be easy to lead my brother to church in America, where I expected to find all the people Christians, but he has never heard the name of God from American lips except on the fruit farm, and then only with oaths and curses. Now he sneers and says, 'The Americans send their religion across the sea to us because they have no use for it themselves.'" Of course it is unfortunate that he does not meet and mingle with those responsible for sending the gospel to his country. This testimony, however, gives occasion for American Christians to think of the desperate need of practicing a high grade of Christianity at home.

A FAMILY AFFAIR

Clay P. Morgan offers under the above caption in one of our valued contemporaries the following:

The baby is the meat in the family sandwich. Indulgent parents usually produce spoiled children. Love salad is not improved by the addition of lemon.

Nagging and love never dwell long under the same roof.

Deceitful parents are likely to raise dishonest children.

A handsome wife is a jewel; a good wife a treasure.

As Shakespeare says: "A light wife doth make a heavy husband."

Trouble rules the roost when the hen crows and the cock is silent.

Any husband will soon become hard-boiled if kept in hot water all the time.

In the selection of a husband or a wife, to err but once is to regret for life.

A woman may know how to "roast her husband to a turn" and still not be a good cook.

If you want to "get a mother's goat," just abuse her kids.

Better give your son a few stripes when he is young than have the state clothe him in stripes when he is older.

No one expected vested interests in the movie industry to take quietly on the chin the blow of the churches in boycotting salacious pictures. Great sums are already being expended in propaganda against the clean up; and cartoon, wise crack, and sarcasm are being used against those who stand for decency. It is reported, too, that Hollywood picture producers have also raised \$2,000,000 to fight the censorship of their pictures. Naturally they closely follow the example of those who spent many millions in the repeal of the Eighteenth Amendment, and of the munition makers to foment war.

"The government, which not long ago was plowing under cotton, burning up wheat, slaughtering hogs, and enforcing the curtailment of crops, is now suffering the righteous vengeance of outraged Nature in the ruining of crops in the West by prolonged heat and drought."

Whether such calamities as being produced by drought shall be viewed as works of vengeance or not, the worst drought in the nation's history has caused a crop loss of many millions of dollars and caused millions of people untold suffering. So far matters are steadily growing worse with each additional day of the withering heat, adding thousands of dollars to the tremendous toll already exacted. In Nebraska alone, the crop damage, two weeks ago, was estimated at \$156,000,000. In Missouri the corn crop lost one-hundred million bushels in July; the oat yield was only ten per cent of the normal. Minnesota, Iowa, Kansas, North Dakota, Texas, Oklahoma, and other states tell similar stories. Rev. Loyal F. Hurley reports that from near Riverside, Calif., across the continent to New York State everything is brown and no green observed except where there was irrigation.

Dr. E. Stanley Jones, in speaking of the new day in India, quotes Canon Holland who said to Mr. Jones, "I can't help but contrast this series of meetings with a series I arranged for John R. Mott twenty-five years ago. He spoke to that audience for three nights and dared not mention the name of Jesus Christ until the fourth night, and when he did the whole meeting broke up in confusion; the leading Hindus stalked out. The name of Jesus Christ stood for everything that they hated. Now you begin to speak the name of Christ from your first words you interpret him for them in the light of their need; they sit here night after night and want more of it; I am astonished at the difference." Jesus Christ is changing things even in India. He is "rising to dominance, changing the outlook, the spirit, and the mentality of non-Christians."

The peace of the world was again threatened by the assassination of Austria's chancellor, Englebert Dollfuss, on July 25, twenty years after the outbreak of the World War. This atrocious murder was accomplished by a group of 144 Austrian Nazis, who, disguised as officers of the Home Guard, entered and

seized the chancellery and held government officials as hostages for some hours. They finally surrendered the building and officials when threatened by an attack of the loyal Home Guard, and after being promised safe conduct to German lines. This promise, however, was later cancelled when it was learned that Dollfuss was dead.

Several convictions and executions have followed by a stern effort to check German influences on the nation, and other countries are mobilizing troops on their Austrian borders, determined to preserve the integrity of Austria. Dr. Kurt Schuschnigg has been appointed as the new chancellor. What the outcome will be no one professes to know and all the time the ominous shadow of Hitler spreads over the land with chilling breath.

Dr. Harry Earl Woolever, editor of the *National Methodist Press*, throws considerable light on the situation in Washington in the following statement: "Crime, bootlegging, and drunkenness have been increasing in the national capital since the destruction of the laws which made liquor selling a crime. Not far from the Capitol, and even closer to the White House, a palatial gambling establishment was raided recently by the police. On Pennsylvania Avenue, two blocks from the White House, a once decent and well-known restaurant has been turned into a 'liquor house,' with the young women who used to serve nothing but wholesome food now compelled to serve narcotics in the form of all kinds of hard liquors. The Treasury and this great drinking restaurant are separated by only one building. One seeing the conditions in Washington may well ask the question, 'Which is worth more in the estimation of Americans, the cold, hard metal brought into the Treasury from the liquor licenses, or these hundreds of youths who are being ensnared into the coils of the alcoholic appetite?'"—Let our "wet" President answer that.

HISTORY OF THE SHILOH CHURCH

BY MRS. JOSEPH C. BOWDEN

This building is the third house of worship of the church at Shiloh. The first building was erected on March 24, 1738, on land deeded to the church for that purpose by Caleb Ayars. This land, being one acre, forms the northeast corner of the present cemetery. The first meeting house was used for thirty-three years, when it was moved to the village for a mechanic's shop. One feature of this first house was a large fireplace in the center of the room. The first pastor, Jonathan Davis, was buried under the floor of the meeting

house, between the pulpit and this fireplace. The spot is now identified by a large flat tombstone placed over his body. The frame from the first building was afterward taken down and now forms part of the barn on the Caleb Henry Sheppard farm.

The second building, built of brick in 1771, was given to Union Academy in 1850, the year the present building was erected. The site of the second building is marked by a tablet placed there in 1923.

The present structure was dedicated in 1851, after a special service of the people asking God's blessing and guidance. It is recorded that the cost of this building was \$5,000.

Those who have traced the history of Shiloh from its earliest sources say that the people settling Shiloh were Baptists who came from Wales, in 1662, to Massachusetts. Owing to persecution, they, with other Baptists from Scotland, came to South Jersey in 1687.

Holding worship on the seventh day of the week was brought to this group at Shiloh by a Jonathan Davis of Trenton, N. J. This Jonathan Davis is not the same as either of the two men who later became pastors of the church. It is not known how or when this Elder Davis came to a knowledge of the Sabbath. After moving to Trenton in 1695, Elder Davis frequently visited his wife's relatives at Bowentown and at Shiloh, and gained many converts for the Sabbath. From this nucleus of Sabbath keepers, plus others of that faith who came to Shiloh from Pennsylvania and Maryland as well as from Trenton and New Market, N. J., a temporary organization of Sabbath keepers was instituted in 1716. This organization held meetings from house to house. These Sabbath keepers probably belonged to the Piscataway Church at New Market. On the twenty-seventh of March, 1737, twenty-one years after their forming, in 1716, the temporary organization at Shiloh, these Sabbath keepers organized an independent church of their own.

[Excerpts from a history written by Dr. T. L. Gardiner are omitted because of length.—Ed.]

At the time of the organization of the Seventh Day Church in 1737, the village of Shiloh was known as Cohansey Corners. The official name of the church given it in the charter procured in 1790 was "The First Congregation of Seventh Day Baptists residing in

Hopewell, in the County of Cumberland, and State of New Jersey." However, until 1829, the church was more familiarly known as the Cohansey Church, although, in 1771, both the name of the village and the church are reported to have been changed to Shiloh by Jonathan Davis, the second pastor of the church.

The changing of the name is one of the most interesting facts of the history of the village and church. It was during Elder Davis' pastorate that the second church building was erected in 1771; and the old building removed. Concerning the removing of the old church into the village, Deacon John Bright's mother reports, "It was on account of the old meeting house stopping at Cohansey Corners, in imitation of the Ark resting at Shiloh, that our village received that beautiful name, which it has ever since retained." Elder Davis is said to have been the one to quote the Scripture concerning the Ark's resting at Shiloh—thus giving that name to the former Cohansey Corners and to the church.

The growth of the Shiloh Church for the first fifty years was highly encouraging. Under the leadership of the first pastor, Elder Davis, a nephew of the Jonathan Davis of Trenton, membership increased from eighteen to seventy. "By 1785, ninety-six were added by baptism and a goodly number had come from other people."

During the last century the church has shown a marked growth in ways other than in that of membership. The people soon began to be interested in missionary work. First they joined with first day churches in supporting missions. Later, when Seventh Day Baptists had taken up missionary work, the church co-operated with the denomination in supporting missions. In 1814, the ladies of the church organized for missionary work under the name of the Female Mite Society. This society is still functioning with Miss Mary H. Davis as president. The dues of one cent a week are used for missionary purposes. In 1823, the pastor, Elder John Davis, and Deacon John Bright were sent on a three and one-half months' missionary tour into Pennsylvania, West Virginia, Ohio, and Indiana.

The interest of the church in missionary work was heightened by the fact that three of its pastors entered foreign fields. Solomon Carpenter went to China in 1846, William Jones to Palestine in 1855, and David Davis to China in 1879.

There have been many interesting personalities among the pastors who have served the church. The first man who labored in the vicinity, although he was not officially known as pastor, was the Jonathan Davis of Trenton. His nephew, also a Jonathan Davis, was the first pastor and served in that capacity nearly thirty-two years, or until his death in 1769. Oddly enough the second pastor bore the same name as that of the first but came from a different family. This Jonathan Davis was the son of a Baptist pastor of New Castle County, Del., and was reared to observe the first day. He accepted the seventh day Sabbath from the example of his wife, the second daughter of Ann Sharpless Bond. Before settling in Shiloh, however, Jonathan Davis with his family had moved to North Carolina to establish a home among Seventh Day Baptists there. This Jonathan Davis is claimed to have founded Newark Academy, now the University of Delaware, prior to his coming to New Jersey.

Nathan Ayars, ordained an evangelist although not formally elected pastor, was the third to take up the work of leading his own people. John Davis, son of the second pastor, Jonathan Davis, was ordained in 1807. When Pastor Davis closed his work in 1841, the church was one hundred four years old and within that time had been served by only four pastors, all of whom had been chosen from its own members.

Since 1841 the following have served the Shiloh Church in the capacity of pastor: Azor Estee, Solomon Carpenter, Samuel Davison, Giles Langworthy, W. M. Jones, Walter B. Gillette, A. Herbert Lewis, David H. Davis, Theodore L. Gardiner, Ira L. Cottrell, Edward Saunders, D. Burdett Coon, James L. Skaggs, Erlo E. Sutton, Eli F. Loofboro, and Leon M. Maltby.

The first mention of a paid ministry was in 1802, when Elder Thomas Gates Jones contracted to act as a supply in the church between the pastorates of Nathan Ayars and John Davis, Elder Jones received \$200 for his service. Five years later Elder John Davis was given \$80, besides the assistance members might give him on his farm.

The church has taken a leading part in matters pertaining to education, temperance, and the state. Jonathan Ayars was a representative in the colonial assembly in 1775, and Belford Bonham was elected to the state legislature in

1845. Members of the church have served in the wars in which the United States has been engaged.

At present the membership of the church is 266. Besides the main church building the church owns a small building used for Bible school purposes and prayer meeting, and the parsonage where the present pastor, Leon Maltby and his family, reside.

MISSIONS

GRACE HOSPITAL, LIUHO

BY DOCTOR CRANDALL AND MISS SHAW

(From Annual Report)

The work of the past year has not differed greatly from the work of other years. Doctor Pan has continued with us and has rendered his usual efficient service. He has taken charge of most of the men in-patients, has done a full half of the clinic work, and has done most of the out-calls with the exception of the obstetrical ones. He has also had a few classes in the nurses' school.

The past winter our in-patient department was better filled than usual during the cold months, but this spring we have not had the rush of new cases which we usually have had at this time of year. In fact, we have had some vacancies all of the time. Fortunately the private rooms have not been empty much of the time and that has helped to keep up our income. The women's department has been better patronized than usual. . . .

We have had in all 402 in-patients; 169 women, 34 children, and 200 men. Almost one-half have been tuberculosis cases. . . . The average number of days for all patients has been 103 days, but for the women only it has been 29 days, so there have been more men than women in the hospital all the while. The daily average of in-patients has been 59. We have had a good many free and half-price cases who have been here for long periods, but we are glad to help such who could not otherwise have the treatment they so much need.

The out-patients department has had 3,010 registries and 7,739 treatments in all, a daily average of more than 21.

In-patients are the only ones for whom we can state results, as we are seldom allowed to keep our out-cases through until well, unless the time is short. Difficult cases require many doctors! Of our in-cases about 25 per cent have gone out well. About 50 per cent have

shown improvement, some marked, some slight. The other 25 per cent have either shown no improvement or grown worse. . . .

Financially we have done very well. Our income has been \$23,797.35 and we have spent more than that, but much of the expense has been for things that do not come every year. The buildings had not been painted or thoroughly repaired for several years and needed it badly. We had the work done and it cost us about \$1,000. We built a new two-family house for Doctor Pan and Doctor Dzau, and that with numerous improvements to the grounds cost nearly \$4,000. Then we have added over \$800 worth of equipment, have bought a kerosene engine to run the pump when there is no wind to turn the windmill, and have made various alterations in the old buildings which we feel have added to their usefulness.

The changes made have added five private rooms, have given us a good nurses' dormitory, and have added needed servants' quarters. The hospital has paid salaries and wages to 28 people besides Doctor Pan, Miss Shaw, and Doctor Crandall, and still our balance this year is only \$1,500 less than last year. Because of differences in exchange, the U. S. money value is more than last year.

At present, we have fourteen student nurses, all Christians (eight have accepted Christ since coming to us), so that the quality of our nursing seems to be rapidly improving. The new dormitory quarters are a great joy. Our school is now making application for affiliation with the Red Cross Hospital Training School in Shanghai and registration in the Nurses' Association of China. The doctors help in the teaching, several hours a week each, so that one class has already nearly completed the required course.

There has been a real religious awakening among our nurses this spring, resulting in the formation of a Bible study and prayer group which Doctor Crandall leads daily at 6 a.m. The girls are very earnest in witnessing for Christ in church services and in the wards. . . .

Under the leadership of our registrar, Mr. Dzau Weiding, a choir of our hospital workers sings at church each Sabbath and in the wards several times during the week. Prayer services are held in the wards at times as the patients show a desire for them. We feel that there is a changed attitude of the patients toward religion recently. We hope and pray

that they may seek and find the Great Physician.

We feel very sincerely that the Lord has blessed and helped us during these difficult years while Doctor Thorngate has been away, more than we could ask or think, and our hearts are full of gratitude to him. But we feel that Doctor Thorngate is greatly needed here and will be needed still more as the years go by.

QUARTERLY MEETING OF MISSIONARY BOARD

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held today at the Pawcattuck church, Westerly, R. I.

The meeting was opened with prayer by Rev. A. J. C. Bond of Plainfield, N. J.

The members present were:

Albert S. Babcock, Rev. Willard D. Burdick, Karl G. Stillman, Corliss F. Randolph, John H. Austin, Rev. W. L. Burdick, Robert L. Coon, George B. Utter, LaVerne D. Langworthy, Rev. Harold R. Crandall, Allen C. Whitford, Mrs. W. D. Burdick, Mrs. Elisabeth K. Austin, Walter D. Kenyon, Dr. Anne L. Waite, Morton R. Swinney, Rev. Ahva J. C. Bond, Charles E. Gardner, Rev. Everett T. Harris, John S. C. Kenyon, Rev. Herbert C. Van Horn, Asa F. Randolph, Albert N. Rogers.

The guests present were: Rev. Loyal F. Hurley, pastor of the Riverside, Calif., Church, Mrs. Allen C. Whitford, Miss Dorcas Austin, Mrs. Carlton Irish, Mrs. H. C. Van Horn, Mrs. Albert N. Rogers, Mrs. H. R. Crandall.

The quarterly reports of the treasurer for June 30, 1934, and a statement of condition as of the same date were accepted and ordered recorded.

SEVENTH DAY BAPTIST MISSIONARY SOCIETY QUARTERLY STATEMENT

April 1, 1934, to July 1, 1934

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

GENERAL FUND

Dr.

| | |
|---------------------------------------|-------------------|
| Memorial Board income | \$ 539.87 |
| Permanent Fund income | 1,089.78 |
| Denominational Budget | 2,449.81 |
| Organizations | 437.36 |
| Individuals | 25.50 |
| Special gifts | 316.00 |
| Interest Deacon J. O. Babcock bequest | 6.50 |
| Debt Fund investment | 216.00 |
| Overdraft July 1, 1934 | 1,190.21 |
| | <u>\$6,272.03</u> |

| Cr. | |
|---|-------------|
| Corresponding secretary and expenses .. | \$ 605.02 |
| General missionaries and expenses | 225.37 |
| Churches and pastors | 666.67 |
| China | 1,212.44 |
| Holland | 250.00 |
| Jamaica | 626.40 |
| Treasurer's expenses | 60.00 |
| Interest | 523.21 |
| Loans | 500.00 |
| Taxes | 24.16 |
| Special gifts | 310.00 |
| Germany | 124.94 |
| Overdraft April 1, 1934 | 1,143.82 |
| | \$6,272.03 |
| Net indebtedness April 1, 1934 | \$34,713.80 |
| Net indebtedness July 1, 1934 | 29,687.30 |
| Decrease for the quarter | \$ 5,026.50 |
| Net indebtedness July 1, 1933 | \$33,773.60 |
| Net indebtedness July 1, 1934 | 29,687.30 |
| Decrease for the year | \$ 4,086.30 |

STATEMENT OF CONDITION AS OF
JUNE 30, 1934

The Society OWNS:

| | |
|---|--------------|
| Cash: | |
| In checking account: | |
| Industrial Trust Company .. \$ | 44.30 |
| In savings account: | |
| Washington Trust Company | 1,460.36 |
| | \$ 1,504.66 |
| Less—Overdraft in checking account, Washington Trust Company .. | 1,190.21 |
| | \$ 314.45 |
| Investments (at book value): | |
| Stocks .. | \$ 8,525.14 |
| Bonds .. | 28,158.69 |
| Notes—secured by mortgages .. | 65,456.34 |
| Note—not secured .. | 200.00 |
| | \$102,340.17 |
| Less—Reserve .. | 6,600.00 |
| | 95,740.17 |
| Real Estate (at book value): | |
| In China .. | \$ 55,829.86 |
| In Georgetown, B. G. .. | 2,500.00 |
| In Jamaica, B. W. I. .. | 6,000.00 |
| In Cherry County, Neb. .. | 1,000.00 |
| In Cortland County, N. Y. .. | 2,200.00 |
| In Hennepin County, Minn. .. | 162.50 |
| | 67,692.36 |
| | \$163,746.98 |

The Society OWES:

| | |
|--|--------------|
| Notes payable: | |
| Washington Trust Company .. \$ | 24,500.00 |
| Ashaway National Bank | 2,000.00 |
| Anne L. Waite | 500.00 |
| | 27,000.00 |
| Excess of assets over amounts owed, as at June 30, 1934—as shown by the Society's books .. | \$136,746.98 |

The above excess is applicable as follows:

| | |
|--|--------------|
| To Funds—Principal Amounts: | |
| Permanent Funds | \$ 95,315.78 |
| Permanent Fund Securities— | |
| Profit and Loss | 33.96 |
| Alice Fisher Relief Fund | 3,480.00 |
| H. C. Woodmansee Ministerial Relief Fund | 425.00 |
| Ministerial Education Fund .. | 134.36 |
| Franklin F. Randolph Memorial Fund .. | 41.04 |
| Andrew J. Potter Ministerial Relief Fund .. | 1,000.00 |
| Amanda M. Burdick Scholarship Fund .. | 1,000.00 |
| Ella Eaton Kellogg Fund | 158.50 |
| | \$101,588.64 |

| | |
|--|--------------|
| To Funds—Unexpended Income: | |
| Permanent Funds | \$ 44.30 |
| Alice Fisher Relief Fund | 78.62 |
| H. C. Woodmansee Ministerial Relief Fund | 207.29 |
| Ministerial Education Fund .. | 19.59 |
| Andrew J. Potter Ministerial Relief Fund | 105.67 |
| Amanda M. Burdick Scholarship Fund | 25.44 |
| | 480.91 |
| To gifts for special purposes | 34.87 |
| To real estate equities not allocated to specific funds: | |
| In China | \$ 55,829.86 |
| In British Guiana | 2,500.00 |
| In British West Indies | 6,000.00 |
| | 64,329.86 |
| | \$166,434.28 |
| Less—Deficit in General Funds | 29,687.30 |
| | \$136,746.98 |

The quarterly report of the corresponding secretary was presented, approved and ordered recorded.

CORRESPONDING SECRETARY'S QUARTERLY REPORT

As corresponding secretary I would report that the Sabbath following the last meeting of this board was spent with our church in New Market, and the next day I attended the meeting of the Tract Society in Plainfield, N. J. The last Sabbath in April, I was with our church in Berlin, N. Y., and the Sabbath-keeping congregation in Schenectady. May 23, I participated in a meeting of the Budget Committee of the Tract Society. June 1-3, I attended the annual session of the Western Association at Alfred Station, N. Y., and the next week-end was given to the sessions of the Eastern Association at Shiloh, N. J. Between the Western and Eastern associations I went to Portville, N. Y., to advise the trustees of the East Portville Church regarding the transfer of their property to this board, and the sale of said property. The last seven days in June were spent in Salem, W. Va., assisting Pastor George B. Shaw and the church in special meetings relative to the work of the Religious Life Committee of the General Conference. Attention has been given to the Missions Department of the SABBATH RECORDER, the annual report has been prepared, and to the correspondence much time has been given.

Faithfully submitted,
WILLIAM L. BURDICK.

Ashaway, R. I.,
July 29, 1934.

Rev. Loyal F. Hurley, pastor of the Riverside, Calif., Church, was present. He is a member of the Conference Budget Committee. He gave an interesting analysis of the attitude of the churches of the denomination towards the Budget. He has visited many churches during his trip across the country.

The annual report of the treasurer, from July 1, 1933, to July 1934, was presented. It was accepted.

The annual report of the corresponding secretary was presented. It was adopted and ordered recorded.

Voted that the corresponding secretary be relieved from reading the entire annual report, and that he read the introductory remarks and the conclusions.

Voted that the annual report of the corresponding secretary, together with the annual report of the treasurer be the ninety-second annual report of the Board of Managers to the Missionary Society.

Voted that the corresponding secretary be authorized to have two hundred fifty copies of the annual report printed and distributed as usual.

Morton Swinney, chairman of the Missionary-Evangelistic Committee, reported that the committee had met but had no recommendations to make.

Rev. Everett T. Harris, chairman of the American Tropics Committee, reported that a meeting had been held but had no recommendations to make.

Rev. H. R. Crandall, chairman of the Work in China Committee, said there had been a meeting of the committee and there had been a thorough discussion of the several problems.

Voted that the Committee on Work in China be instructed to give serious and careful consideration to the question of retiring our foreign missionaries now on furlough, and report with recommendations to the board at its next meeting.

The treasurer reported on the payments being made by the Alice Fisher Fund.

The Investments Committee made the following report which was adopted:

Voted that the bequest of Ella Eaton Kellogg for \$1,000 and the additional sum of \$158.50 received from the dissolution of the General Trust established under her will, be added to the Permanent Funds of the society.

The Budget Committee made its recommendations for the tentative budget for the year 1935. After some discussion it was approved.

Voted that the treasurer be authorized to use \$500 from the Permanent Fund income for the reduction of the debt for the year 1935.

The committee on the Conference program made recommendations for missionary day.

The report was accepted and the recommendations adopted. It was as follows:

Your committee to prepare a program for missionary hour at Conference has arranged for the following program, and would recommend its adoption:

10.00 a. m.

Keynote address—President Willard D. Burdick
Message—Treasurer Karl G. Stillman
Message—Secretary William L. Burdick
Address—Rev. L. Richard Conradi

2.00 p. m.

Address—Rev. Ary T. Bottoms
Address—Rev. Robert W. Wing
Address—Rev. Loyal F. Hurley

HAROLD R. CRANDALL,
WILLARD D. BURDICK,
WILLIAM L. BURDICK,
Committee.

The committee on sale of property in Georgetown had nothing new to report.

The committee to consider advisability of selling part of the property in Shanghai had no report to make.

The committee to complete records regarding past bequests said that a number of probate court records had been examined and that progress was being made in determining what funds are discretionary.

The corresponding secretary told about correspondence he had had with different churches throughout the country.

Voted that the action of the treasurer and secretary in paying the traveling expenses of Rev. J. L. Skaggs to Salemville, Pa., be approved.

Voted that the matter contained in a letter from Verney A. Wilson be left to the corresponding secretary with power.

Voted that hearty thanks be given to the New York Church for the services of their pastor given to the Missionary Board for the Salemville Church during the month of July.

After a prayer by Rev. H. C. Van Horn, the meeting adjourning at 5.30 p. m.

GEORGE B. UTTER,
Recording Secretary.

July 29, 1934

**ANNUAL MEETING OF EDUCATION
SOCIETY**

The annual meeting of the Seventh Day Baptist Education Society will be held at Alfred, N. Y., on Wednesday, September 12, 1934, at 2 p. m.

L. R. POLAN, *Secretary.*

THE SABBATH RECORDER

DENOMINATIONAL BUDGET

Statement of Treasurer July, 1934

| Receipts | | July | Total |
|--|--|----------|----------|
| Alfred, First | | \$ 67.49 | \$ 67.49 |
| Battle Creek | | \$ 7.50 | |
| Special | | 1.00 | |
| Intermediate Christian Endeavor society, 1/2 "Share" | | 5.00 | |
| | | \$ 13.50 | 13.50 |
| Boulder | | 3.00 | 3.00 |
| Brookfield, First | | 6.27 | 6.27 |
| Brookfield, Second | | 25.00 | 25.00 |
| Denver | | 2.00 | 2.00 |
| De Ruyter | | 113.00 | 113.00 |
| Edinburg | | 4.75 | 4.75 |
| Exeland | | 5.10 | 5.10 |
| Gentry | | 2.00 | 2.00 |
| Hopkinton, First | | \$ 5.00 | |
| Christian Endeavor society, special | | 3.00 | |
| Intermediate Christian Endeavor society, special | | 1.00 | |
| Junior Christian Endeavor society, special | | .50 | |
| | | \$ 9.50 | 9.50 |
| Hopkinton, Second | | 4.50 | 4.50 |
| Milton | | 114.18 | 114.18 |
| Milton Junction | | \$ 20.71 | |
| Special | | 25.00 | |
| Christian Endeavor society, 1/2 "Share" | | 5.00 | |
| | | \$ 50.71 | 50.71 |
| New York City | | \$ 11.00 | |
| Special | | 15.00 | |
| | | \$ 26.00 | 26.00 |
| North Loup | | 10.00 | 10.00 |
| Pawcatuck | | \$260.00 | |
| Christian Endeavor society, special | | 4.00 | |
| | | \$264.00 | 264.00 |
| Piscataway | | 38.50 | 38.50 |
| Plainfield | | \$297.55 | |
| Women's society, special | | 5.00 | |
| | | \$302.55 | 302.55 |
| Riverside | | 63.70 | 63.70 |
| Rockville | | 11.20 | 11.20 |
| Salem | | 30.00 | 30.00 |
| Washington | | 15.00 | 15.00 |
| Waterford | | \$ 1.00 | |
| Christian Endeavor society, special | | 1.50 | |
| | | \$ 2.50 | 2.50 |
| Welton | | \$ 60.00 | |
| Special | | 16.90 | |
| | | \$ 76.90 | 76.90 |

Individuals:

| | | |
|---------------|---------|------------|
| T. B. Freeman | \$ 4.00 | |
| A. Friend | 2.00 | |
| | \$ 6.00 | 6.00 |
| | | \$1,267.35 |

Disbursements

| | | |
|------------------------------|------------|--|
| Missionary Society | \$538.80 | |
| Special | 59.45 | |
| | \$ 598.25 | |
| Tract Society | \$110.80 | |
| Special | 13.45 | |
| | \$ 124.25 | |
| Sabbath School Board | 86.30 | |
| Young People's Board | 21.60 | |
| Woman's Board | 5.40 | |
| Ministerial Relief | 32.40 | |
| Education Society | 39.20 | |
| Historical Society | 9.00 | |
| Scholarships and Fellowships | 16.20 | |
| General Conference | 140.30 | |
| | \$1,072.90 | |

HAROLD R. CRANDALL,
Treasurer.

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

WOMAN'S WORK

Lord, open our eyes to our brothers' real concerns. Give us the wit to speak the word in season concerning the things which appertain to thy kingdom, Amen.

Talk happiness. The world is sad enough Without your woe. No path is wholly rough; Look for the places that are smooth and clear, And speak of them to rest the weary ear Of earth—so hurt by one continuous strain Of moral discontent and grief and pain.

REVIEW OF NEWSPAPER ARTICLE FROM SHANGHAI "EVENING POST AND MERCURY"

The article is entitled, "My religion," and is written by Madame Chiang Kai Shih (Soong May-Ling) and published May 14, 1934.

In this article Madame Chiang Kai Shih, who is first Lady of present China, gives her personal experience in becoming a Christian, and how she arrived at this type of religion.

She says, "By nature I am not a religious person." Then she expresses her love for mundane things, distinguishing mundane from material things. She seems to care more for

THE SABBATH RECORDER

a "beautiful celadon vase" than for costly jewels. Crowded dirty streets affect her much more than the dangers of flying in low visibility, or of working in the bandit area with her husband. She says she has no care for personal dangers; but that her schools for the children of revolutionary heroes shall raise for them the standard of living and the quality of life, and through them, better communities.

Skeptical, she used to think faith, belief, immortality all imagination; she believed only in the visible material world.

She knew her mother lived close to God. She knew her mother would do nothing without asking God; she kept a room on the third floor to which she retired for prayer; it was not begging or demanding; it was waiting to know the will of God. And her little girl, who found it convenient to be thirsty and slip out of the room when she had to listen to long family prayers, nevertheless recognized the fact that "whenever mother prayed and trusted God in her decision, the undertaking invariably turned out well."

As long as her mother lived, Chiang Kai Shih failed to grow much spiritually relying on her mother's ability to pray her out of anything that arose. With her mother gone, she was bitter and broken. China was plunged into despair. The richest provinces had been cut off, a foreign foe was on the northern soil, and a discontented political faction in the south, famine in the northwest, and floods threatening the Yangtze valley dwellers. These things together with the loss of her mother, made her feel she had but little left. She had been tremendously, enthusiastically patriotic, with a passionate desire to do something for her country, to work with her husband, the General, to make China strong. These happenings all at once, however, brought her to despair.

Then she realized that, spiritually, she was failing her husband. He was brought up by a mother who was a devout Buddhist. But he loved Soong May-Ling. He would not promise to be a Christian just to win her hand in marriage; but he did promise her mother he would study Christianity and read the Bible; and after her death, he was keeping that promise, quietly reading and studying, although there was much that he did not understand.

Then his wife realized how she was failing him and that she knew how to help instead. Out of her feeling of being inadequate to do anything for China, and out of her knowledge of what she could do to help her husband to fulfill his promise, she was driven back to her mother's God. And for the first time in her life she began trying to find God's will and do it, instead of her own; she began to use the religion her mother had used, and the blessing attending it.

A beautiful passage says: "Life is really simple, and yet how confused we make it. In old Chinese art there is just one outstanding object, perhaps a flower, on a scroll. Everything else in the picture is sub-ordinated to that one beautiful thing. An integrated life is like that. What is the one flower? As I see it and feel it now, it is the power of God."

She stresses the need of absolutely sincere action and, for the mental use, of the unassailable use, of the weapon of truth. Moral conviction, wisdom, and energy, she finds needful to accomplish anything in a spiritual way.

Prayer, Madame Chiang Kai Shih asserts, is not self-hypnotism; it is more than meditating; it is going to a source of strength greater than our own and waiting for guidance, which means certainty.

She relates the old legend of the general and soldiers on a long march, who saw a mirage of a plum garden, which seemed to give new strength and courage. It vanished, leaving them more weary than before. That, she says, is meditation; when one is spiritually thirsty, he does not want a plum garden mirage, but a fountain of living water.

The two things in the Bible most impressive to her are "thy will be done," and "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." She especially stresses the mind as important in spiritual growth and usefulness.

In walking, the hills tower above her; she cannot tell where one begins and another leaves off. But from the air, where most of her traveling is done, everything has distinct form and color. She sees so much more clearly. Her own mind is like walking, she says. It is the mind of God that lifts her up to where she can see clearly.

One must try prayer, she says, in the right

way in order to understand it. Without trying there is no understanding. However, whether we receive the understanding or the guidance or not, it is there. It is like the radio—the music is there whether we tune in or not. One understands by tuning in, by practicing the presence of God, by daily communion with him, rather than merely a “bowing acquaintance.”

Religion is to her a very simple thing: “To try with all my heart, soul, and mind to do the will of God, who has given me work to do for China.” She feels that God will care for her until her work is done. After that nothing matters.

LABOR MESSAGE, 1934

(Requested to be read in Seventh Day Baptist Churches on Sabbath, September 1, 1934, or on the first available Sabbath thereafter.)

American business and industry stand at the judgment seat. An administration pledged to the welfare of the forgotten man has announced its purpose to bring about such economic adjustments as will result in work and a living wage for all, under conditions in the establishment of which the worker has a voice through representatives of his own choosing; to promote constructive co-operation instead of disastrous competition in business; to secure a more just distribution of the wealth of the country in order that our vast resources may answer the human needs hitherto unmet even in years of prosperity; to afford relief to the sorely beset farm population of the country; to accomplish the release of children from premature toil and their return to school and to an adequate preparation for the responsibilities of life; to effect economic planning in the place of the adventurous but socially disastrous individualism of the past.

THE TEST OF LEADERSHIP

The measures proposed are of human origin and therefore fallible. But the purposes sought are divine in their character, if, as we steadfastly believe, the heart of Jesus Christ is a revelation of the divine. He cared whether men were cold, or hungry, or sick. He felt the woes of those in bondage of any sort, and longed for their freedom. Many goals sought by the present leaders of American affairs are indisputably in harmony with the purpose and spirit of Jesus. Whether these goals will be attained will depend upon the wisdom of

separate measures adopted, upon the character of the economic system itself, and certainly upon the spirit of those in control of our economic life. . . .

The verdict upon labor leadership is now being written. Will it record the operation of an inflexible purpose to include all toilers of every race and industry, whether skilled or unskilled, in the membership and service of their organizations? And will it reveal that the underprivileged and dispossessed, if adequately supported in their right to organize by government, industry, and the public, can claim and win their human rights and privileges without the hatred and bitterness of class war?

The general public is at the bar of judgment. The measures now being tried and any others which give any promise of a cure of our social sickness, demand an integrity, a spirit of fair play, a capacity for long views, a willingness to surrender personal privilege, and to share, such as have seldom been sought at the hands of any population in peace time. . . . Codes alone cannot give us a better society. There must be consecrations, too.

The Church also is on trial. How can it urge co-operation in economic life, and at the same time be unwilling to move forward in effective co-operation among denominations? Can it call forth devotion to the public welfare and create social leadership of extraordinary courage, unless its ministers show equal devotion and courage in social interpretation and action? Can the Church foster social idealism and inspire resolute action to break the power of entrenched selfishness, if large sections of it deny or are indifferent to the social implications of the gospel?

THE DEMANDS OF RELIGION

Were a prophet of Israel to arise among us he would again take up the cry of yesterday: “Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow.” And should Jesus stand once more in our midst, we would hear his voice saying, “I was an hungered and ye fed me, naked and ye clothed me, thirsty and ye gave me drink. Inasmuch as ye did it unto the least of these, ye did it unto me.” The best way to feed the hungry, clothe the naked, give drink to thirsty bodies and souls,

YOUNG PEOPLE'S WORK

CHRISTIAN YOUTH BUILDING A NEW WORLD

“For four days last February, leaders of youth met and wrestled with the problems of the youth program of the church. From one committee to another, in prayer and struggle of mind and spirit, they faced their problem.

“These leaders represented ten million youth in the churches and other Christian agencies of North America. Out of many close contacts with young people they sensed their needs and struggles in the confusions and changes of today.

“They saw these young people in high school, in college, out at work, newly married or planning to be, living at home with their parents, trained for work and unable to get it, unwilling and confused members of an unemployed host.

“They saw millions of them growing up to be ready for the next war.

“They saw the marks of the present social order upon them—its crushing of personality, its worship of material profit, its denial of work and a chance at life, its bitter prejudices, and its tragic fears.

“They saw strife and hatred between races and social and economic classes, the break-up of old systems and bitter controversies about building new ones.

“They saw how hard it was, under these conditions, for young people to grasp clearly the meaning of vital Christian faith and experience.

“These leaders knew that urgent issues like these pressed with a cruel insistence upon the soul of youth and *something must be done.*”

Out of these convictions grew proposals and plans for helping to guide youth in the program, “Christian Youth Building a New World.” Young people with their leaders throughout the land are discussing and working out this program under the following phases:

- A New Person
- A New Home
- A New Church
- A New Community
- A New Nation
- A New World

“At a conference called in March to con-

is to make it possible for them to provide for themselves. Such provision waits not upon technical skill only, but upon the birth in our hearts of the spirit of him who saw every man as God's child.

A truly Christian concern for people calls for the careful scrutiny of reform measures. There are grave questions which must be answered. Can the removal of land from production be the Christian answer to cries of hunger around the world? Can an arbitrary inflation of money such as has been proposed in some quarters be the straight road to justice between debtors and creditors? Can a system built about profits yield an adequate development of personality? Can liquor sold for private profit and taxed for public revenue enrich a people? Can huge military and naval expenditures be looked on by any sane man as a contribution to world peace?

As churches we cannot give the final word upon economic schemes, but in the name of Christ we must pass judgment upon the results of every social economy. . . .

Once again we announce our purpose as churches and religious organizations to help recreate men and women in the spirit of Christ so that there shall be in America an increasing body of citizens whose master passion shall be the building of the kingdom of God.

Issued by the Executive Committee of the Federal Council of the Churches of Christ in America, through its Department of the Church and Social Service.)

RAILROAD RATES

MY DEAR MR. VAN HORN:

After corresponding with the New England passenger representative of the Baltimore and Ohio Railroad Co., I have finally succeeded in obtaining a special rate from Westerly to Salem, W. Va., and return. The regular fare for the round trip is \$47.14. The special rate which they have now quoted is \$38.88.

Very truly yours,

KARL G. STILLMAN.

Westerly, R. I.

IOWA MEETING

The annual meeting of the churches of Iowa will be held in Garwin, August 31 to September 2, 1934.

MRS. S. G. BABCOCK,
Clerk.

sider in more detail the united youth program on Building a Christian World, youth leaders prepared and signed the following statement as an expression of their carefully considered conviction:

"We believe that the ultimate and true way of life is that found in Jesus Christ, the Son of God, and in his teachings of the universal Fatherhood of God and the brotherhood of man; the supreme worth of persons; the law of sacrifice and love; and the obligation of the individual to find the fulfillment of his own best self through sharing in the achievement of the abundant life for all.

"This way of life is not being fulfilled by mankind today. We do not have a Christian world. God has provided a physical world of abundance, beauty, and order. Science has brought us to the threshold of a new day, in which mankind need live no longer in poverty, misery, and ignorance. But we have often used our scientific knowledge to exploit persons rather than to free them.

"Millions of our fellowmen are unemployed and supported by charity; millions of homes are under the shadow of insecurity and fear; a vast number, even in prosperous times, live in poverty, while the wealth of the nation is controlled by a few; our young people prepare for a life work, only to find that no work is to be had; selfish competition sets every man's hand against his brother; hatreds of race and nation and class divide us into warring groups; nations of the world prepare to hurl multitudes as cannon fodder into war; many of our youth are denied opportunities for an education and drift into idleness, delinquency, and crime; many find their hopes for establishing homes of their own thwarted; in the midst of this conflict human personality breaks, faith suffers shipwreck, and moral integrity disintegrates.

"We find ourselves as Christians involved in this unchristian world. We cannot escape our share of the responsibility. We repent of our sin.

"We do not accept this situation as final. With firm faith in God and hope for the future, we declare our purpose to join with those who would bring this strife and suffering to an end, and build a world of brotherhood, where God-given resources are used to serve all mankind, where co-operation replaces competition, where peace abides in place of war, and where special privilege gives place to justice and equal opportunity for all.

"We recognize something of the magnitude of the enterprise. It demands a new individual and a new society. It calls upon individuals to abandon petty and selfish aims and to lose themselves in the glorious adventure. But we have faith in youth and in their leaders, that they will respond to that call. We are not alone: Divine resources flow through us and human fellowship sustains us as we give ourselves to that task. He that loses his life shall find it.

"For us there is no alternative: To this cause we give ourselves and call upon all those of like purpose to share with us."

(Quotations are from a leaflet prepared by the Joint Committee on United Youth Program.)

PRE-CONFERENCE MEETING

Pre-Conference meeting for young people and leaders, Tuesday, August 21. Meet at the college buildings 8.45. Bring cars, notebook, pencil, bathing suit, and small sum for picnic dinner charge.

ANNUAL MEETING - AMERICAN SABBATH TRACT SOCIETY OF NEW YORK

The annual meeting of the members of the American Sabbath Tract Society of New York, for the election of officers and directors and for the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday afternoon, September 16, 1934, at 2 o'clock.

CORLISS F. RANDOLPH,
President,
COURTLAND V. DAVIS,
Recording Secretary.

ANNUAL MEETING - AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY

The annual meeting of the members of the American Sabbath Tract Society of New Jersey, for the election of officers and trustees and for the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday afternoon, September 16, 1934, at 2.30 o'clock.

CORLISS F. RANDOLPH,
President,
COURTLAND V. DAVIS,
Recording Secretary.

WHO KNOWS?

A fine Christian soul in the South, a consecrated member of one of our churches, writes us a letter of encouragement. She would like the words of a gospel song in common use some sixty years ago. Perhaps some of our readers can supply them. One verse runs:

"Look to Jesus, weary one,
Full of anguish, full of grief;
He can save thee; he alone
Has the balm for thy relief."

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

This is my third letter to the Children's Page. I enjoy reading all the good letters that are published on it.

The SABBATH RECORDER is indeed a wonderful book; probably more so than we realize. It keeps us in touch with the foreign countries and it helps us find new friends.

Although I have never written to you or any of the RECORDER children personally, you are all my friends and I hope I am yours.

CHARLES E. LEWIS.

Stonefort, Ill.,
August 1, 1934.

DEAR CHARLES:

I am always very happy to have my RECORDER boys and girls and other RECORDER readers express their appreciation of the Children's Page, and even more so when they also tell of the splendid part our beloved SABBATH RECORDER plays in their lives. In many, many more ways than those you mention is the SABBATH RECORDER a blessing, an inspiration, and a real necessity to every true Seventh Day Baptist. It seems to me that every man, woman, and child in our denomination should have the privilege of reading this valuable paper; no Seventh Day Baptist home should be without it.

Our Children's Page may not only be the means of finding new friends but also of keeping in touch with old ones, even with Jesus, that best friend of all. Is it not wonderful that the SABBATH RECORDER gives us this great opportunity?

We had a fine rain yesterday and some the day before. I do hope it reached you, too, as well as other parts of the country. It makes us sad to know of the widespread drouth in our country, especially in the West.

Sincerely your friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am ashamed of myself for not writing before.

We just got through threshing today, so we are all tired. My parents and sisters have to go to choir practice. Donald and I are staying home.

We have the cutest dog; his name is "Rover." He is brown and white. Donald and I are trying to train him to go after the cows, as he is a collie.

I have three cats and one kitten. The kitten is like his mother in color. He is rather afraid for he has not been handled much, as I have been away on a visit for about a month.

I must close,

Sincerely yours,
LORNA PAYNE.

Dodge Center, Minn.,
August 7, 1934.

DEAR LORNA:

It does seem a long time since I have heard from you and how pleased I was to receive your fine letter.

I am glad to hear that you have something to thresh, for some people haven't this year. I used to have to cook for threshers when I was a young girl and it was good hard work, but it always did my heart good to note their hearty appetites and to feel that I had a part in a fine day's work. It is surely a great day on the farm.

I was glad to hear about your cute dog, Rover, and hope you have the best of success in training him. There was a cunning little dog running around the parish house when we were clearing up after dinner during the centennial at Independence, Sabbath day and Sunday, and he surely satisfied his appetite both days. Your kittens, too, must be fine pets.

Yours sincerely,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

Here is my letter my mother is writing for me. I am seven years old and am in the second grade.

I have a little sister. Her name is Janie Lee, and she is seven and a half months old. She has five teeth and can sit up. She can crawl, too. She goes backwards and gets under chairs and I have to help her out.

I have four dolls but I don't play with them so much since I have baby sister.

We have a kitty. It just came, but we are going to keep it. I named it Topsy after our good old cat that died last winter. We hope she will not scare our nice birds away.

My grandmother Ford will soon be back to stay with us. I will be so glad to see her.

We live near Salem and I am going to Conference. I hope you will be there for I would like to see you.

Your little friend,
BARBARA JAN SEAGER.

West Union, W. Va.,
August 8, 1934.

DEAR BARBARA:

I do hope I'll be able to come to Conference for I had a wonderful time when I attended Conference in Salem before. I'll be looking for you if I do come, and your dear little baby sister, too. I love all children, especially babies. I don't wonder you haven't much time for dolls now.

I hoped to have a story in this week about pets, written by a dear old friend of mine living in California, but in the rush of preparing the pageant for our Independence centennial I have mislaid it and have forgotten her address. I hope she'll see this and send it again if I do not succeed in finding it. Her name is Mrs. Alice Rogers.

Sincerely,
MIZPAH S. GREENE.

OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE
TRACT SOCIETY

A DAY AT WATERFORD

Twelve years ago the writer visited Waterford, Conn., for the first time. With his family he had tented a few days near the Brooks' cottage and on their land. Five days were spent there in bathing, fishing, clamming, and crabbing. Heavy rains made it necessary for help to be extended in getting the Ford out onto solid land. The same storm also brought the hospitable invitation from the Neffs to shelter in their comfortable home. Then, for the first time, did the writer preach in the old Waterford church, which has just celebrated its one hundred fiftieth anniversary. All these memories flock back whenever privilege is offered of returning to this historic and pleasant place.

The parsonage in recent years has known and "broken in" young ministers' wives. We recall to mind the Hills and the Harrises. How fine the Waterford folks are in introducing these young women to the work in the ministry, and how well they are rewarded in their

loving sympathy and appreciation. (Since writing these observations I have learned from Dr. Booth C. Davis, himself that he was the first Yale Divinity student to pastor this church.)

In this very new home of Albert and Janette Loofboro Rogers the corresponding secretary and his wife were warmly welcomed. In his own younger ministry the writer was pastor of the father and mother of Albert Rogers at Brookfield and helped to welcome him on his earthly arrival. The father of the new wife was a college mate in days gone by. So it was a happy occasion to spend a couple of days under such circumstances. It may not be in place to describe bait hunting and fishing with Deacon Albert Brooks or tell the size of the fish he caught, which later graced the pastor's table; or to dwell upon the opportunity offered of visiting some hours with a dear son, released for the day from a Rhode Island farm.

Thursday night saw an interested group gathered at the church to hear Rev. Loyal F. Hurley in a stirring message for a deeper spiritual life and experience. He said our churches are too much like children rolling hoops. We must be constantly on our toes, giving new impetus to the hoop if it is kept from wobbling and going into the ditch. Prayer is needed, and faith in God, and co-operation. Later, in a conference meeting he asked pertinent questions relative to economic conditions and living conditions, and if we think the Denominational Budget for another year should be reduced. He said that throughout his recent contact with some thirty or more of our churches, but one or two had suggested reducing the Budget. Mr. Hurley visited all the churches in the New England group.

THE SECRETARY PREACHING

On Friday night the corresponding secretary met a goodly group which was led in song by Pastor Rogers. Opportunity was then afforded to bring a message of encouragement from Isaiah 40: 1 and 31. Following this, the work of the Tract Society was discussed, with some of its problems presented. The work and importance of the SABBATH RECORDER were especially stressed. Good attention was given and a deep interest manifest.

On Sabbath morning the impressive and helpful worship conducted by the pastor was enjoyed and the feeling was experienced that the people were being led closer to God. The

way thus was opened for the message to "Let Down the Nets." "Jesus stands," said the speaker, "in the twilight of a new day," as he did on the shores of Galilee directing the disciples, who had fished through the night and taken nothing, to let down their nets on the right side of the ship, and speaks to us as Christians, as churches, as a denomination that we "let down the nets"—right where we are though we may be weary from futile effort. "Immediately" they obeyed and their faith and labor were at once rewarded, even as he had said. Obedience on our part will likewise be rewarded if we immediately take him at his word. Let us remember, that was the twilight of morning; a new day for us is at hand.

OUR PULPIT

THE DIVINE CALL TO LABOR

BY REV. CLIFFORD A. BEEBE

Text: Exodus 31: 2-5. "See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; and I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship."

The "depression" through which we have been passing has brought some very real and vital benefits along with the hardships. Not the least of these, it has re-taught to a prosperity-mad people the value of economy and of manual labor; perhaps in some cases also the much-needed lesson of the honor and dignity, and even sacredness, of daily work. We are Americans, we are a superior race, and in the years of plenty we have got to feeling a little better than the laborer, a little above menial labor. Such tasks are for "wops," for "hunkies," for niggers," not for us. For the American a while-collar job where he can feel his superiority. Such an attitude toward the God-given tasks of daily toil is unhealthy at any time or among any people.

Is manual work God-given; is there a divine call to labor?

In our text a man receives a direct and personal call from the Almighty—not to the ministry, the priesthood, or the prophet's office; not to lead his people in war, or instruct them

in time of peace; not to any high position such as Moses, Aaron, or Joshua filled—but to do the work of a carpenter and a smith! In other words, God chose for Moses, as foreman in construction of the tabernacle, a workman who was not only skilled in his own trade, and thoroughly familiar with every branch of the building trade, but whose aim was to do his work in such a way as to glorify God. He felt the sacredness of his own calling; for it is said that he was filled with the Spirit of God to devise cunning works.

A devout Christian workman once said to me, "If it were not for the burden of supporting a large family, I should be serving the Lord." He meant that he would enter the ministry; yet he was in many ways making his every-day calling a means to God's glory. This man was a plumber; his conception of religion was in terms of his trade. The Golden Rule was his guide in life, and he saw it, as Amos the farmer-prophet did, as a plumb line ever set before him.

It is not hard to think of many Christian workmen who glorify their calling. There was the farmer, one of many such, who realized that in his work he was a co-partner with God, and lived in constant awe of such a task.

There was the woodsman who was a lover of nature as a revealer of the ways of God; who pointed out to me a vine strangling the life out of a tree, as a type of sin in the human soul; and as we worked together our natural conversation was of God's ways in nature and in human life.

Two Christian carpenters I knew, like Bezaleel, built a church edifice, not for their own, but for God's glory. Another does good and trustworthy work because he ever remembers that he is following the trade of One who worked at the carpenter's bench in Nazareth.

These men glorify God in their work; they are of more value to humanity and are richer in eternal things than many a man who owns a seat on the Wall Street Stock Exchange. Why does the Christian Church forget the sacredness of such tasks?

The Founder of the Christian Church was a carpenter; his first followers and most trusted apostles were fishermen; the early church was largely composed of the poor and the working class. And yet today the great body of the Church lifts itself above the

working man, and, intentionally or not, forces him out. Honor in this respect is due to the Salvation Army, the Pentecostal churches, and more rarely some church of some other denomination, with a vision of service, who go forth in the Spirit of the Master, to do the Master's work.

We need a realization of the dignity and the sacredness of manual labor. The man who is ashamed of the society of one whose clothes may be worn and grimy, or his hands horny with toil, has lost the Spirit of Christ; for he was a laborer, and the working man's friend. Ordinary manual labor is creative work which shows man's kinship to the Creator of all. And if the workman is faithful to his Lord, filled with the Spirit of God as Bezaleel was, his work will stand as an honor to him and a tribute to his Maker. "An honest man's the noblest work of God."

Why did our Lord come into this world in a humble home, and as a laboring man, if it was not to dignify and glorify manual work? He forever lifted the workman out of the class of outcast or slave or inferior, and set him on a plane with himself. A humble workman thus glorifies both his Master and his trade:

"The proudest father who ever lived,
Since this big, round world was made,
Was Joseph, the father of Jesus Christ,
And he worked at the carpenter trade.

"Of all the hearts that ever beat
With motherly love and pride
Was the heart of Mary, the mother of Christ,
And she was a carpenter's bride.

"Of all the lives that ever were lived
Since creation first begun,
All pass away like fading day,
Save the life of the carpenter's Son.

"The hand that smoothed the childish head,
That removed the aching pain,
The hand that was pierced with a cruel nail
Was the hand that pushed a plane.

"The feet that trod the paths of toil
By the shores of Galilee,
Are the feet that climbed with the cruel cross
To the brow of Calvary.

"All honor then to noble men
Who travel the paths he trod—
Be true to the square, you'll find him there
In the presence of your God."

No one is a true follower of Jesus who is tainted with religious bigotry and prejudice.
—Selected.

DENOMINATIONAL "HOOK-UP"

ALFRED, N. Y.

Cosmopolitan representation is the keynote of the group of some 145 students attending Alfred University's annual summer session. Thirteen states and Canada are included in the list, one of the largest groups to ever attend a summer session.

The majority of the students come from New York State. A large group is representative of the New York City metropolitan district. The remaining "New Yorkers" come from the central southern tier and western sections of the state.

Outside of New York State, New Jersey with ten students is next. Pennsylvania has four; Canada, three; Michigan, Tennessee, California, Connecticut, two each; Maryland, Wisconsin, Massachusetts, Louisiana, Illinois, and Ohio, each one student.

The Seventh Day Baptist Young People's Camp for the Western Association will be held at the Assembly Park at Shinglehouse, Pa., August 5-12. Supervisors and directors will be Pastor and Mrs. E. H. Bottoms of Nile; Orville Babcock of Alfred; and Miss Leta Crandall of Little Genesee. All Seventh Day Baptist young people between the ages of twelve and twenty will be welcomed, and there will be ample accommodations.

The Friendly Class has arranged for a musical entertainment. The Whitford family of Little Genesee, assisted by other out of town talent, has been secured.

William Whitford is the champion high school flute player of New York State, and holds second place championship for the whole United States. His father, F. S. Whitford, is a first-class flutist and will add much to the program in the duet numbers. The work of Miss Dick and Mr. White is unknown to us, but we venture to say they are well worth hearing. Miss Crandall is a graduate of the music department of Milton College and is an artist of great ability. —Alfred Sun.

VERONA, N. Y.

The tenth "church night" was held on the evening of August 4. The theme was "The Home." Orville W. Hyde acted as toastmaster and the following excellent papers were given: The Essentials of an Ideal Home; The Atmosphere of the Home; Religion in the Home. Four poems appropriate for the occa-

sion were read. Pastor Davis gave a short talk and all joined in the chorus singing.

Pastor Davis has recently spent two weeks in Leonardsville and Brookfield, assisting in a personal visitation campaign. In his absence Rev. Paul Burdick and Rev. Herbert Polan occupied the pulpit in our church.

CORRESPONDENT.

IRVINGTON, N. J.

The Irvington Sabbath-keeping Church, Mr. F. F. Stoll, pastor, and meeting in the Elks' Hall on Springfield Avenue, had the great blessing of the presence of Elder L. Richard Conradi Sabbath day, August 11. He spoke of his experiences of the past two years in America and England that had brought him much joy and peace in the continued service of the Lord. Several members of the Plainfield Church were present Sabbath morning, two of whom, Dr. Bond and Editor Van Horn, spoke briefly. The church voted without a dissenting voice to ask for admittance to the Seventh Day Baptist General Conference. The group consists of several intelligent, Bible-loving families. There were thirteen men in the group, one only of whom is elderly. There were fourteen children present, who sat quietly and patiently through a two-hour service. At the close they sang "Jesus Loves Me, This I Know," led by able, trained leaders. This group of distressed Sabbath-keeping Christians was organized by Brother Stoll two or more years ago. They will find a cordial welcome and helping hand among Seventh Day Baptists to whom they will bring no small amount of inspiration and encouragement.

CORRESPONDING SECRETARY.

NORTH LOUP, NEB.

Friday night eight young people offered themselves for baptism and church membership: Herbert and Donald Greene, George Maxson, Jr., Darrel, Claire and Iris Barber, Ersel Goodrich, and Beth Williams. The ordinance of baptism was administered at the prayer meeting hour in a beautiful service, and the new members were received into the church Sabbath morning at the worship service.

—Loyalist.

INDEPENDENCE, N. Y.

The centennial celebration and home-coming of the Independence Seventh Day Baptist Church was held at their church and parish

house, Friday to Sunday, August 10-12, and was largely attended by former members and friends of the church and community.

This rural church has had a unique history and has exerted a wide influence in a large, open country community, during the past century. Seventh Day Baptists began holding the religious services in the town of Independence, January 1, 1820, but a permanent organization was not formed until August 8, 1834.

At this anniversary, inspiring messages and sermons were given by former pastors, Dr. William L. Burdick of Ashaway, R. I., and Leslie O. Greene of North Loup, Neb., and by pastors, Rev. Harley Sutton of Little Genesee, Rev. Emmett H. Bottoms of Nile, and Dr. Edgar D. Van Horn of Alfred Station. The music for the sessions was arranged by Miss Anna Laura Crandall and the local choir, assisted by Orville Babcock of Alfred, Mrs. Reva Clarke McCaffery of Greenwood, and the Misses Hazel Clarke and Leta Crandall of Little Genesee.

Historical sketches of the auxiliaries of the church were presented by Deacon Devillo E. Livermore and Mrs. Bessie E. Clarke, and a carefully prepared and extensive history of the church was given by the pastor of the church, Dr. Walter L. Greene of Andover. Another interesting feature was an exhibit of antiques and pictures from the homes of the early members of the church and community. It was arranged by Mr. and Mrs. Floyd C. Clarke and attracted much attention. The high point of attendance came the night after the Sabbath when the church was crowded to the doors to see the historical pageant, "Faith of Our Fathers," directed by Mrs. Mizpah S. Greene. This represented five episodes in the early life of the church and community. Another interesting incident was the receiving into the church of two young members who are great-great-grandsons of the constituent members of the church in 1834.

REV. WALTER L. GREENE, Pastor.
Andover, N. Y.

EDINBURG, TEX.

Our little society is active. There is a good attendance at Sabbath school and church service. We were greatly strengthened and encouraged by the meetings conducted by Rev. Erlo Sutton early in the spring, and by the

fellowship and social converse of both Mr. and Mrs. Sutton. The community was greatly helped as well as our church and society. The next week-end after they left we were happily surprised by a visit from Rev. Geo. Shaw. He delivered one of his superb sermons, very helpful to us all.

One family has attended our services steadily since these meetings, and a number of other individuals from outside attend, more or less. The advertising of the meetings and the good work of the Suttons put us on the map as never before.

We are looking forward to the Southwestern Association to be held here the first week in November, hoping for much help from the meetings and the presence of the delegates.

It is an unusually warm, dry summer here, but we do not have the high temperatures or calamity to crops suffered by the North, on account of the Gulf breezes and irrigation. Farmers are plowing and planting for the next crop—fall, winter, and spring being our growing seasons.

Our Children's Day program, June 30, was very good. This was late on account of whooping cough among the children.

The physical as well as the spiritual health of our people is good now, for which we are thankful.

PRESS COMMITTEE.

ADAMS CENTER, N. Y.

Orville W. Babcock, theological student—two years at Alfred Theological Seminary—of North Loup, Neb., has been called to become the pastor of the Adams Center Seventh Day Baptist Church. He will begin his pastorate the second Sabbath in September. Rev. E. Adelbert Witter has been very helpfully supplying the needs of the church since last April. The church has just ordered from the Recorder Press one hundred copies of the hymn, "The Holy Sabbath Day," written by Rev. William L. Davis of Salemville, Pa. "We are much interested in this song, and want to have it in readiness for use when he (Mr. Babcock) comes."

—From correspondence.

Paper money is more valuable than gold because you double it when you put it in your pocket, and when you take it out you find it is still increased.—North Loup Loyalist.

RELIGIOUS EDUCATION

A CORRECTION

In an article in the RECORDER under date of July 23 last, under the title of "A Special Series of Bible School Lessons," the writer began by saying, "While we believe no communication was received by the Sabbath School Board from the Committee of Religious Life, etc." However, since the article appeared we have learned that a letter was received from the Committee on Religious Life, but as the editor of the *Helping Hand* was on a field trip which covered seven and one-half months, no action was taken by the board until the special meeting held in May.

ERLO E. SUTTON.

PLEASE REPORT CONCERNING VACATION SCHOOLS

As Vacation Religious Day Schools are usually all held between the close of the public schools and the first of August, report blanks are being sent to all churches where it seems possible that such schools have been held. It is very desirable that these blanks be returned to the undersigned at once whether a school was held or not, and if no school was held the proper line should be filled out giving reasons why no school was held.

ERLO E. SUTTON.

Milton Junction, Wis.

NOTICE

The annual meeting of the corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in "The Gothic" of Alfred University, Alfred, N. Y., on Wednesday evening, September 12, 1934, at 8.30 o'clock.

A. LOVELLE BURDICK,

Secretary,

The Sabbath School Board.

OBITUARY

ALLEN.—Sarah Thompson, daughter of Hannah Hiles and James Thompson, was born at Bridgeport, N. J., March 9, 1855, and died in Salem, N. J., July 6, 1934.

In October, 1876, she married Robert Allen of Shiloh. She was baptized and joined the Shiloh Seventh Day Baptist Church in February, 1878. Of this church she was a faithful member. Hers was a home of prayer. She is survived by a

brother, J. Ford; three sons, Ford, Wade, and Roy; six grandchildren and one great-grandchild.

Farewell services were conducted by her pastor, assisted by Rev. Herbert L. Cottrell, and interment was made in the Shiloh cemetery. L. M. M.

BABCOCK.—Dolph Lionel, only son of H. R. Babcock, was born August 10, 1859, at Brookfield, N. Y., and died July 19, 1934, at Albion, Wis.

He was married, November 1, 1881, to Martha Langworthy, who with his son Harold and family survive. An aged mother and twin sister in New York State, also, with many friends remain to mourn his loss.

He was a graduate of Colgate University, 1877. He has been a deacon of the Albion Seventh Day Baptist Church many years and for more than forty years a member. He was always faithful and filled many positions of public trust in church and community. A good friend and neighbor, helpful and generous with the use of his time, money, and counsel, he will be missed but not forgotten.

Funeral services were held from the farm home, "The Oaks," conducted by his pastor, C. W. Thorngate, assisted by President Jay W. Crofoot and Dr. Edwin Shaw. C. T.

FOSTER.—Huldah Ophelia Stetson, daughter of Samuel and Almira Prindle Stetson, was born at Bolivar, N. Y., October 6, 1841, and died at the home of her daughter, Mrs. Lena Ensworth of Little Genesee, N. Y., July 24, 1934.

Her husband, Edwin C. Foster, died seventeen years ago. She is survived by a son, W. L. Foster of Bolivar, N. Y., a daughter, Mrs. Lena F. Ensworth of Little Genesee, N. Y., seven grandchildren, eight great-grandchildren, and six great-great-grandchildren, one half sister, and two half brothers. February 14, 1857, she joined the Little Genesee Seventh Day Baptist Church, during the pastorate of Rev. Thomas B. Brown. She was a loyal member of this church until her death. H. S.

HUTCHINS.—Grace Greenwood Clement, daughter of Benjamin and Eliza Jane Lippincott Clement, was born at Welton, Iowa, March 20, 1872, and died at North Loup, Neb., July 23, 1934.

July 7, 1888, she was baptized by Rev. George J. Crandall and joined the North Loup Seventh Day Baptist Church. She was married September 24, 1892, to Wesley T. Hutchins. Four children were born to them: Floyd P., Mrs. Gladys Christensen, Mrs. Helen Louise Brennick, and Clyde W., all of North Loup. She loved her home, her church, her friends and was faithful to them.

Farewell services were held from the Seventh Day Baptist church July 24 by her pastor. Interment was in the North Loup cemetery.

H. S. W.

RAUB.—Bertha Mabel Irish, daughter of Wardner and Ida Irish, was born at Westons Mill, N. Y., May 14, 1880, and died at her home in Olean, N. Y., July 25, 1934.

In 1896, she was married to Elmer Raub. To this union were born two daughters, Mrs. Leona Boone, and Mrs. Evelyn Jerolds, both of Olean. Her husband died five years ago. As a young girl she joined the Seventh Day Adventist Church of Olean, and was a member of that church when she died. She lived a splendid Christian life and was ready for her Master's call.

The funeral services were held at the home July 28, and burial was in the Pleasant Valley Cemetery of Olean, N. Y., Rev. Harley Sutton of Little Genesee officiating. H. S.

WHITE.—Mary C. White was the daughter of Peter and Mary Witter. She was born at Brookfield, N. Y., in 1846, and after a long illness in the home of her niece, Bess E. Stevenson of Sioux City, Ia., died July 27, 1934.

She married Francis White but he lived only about two years. May 12, 1888, she joined the Second Brookfield Seventh Day Baptist Church, of which she continued an interested member and supporter.

She leaves to mourn her loss nieces and nephews: Miss Bess E. Stevenson of Sioux City, Ia., Silas and Ralph Witter and Mrs. Mary Palmeter of Brookfield; besides her sister-in-law, Mrs. Jennie Witter, at whose home the funeral was conducted by Pastor Herbert L. Polan. She was buried in the Brookfield cemetery. H. L. P.

RECORDER WANT ADVERTISEMENTS

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

WANTED.—A position with church privileges in a Seventh Day Baptist community, by a middle-aged Christian woman who is willing to take whatever work is offered. Has had practical experience in nursing. Address Box A, Sabbath Recorder, Plainfield, N. J.

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

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

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

LETTERS TO THE SMITHS, by Uncle Oliver. Of special interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

From a Prayer for a Christian Social Order

We thank thee, O God, for exalted visions of the eternal destiny of man, and for all the dreams of a divine society on earth, foretold by seers throughout the centuries, and proclaimed by Jesus in the glad tidings of the Kingdom of God.

Help us in the spirit of our Lord's Prayer to build the kind of world which will tend to make men good. Lead us not into temptation. Deliver us from the evils of war and of an economic system which places profit above personality. Lead us into that co-operative commonwealth of God in which all the families of the earth shall be blessed.

As we press toward thy Kingdom, grant us the boldness of the early Christians of whom it was said that they turned the world upside down. Keep us from hurt surprise at enmity and opposition in church and state. For a disciple is not above his Lord, and so persecuted they the prophets.

Increase our faith in thee, O God, and in a moral universe that we may have grace to seek these ends by moral means. In thy fatherly goodness, wilt thou help the disinherited workers of the world in their struggle for freedom and equality, but save them from the soul-destroying bitterness and hatreds of class war.

Grant to us the blessing of orderly processes in social change. Through the spiritual compulsions of sacrificial love, by the power of the cross, may thy Kingdom come, thy will be done on earth.

Gladden now our eyes, we beseech thee, O God, with a nearer vision of that perfect day when none shall hurt nor destroy in all thy holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

In the name of Jesus Christ, our Lord, Amen.

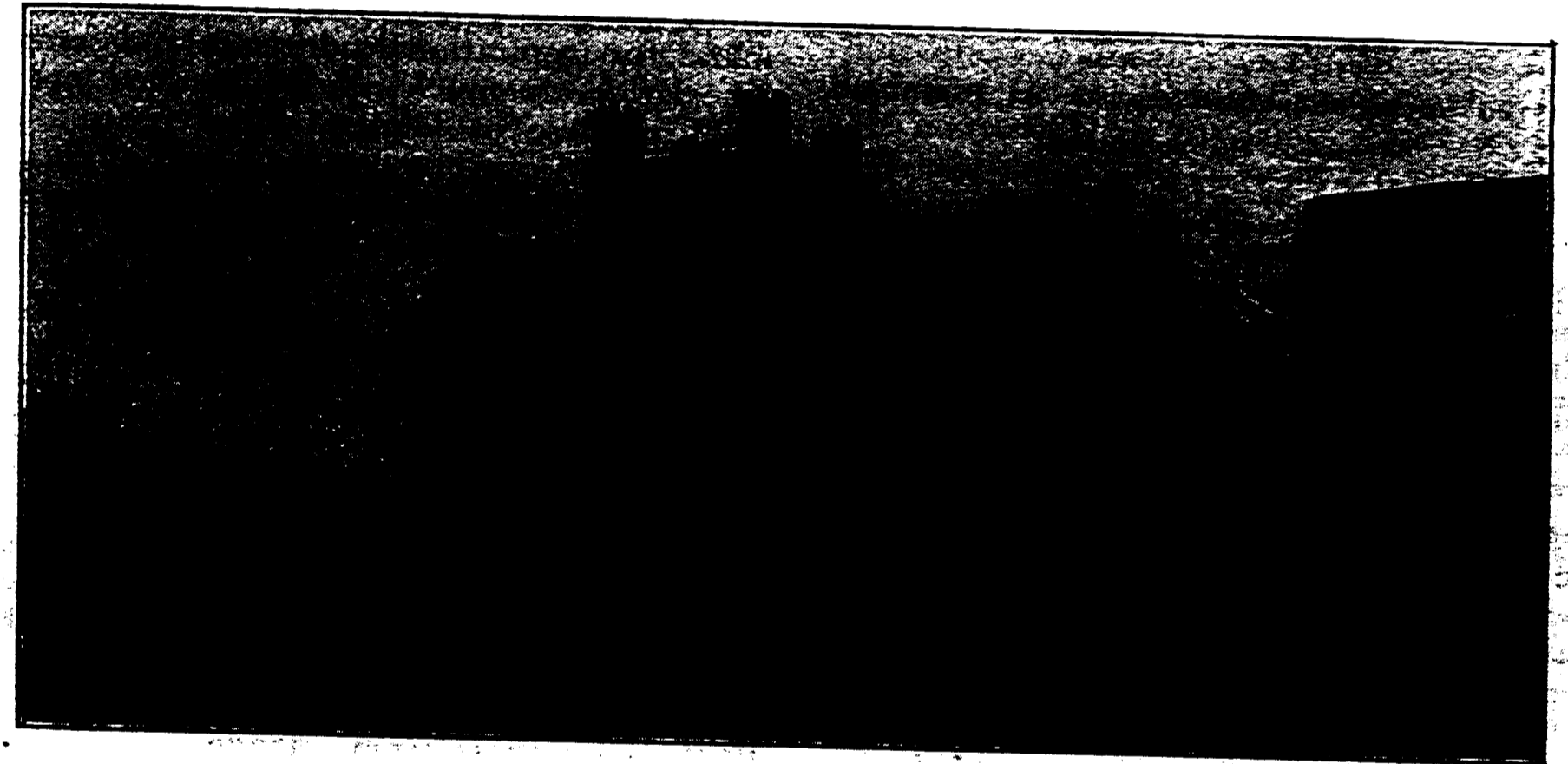
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SEVENTH DAY BAPTIST GENERAL CONFERENCE
August 21-26, 1934



SALEM COLLEGE

Conference Sessions held in Auditorium of Administration Building

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