

## O B I T U A R Y

**BAXTER.**—Julia E. Coon Baxter was born November 26, 1855, and died September 5, 1934, at the home of her daughter, Mrs. Ida Eaton of Olean, N. Y.

She was the daughter of Mr. and Mrs. Avery E. Coon. She was united in marriage to Abbott DeForest Baxter August 3, 1872. To this union were born ten children, the following now living: Miss Dora Baxter, Mrs. Ida Eaton, Will Baxter, Norman Baxter, all of Olean; Mrs. Melpha Conner of Little Genesee; Floyd Baxter of Duke Center, Pa.; and Lester Baxter of Cuba. A. E. Coon of Little Genesee is a brother.

She was baptized and joined the Little Genesee Seventh Day Baptist Church March 18, 1907, and remained a loyal member as long as she lived.

Funeral services were held at the church September 7, and burial at the local cemetery. Pastor Harley Sutton officiated. H. S.

**BURDICK.**—Eva Crandall Burdick, daughter of Carlton and Minnie Green Crandall, was born at Foreman, N. D., on March 3, 1888, and died at her home in Friendship, N. Y., on June 4, 1934.

January 1, 1907, she was married to W. Harry Burdick. She is survived by her aged parents, her husband, and two children, Richard and Barbara.

On May 27, 1905, she united with the Friendship Seventh Day Baptist Church, where her membership remained until death. She was an active worker and loyal attendant at all of the services until her health failed, about seven years ago.

Funeral services were conducted from her late home on June 6, 1934, by her pastor, Rev. Emmett H. Bottoms. Interment in the Mount Hope Cemetery. E. H. B.

**BURDICK.**—Russell DeWitt Burdick, son of Lewis J. and Alzina Burdick, was born on Lincklaen South Hill or "Burdick Hill" as it is known to many, July 25, 1855. He died at his home in Lincklaen, August 3, 1934.

He was married to Martha Elvina Poole of Lincklaen, October 25, 1875. He leaves one daughter, Mrs. Lee C. Saunders, a granddaughter, Millicent Saunders, and a brother Phineas Burdick and many other relatives and friends.

"With his passing the community lost one of the worthiest citizens of its history, and the large attendance at the funeral services bespoke the high regard of a multitude of friends."

Funeral services were conducted August 6 at the home of Pastor H. L. Polan of Brookfield, assisted by Pastor T. J. Van Horn of De Ruyter, and burial was made in the Lincklaen cemetery. H. L. P.

**McKEE.**—Lois F. Phillips McKee, daughter of Marshall and Sarah Green Phillips, was born at Bolivar, N. Y., on March 10, 1849, and died at the home of her daughter in Bradford, Pa., on May 12, 1934.

December 31, 1865, she was married to Charles D. McKee, who died in 1917. She is survived by six children: Mrs. Etta Hills, Mrs. C. L. Guliford, Mrs. Arthur Babcock of Friendship, N. Y., H. D. McKee, Mrs. Mark Hammond of Bradford, Pa., and Mrs. Genevieve McGibbeny of Short Track, N. Y., and one sister, Mrs. Mary A. Hunt of Rochester, N. Y.

She united with the Friendship Seventh Day Baptist Church in 1888 and was a faithful supporting member.

Funeral services were conducted in the home of Mrs. Mark Hammond, by Rev. Mr. Andrews of Bradford. Interment in the Rathbun cemetery, near Hebron, Pa. E. H. B.

**ROGERS.**—Cady Stillman Rogers was born in Waterford, Conn., April 2, 1868, and died at his work in New London on June 26, 1934.

He was the son of Clark Stillman and Mary E. Morgan Rogers. On April 2, 1889, he was married to Miss Rosalie Maxson. At the age of sixteen Mr. Rogers joined the Seventh Day Baptist Church in Waterford. He maintained an active interest in the church and was regular in attendance when his work permitted. He was a machinist and engineer, working for many years in the Waterford quarry and later in the railroad yard in New London.

Funeral services were conducted by Rev. Everett T. Harris and burial was made in the family plot at West Neck cemetery. A. N. R.

**WHITFORD.**—Orson Whitford was born December 6, 1850, and died September 2, 1934.

His life was spent at Brookfield. He was the fourth child of Silas Whitford and Mary Burch, his grandparents being William Whitford and Hannah Clarke, Nathan Burch and Damaris Babcock.

He spared no pains or expense in his care for others. He was fond of reading and study, and taught a Sabbath school class in the Seventh Day Baptist Church of Brookfield, of which he has been a member since 1877. He took great pleasure in music and spent many hours playing the violin. He liked poetry and could recite many poems, including some of his own composition.

Funeral services were conducted by his pastor, Rev. Herbert L. Polan. E. H. W.

## 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.

**NOTICE.**—History of the Independence Seventh Day Baptist Church, with fifteen half-tones of pastors, ministers, and missionaries, and roll of members for the past century. Thirty-four pages, 25 cents per copy, postpaid. Order of Rev. Walter L. Greene, Andover, N. Y.

# The Sabbath Recorder

VOL. 117

OCTOBER 15, 1934

No. 8

## Religion and Welfare Recovery

The members of the National Committee for Religion and Welfare Recovery, gathered from the three great sections of the religious community, Protestant, Roman Catholic, and Jewish, record the profound conviction that in a time of agitation and confusion like the present, in which people of all faiths and of no professed faith are meeting conditions which test their courage and their moral fibre, the supreme need of human life is the reaffirmation of unwavering faith in God and in the moral order of the world. That confidence in the divine purpose in the life of the race, which was proclaimed by the prophets of Israel and by Jesus Christ, is as valid today as it was in the past, and is as truly needed as the basis of confidence and hope.

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# The Sabbath Recorder

(Established in 1844)

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WHOLE No. 4,643

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year after date to which payment is made un-  
less expressly renewed.

**Objectives** Now that the summer is past and the vacation experiences are fading out of mind, it is the time to face the future and to begin earnestly the routine of the home and church work. Members already have resolved to make more of their church privileges and responsibilities. Pastors have begun to launch their campaigns with new heart and renewed courage. This may include items of the calendar year's program not yet made effective, or it may include new plans inspired by the summer's reading or by conference and convention meetings.

We must have worth while objectives if we are to achieve worth while goals. Our Committee on Religious Life has made some valuable suggestions, and many pastors, no doubt, are working on them. But it is inconceivable that these are the only things our pastors are working at in their respective churches. They must have other objectives for the year. What are they?

Would it not be a good thing for pastors to make out a list of goals being striven for and let others know about it? Perhaps they could

best be made effective if sent directly to the Religious Life Committee. Why not each pastor write out at least five such objectives? Let them be definite and each stated in a concise sentence or two if possible. This would be a help to the committee and a stimulus to other pastors. Several churches are already at work on some very definite projects.

The messages from the Religious Life and Finance committees, received since this editorial was written, and printed elsewhere, are right to the point and emphasize the value and importance of objectives.

**Strengthen Our Seminary** A writer in a Southern Baptist paper makes two statements that are of vital significance to us. The first is: "Only denominational education long remains vitally Christian in character." A grasp of this truth ought to encourage our college presidents and teachers, and all who are interested in the question of the education of our own youth, to make our schools the strongest possible Christian denominational institutions — denominational and Christian in the truest sense of the terms. The second statement is: "Any religious body that does not carefully train its leaders must sooner or later suffer from lack of adequate leadership or from misguided leadership or both."

The need of trained strong Christian leadership was never more needed, and the needs of tomorrow will be still more insistent. Our fathers, very early, realized the truths of both the above statements and set themselves to the arduous and self-sacrificing tasks of providing for such training.

The value and result of such conviction were impressed again upon the writer as he observed and listened to the addresses given at the celebration of the New Brunswick Theological Seminary, early in October. For one hundred fifty years this Dutch Reformed institution has been turning out trained men who have left their imprint upon the culture and life and spirit of north Jersey, eastern New York, and widely scattered areas elsewhere.

The writer is convinced that the movement for encouraging our professors at Alfred Seminary and further strengthening the work there by the election and support of a permanent dean is indeed the right step to take.

The Church's problem tomorrow will be more complex and challenging even than it is today. There will be no place for an ignorant

or an unbalanced leadership. We must give our ministry the best preparation we can possibly afford and encourage our men later to supplement that by taking courses elsewhere. No church should encourage its young men looking toward this high calling to get along with anything but the best general and special preparation possible. A thoroughly educated ministry — trained in Bible theology, church history, and social science — was never more needed than it is today. Many sects, isms, and cults of the present day are but forms or reflections or reproductions of many of the heresies that the Church has contended with from the earliest Christian centuries. Only the right kind of training will save our leadership and churches from the distressing vagaries and practices that are being, or will be, foisted upon them. Full of significance, interpreted in this respect, was the word of Doctor Beaven at New Brunswick when he declared that the "Church must find a better balance between intake and outgo."

This all points to the need of ministers with poise and bearing who can relate the great messages of Christ and the cross to the needs of the world today and tomorrow. The preparation for such mediation and ministry demands painstaking and thorough work. Well may we take to heart the words of another religious leader as reported in a recent issue of the *Watchman-Examiner*:

We want no "short cut" courses into its dignities and duties. Never have the demands of the prophetic ministry been so great as they are today; never before has the competition been so terrific. The minister must compete with the Sunday newspaper, with Sunday amusements in many cities, and with social attractions in many homes, and with all forms of intellectual attractiveness in public and private libraries. Boy preachers seldom become men preachers. The inevitable penalty of undue precocity is speedy decay. The pastor is like a man on a bicycle; he must go on, or very soon go off. He must grow up or down. No man can afford to enter the ministry, today, with any kind of handicap which he can by any possibility remove. The young minister is serving God when he is studying for fuller service; he is in the work when he is preparing for the work. We want no kindergarten theological seminaries.

**Boosting the Recorder** In a recent conversation with Elder Conradi he passed on a bit of encouragement from a correspondent and fellow-worker in Germany. The letter stated in effect that the churches were underwriting the paper, "Light, Life, Truth," for seven hundred

subscriptions. Think of it! Four hundred fifty members paying for seven hundred copies of the paper. At that rate if Seventh Day Baptists would do such a service for their paper in America, the SABBATH RECORDER would go into some twelve thousand homes instead of twelve hundred. What would that mean? It would mean that not only would the RECORDER be self-supporting, but that it could be published for much less than now and still make money for publication and distribution of other Seventh Day Baptist literature.

Not only so, but it would mean that "an assistant pastor" would be going into every Seventh Day Baptist home in the parish and into many homes where its influence would be for the upbuilding of the kingdom of God. Who could measure the influence and power of such a work?

**Ordination at Irvington** The Irvington (N. J.) Seventh Day Baptist Church, recently received into Conference membership, met with a council Sabbath afternoon, September 29, and ordained to the gospel ministry its pastor and organizer, Brother F. F. Stoll.

It was a beautiful and impressive service, with Brother L. Richard Conradi, a life long friend of the candidate, present and taking prominent part as interpreter and preacher of the sermon.

The hall at Irvington regularly used by the congregation for its meetings Sabbath mornings was not available for the afternoon. Hence the ordination was held in the Methodist Episcopal church in nearby Maplewood. This building furnished an inspiring setting for the service, being the Morrow Memorial Methodist Episcopal Community Church. The use of the auditorium was very graciously offered by the pastor, who urged it as a more fitting place for an ordination service than the Sunday school room, for the use of which request was made. Elsewhere will be found a report by the council and the statement of experience and belief made by Mr. Stoll.

Many friends besides the members and their families were present. Beautiful and appropriate music was rendered by an orchestra led by a member of the church and assisted by two personal friends. The congregation united in the hymns, singing in both languages in unison, with Mrs. Estella Flicker of Newark at the piano. A granddaughter of the candidate, Miss Martha Faller, rendered in a beautiful manner, "Have Thine Own Way, Lord."

A lovely bouquet of giant chrysanthemums, furnished by Mr. Stoll's daughters, and other flowers, provided by members of the congregation, were used for decorations.

The sermon by Brother Conradi was preached first in English and then in German, that all might understand. Prayers also were offered in both languages. Those taking part did so helpfully and contributed much to a service long to be remembered.

We are glad to welcome this godly and consecrated man to the gospel ministry and wish for him and his family and church a continued happy and useful service.

**Elder Conradi Sails** After more than eight weeks of intense activity Elder Conradi sailed from New York City at midnight, October 3, on the German-Hamburg liner, *Deutschland*. His time since Conference has been crowded full with visiting individuals and groups of people, holding Bible readings, and giving encouragement among detached Sabbath keepers. He visited many Seventh Day Baptist churches, touching the most of them in one way or another east of the Rocky Mountains and north of the Ohio River. Everywhere he radiated Christian faith and optimism. He returns to his great work in Germany with a wider knowledge of our people and their problems and a deep appreciation of their courage and loyalty. He will spend a Sabbath in England as he returns to Hamburg. His many friends, old and new, are wishing him a safe return and the continued blessings of the heavenly Father for years to come.

**Items of Interest** A copy of the first issue of the *Presbyterian Tribune* has just reached the editor's desk. It bears the date of October 4, 1934, and continues the *Presbyterian Advance*—for many years the leading representative of the Presbyterian denomination and published at Nashville, Tenn. The new periodical is a fine looking bi-weekly of thirty-two pages, edited by Dr. Edmund B. Chaffee, pastor of the Labor Temple, New York. To "meet the paganism surrounding us," the editor and backers of the new venture feel that "repentance must begin at the house of God." The leading editorial gives clear indication of this emotion and expresses the hope that professing Christians may be aroused to the implications of the searching question of the Master: "Why call ye me Lord, Lord, and do not the things which I say?" Those who know Doc-

tor Chaffee have a confidence that his paper will be a constant challenge to his readers and to his church to concern itself with the vital issues of the day. The *SABBATH RECORDER* extends congratulations, greetings, and best wishes to Doctor Chaffee and his fellow workers.

The plan of honoring Bible school teachers, sponsored by Dr. William T. Ellis of the *Christian Herald*, was quite a happy one and was carried out by many throughout the land, October 6 and 7. Thousands of teachers were thus honored by observance of Recognition Day. The country owes a debt of gratitude, even greater than may be realized, to the army of noble men and women and young people, who without pay or counting the cost to themselves, have given unstintedly of their time and talent to the teaching of the Word of God in the Bible school. Too much cannot be said in their praise and to their honor for services thus devotedly rendered.

A great host of Bible loving people will feel a sense of personal loss in the passing of Dr. Archibald Thomas Robertson, who died suddenly at his home in Louisville, Ky., September 24, 1934, at the age of seventy-one years. The end came by apoplexy at the close of a busy day of work in his classroom. Doctor Robertson was a distinguished Baptist minister and scholar. He was the author of many valuable works interpretative of the Bible from the original languages, his *Word Studies*, and *New Testament Greek Grammar* being among the best. Not only could he make the New Testament Greek text live before his classes of theological students, but he gave it life and understanding to "common" people gathered in large assemblies and conferences. His interpretations will long live in many a Christian's heart.

According to a recent report of Dr. Herman C. Weber, editor of the *Year Book of American Churches*, the increase in church membership in this country has been four times as fast as the population since 1800. In the report submitted to the National Committee for Religious and Welfare Recovery, it appears that in the beginning of the nineteenth century only one out of every fifty persons belonged to a Protestant church, and one out of fifty-three to a Catholic church. Today the

figures indicate that one out of four belongs to a Protestant church and one out of six to the Catholic communion.

On October 2 and 3, the New Brunswick Theological Seminary in New Brunswick, N. J., claiming to be the oldest theological seminary in the United States, celebrated its one hundred fiftieth anniversary. An elaborate program was carried out and much interest manifested, not only by its many old graduates and students but by friends, representatives of other institutions, and other guests. It was established by the Dutch Reformed Church in 1784, and has had a continuous existence and a constant succession of students from the day of its founding until the present. President Albert W. Beaven of Colgate-Rochester Seminary brought the outstanding message from other institutions, speaking on "The Church Looks at the Future." The Church, he said, must realize that the task of the seminary is to train men for tomorrow, not yesterday. At the luncheon on the second day a letter of congratulation and appreciation was read from Queen Wilhelmina of Holland.

Alfred University Divinity School was represented by Dr. Ahva J. C. Bond.

### TRACT BOARD MEETING

The Board of Trustees of the American Sabbath Tract Society met on Sunday, September 16, 1934, at 2.20 p.m.

Members present: Corliss F. Randolph, Herbert C. Van Horn, Neal D. Mills, Mrs. William M. Stillman, William M. Stillman, Esle F. Randolph, Irving A. Hunting, Franklin A. Langworthy, A. Burdet Crofoot, Frederik J. Bakker, Mrs. Herbert C. Van Horn, Everett C. Hunting, James L. Skaggs, and Business Manager L. Harrison North.

Visitors: Mrs. Irving A. Hunting, Jean Bailey.

The corresponding secretary read his report.

The report was adopted with its recommendation concerning the gift of books to the Hamburg Public Library.

The treasurer reported informally, stating that the society is a beneficiary to the amount of \$500 in the will of Amelia M. Cottrell, late of Independence, N. Y.

For the Committee on Distribution of Literature Neal D. Mills reported on the circulation of the *SABBATH RECORDER*.

The treasurer stated that the Conference

approved of the budget of \$3,084 and added \$100 to the budget making a total of \$3,184. The recommendation of the Conference in reference to the budget was adopted.

The chair stated that, subject to the approval of the board, he had appointed Asa F. Randolph, Jesse G. Burdick, and Franklin A. Langworthy, a committee to nominate the standing committees of the board for the ensuing year.

The action of the chair was approved.

Franklin A. Langworthy read the report of the committee to nominate standing committees, which was adopted, and the following committees elected:

#### Advisory Committee

Asa F. Randolph, chairman, Esle F. Randolph, Ahva J. C. Bond, William M. Stillman, William L. Burdick, Mrs. Herbert C. Van Horn, James L. Skaggs.

#### Committee on Distribution of Literature

Jesse G. Burdick, chairman, Courtland V. Davis, Edward E. Whitford, La Verne C. Bassett, George R. Crandall, Herbert C. Van Horn, A. Burdet Crofoot, Frederik J. Bakker, Everett C. Hunting, Neal D. Mills.

#### Supervisory Committee

Otis B. Whitford, chairman, Orra S. Rogers, Karl G. Stillman, Nathan E. Lewis, Irving A. Hunting, Howard M. Barber.

#### Committee on Files of Denominational Literature

Corliss F. Randolph, chairman, Asa F. Randolph.

#### Investment Committee

Orra S. Rogers, chairman, William M. Stillman, La Verne C. Bassett, Mrs. William M. Stillman, Marcus L. Clawson.

#### Committee on Young People's Conferences and

#### Summer Camps

Nathan E. Lewis, chairman, Franklin A. Langworthy, Ahva J. C. Bond, Otis B. Whitford, Neal D. Mills, A. Burdet Crofoot.

#### Auditing Committee

Irving A. Hunting, chairman, Franklin A. Langworthy, Nathan E. Lewis, Paul A. Whitford.

#### Budget Committee

Mrs. William M. Stillman, chairman, Jesse G. Burdick, Asa F. Randolph, Otis B. Whitford, Corliss F. Randolph, Orra S. Rogers, Nathan E. Lewis, Irving A. Hunting.

NEAL D. MILLS,  
Assistant Secretary.

### NEW ENGLAND CHURCHES TO MAKE PILGRIMAGE TO NEWPORT, R. I.

The yearly meeting of the Seventh Day Baptist churches of New England will be held in the old Newport Meeting House, now the Newport Historical Society's building, on Sabbath, October 20, at 11 o'clock a. m. Ferries arriving in time for this service leave Saunderstown at 8.30 and 9.30, arriving about one hour later.

Rev. Willard D. Burdick, pastor of the Rockville and Second Hopkinton churches, will give the morning sermon, after which the ordinance of the Lord's Supper will be observed, using the old communion set.

## MISSIONS

## WHY DWELL ON DISCOURAGEMENTS?

The things which influence our lives most are those upon which we fix our attention. If we dwell upon the bitter things, we become bitter. If we dwell upon the things that are lovely, we develop in the direction of that which is lovely. This is why Paul said, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

By the same law, if we dwell upon the discouraging things, we become discouraged; and if we dwell upon the encouraging things, our faith, strength, and activities are increased. People with the best surroundings have been known to dwell upon the dark things of life till they became morbid and ended life with their own hands. People in the most difficult situations have faced the situation squarely, kept a brave heart, struggled on with faith in God, and gloriously triumphed. Why should we be discouraged in our mission and church work? Why should we dwell on the discouraging things? We should not. The encouraging things are far greater than the discouraging ones, if we but knew it, and we would see that they are if we would consider all the factors. "Fear not, for they that be with us are more than they that be with them."

President Jonathan Allen was touring Europe with three companions, George H. Babcock, Charles Potter, and Dr. A. H. Lewis. They ventured down into the crater of Vesuvius. While there President Allen had a serious accident and it looked as though he might not be able to get out, owing to the wound on his head, the intense heat, and steep climb. With two guides on either side of the wounded man, they started out. As they proceeded President Allen's strength seemed to be waning fast and dismay filled the hearts of his companions as they followed behind. Finally they saw him clench his hands and press the ends of his fingers into his palms until the nails disappeared. Then he braced up in an amazing way and struggled out to safety. Afterwards one of his companions asked him why it was his strength came back so suddenly. His reply was, "I determined I would not die in

Vesuvius." If we think we are going to fail, the battle is already lost. If we are determined to surmount all difficulties, we are on the road to victory.

Why dwell on discouragements? It is harmful and it is wrong. We do not need to be discouraged in our church and mission work. The eternal God is with us and we will triumph if we do our part in humility and love.

## MISSIONARY WORK IN COLORADO

BY PASTOR RALPH H. COON

On Sabbath day, May 19, the pastor and his family were with what we may call a branch of the Boulder Church, located at Matheson. The last part of the forenoon was spent in the homes of Brother Shirley and Brother Van Horn. Several Seventh Day Adventist families that our folks have fellowshipped with were also at the Van Horn home. A "pot luck" dinner was served and in the afternoon we had a preaching service and Sabbath school.

On the first three days of the two weeks' trip recently completed the following people were called on: Mrs. Dora Hurley (formerly of Nortonville) northeast of Rocky Ford; Mr. Harold Stillman, Pueblo; Rev. J. Z. Walker and family at Salida; Mr. Ray Clarke and family at Gunnison. Brother Walker is a staunch Sabbath keeper and at present is serving the Salida Baptist Church as pastor. The church, however, is made to understand that he keeps the seventh day Sabbath. He is a consecrated servant of the Lord and we hope that in the near future our people may become better acquainted with him. He has a fine family of young folks. One of the sons not long ago married one of our Nortonville girls.

We spent the Sabbath and part of the next week in Montrose vicinity. Here we visited Mr. and Mrs. Oscar Richards, Mrs. Nora Webb, and Mr. and Mrs. Ellis Webb. We found it possible to have only one meeting at which all could be present, but we had several conferences with the young people, who seemed very much interested. Let us continue to work and pray that this splendid group of young people may be represented at our next year's summer camp.

The following Sabbath was spent with Brother Van Horn and his family, east of Grand Valley. We had Sabbath school and

church in the afternoon and then a service in the evening, when the slides of *Pilgrim's Progress* were used as a basis for a talk on the Christian life.

Sunday we drove to Craig where we visited Mr. and Mrs. Dresser. We also called on Mr. and Mrs. Lancaster in Craig. It was not possible to get these people all together for a preaching service. Nevertheless we felt the personal contacts were of more value than the services alone would have been. We reached home after midnight Monday night.

We have felt that the Lord in a very definite way guided us and provided for us on this trip. He has blessed us in this intimate fellowship we had with these folks, most of whom we could never have known otherwise.

SUBSTANCE OF REPORT OF PRINCIPAL  
T. M. CHANG

Seventh Day Baptist Missionary Society,  
Ashaway, R. I., U. S. A.

SECRETARY BURDICK:

Herewith I am sending you my belated report of Grace High School for the academic year of 1933-1934.

I. *Enrollment.* The total enrollment for the first term was 119, while that for the second term was 125, not counting the 6 pupils who were registered in our newly-added third and fourth grades. So from the fifth grade up to senior two, in these seven grades, there was an average enrollment of 122 students for both terms. As compared with the average for the previous year, there has been a drop of six and a half pupils, or a 5 per cent.

II. *Faculty.* There were 16 members on the faculty during the first term, and 15 during the second. Efforts have been made during the year to get more full-time teachers and less part-time ones.

III. *Curriculum.* In accordance with the requirements of the Ministry of Education at Nanking, our curriculum was slightly revised last fall. It was done according to the new standard, which was somewhat different from the preliminary one issued by the Ministry in 1929. Among the differences it is to be observed that the new standard has a greater tendency toward uniformism, so that all the subjects together with their respective number of class hours per week are more rigidly prescribed and no room is left for elective courses

whatever. Then, there is greater emphasis put upon manual training. Doctor Davis has kindly taken charge of our carpentry courses for all the junior students during the year. I am glad that under Doctor Davis' supervision, the students have manifested a keen interest in the work.

IV. *Registration.* In the matter of registering the school with the government, I am sorry to report that only a little progress has been made during the year. For some time the Educational Bureau seemed quite against having our school registered on the ground that religious meetings were still held in the school, which was considered as contrary to educational regulations of the government. Lately word has been received from the Bureau to the effect that favorable action has been taken by a special committee in charge of such matters. According to the regular procedure, the case now will be submitted to the Ministry by the Bureau for final rectification, and that may take some time too.

V. *Finance.* Financially, I only wish to state that it has been very trying throughout the year. The old balance left over by Mr. Crofoot amounting to nearly \$3,000 local currency has now all been used up. All the tuitions coming from the pupils was enough to pay only seventy per cent of the teachers' salaries. It was only by cutting down on some of the other items such as library, athletics, laboratory, etc., that the other \$305 was made up. But that leaves practically nothing to pay for light, water, and the heavy taxes on land and buildings. So ever since our annual allowance from your board was cut and the land tax had to be paid by the school, we have been forced to draw upon the old balance from time to time until now it is nearly all exhausted. Therefore, looking forward into the future from the financial side, the prospects are rather uncertain. It seems that the only way out is to increase our enrollment, and it is chiefly for this purpose that I have been trying hard to push the matter of registration through with the Bureau, for I believe that unless the school is registered, there will be no way to increase the enrollment. But here I wish to thank the board very heartily for the continued support, both materially and spiritually, that has been given to the school during the past year.

One word may be said in regard to our plan of expanding the primary department. In

view of the fact that there have been more pupils applying for admission into the Girls' School lower primary than was room for them, the executive committee of our directors decided to add the four lower grades so as to help meet this local demand. So beginning with the next term we will have a complete six-year primary department instead of only the fifth and sixth grades. With this expansion I hope that it will help some financially, although in the first year, whether it will or not still remains to be seen.

Concluding, I wish to thank you for your constant prayers for and continued interest in the work here.

Respectfully submitted,  
T. M. CHANG,  
Principal.

Grace High School,  
Shanghai, China,  
July 18, 1934.

**DENOMINATIONAL BUDGET**

Statement of Treasurer September, 1934

Receipts		September	Total
Adams Center		\$ 172.00	
Albion	15.00	20.00	
Alfred, First	122.12	218.26	
Andover	5.00	5.00	
Battle Creek	5.00	24.25	
Berlin		8.00	
Boulder	3.50	6.50	
Brookfield, First		11.27	
Brookfield, Second		53.50	
Denver	1.50	3.50	
De Ruyter	20.00	133.00	
Dodge Center		15.78	
Edinburg	5.00	15.00	
Exeland		5.10	
Farina	50.00	50.00	
Genesee, First		77.05	
Gentry		5.00	
Hebron, First	4.00	4.00	
Hopkinton, First			
Senior C. E. society, special		\$ 6.00	
Intermediate C. E. society, special		2.00	
Junior C. E. society, special		1.00	
		\$ 9.00	18.50
Hopkinton, Second	2.20	8.90	
Independence	57.00	57.00	
Little Prairie		2.00	
Los Angeles, special	2.00	4.00	
Marlboro	12.92	12.92	
Milton	68.78	256.76	
Milton Junction		50.71	
New Auburn		2.00	
New York City	\$ 35.00		
Special	15.00		
		\$ 50.00	95.58

North Loup		24.00	
Pawcatuck	\$200.00		
C. E. society, special	8.00		
		\$208.00	572.00
Piscataway	30.50	69.00	
Plainfield	99.00	401.55	
Richburg		10.00	
Riverside		63.70	
Roanoke	5.00	5.00	
Rockville	1.50	23.90	
Salem	28.50	358.50	
Syracuse		1.00	
Verona		25.00	
Washington		15.00	
Waterford	\$ 16.00		
C. E. society, special	3.00		
		\$ 19.00	21.50
Welton		76.90	
Individuals		13.00	
Eastern Association		44.30	
Nile and Richburg C. E. society		5.00	
Conference collection	151.38	151.38	
Young People's Board in Holland, special	5.00	5.00	
			\$3,221.31

Disbursements		
Missionary Society	\$460.08	
Special	42.00	
		\$ 502.08
Tract Society		102.78
Sabbath School Board		80.73
Young People's Board		19.35
Woman's Board		4.86
Ministerial Relief		29.07
Education Society		69.12
Historical Society		8.10
General Conference		125.91
		\$ 942.00

HAROLD R. CRANDALL,  
Treasurer.

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

**CAN YOU HELP?**

Salem College is in need of a complete set of fifty-five volumes of "The Chronicles of America." A used set, President Bond writes, would be entirely satisfactory. It may be possible that some reader of the SABBATH RECORDER has such a set which he would be willing to donate to this worthy school. The college is willing, however, to purchase such a set if it can "be had at a price sufficiently low." Communicate with President S. Orestes Bond, Salem, W. Va.

**WOMAN'S WORK**

Be thou the magnet of the needle of our souls, O ever satisfying Christ. As the thoughts of a lover turn to his beloved, so may our desires always be directed toward thee. Amen.

**DAY DREAMS AND NIGHT DREAMS**

Read Psalm 63.

"What a person thinks about when he is day dreaming, or lying sleepless upon his bed, is a pretty sure index of his character.

"Undirected thoughts, which wing their way afar into the fields of desire, reveal the true character of a personality.

"If petty things occupy the mind in its idle hours, then the stature of the soul is small. But if large, unselfish thoughts hold the field, then the spirit-measure is proportionate.

"Happy is the person whose habit of mind turns instinctively to God, to the Bible, and to things of the spirit. There are many whose sleepless hours are sweetened by meditations upon God, . . . his work, and his word. To meditate upon him in the night watches is the custom of his friends."

**A LETTER FROM THE CHINA FIELD**

The Woman's Board,  
Salem, W. Va.

DEAR FRIENDS:

For months now I have been promising myself to write you about some of the people in the country, who have recently become Christians. After Christmas I wrote about their being here for the evangelistic meetings and the Christmas exercises. The Bible woman who comes from their part of the country told me some of their story. Then this summer, the first Sabbath after school closed, I had the privilege of going out there to have a share in the Sabbath service and know this group a little better. I was greatly impressed by the understanding, after so short a time, of Christian principles and their very earnest effort to live according to these Christian principles. For example: We reached there about ten o'clock in the morning and Mrs. Koo, the Bible woman who went with me and whose husband is a cousin of the man of the house where we first stopped, said to our hostess in

proper Chinese manner, "Now do not bother about getting a big dinner." Our hostess said, "Oh no, we have everything ready. We do not buy things on the Sabbath. Nor do we go into the fields to work on the Sabbath." Then a bit later in discussing a neighbor who was becoming interested in Christianity, "We must not tell her to give up her wrong ways of living first. The first thing is to get her to care for Christ and then she will of herself want to give up all that is wrong in her life." Do we always go about bringing others to Christ in so wise a manner?

This is her story as I understand it: She has had six children, five boys (all dead now) and one girl. For the first five, each time they used much money in heathen practices. When the sixth came she promised to clothe a certain idol, an expenditure of about two hundred dollars. An old woman who is an ardent Buddhist and who goes about chanting and telling people of the debts (sins) that they owe, said that this child in his previous incarnation owed much, so to pay that debt they invited in about twenty old men and women to a feast and to chant for them. However in spite of all this, after about ten days, the child who had been very healthy, became sick and in a week died. Following this they were much disturbed by strange happenings in the home—beds and tables being moved about without human hands touching them. One night she dreamed that someone gave her another child and told her to keep on using money on idols. In the morning as she thought about this she came to feel that it was all wrong, so she threw away her incense and the kitchen god and said, "Now I am going to be a Christian." But even as she said it she was frightened, for she said, "What is it to believe?" She had heard a little, but not enough to know what she was really doing.

The Lord was preparing the way for her, however, for that very day he sent our Mrs. Koo, Bible woman, to the country, and it was with great joy that this frightened beginner in his kingdom saw her coming. She asked for prayer and with the prayer came peace of heart. That night there were no disturbances—no moving of furniture. Soon after this our other Bible woman invited her into Shanghai to some evangelistic meetings and then she found a church in the country to which she went when she could. She was impressed by the kindness of Christian people

to them, even though they were country women. She feels that Christianity is true.

Before long she sent her sister and her own daughter (her only remaining child) to school. Soon her mother, one brother, her brother's wife, and three sisters all became Christians. One brother and his wife still did not believe, and the sister-in-law especially felt very much opposed. She said that the rest of the family were trying to harm her with their Christian practices and she tore up the pictures of Christ that were about the home. She bore a son and after about a week her mother-in-law and sisters-in-law went to Shanghai to some evangelistic meetings. She made use of this opportunity to follow heathen customs, and the child almost immediately sickened. She sent for her mother-in-law and sisters-in-law who prayed for the child and tried to get her to pray with them. She said the ancestors had nothing to eat so made the child trouble, and so would not join them. However, at midnight after they had prayed and gone home the child began to improve and, as in so many cases, the physical healing was the means of bringing the message of Christ's love to the heart, and she too began to believe.

Her husband was the last one to believe. He said that all the rest could be Christians but someone must worship the ancestors and look after those duties and he would be the one to do that. When he came home from Nanking, where he worked at Chinese New Year, he continued the heathen practices. His sister talked with him, then took him to meetings in a nearby town. Before that he had a dream in which he saw himself sitting on a high post with water all around. In his trouble he prayed to Jesus to save him, and when the post went down a man wearing white clothes and with white whiskers saved him. So when he went to the evangelistic meetings he was somewhat prepared for the message and he listened very carefully. When I was in the home this summer he gave a very earnest testimony of what God has done for him and they say he is the most earnest of them all.

From the Lieus (the mother, brothers, and sisters) the next door neighbors came to believe, and they give the use of their living room for the Sabbath service. The afternoon I was there I think there were about twenty in attendance and they gave fine testimonies after the leaders had spoken. The arrangement is for one of our Bible women to go out

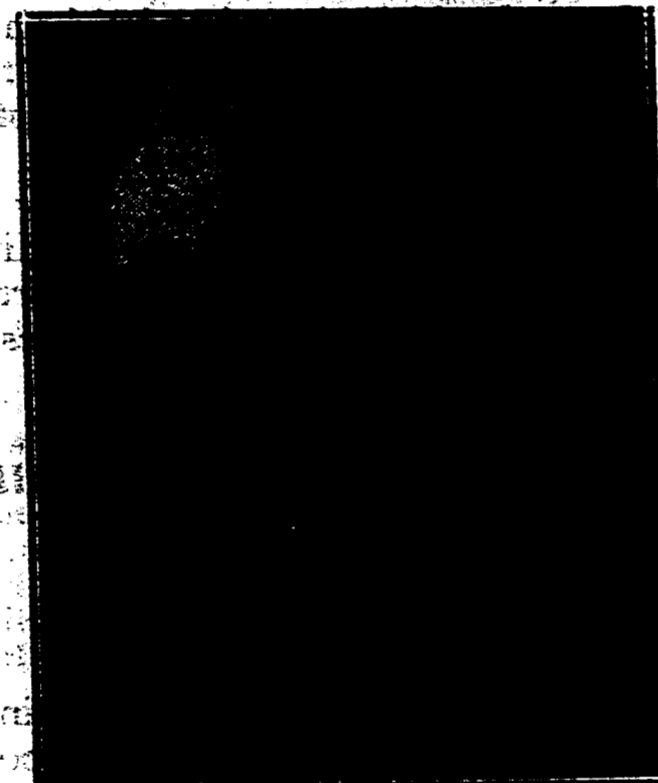
there every other week and someone from the Presbyterian church nearby to go the alternate weeks. The Holy Spirit has done a big work in many hearts there and it was an inspiration to be with them. It makes me feel that other fields are also white for the harvest. Pray for them. Yours in his work,

ANNA WEST.

Shanghai, China,  
September 1, 1934.

### IRVINGTON (N. J.) CHURCH ORDAINS

On Sabbath afternoon, September 29, 1934, Brother Frederick F. Stoll, pastor of the Seventh Day Baptist Church of Irvington, N. J., was ordained to the Christian ministry. The meeting was held in the Morrow Memorial Methodist Church of Maplewood, N. J.



REV. FREDERICK F. STOLL

The council called by the Irvington Church consisted of: Rev. L. R. Conradi of the Church in Hamburg, Germany; Rev. Neal D. Mills, pastor of the Piscataway Church, New Market, N. J.; Rev. Ahva J. C. Bond, pastor of the Church of Plainfield, N. J.; Rev. James L. Skaggs, pastor of the Church of New York City; Rev. William L. Burdick, corresponding secretary of the Missionary Society; Rev. Herbert C. Van Horn, corresponding secretary of the Tract Society; Dr. Corliss F. Randolph, president of the Tract Society; Deacon Karl Hoeckle of the Irvington Church. The Plainfield Church sent also its deacons, Orta S. Rogers, Asa F. Randolph, and Franklin A. Langworthy.

Dr. Corliss F. Randolph was elected moderator and examiner, and Rev. Neal D. Mills, clerk. Mr. Stoll read a carefully prepared statement of his Christian experience, religious beliefs, and call to the ministry. Doctor Conradi expressed his appreciation of Mr. Stoll, based upon an acquaintance of over thirty years.

After careful examination and due deliberation the council unanimously recommended ordination and the service was conducted as follows: ordination sermon, first in English then in German—Rev. L. R. Conradi; solo, "Have Thine Own Way, Lord"—Miss Martha Faller, granddaughter of Mr. Stoll; charge to the candidate—Rev. James L. Skaggs; charge to the church—Rev. Ahva J. C. Bond; consecrating prayers, in German—Rev. L. R. Conradi, in English—Rev. Wm. L. Burdick; laying on of hands during prayer, by all ministers present; welcome to the ministry—Rev. Herbert C. Van Horn; doxology; benediction—Rev. F. F. Stoll.

A violin, cello, and piano trio furnished several selections which were much enjoyed during the meeting. Hymns were sung in English and German simultaneously.

NEAL D. MILLS,  
Clerk of the Council.

### EXPERIENCE AND BELIEF

(A statement read by Frederick Ferdinand Stoll on the occasion of his ordination to the gospel ministry.)

It is some forty years that I have been deeply concerned with things spiritual. I have always felt the desire to follow the gospel admonition: "Go ye into all the world and preach the gospel to every creature."

Upon my conversion, baptism, and fellowship with the Seventh Day Adventist Church I immediately became a lay worker. Shortly thereafter I entered the Missionary Institute at Hamburg, Germany, presided over at that time by Dr. L. R. Conradi. Here I definitely received the call to work in the "Master's vineyard" and from that day on I have always been a self-supporting gospel worker. For the last thirty-five years I have held the ministerial license from the Seventh Day Adventist denomination.

When in 1890 I came to this country and found no German Seventh Day Adventist Church and many German speaking people who felt homeless, I felt deeply concerned and

convicted that a great opportunity for work presented itself. With my own family as a nucleus I started to hold cottage meetings, which led to organization of the first German Seventh Day Adventist Church in New York, followed by another church in Jersey City, and later on, one in the Bronx, N. Y.

During all these years I diligently and prayerfully studied the Scriptures according to 1 Thessalonians 5: 21, "Prove all things; hold fast that which is good," and in so doing obtained new light from the Lord so as to see the error of some of the doctrines I was teaching. I was preceded in accepting this new light by Dr. L. R. Conradi, who has faithfully stood by with his counsel, advice, and example. It was with his help that I was privileged to organize the German Seventh Day Baptist Church of Irvington, N. J., which church has recently been accepted by the Seventh Day Baptist denomination at their last annual Conference. By a unanimous vote, the members of this church have requested my ordination.

Feeling deeply impressed by the great call to service for the Master, I prayerfully promise to be faithful to God and man and with his help hope to see many souls led into Christian love and fellowship; and to teach:

One God the Creator of all.  
The Holy Scriptures as the only rule of faith and doctrine.

Christ as the Son of God.  
The seventh day of the week as the Sabbath of Jehovah, to be kept holy, and baptism as set down in his Holy Word.

And to abide by the rules and regulations as set forth in the *Seventh Day Baptist Church Manual*.

### ARMISTICE DAY

The Federal Council of the Churches, through its Department of International Justice and Goodwill, has issued a call to one hundred fifty thousand churches to celebrate the Armistice season by launching a program of peace action.

The program as recommended by the Federal Council's executive committee, consists of eight propositions:

1. That the United States should press upon the nations the multi-lateral pact of non-aggression suggested by President Roosevelt, by which each nation would pledge itself not to send its military forces across the boundary of other nations.

2. That the President should be authorized to place an embargo on arms, munitions, and

## YOUNG PEOPLE'S WORK

## IT IS TO THINK

## SILENCE

I need not shout my faith. Thrice eloquent  
 Are quiet trees and the green listening sod;  
 Hushed are the stars, whose power is never spent;  
 The hills are mute; yet how they speak of God!

—Charles Hanson Towne.

THE YOUNG PEOPLE'S FELLOWSHIP  
BREAKFAST, CONFERENCE, 1934

We thank you, Salem young people.

For several years the Young People's Board has paid a part or all of the expense connected with the fellowship breakfasts of Conference. It was necessary this year to make a change; we wrote to the Salem young people, asking them to take charge of the breakfast and suggesting that they charge a small sum, as is done at the Pre-Conference meeting. But these young people began plans to do differently. They held an ice cream social, planned carefully for the picnic at the Pre-Conference meeting, and on Friday morning served a splendid breakfast, with no charge. We appreciate this and the fine spirit in which all of the work was done.

The rain held off long enough for us to gather on the church lawn for the after-breakfast program. It is a beautiful spot where the group could gaze off toward the peaceful hills and enjoy the changing cloud effects.

Miss Maxine Armstrong of Alfred led the group in singing two songs, and then she, with the help of several other girls, entertained us with a stunt. Following this recreation, Miss Elizabeth Randolph presented some facts concerning the financial problems which are hindering the work with young people which has been done by the Young People's Board. Several expressed their desire to go back to their young people's groups and urge them to do their part in raising the Denominational Budget.

Someone suggested that the group be allowed to face in another direction that they might not have to look toward the rising sun which was very blinding at the time. This brought the group where they looked up the hill into the old cemetery. After music by a

credits to nations that send their military forces across the boundary line of other nations, or propose to do so.

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

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

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

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

7. That the United States should promptly join the World Court and should define the terms upon which it would be willing officially to relate itself to the League of Nations.

8. That reciprocal tariff agreements should be negotiated by the United States with other nations and that the United States in co-operation with other governments should deal with all the economic issues that are causing international difficulty, suspicion, and hostility, with a view to removing the causes that make for war.

The annual Armistice week publication of the Department of International Justice and Goodwill, "A Program of Peace Action for the Churches of Christ in America," has just come from the press. This year's document contains a detailed statement of the council's eight point peace program. Other sections deal with "The World Crisis" and "The Brighter Side of the Picture." There is also a section descriptive of the Peace Crusade of the Churches.

Orders for "A Program of Peace Action" may be sent to the Department of International Justice and Goodwill, 105 East 22nd Street, New York, N. Y. The rates are 5 cents for a single copy; \$2 for 100; \$10 for 1,000.

## STEWARDSHIP MONTH

We recommend that the month of November be set apart in all our churches as Stewardship Month. These times cry out for a baptism of Christian stewardship which will say to every man: "Your time, your wealth, your life, your career are not your own. Your farm, your cattle, your coal and oil, your business, your stocks and bonds belong to God."

RELIGIOUS LIFE COMMITTEE.

## WATERFORD CELEBRATION

REPORTED BY PASTOR ALBERT N. ROGERS

The one hundred fiftieth anniversary of the Seventh Day Baptist Church in Waterford, Conn., was marked by a two-day celebration, August 11 and 12. Dr. Edwin Shaw of Milton College and Dr. Corliss F. Randolph, president of the Seventh Day Baptist Historical Society, were the principal speakers.

The Sabbath worship was planned primarily to meet the needs of the immediate membership. A special communion service and covenant meeting was conducted by the pastor, Albert N. Rogers, assisted by Doctor Shaw. Two persons were received into church membership: Miss Ruth Swinney, upon baptism; and Mrs. Janette Loofboro Rogers, upon letter. The anniversary sermon was delivered by the pastor from the text, "Behold the former things are come to pass, and new things do I declare." (Isaiah 42: 9.) Pointing out indications of spiritual growth in the last one hundred fifty years, he urged that Christian people project their work into the future along new lines: against sectarianism—"the scandal of Christianity," toward Christian international and inter-racial attitudes, and by interpreting our home and foreign mission as social as well as personal evangelism. "This church has a future as well as a past," he declared. "God's work is as eternal as God himself; and we must share in the redemption of the world."

The celebration exercises on Sunday were well attended by former members and friends of the church, including delegations from the Rhode Island Seventh Day Baptist churches. Devotional services at the morning and afternoon sessions were conducted by Rev. Willard D. Burdick of Rockville, and Rev. Everett T. Harris of Ashaway, a former pastor of the Waterford Church. Prayer was offered by Rev. Harold R. Crandall of Westerly, R. I., and Rev. Paul S. Burdick of Leonardsville, N. Y.

Dr. Corliss F. Randolph gave a scholarly and very interesting historical address at the morning session. Outlining the early history of Seventh Day Baptists in New England he stated that the Waterford Church is by origin the fourth daughter institution to spring from the First Hopkinton Church of Rhode Island, which was for many years one with the original Newport Church. In discussing contribu-

quartet, Mr. Orville Babcock explained the new youth program, "Christian Youth Building a New World." He hoped that his speech would not be like his background; we agree that it was not dead. This new program is being worked out by the youth leaders of many denominations in conjunction with their young people. It is very similar to the "Witness for Christ" movement launched by the Christian Endeavor; in fact, if you follow suggestions under the latter movement, working out your own program, you may feel that you are a part of this great movement amongst all young people.

David North of Plainfield gave several helpful reasons showing why such a movement is essential at this time. Then Miss Marguerite Loofboro of Lost Creek showed how this program could be worked out in the local young people's society.

The Challenge came in the form of a worship service and through it. Rev. Everett Harris of Ashaway led in this as we entered into worship through antiphonal Scripture and music and the inspirational talk given by Rev. Harley Sutton. If Christian youth are to help in building a new world, they must be "Stewards of the Abundant Life."

Dark clouds threatened and a down-pour seemed inevitable before the close of the meeting. It is often thus in life; troubles seem to block the way of those who are trying to build Christ's kingdom in this world, but many of those things never happen, and those that do just call out our courage to keep on in this worth while cause.

The rain did come, but not until the singing of a hymn and the closing words of the Christian Endeavor benediction were said.

Again we thank the young people of Salem for their part in the success of these two meetings for the young people attending our General Conference.

## A CORRECTION

Reporting Missionary Hour at Conference, SABBATH RECORDER, September 3, 1934, page 102, bottom first column reads, "There are now at least 450 Seventh Day Baptists in Europe." It should read, "450 Seventh Day Baptists in Germany." There are, in fact, we understand, more than 600 in Europe, not including the interests in Poland.

tions of the Waterford body to the denomination, he pointed out a number of Seventh Day Baptist communities which were settled by Waterford emigrants, and named several leaders in various fields who received training at Waterford: Rev. L. C. Rogers, Professor W. A. Rogers, Dr. B. C. Davis, and others.

Another inspiring feature of the Sunday morning session was a personal greeting written by Rev. Dr. Boothe C. Davis, who was prevented from attendance at the celebration by injuries sustained in an automobile accident some months ago. Doctor Davis was pastor of the Waterford Church while a student at Yale Divinity School during the years 1890 to 1893, and was ordained to the ministry in the last year of his pastorate.

In the afternoon, greetings from other former pastors were read, including letters from Mr. Mark Sanford, Little Genesee, N. Y.; Professor W. A. Kenyon, St. Paul, Minn.; Rev. S. Duane Ogden, Olathe, Kan.; and Rev. Carroll L. Hill of Milton, Wis. Mr. Morton Swinney, moderator of the church, responded to greetings from sister churches in the Eastern Association. Deacon C. E. Gardner, clerk, gave a survey of outstanding events in the history of the church and listed the pastors with their terms of service.

The anniversary address was given by Dr. Edwin Shaw, who became intimately associated with the Waterford Church while employed as missionary secretary, some years ago. In his inimitable way he paid his tribute to small struggling country churches. With tender words of appreciation he recalled staunch workers in the Waterford Church in days gone by. Then with prophetic vision he struck the key-note for the church of the next one hundred fifty years. Declaring the systems of our capitalistic society to be irreconcilable with the principles of Jesus Christ, he illustrated the truth of Lowell's dictum that "new occasions teach new duties, time makes ancient good uncouth," by insisting that Christian virtues in the future must be more than honesty, thrift, and industry. The capacity for play, the ability to appreciate—if not to create—the beautiful, these and others he suggested for the redeeming of human personality.

The concluding benediction was pronounced by Rev. Clayton A. Burdick of Westerly, R. I.

A general committee in charge of the celebration included Deacon C. E. Gardner,

Deacon Albert Brooks, Mrs. H. B. Maxson, Mr. Morton Swinney, Mrs. Emma Brooks, Mrs. Charlotte Neff, and Pastor Albert N. Rogers. Luncheon was served Sunday noon under the direction of a committee composed of Mrs. Charlotte Neff, chairman, Mrs. Damaris Getchell, and Mrs. Phoebe Briggs.

Music for the celebration was under the direction of Mrs. George Osborne, chorister, and Miss Josephine Maxson, organist. A selection by the junior choir was sung under the direction of Mrs. Albert Brooks and Mrs. Paul Burdick. Miss Helen Maxson had charge of floral decorations.

### A CONFERENCE MEETING

THE SABBATH AND SEVENTH DAY BAPTIST HISTORY

REPORTED BY REQUEST OF THE EDITOR

On Wednesday and Thursday afternoons Rev. Alva L. Davis conducted a discussion group on the above topic.

Briefly stated, the Sabbath is a

1. Definite portion of time (sunset to sunset).
2. Divine institution (gift of God). The Sabbath and the seventh day are inseparably linked together. It was the act of sanctifying the seventh day that made it the Sabbath.
3. World institution. Like marriage, it dates from the beginning.
4. The Sabbath was a sign between God and his people.
5. Christ was the Lord of the Sabbath, and interpreted it for us. In the face of these facts the Sabbath was changed by man. From the Apostolic age to Constantine, the Church was growing numerically, but losing spiritually. About A. D. 150, the first service was held on Sunday. Later both Sabbath and Sunday were observed, Sunday as a festival day. In 751, the Catholic Church for the first time declared Sunday to be the Sabbath of the Lord.

In the sixteenth century the Seventh Day Baptist Church sprang up.

There have been Sabbath-keeping Baptists from the beginning—they did not spring from First Day Baptists.

Seventh Day Baptists have had a long and honored history. The Sabbath has stood through the centuries.

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

THE ADVENTURES OF SKEEZICS

(Continued)

Day by day Master Skeezics became more and more active and daring, until at last he formed the habit of dashing across the street to scrap with a neighbor's cat, without a particle of fear and apparently without looking to the right or to the left. One day he started to dash across right in front of a passing automobile and if the driver had not run his car almost onto the sidewalk there would not have been any more "Adventures of Skeezics." That adventure frightened him so much that it was a long time before he ventured across the street again. Even to this day he hardly ever crosses the street, and when he does he looks both ways to see if the path is clear. To tell the truth, Skeezics is a great home body and never goes many feet away from the Greene home. The only times he gets careless is when he has occasion to chase off a dog or another cat. He makes me think of some children who used to live across the road from us. If any quarrel came up between them and other children they would rush for home and, standing in front of their own house would shout, "You keep off of our land."

When we are away from home for any length of time a neighbor sees that Skeezics is well fed, and although he is very fond of her he insists on being fed "on his own land."

(To be continued)

### GARWIN, IOWA, ENTERTAINS

The yearly meeting of the Iowa churches convened with the Garwin Church on Friday evening, August 31, 1934. The meeting was called to order by Rev. C. B. Loofbourrow of New Auburn, Wis. The regular moderator was not present; Herbert Saunders was appointed temporary moderator and made the necessary appointment of committees. The resolution committee was Mrs. Lucy Van Horn, Miss Beulah Bond, and Kyle Fleisher. As nominating committee there were C. B. F. Michel, Mrs. Lottie Babcock, and Mrs. Eva Payne. Mrs. Ellen W. Socwell Ramsey was appointed to serve as recording secretary in place of Mrs. Lottie Babcock, who resigned on account of being a very busy member of the entertainment committee.

There were twelve delegates present from our church at Dodge Center, Minn., representing the semi-annual meeting of the Minnesota and northern Wisconsin churches. The real official delegate from these churches was Rev. C. B. Loofbourrow of New Auburn, Wis.

Dodge Center certainly has the right spirit. It is blessed with a large number of young people, and since theirs is one of our isolated Seventh Day Baptist communities, they decided to send a delegation of their young people down to our yearly meeting to get acquainted with and hold Christian fellowship with other Seventh Day Baptist young people, in an endeavor to help hold them true to the Sabbath and our denomination. With this end in view, a number of the families set about earning money to help pay expenses. As a consequence there were seven young people who came down, and a number took part and will always have it to remember that they bore their part in this gathering for Christ and his cause. The Dodge Center people feel—and rightly too—that if their young people are to remain true to the Sabbath as they fare forth into their various walks of life, the older members must do their share of guiding their young feet in the path that leads to God while they are still in the home church. "There is a path that leads to God. All others go astray."

The delegates from Dodge Center were Mr. and Mrs. Harry Bird, Mr. and Mrs. Arthur D. Payne, Mrs. Lydia Lindahl, Mrs. Genevieve Socwell, Mrs. Verla Giesler, Ormond Bond, Beulah Bond, Ardith Bond, Lorna Payne, and Evelyn Furman.

The church at Milton, Wis., had kindly lent us their pastor, Rev. Carroll L. Hill. He in his turn did his bit of missionary work by bringing with him three of Milton's young men, Arley Davis, Lawrence Burdick, and Edward Rood. They, with their pastor, furnished us a goodly number of male quartets, which will long be carried in the memories of those present. A portion of these quartet hymns were, "Trust and Obey," "Help Me to Be Holy," "My Anchor Holds."

Marion was represented by Mr. C. B. F. Michel; his mother, Mrs. Ida Michel; Kyle Fleisher; and Mr. and Mrs. George Michel.

From Welton came Deacon U. S. Van Horn and wife and Rev. Mr. Sturgis and son, Paul David. We were glad, as a gathering, to meet and become acquainted with Mr. Sturgis,



who is a new-comer among us and is now located at Welton and serving our church as pastor.

H. E. and Mrs. Ellen Ramsey were there from Botna, Iowa, being nonresident members of the Garwin Church. They were accompanied by his sister, Mrs. Wilson, who thus made her first visit to any of our churches.

Rev. C. B. Loofbourrow preached the opening sermon from Exodus 20: 2, "Thou shalt have no other gods before me." Following this excellent sermon he conducted a testimony meeting in which a goodly number renewed their covenant with God.

On Sabbath morning, September 1, services opened by the singing of the "Doxology," followed by the responsive reading of Psalm 19. Hymns were sung and Mr. Sturgis led in prayer. The morning sermon was delivered by Rev. Carroll Hill from the theme of "Vanities" and the remembering of our Creator in the days of our youth.

Sabbath school, under the direction of Mrs. Lottie Babcock as superintendent, convened immediately following the sermon. The school was divided into three classes, and Mrs. Verla Giesler taught the class of young ladies, Mr. Sturgis had the mixed young people's class and Rev. C. B. Loofbourrow taught the elderly people. Miss Beulah Bond led the singing, with Mrs. Sylvas Dutoit at the piano. Kyle Fleisher gave a good review of the lesson.

In the afternoon the young people presented a fine program based upon the story of Cain and Abel, "Am I my brother's keeper?" This was a departure from the usual trend of topics and they certainly presented a far-reaching and worth while program. Kyle Fleisher discussed the responsibilities of different members of the family being "keepers." Paul David Sturgis told of being "my brother's keeper" in the church. Edward Rood spoke on "keepers" socially and economically, and Mrs. Verla Giesler discussed "keepers" internationally. George Michel read a poem, "World Bible." Lawrence Burdick led the singing for this session with Edward Rood at the piano. Helen Michel read the first Psalm and gave a good talk on the various kinds of people mentioned by the Psalmist. Miss Beulah Bond offered prayer.

Sabbath evening Mrs. Lucy Van Horn led the praise service and Herbert Saunders read the lesson from Ephesians 4: 1-14.

Leigh Stewart read an essay, "How to Ob-

tain Happiness," by Miss Leona Bentley of Welton. The sermon was preached by Rev. Mr. Sturgis from the text found in Second Corinthians 5: 16.

Sunday morning a business meeting convened at ten o'clock, with Leigh Stewart in the chair. Reports were given, and after open discussion it was decided to abandon essays and have the young people provide a program at our next session. It also was discussed and decided by vote, that in 1935 our yearly meeting shall be incorporated with the Northwestern Association, provided that the said association shall convene on the Iowa field, and our officers hold over until 1936. Reports of churches were given, and Mr. Sturgis was appointed delegate to the October session of the semi-annual meeting of the Minnesota and northern Wisconsin churches, to be held at Dodge Center, Minn. The morning sermon was delivered by Rev. C. B. Loofbourrow from the text, Hebrews 2: 23. Theme, "Neglect of Prayer."

Sunday afternoon Mrs. Genevieve Socwell led the praise service; Mr. Sturgis preached the sermon. After the close of service the young people held a social on the church lawn. A huge pile of watermelons contributed to their enjoyment and their loss of appetite for any supper.

In the evening the praise service was conducted by Rev. Carroll Hill, who also preached the closing sermon. An essay, "The Last Supper," written by Siegel Fleisher of Marion, was read by Kyle Fleisher. A letter was read by Mrs. Lottie Babcock from Mrs. Gertrude Campbell of Welton, who with her father Rev. James Hurley, is vacationing on the Pacific coast. In this letter she expressed her impressions of the connection of God with the grandeur of these western wonders which it was her privilege to view. The Dodge Center delegation sang "Sweeter as the Days Go By," with Mr. and Mrs. Harry Bird singing the duet.

Bountiful dinners were served on Sabbath day and Sunday in the basement of the church, and fully fifty people partook of them. The few Sabbath-keeping families of ours who remain in Garwin, surely provided fine entertainment for the delegates, and a unanimous vote of thanks was given them.

Rain began falling at the close of the last session and continued well into the next day. The Marion delegates rode home Sunday night

through the rain. At eight Monday morning the Ramsey contingent started in a regular down-pour, which continued until we were more than half way home, where we arrived at two o'clock in a burst of sunshine.

All who attended this meeting expressed themselves as being glad they had done so; the Minnesota delegation had never been down here in Iowa. All concerned returned home more firmly determined than before to "Remember now thy Creator in the days of thy youth."

This very much curtailed report will give you an idea of how "out West" Seventh Day Baptists get together and carry on the work of God. The Milton visitors came over three hundred miles. Dodge Center, New Auburn and Botna delegates traveled about two hundred miles each. Welton people came one hundred-forty miles, and Marion seventy miles or over. So, you see, it takes courage and a good supply of the love of God to attend our church gatherings here in the West. However, if we look back nearly two thousand years, we shall see that the wise men traveled far to worship at His feet. Are we better than they?

"Continue ye in my love."

MRS. ELLEN W. SOCWELL RAMSEY,  
Recording Secretary.

Botna, Iowa.

### FAITH, HOPE, LOVE

(An Essay by Mrs. Ivar Pederson at Semi-Annual Meeting, 1933, Dodge Center, Minn.)

A short time ago, I read these lines from the cover of the SABBATH RECORDER.

"Time is  
Too slow for those who wait,  
Too swift for those who fear,  
Too long for those who grieve,  
Too short for those who rejoice,  
But for those who love,  
Time is not."

We live in a world of change and decay—the mountains wear away, the mighty forests fall, civilization makes new scenes, one generation gives place to the following, loved ones move on into the Spirit World, nations rise and fall, and who is not painfully aware of the changes and developments that have come to our nation and to the world within the last few years and months. As the world grows older, change and decay move swifter, ever swifter.

In the midst of, and opposed to all this, how refreshing and strengthening it is to know that there are some things over which time has no power.

"But for those who love,  
Time is not."

1 Corinthians 13 says: "And now abideth faith, hope, love." They are enduring qualities—the same yesterday, today and forever—something to hold fast to when the things of this world disappoint or vanish.

Today many are seemingly losing their faith—perhaps because of discouraging aspects; there's a backward trend and things do not seem to move along as we intend. Wrong holds sway. Our faith is being tried.

How comforting it is, then, to go to the Book of books, seek out God's promises, take him at his word, and rest thereon. "By faith Abraham went out, not knowing whither he went . . . for he looked for a city which has foundations, whose builder and maker is God." We should have more faith in the power and might of our heavenly Father. Jehovah said to Joshua, "Have I not commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

In relating the story of the conquests made to gain the Holy Land—to overcome the giants and the great walled cities—it has been said over and over again that God gave them the victory. Only faith and obedience were required on the part of the leaders and people.

The soldiers of the Revolutionary War had done all they could. They were exhausted and famished, cold and half naked. All they had left was faith to go on as long as life lasted. It was liberty or death with them. Then, at the very darkest hour God quietly led the whole English army into the trap at Yorktown and gave America the victory, as he did his children of old. Yes, it is a mighty God we have. Though we may lose all else, let us hold fast our faith. "With man it is impossible but with God all things are possible."

Hope is closely allied with faith and is also necessary. When our hope is gone there is little good we can do. With our near-sighted eyes it might appear that sin is triumphing today and that good is dying. But again we may turn to the promises of the Bible for our help. There we are continually reminded of the destruction of the wicked—"Evil shall be cut down and wither as the green herb." "The

ungodly are like the chaff which the wind driveth away." Again, "the ungodly shall perish." "Yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place and he shall not be." On the other hand, "the righteous shall go forth as the light." "They shall inherit the land. They shall never be removed." "I have not seen the righteous forsaken nor his seed begging bread."

Lowell says:

Truth forever on the scaffold,  
Wrong forever on the throne.  
Yet that scaffold sways the future,  
And within the dim unknown  
Standeth God among the shadows  
Keeping watch above his own.

Christ was also on that scaffold and all the hopes of the future rested in that cross and following resurrection. God was keeping watch then, and he is keeping watch today. "Blessed be the God and Father of our Lord Jesus Christ which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

At last we come to the one perfect quality love. "And now abideth faith, hope, love, these three but the greatest of these is love." It is the law, fulfilled—if we love, the law cannot be broken. It is the greatest because all other enduring qualities are enfolded into it. "Love suffereth long and is kind, envieth not, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth."

Can we suffer long and be kind that God's cause may triumph? Can we put away the spirit of envy, seek not our own, control our tempers under adverse circumstances, think no evil, rejoice in the good instead of the evil? Are we able to bear all things, to believe all things, to hope all things, and to endure all things for Christ's sake? If so, then we cannot fail, for "love never faileth." Then we know the perfect love of God, for "God is Love."

Let us pray for more faith in the power and might of God. Let us thank our heavenly Father more for the hope he has given us. But especially let us pray for more of the Divine love. "God so loved the world, that

he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

### HAS THE TIDE TURNED?

From the president's address at the last Conference one would believe that it has. And from some of the reports given one would judge so. Particularly from the report of the Religious Life Committee one is led to believe that there is an actual awakening among Seventh Day Baptists.

It is not yet a flood tide. It isn't like that which Shakespeare meant in his lines, "There is a tide in the affairs of men, which, taken at its flood, leads on to fortune. Omitted, all the voyage of their lives is bound in shallows and in miseries. On such a full sea are we now afloat, and we must take the current as it serves or lose our venture." No, it is not a flood tide. Apparently the tide has just turned.

When one learns that many churches are having encouraging results from visitation campaigns, evangelistic meetings, vacation schools, and summer camps, his heart beats with new hope. Hunger for a deeper spiritual life and a more general turning to prayer on the part of our people, East and West, has not been disregarded by the heavenly Father. So that, after a generation of declining membership, we find this year an increase, both at home and abroad—not very large, but an increase. It seems that the tide has turned.

But in the spiritual life, Christians are not only influenced by the tides; they help to create them, to increase or retard them. By their faith and love, their devotion and prayer, their sacrifice and service they help to increase the tides of spiritual life everywhere.

Here is a call for Seventh Day Baptists. In spite of the difficulties that surround us all, shall we not work this year to deepen the spiritual tide which seems to have turned back again into our denominational life? Shall we not take up our work with renewed enthusiasm this fall? Let us have more prayer and more faith; more sacrifice and more service; more effort to raise the budget—not merely to raise money, but to maintain and increase the spiritual tide. Let us have more evangelism until the tide becomes a flood. Let's begin now.

COMMITTEE TO PROMOTE THE FINANCIAL PROGRAM OF THE GENERAL CONFERENCE.

## OUR PULPIT TODAY AND TOMORROW

BY REV. NEAL D. MILLS  
Pastor Piscataway Seventh Day Baptist Church,  
New Market, N. J.

Texts: Matthew 6: 28, 34.

Since returning home from Conference at Salem I have had a great deal of joy and inspiration from my morning-glories and those of my neighbors. Each morning a new mass of blossoms extend their bells to the light and shed a delicate glow of color about them. All summer I have found that my garden has filled an important place in my life.

The kiss of the sun for pardon,  
The song of the birds for mirth,  
One is nearer God's heart in a garden  
Than anywhere else on earth.

—Gurney.

I believe one can find God more easily and feel his presence more surely in the country or in a garden than in the city. We see God at work in his world when we watch the unfolding miracles of growing things.

There's nothing bright, above, below,  
From flowers that bloom to stars that glow,  
But in its light my soul can see  
Some features of the Deity.

—Thomas Moore.

We can see something of the glory of God in the glory of the morning-glory. I think if Jesus were walking in my garden today he would say, "Consider the morning-glories, how they grow; they toil not, neither do they spin: yet I say unto you that even Solomon in all his glory was not arrayed like one of these."

But what a strange statement! Would Jesus mean to say that we are not to toil to provide bread and clothing for today and tomorrow? "Take no thought for the morrow"! We have been taught all our lives to prepare for the days to come, for "the rainy day." We condemn the idler and spendthrift just as Isaiah condemned those idlers who said, "Come, we will fill ourselves with strong drink; and tomorrow shall be as this day." (Isaiah 56: 12.)

But we've known people who slaved and saved to the end of their lives and then couldn't enjoy their money or themselves when they were old. Some of you may have heard about the Boston shoe manufacturer who decided to retire, having made a comfortable fortune. "Now that I am free, I am going to

travel and forget all about business," he said as he began to pack his trunk.

"But where are you going?" asked his wife.

"Well, I think I'll go out to Chicago and see how they make shoes out there."

Many a man has filled his time and his mind so full of making a living that he knows not how to live when leisure time and freedom come his way. Some who have saved a nest egg and lost it, now wish they had spent it.

Yes, there certainly is a wrong way to live for tomorrow. Whenever the strain, worry, and dread of tomorrow choke and darken today, there is lack of proper balance. When Jesus said, "Consider the lilies," he was emphasizing the importance of now. The lilies toil not nor spin to provide for the morrow. They take each day the food needed for that day, and grow and bloom in all their glory and beauty.

And even more than the lily, the morning-glory illustrates the point. Consider the morning-glory; it blooms only for today. Can it be that such infinite pains are taken with structure and color for one single day? What a waste! But if the morning-glory could speak I think it would say, "I am blooming today. This is my day; tomorrow the great Gardener will send out others to express his glory and beauty and love. I am content to live my very best today. I will not fret over yesterday's failures, or be stifled by the dread of tomorrow."

And so it glows with its beautiful blue, more beautiful than the famous blues of Maxfield Parrish, the same blue that domes the earth. With a little thought the meaning is plain. Blue stands for truth and loyalty. These are the crowning virtues of life. They are the basis for all the virtues. Karle Wilson Baker wrote:

Today I have grown taller from walking with  
the trees,  
And I think my heart is whiter for its parley with  
a star  
That trembled out at nightfall and hung above  
the pine.

If he could say that then I can say, "Today I have grown truer by considering the morning-glory."

Then there is another fact with its lesson for us. Before the day is done the morning-glory shows traces of purple, the mark of royalty. It takes courage and strength to be true, and those are kingly traits. God does

not require of us the cringing obeisance of slaves or the involuntary obedience of soldiers, but the loyalty of friends. Jesus said, "Ye are my friends." It takes more courage of a higher order to be true to convictions under some circumstances than to fight in a military battle. As the blue of the morning-glory turns to purple, so loyalty to truth leads to royalty in character. For today and every day let us say,

"I would be true, for there are those who trust me;

I would be pure, for there are those who care;  
I would be strong, for there is much to suffer;  
I would be brave, for there is much to dare."

"But today I am handicapped," some people are always saying. "I must make a living, I must get an education. Tomorrow I'll do better; tomorrow I'll be more noble and give more of my time and substance to God." Yet the morning-glory recognizes no handicaps. It demands no fancy trellis. Any old stick, or post, or fence will do. It covers many an ugly sight with beauty. If we could quit our crawling and complaining and giving alibis, and begin to climb, we would be fit company for the morning-glories.

There! The climb of the morning-glory suggests the true relation of today and tomorrow. The slender vine had been climbing and reaching up for weeks before a single bloom appeared. When the morning-glory blossom bursts into full glory and then fades and folds, never to open again, all in a single day it illustrates the glory of living each day to the full, putting the very best that is in us into the present task; but the weeks of steady growing and climbing illustrate the long continued struggle of living and planning and sacrificing for tomorrow.

In the Sermon on the Mount we find that Jesus recognized both the claims of today and those of tomorrow. Be not anxious about the morrow, what you will eat, or drink, or wear; but seek first the kingdom of God—that which is eternal—and all these things will be added as temporary necessities. "Lay not up treasures on earth . . . but lay up treasures in heaven." That is the kind of thought for tomorrow we should take. Waste not today with temporal values and passing pleasures, but build for tomorrow—for eternity.

Moses gave the proper balance when he urged his people to know God and keep his commandments today, that it might go well

with them and their children for ever. (Deuteronomy 4: 39, 40.) Let us who are going to school remember that it is highly important to educate ourselves well for the duties of tomorrow, but it is just as important to live our best today, for we cannot postpone living until we are better prepared. And then by doing our best we learn to do better. The bloom of today depends upon the growth of yesterday.

Let us not try to save some of our good deeds or some of the happiness of today for tomorrow. Let us realize the glory of living while we live, the royalty of loyalty to truth, the glory of climbing and pressing on and up till we share the glory of God himself. Consider the morning-glories.

### DENOMINATIONAL "HOOK-UP"

ASHAWAY, R. I.

On Sabbath morning nine pupils from the graded department of Sabbath school were promoted to the main school. The pupils were Ralph Dinwoodie, Lois Wilkinson, Catharine Jones, Robert Stewart, Douglas Champlin, Harold Collings, Jr., Phyllis Langworthy, Eugene Ecclestone, and Daniel Taylor. Each pupil was presented with a Bible, a gift from the Sabbath school.

The members of Mrs. Lloyd Langworthy's Sabbath school class and the members of Pastor Harris' class enjoyed a hike and supper at Lewis Camp one afternoon last week.

Sunday afternoon members of the Christian Endeavor hiked to the Lewis Camp and enjoyed a social. —*Westerly Sun.*

BROOKFIELD, N. Y.

The rite of baptism was administered by Pastor Polan to two candidates in Beaver Creek, near Silas Witter's, Sabbath afternoon, September 22. Those accepting in an impressive service were Mrs. Bessie Cross and son Claire. They are received into church membership in the local church.

Special music at the morning services at the Seventh Day Baptist church consisted of a mixed quartet selection. This piece was taken from an old anthem book used in the North Brookfield church over fifty years ago. Lute Burdick salvaged this old book, and took the leading part in the quartet. The selection was entitled, "That Beautiful Golden Gate."

—*The Courier.*

ALFRED STATION, N. Y.

The Sabbath school promotion program and rally banquet were well attended by an enthusiastic crowd of children, young people, and adults. More than fifty children and young people were promoted and are now ready to begin the new year's work next Sabbath, October 6.

About one hundred guests were served at the banquet. In the center of the hollow square of tables, baskets of beautiful zinnias were banked. Rally and stunt songs were enjoyed by the children. Much credit is due our superintendent and all those who aided her in making the evening a success.

—*Alfred Sun.*

ADAMS CENTER, N. Y.

The Adams Center Church held a reception for its new pastor, Orville Babcock, the evening of September 15. A nice program of organ music by Miss Jessica Brown and speeches by Rev. Mr. Cash, pastor of the Baptist Church; by Rev. E. A. Witter; and Professor Jacobs, our high school principal, was followed by refreshments of ice cream and cake. Pastor Babcock was presented with a nice floor lamp for his study.

Our Sabbath school held a supper in the church parlors the evening of September 29. A program of music by members of the school and a discussion of means to improve our school supplied the evening's entertainment.

CORRESPONDENT.

ALBION, WIS.

The Home Benefit Society entertained the Missionary and Benevolent Society in the church parlors, September 11. Games were played and lunch was served. During the absence of Pastor Thorngate Rev. F. M. Prucia of Madison, Professor Nelson Inglis, and Dr. Hulett of Milton have occupied the pulpit. The Home Benefit and Missionary societies, each, were responsible for a service also. There has been no damage from frost yet.

CORRESPONDENT.

GARWIN, IOWA

The Garwin Church enjoyed the annual meeting of the Iowa churches, August 31 to September 2. Ministers present were Rev. C. B. Loofbourrow, New Auburn, Wis., Rev. G. H. Sturgis, Welton, Ia., and Rev. C. L. Hill from Milton, who was accompanied by three young men, the four forming a male quartet.

This quartet gave us beautiful, inspiring music, which was greatly appreciated. We have received new enthusiasm from these meetings and are hoping for the time when we shall again have a minister on the Iowa field.

CORRESPONDENT.

STONEFORT, ILL.

During a storm, September 9, in which several buildings in nearby communities were burned, our own church was struck by lightning and considerable damage done. The church was in process of being painted at the time, three sides having received two coats of paint. Services are being held in the basement while the work of repair is being done. The church is insured.

Director of religious education E. E. Sutton and wife stopped here on their way to Milton Junction, September 22, 23. Brother Sutton preached Sabbath morning and Sunday night to an appreciative audience.

CORRESPONDENT.

DENVER, COLO.

We are looking forward to October 10, when the Boulder Church will be with us for our quarterly meeting. These joint meetings are enjoyed by all and provide spiritual uplift which we all need to balance "these days."

It was with joy and thanksgiving that eight new members were added to our church by baptism this year.

The two Sabbaths following our pastor's work on the field he gave us the report of his work and blessings. Truly the Christ accompanied him and his family.

The young people hold a fellowship supper followed by a Bible study each Sunday evening in the social room of the church.

We thank the Author and Finisher of our faith for many blessings and his keeping power. We see it on every hand.

CORRESPONDENT.

ALFRED, N. Y.

Latest figures for the registration in Alfred University available Wednesday, September 26, give a total of 585 students, three more than a year ago at the same time. Liberal arts students number 301, and those in the ceramic college, 281, with 3 in the seminary. The senior class comprises 78, the juniors 135, the sophomores 168, and freshmen 171, with 30 special and unclassified students.

Registration of students in the university reached 560 students by Friday night, a number exactly the same as at the end of the first week last year. With the customary number of late registrations it is expected that this year's registration would equal that of last year, 600. This was the belief expressed by Registrar W. A. Titsworth, recently.

In disposing of the question of policies of the administration, Doctor Norwood laid down certain very definite rules. The first was a definite prohibition against drinking in the student body; the second, a decisive statement against smoking for women. In addition to traditional and personal reasons against smoking for women, Doctor Norwood aligned certain administrative considerations: the fact that the majority response to the questionnaire to parents was against revocation of the rule forbidding smoking; that the board of trustees voted to maintain the rule; and that as many students would be lost as gained by such a change. In discussing both these points the president asked not agreement with his ideas on the part of the students but co-operation in carrying out the rules.

In speaking of the relations between sexes, reference was made to the fact that four students did not graduate last year due to improper conduct, and the hope was expressed that this situation would not arise again.

Petty thievery was warned against most decisively; and the penalty made known in advance.

In closing, Doctor Norwood invited the students to set aside a short space of time each day for meditation and communion with "the glory of these hills and the Power behind them." He urged them to let the spirit of the place, typified in such men as Alfred's Grand Old Man, the President Emeritus, and as Dr. Paul E. Titsworth, sink into their consciousness, so that some day in the hurry of mature life a moment of peace and rest might be recaptured through the memory of an Alfred autumn.

Professor Burton B. Crandall, for the past four years professor of economics in Alfred University, left Sunday for Philadelphia, where he will spend a year working toward his doctorate in the University of Pennsylvania.

Professor Crandall will take his degree in the general field of economics, with transportation an outstanding field of concentration, particularly motor phases of the transportation

problem. In the University of Pennsylvania he will have the opportunity of taking courses under men who are the recognized leaders in their lines.

Such men as Dr. Lloyd Wilson, a specialist in traffic problems, and Dr. Grover Huebner, an authority in his field, will be of particular benefit in work toward a doctor's degree.

After being graduated from the University of California at Berkeley in 1928, Professor Crandall spent the next two years at Harvard in earning his master's degree. At the completion of his new work he will resume his position as head of the economics department in Alfred University. —Sun.

#### WELTON, IA.

Rev. J. H. Hurley and daughter, Mrs. Zuriel Campbell, have just returned from the West where they have been spending the past three months. Brother G. H. Sturgis and family of Moline, Ill., have located here recently and we welcome them to our little white church on the hill, and hope their coming may give us all new interest and courage to work in the cause of saving souls. A few of our members had the pleasure of spending the week-end in Milton and hearing Elder Conradi speak twice, the Sabbath he was there. Pray for us. CORRESPONDENT.

#### LOS ANGELES, CALIF.

This has seemed like a long summer, as Pastor Hurley has been away three months. He will be with us next Sabbath. Brother Gerry Wells and family are back from Battle Creek and are greatly appreciated.

The Pacific Coast Association meets with us in October and we hope for a good meeting. The Riverside Church is very helpful to us. This church has called Rev. James Hurley and we hope he can come.

We like to read the "Hook-Up."

CORRESPONDENT.

#### BOULDER, COLO.

I know you will want to hear about the summer camp first. We had a splendid time this year. I think we have had the largest attendance we have had since the time you were here and the North Loup and Calora folks were here. The plan of Lester and me working together in our camp and conference work has seemed to work out very well. We were sorry that the North Loup folks could not see their way clear to join in a triangular

arrangement. I believe they did have a plan late in the summer for something like that, but I believe there was not time to work in the three camps then. I hope we shall be able to work it out well ahead of time for next summer. I will send you a copy of an item I wrote for the Boulder "News Letter" about camp. I will ask them to send you a copy of the "News Letter" too when it is out. I believe several of the reports of the young people as they were given in the Boulder church will appear also. We consider the summer camp as a sort of starter for the young people's work of the next year. You see there are always decisions made there, the effects of which are seen throughout the whole of the following year. I am now engaged in getting this work started for the fall. It will be along the line of Christian Endeavor, Bible study classes, and "Win One" bands. Please pray for us in this work. —From letter to Doctor Bond.

Clyde Clapper, a teacher from the Sioux Indian Reservation in South Dakota, spent the summer in Boulder, attending both terms of the University Summer School. His wife, daughter of Pastor Charles W. Thorngate of Albion, Wis., and two little sons joined him here early in August. Later they visited Mr. Clapper's parents at New Auburn, Minn.

The Denver and Boulder churches have had a very busy summer with two vacation schools and the Rocky Mountain Young People's Camp at Cedar Cove, Big Thompson Canyon. Rev. Lester G. Osborn assisted Pastor Coon at camp, after which Mr. Coon and family accompanied the Osborns back to Nortonville, where a camp was conducted by Pastor Osborn assisted by Mr. Coon. Since returning home, Pastor Coon has made a field trip to the Western Slope, the second one of the summer. There have been twelve baptisms this summer in the two churches.

The Boulder Church was favored by a week-end visit from Dean and Mrs. A. E. Whitford of Alfred, N. Y., on their return trip from California. Dean Whitford spoke at the Sabbath morning service. Sabbath night a combined social and Milton College reunion was held in the church recreation room. In the impromptu program "Prof. Fred" sang a solo and led in the spirited singing of old college songs. H. N. Wheeler of the U. S. Forest Service was present and entertained with some of his choicest jokes. Sixteen Mil-

ton College students and graduates were present: Dean and Mrs. Whitford; Doctor Wheeler; D. M. and Mary Andrews; John and Lillian Wheeler; Mrs. Clara Rasmussen; Davis and Dorothy Smith of Dallas, Tex.; Mrs. Emma Rogers, Farina, Ill.; Mrs. Daisy Furrow Allen of Greeley; Mrs. Mabel Wright; Paul and Geneva Hummel; and Roy Rogers. All these indulged in reminiscences of college life at Milton, the subjects varying from college prayer meetings to May baskets. It is to be regretted that P. L. and Lena Clarke, and Dr. and Mrs. Leonard Crosby of Denver could not be present. CORRESPONDENT.

## MARRIAGES

BURDICK-CRANDALL.—At the home of the bride's mother, Mrs. Leonora Wood Crandall, near Andover, N. Y., October 7, 1934, Rev. Walter L. Greene officiating, Miss Elrene Crandall and Rev. William L. Burdick, Ashaway, R. I.

## OBITUARY

MAXWELL.—Robert Carl, youngest son of Edley and Margaret Skillen Maxwell, was born May 4, 1851, near Port Jefferson, Ohio, and died September 8, 1934, at his home in Milton Junction, Wis.

In 1872, he married Mary Amelia Hull, daughter of Rev. Hamilton Hull. To them were born three children: Myrtle Alice, Frank Hamilton, and Laura Catherine, all of whom with their mother survive, with six of seven grandchildren and two great-grandchildren.

Mr. and Mrs. Maxwell have lived in Jackson Center, Ohio; Milton, Rock River, and Milton Junction, Wis. They have lived twenty-five years in Milton Junction.

Funeral services were conducted from the Seventh Day Baptist church at Milton Junction, Rev. John Fitz Randolph officiating. Burial was in Milton Junction. J. F. R.

SCHERTZ.—Elizabeth Ordway, daughter of Albert and Elizabeth Patten Ordway, was born in Chicago, Ill., October 18, 1882, and died in a hospital near her home in Oak Park, Ill., September 24, 1934.

She was married October 11, 1911, to Joseph W. Schertz, who survives her. There are two children, Elizabeth May Hummel, of Lake Geneva, Wis., and Joseph W. Schertz, Jr., at home, where also lives an aunt, Mrs. Murray Maxson.

In earlier life she was a member of the Chicago Seventh Day Baptist Church, but in later years belonged to the First Baptist Church of Oak Park. Farewell services at Oak Park were conducted by her pastor, Rev. H. S. Stewart, and burial was made in the cemetery at Milton, Wis., where another service was held, conducted by Rev. Edwin Shaw, assisted by Rev. Carroll L. Hill.

### Campaign for Decent Motion Pictures

Every Seventh Day Baptist pastor is invited to discuss the movement for decency in motion pictures from his pulpit on October 20, or some other Sabbath at his early convenience.

Also, on that date, to take up vigorously the signing, by his people, of the *Declaration of Purpose*—"to remain away from all motion pictures that offend decency and Christian morality."

The pledges should be circulated on October 20 and later, followed up by some designated organization until every church member and friend has had an opportunity, though without pressing, to sign. The cards, when filled in, should be filed in the pastor's office, and the totals reported to denominational headquarters, local councils of churches, or the Federal Council of the Churches, 105 East 22nd St., New York City.

The Federal Council of Churches has prepared a pamphlet giving valuable information on the motion picture problem in preparation for Sunday, October 21: single copy 5 cents; \$2.50 for 100; \$20 for 1,000. Pledge cards, with information on the back to guide in the selection of pictures, can be had for 30 cents per 100; \$2.50 for 1,000.

**Now is the time to act!**

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NEWPORT CHURCH  
ORGANIZED 1672—BUILDING ERECTED 1729  
YEARLY MEETING OF THE NEW ENGLAND  
SEVENTH DAY BAPTIST CHURCHES HELD  
HERE OCTOBER 20, 1934.