

Shaw Missionary Society. She leaves two brothers; Fred, whose home was with her, and Herbert A. of Lincoln; and one nephew.

Farewell services were conducted from the Seventh Day Baptist church December 18, by Pastor Hurley S. Warren. Interment was in the North Loup cemetery. H. S. W.

GREEN.—Edna Leona Green, daughter of Herbert I. and Emma Brace Green, was born at North Loup, Neb., February 7, 1884, and died December 12, 1934, at Woodlake, Calif.

Mrs. Green joined the North Loup Seventh Day Baptist Church in 1898. Upon going to Woodlake in 1932, she united with the church of which Myrtle is pastor. January 6, 1903, she was married to Truman Wardner Green to whom were born nine children, seven of whom survive. She also leaves her mother, Mrs. Emma Green, and sister, Leo of North Loup; a brother, L. O. Green of Haigler, Neb.; and a sister, Mrs. Mildred Van Horn of Loma Linda, Calif.

Farewell services were conducted from the Seventh Day Baptist church December 23, by its pastor. Interment was in the North Loup cemetery. H. S. W.

GREEN.—Truman Wardner Green, son of Joseph A. and Emaline Van Horn Green, was born in North Loup, Neb., June 9, 1875, and passed away November 19, 1934, at Woodlake, Calif.

When young he united with the North Loup Seventh Day Baptist Church, but withdrew several years ago. January 6, 1903, he married Edna Green of North Loup. To this union were born nine children. He is survived by his wife and the following children: Myrtle, Ethel, Dewey, and Paul of Woodlake; Howard of Anaheim, Calif.; Lucille Pegg of Broadwater, Neb.; Gertrude Cook, Ord, Neb.; one sister, Mrs. Sylvia Brannon, North Loup; and other relatives and friends.

Farewell services were held November 21, in Woodlake Gospel Tabernacle. December 2, services were conducted in the North Loup Seventh Day Baptist church by Pastor Warren. Interment in North Loup cemetery. H. S. W.

MAXSON.—Martha Maxson, daughter of Thomas and Roxy Ann Burdick Maxson, was born near DeRuyter, N. Y., November 24, 1847, and passed away at her home in North Loup, Neb., November 13, 1934.

Miss Maxson taught school forty-three years. While in Farina, Ill., she united with the Seventh Day Baptist Church. "Miss Maxson never married and, having no children of her own, she poured out her mother love on all children." She enjoyed reading regularly the SABBATH RECORDER. Increasingly she turned to the Bible with satisfaction and comfort.

"Aunt Mattie" is spoken of by her students very highly and most affectionately. She leaves nieces, nephews, and many old friends and students.

Farewell services were conducted November 14 by Pastor Hurley S. Warren. Interment was in the North Loup cemetery. H. S. W.

TAPPAN.—Mary E. Brown, daughter of Mr. and Mrs. Cary Brown, was born in Green Bay, Wis., October 28, 1855, and died at the home of her son in Battle Creek, Mich., December 2, 1934.

She was married to Fred F. Tappan at Dodge Center, Minn., on February 20, 1877. In her girlhood she became a member of the Seventh Day Baptist Church at Dodge Center. On coming to Battle Creek she transferred her membership to the local church in which she has been a faithful member. Surviving her are her daughters, Mrs. Martin Ling, Mrs. George Arnold; a son, Glenn, of Battle Creek, and Haldane of Bellevue; twelve grandchildren and sixteen great-grandchildren.

Following the services conducted by Rev. H. N. Jordan and Rev. E. M. Holston the remains were taken to New Auburn, Wis., for burial.

H. N. J.

VESTER.—Clara I. Fleming, daughter of Thomas and Eliza (Partridge) Fleming, was born near Middleville, Mich., December 31, 1868, and died at her home in Level Park, November 11, 1934.

She was united in marriage with William R. Vester August 7, 1895. Besides her husband she is survived by two children, William F. Vester and Mrs. Lucile Marx, both of Level Park; three grandchildren; four sisters; and two brothers.

In early life Mrs. Vester united with the Methodist Church, later with the Seventh Day Adventist, and still later with the Seventh Day Baptist Church of Battle Creek. Hers has been a useful, fruitful Christian life. Funeral services were conducted by her pastor, Rev. Edward M. Holston, interment in Bedford cemetery.

E. M. H.

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.

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

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

The Sabbath Recorder

VOL. 118

JANUARY 21, 1935

No. 2

A DEFENDER OF THE TRUTH

JAMES H. SNOWDEN, IN *The Presbyterian Banner*, SAYS OF THE CHURCH PRESS

"The weekly denominational paper has been the circulating medium and publicity agent and life-blood of the church. It informs and stimulates the membership as to all its movements and needs. It is ready to defend the truth against all means and methods of attack or of undermining influences that may infect the very air. It is a safeguard and bulwark against the wiles of the world, the flesh and the devil. In times of conflict, such as in the war against slavery and intemperance and theological heresy, it has carried the flag at the front of the battle, and led the forces of righteousness. It is a center of unity in the church, maintaining its coherence and steadfastness, and inspiring it to united action. It is a heart, sending the life-blood of the church throughout its entire organism and maintaining its health and activity. If the influence of the religious press could be subtracted from the history and work of any denomination, that denomination's vitality and fruitfulness would fall to a seriously lower level."

—From *Christian Advocate*.

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

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The Outlook Merchants report the best Christmas sales in years. "Santa Claus," says the genial editor of the *Westerly Sun*, "without saying much about the depression, did more about it than anybody." The report of the treasurer of the Denominational Budget for December shows some increase over previous months and is better than that of December, 1933. These are encouragements and awaken hope that the outlook for 1935 is much better.

We have much to thank our heavenly Father for as we review the year just past. We should dare to go forward with nobler purposes and with intrepid courage, knowing he that "changeth not" goes before us and will be with us. Failure does not wait for those who go forward with the "Upward Look, the Inward Look, and the Outward Look."

The "Upward Look" calls to prayer. Well do so many of our churches start the new year with a week of prayer. We need to pray for our missionaries in foreign fields and in the homeland. We need to pray for ourselves and our institutions. There

is special need that we pray for our leaders and that God will place his hand upon our strong young men for the ministry and other responsible leadership. The youth of our land—those nurtured in Christian homes and helpful institutions—are noble and courageous. In a recent youth conference with American leaders—among whom was Mrs. Roosevelt—interested in youth, young people fearlessly declared, "We don't want to be like you folks." It was no arrogant utterance nor was it made with a sense of present day superiority, but it was youth's heart cry to find the "way out."

Yes, the "Upward Look" is needed. We need one another's prayers. Ill and discouraged, a Baptist missionary wrote of feeling a new courage coming at a definite time. It was revealed that on that certain night her friends had been praying for that very missionary. Miriam Shaw writes, "A letter from a friend in America, saying she remembers me in prayer each morning, helps me through many a situation." Prayer does change things.

The "Inward Look." Just what have we been doing the past year? In our church, class, society, community? Is there not something more I can do personally, or that we can do? Have we maintained the standards as high as they ought to be kept? In my personal life, let me ask, "Have I done the kind of reading that has fed my soul, strengthened my moral fiber, and enlarged my sympathies and interests?" Have we been as enthusiastic in our work for Christ and the Church as we have been in our other duties and recreations? Surely an honest inward look will reveal much to be desired and lead to nobler strivings.

The "Outward Look" along with the other "looks" will carry us into enthusiastic giving and serving. "The Lord loveth a cheerful giver," we read, and "cheerful" there originally meant "hilarious." What will 1935 tell when it is finished, if we follow in that highway into which the upward, inward, outward look leads us? "I gave my life for thee," we sometimes sing, "What hast thou given for me?" We must do our best.

"Inasmuch" We easily lose sight of high grade motivation. The budget so often seems a mechanical thing just to be kept wound up and going. The other night a neighbor and his little son gave a demonstration of an ex-

pensive Christmas toy — an electrical train outfit with a costly condenser, a light and power system, switching devices, and a city lighted and set on a hill. The impressive thing to an observer, however, was the slowing down and at times complete stopping of the train on the heavy curves. Then became necessary a "jiggering" of the switches and even vigorous pushing by hand to overcome the difficulty. The budget is not such a mechanical toy — though it so often slows down and needs much manual power applied at points of friction.

The Denominational Budget is a clearing house for our various activities that need the combined support of Seventh Day Baptists. Here are represented the work of the Missionary Society—with its activities in Europe, Asia, and the Americas; here the work of the Tract Society, charged with our whole Sabbath promotional program through publications and field movements; here the work of religious education, Christian Endeavor, woman's activities. All these lines are summed up and made workably possible by the budget system.

But these matters seem distant to many, and intangible, and the whole proposition mechanical and cold. Can we not visualize some of these things? If one of our missionaries sat with us at home or in the church and told us of girls saved from idolatry and made happy in Christian environment, our hearts would glow and we would lay our generous offering on the altar with a personal consecration. Should a representative of the Tract Board tell you of personal contacts made and the help Sabbath literature has been to bring some one seeking light to a glorious appreciation of God's truth contained in the Sabbath and its observance, you would again consecrate some adequate part of your offering to promote this work. And so on.

But there is even more involved in these things. When one realizes that, in support of the Budget effecting such activities and consequences, he is helping in carrying out Christ's injunction to "Go into all the world . . ." and even further is realizing in a practical way that he is doing such things as unto Christ, a great spiritual reaction must be his, and a greater urge than ever will impel the support of the Denominational Budget.

"Inasmuch as ye did it unto one of the

least of these my brethren, ye have done it unto me," should give us all a courage and incentive to do our utmost. "Inasmuch" will help us on the curve.

Unused Opportunity Doubtless there are many unused opportunities about all of us. An opportunity not as fully used as might be is offered to many of our churches by local papers. Some pastors appreciate these chances for modest but telling publicity for their church and its work, more than others. A pastor should not be too ready to rush into print, nor should he err on the other hand by extreme modesty. After all it is not just his work, but the Lord's and the interests of the Seventh Day Baptist cause, that he is holding up in the local paper for the public to know about.

An observing friend and one very deeply interested in our work, who has access to the editor's exchanges, has been impressed by the regular, painstaking, and interesting material appearing under the Seventh Day Baptist Church heading in two or three of our community papers. He feels, with the editor, that more could be made of the space offered by local paper management. We are not ashamed of the place in the community held by most Seventh Day Baptist churches. Why not avail ourselves of every means of legitimate publicity? Many church notices are barely the indication of the time and place of the weekly services. Why not the text and theme of the pastor's sermon, with a well worded, cordial invitation? An epitomized paragraph or point of the sermon often might attract some stranger or outsider in. The editor was thus led to attend a New Year's service in the Plainfield Unitarian church the last Sunday in December, and counts himself fortunate to have gone that morning.

Valuable news items or matters of interest might well be introduced. We think particularly of two or three papers that are quite rich in material of this sort. The used columns of the local papers at least tell the community that the pastor holds his work of sufficient importance to give it notice. "Here is a pastor on the job" it says in many a home.

Often daily papers carry suburban church notices and are glad to do so. They realize that church life and interest are of paramount importance to their constituency in these more rural districts. They are glad to have these church interests represented in their columns.

Here is one of the ways Seventh Day Baptist work could be kept before the public. The churches in West Virginia, for example, might be given weekly publicity in the Clarksburg papers. More people than it is sometimes thought turn to the paper containing the church notices and scan them with deep interest.

We wonder sometimes why the American Sabbath Tract Society is not doing more to make Seventh Day Baptists known. Is it not equally pertinent to inquire why our churches are not doing more to make themselves and the cause known in their own communities, by using the opportunity furnished by local and daily papers? Why not see, too, that the name in full, "Seventh Day Baptist," is printed instead of the initials only.

What "Block-Booking" Means A keen interest is being taken in the struggle for better picture films. One of the evils of the industry is what is known as "block-booking," which also involves the evil of "blind-selling."

Movie exhibitors generally have to buy their pictures in large blocks, on the principle of "all or none," whether or not the pictures are the kind they and their patrons desire. This is what "compulsory block-booking" means. Not only so, but the exhibitor must buy these blocks for the most part without seeing them, or knowing what they are going to be—before they are even planned, and months before patrons see them on the screen. This is known as "blind-selling." The claim made by the industry and other interests that exhibitors do not have to buy their pictures in large blocks, "sight unseen" is either mere quibbling and pettifoggery, or is based on incorrect information.

The trade practice of block-booking and blind-selling deprives the community of its right to select its own films, and gives the producers autocratic power to force people to take whatever they care to make. Thus are defeated the efforts of local film councils to secure the best films, and to keep out objectionable ones. Such defeat will persist until block-booking and blind-selling are ended. So long as these undemocratic, un-American methods are allowed to continue, just so long will the same people who have been responsible for the character of films during recent years still control affairs at Hollywood and New York, and still dictate what films shall be shown in our communities. Such prac-

tices have produced a monopoly and prevent successful competition in output.

The morals and intelligence of people are insulted by the argument of these "higher-ups" that "if you had freedom to select your own films you would choose only the sensational and salacious; and that this autocratic marketing system is necessary in order to compel you to take any decent pictures at all along with the bad."

The Editorial Council of the Religious Press, back of the above statements, points out that in England compulsory block-booking and blind-selling were forbidden by Parliament as much as eight years ago (1927). This was effected by requiring the "trade-showing" of motion pictures before they could lawfully be offered for rental, and by limiting the life of rental contracts to six months. The only way, it seems, with our system of federal control of interstate commerce, that compulsory block-booking and blind-selling can be got rid of in the United States is by federal legislation.

Memory Hymns We recognize the value of memorizing good hymns. Memorizing hymns is being stressed in our primary work and in our vacation schools. Leaders are urging that the best worship is not experienced in being compelled to follow words and music from the hymn book. Real worship comes out of the heart rich in memorized Scriptures and hymns. But the most of us have not been taught hymns. Of some we manage to get through the first verse and there we are stalled until we come to the chorus.

Why not commit one hymn a month during this year—and commit every verse of it? The grand hymns some of which we all know help to make a great chorus at Conference. We are daring to suggest the following twelve great church hymns, found in most of our hymnals. Why not each church promote the memorizing of them in order, monthly?

HYMNS SUGGESTED

1. O God, our help in ages past.
2. Jesus shall reign where'er the sun.
3. In the cross of Christ I glory.
4. Christ the Lord is risen.
5. My faith looks up to thee.
6. Jesus, Lover of my soul.
7. Abide with me.
8. I need thee every hour.
9. Nearer my God to thee.
10. A mighty fortress is our God.
11. Faith of our fathers.
12. O little town of Bethlehem.

Our Greatest Need, Spiritual We look back over the year and we realize we have been handicapped by our poverty. It has been a hard year with its privations, hardships, distress. We do not feel satisfied with what we have given, much less with what has been left for our own use. Our church and denominational work in many ways has languished. Is the lack of money for the things we need because of the poverty of our people? Indeed we secure the most of the things we really want, though the editor has not managed a radio yet. What we need most is a disposition to give the money. Such disposition will result in overwhelming floods of money when the hearts of the people of God who have money are aflame with revival love and power.

The need of a revival is convincing to those who stop to think of the low spiritual pressure in the Church. No one discounts our need of money, but it is not our greatest need. In the words of another, "Our greatest need is for more religion, and that religion we need will come in showers of blessings if we will, in penitence and faith, seek the face of Christ." We have turned to the New Deal or to this philosophy or that, and some to gambling and lottery, when Christ has the Word of Eternal Life. Christ is the way out. It takes divine love to walk beside the poor widow who cast in her mite—her whole living—into the treasury. Stewardship, tithing, planned finance, and systematic giving, all need emphasis; but the way of the cross demands the consecration of our all, cheerfully, "hilariously," completely laid upon the altar.

Shall we not pray for a revival that shall sweep over our whole land, encompassing the whole needy world. And begin, Lord, in me. Many long for the time when men shall sing from their hearts:

"Oh, for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb.
Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing dew
Of Jesus and his Word?
Return, O holy Dove, return,
Sweet messenger of rest.
I hate the sin that made thee mourn
And drove thee from my breast.
The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne
And worship only thee!"

About Others Miss Susie Burdick is sailing on the S. S. *President Wilson*, the Dollar Line, Thursday, January 17 (about as we go to press) via the Panama Canal for China, accompanied by her nurse, Miss Emily Chapin, and Miss Ruth Phillips. More than forty years of unselfish service in China have so endeared her to the Chinese that they desire her return to spend her remaining years among them. She is returning, wholly at their expense, it is understood at this office. May her remaining years be many, that her gracious, loving influence may continue to be felt. Several friends from Plainfield and from other near points made her a farewell call at the Gordon Thompson home on Staten Island, where she was entertained before taking boat.

Doctor Jay W. Crofoot, honored president of Milton College, preached at Plainfield, Sabbath day, January 12, using as a theme "The Promised Land." The following day he attended the Tract Board meeting.

Dr. Rosa Palmberg, many years connected with our mission in China, and founder of the medical and industrial work at Liuhoo, sailed from Shanghai about January 1, for America. She will spend several months for needed rest at the home of Mrs. Alfred Burdick of Chicago. She comes at no expense to the board.

Rev. Neal D. Mills, accompanied by Charles Kellogg, visited the Salemville, Pa., Church January 10-13, preaching several times. This is a part of the plan of the Missionary Board to help the church while it is without a pastor. In the absence of Mr. Mills, the editor of the SABBATH RECORDER preached at New Market.

The Ladies of the Boulder Church are putting on a program of varied interest and informational importance. Recently their project is to make themselves better acquainted with Seventh Day Baptist preachers. Cards were sent to all ministers listed in the 1933 *Year Book*, asking for the essential facts of their lives. Mrs. Clara Rasmussen writes that there has been a ready response and she asks if the editor cannot in some way in the RECORDER pass on a word of her appreciation of the co-operation she has found. Perhaps this will serve the purpose.

THE SABBATH RECORDER

DENOMINATIONAL BUDGET

Statement of Treasurer, December, 1934

Receipts		December	Total
Adams Center	\$ 35.00	\$ 268.35	
Albion	\$ 20.00		
Dr. and Mrs. George Thorngate	10.00		
	\$ 30.00	50.00	
Alfred, First	84.00	463.23	
Alfred, Second		76.35	
Andover		5.00	
Battle Creek	\$ 9.50		
Special	54.00		
Ladies' Aid society, special	15.70		
	\$ 79.20	103.45	
Berlin		104.00	
Boulder Women's Missionary and Aid society	5.00	19.90	
Brookfield, First	\$ 20.25		
Special	2.50		
	\$ 22.75	60.32	
Brookfield, Second		64.15	
Carlton		7.69	
Chicago	100.00	100.00	
Denver Ladies' Aid society	10.00	16.25	
De Ruyter		155.00	
Dodge Center	\$ 4.90		
Sabbath school	2.73		
Ladies' Society	10.00		
	\$ 17.63	33.41	
Edinburg	4.00	26.50	
Exeland		5.10	
Farina		50.00	
Friendship		20.00	
Genesee, First	\$ 28.85		
Special	13.00		
	\$ 41.85	141.40	
Gentry		5.00	
Hammond	5.00	5.00	
Hartsville		50.00	
Hebron, First	\$ 3.27		
Special	8.00		
	\$ 11.27	15.27	
Hebron, Second	5.00	5.00	
Hopkinton, First	\$ 59.00		
Christian Endeavor society, special	3.00		
Intermediate C. E. society, special	1.00		
Junior C. E. society, special	.50		
	\$ 63.50	137.00	
Hopkinton, Second	6.00	20.30	
Independence	71.00	168.00	
Little Prairie	5.00	11.50	
Los Angeles	\$ 50.00		
Special	3.00		
	\$ 53.00	61.00	

Marlboro	30.40	53.32
Milton	148.10	683.96
Milton Junction	\$ 50.00	
Special	28.25	
	\$ 78.25	185.66
New Auburn	5.00	7.00
New York City	\$ 53.97	
Special	50.10	
	\$104.07	316.75
North Loup		24.00
Nortonville	15.00	15.00
Pawcatuck	\$250.00	
Christian Endeavor society, special	4.00	
	\$259.00	1,209.00
Piscataway		107.00
Plainfield	\$169.75	
Women's society, special	70.00	
	\$239.75	783.55
Richburg	\$ 30.00	
Ladies' Aid society, special	10.00	
	\$ 40.00	56.00
Riverside	100.00	238.70
Roanoke		5.00
Rockville	2.25	28.55
Salem	15.50	609.75
Shiloh		266.95
Syracuse		1.00
Verona	\$ 34.00	
Special	7.00	
	\$ 41.00	81.00
Washington		15.00
Waterford Christian Endeavor society, special	1.50	67.00
Welton	43.50	120.40
West Edmeston	10.00	23.00
White Cloud		96.48
Individuals:		
Reta I. Crouch	5.00	52.50
Eastern Association		44.30
Central Association		21.50
Western Association	18.30	18.30
Southwestern Association		11.38
Nile and Richburg C. E. societies		5.00
Conference collection		151.38
Young People's Board in Holland		5.00
Junior Christian Endeavor societies		5.00
Yearly Meeting of New Jersey, New York City and Berlin, N. Y. Churches		25.00
		\$7,581.60

Disbursements

Missionary Society	\$766.80
Special	186.55
	\$ 953.35

THE SABBATH RECORDER

Tract Society	\$171.30	
Special	10.00	
		181.30
Sabbath School Board		134.55
Young People's Board		32.25
Woman's Board	\$ 8.10	
Special	5.00	
		13.10
Ministerial Relief		48.45
Education Society	\$115.20	
Special	70.00	
		185.20
Historical Society		13.50
General Conference		209.85
Tax on checks		.54
		\$1,772.09

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,
January 1, 1935.

MISSIONS

PREACHING MISSION

What is called the "Preaching Mission" is finding a place in Protestant churches and some Seventh Day Baptist pastors have already used it, though they may not have given it this name.

The plan includes holding one or more preaching services every day for a week. It also includes preparatory work on the part of the church, such as laying definite plans several weeks ahead, making it a theme of conversation on the part of the members of the congregation and having it as a subject for prayer, private and public. Some churches have held preparatory meetings during which the most of the time was given to asking questions and the discussion of religious subjects. These meetings are led by laymen. Usually a brother minister is asked to do the preaching.

The chief object is not to stir ephemeral emotions, but rather it is to present the great truths of the gospel as they pertain to everyday life and the problems which all men, young and old, are facing. These efforts have resulted in reviving the members, in giving a better understanding of the Christian teachings, in leading Christians who are not members to join the church, and in winning new converts to Christ's way of life.

The Preaching Mission tends to restore preaching to its New Testament place. There

has been a strong tendency for a generation to let other things substitute the place of preaching, and many ministers have not put their best efforts into their sermons. As a consequence the pulpit has been losing its power.

The Preaching Mission is not antagonistic to the special revival service, and it can be used sometimes with less embarrassment. When special revival meetings have been announced, conversions are hoped for, and there is a feeling of defeat unless they are forthcoming as the meetings proceed. The possibility of this discouragement is avoided in the Preaching Mission, because the securing of conversions is not emphasized above other objects.

As already intimated, it is not desirable for the Preaching Mission to take the place of "special revival meetings." They still have their place, the opinion to the contrary notwithstanding. But after participating in the Preaching Mission and observing it through the printed page, the writer is convinced that in many churches it may be made to fit into present day conditions and attitudes with great profit. If you have not other definite plans for strengthening the church and building up the kingdom in your midst, why not try it?

A WORTHY EXAMPLE

A few days past the treasurer of the Missionary Board received an offering for missions from our church in Syracuse, N. Y., with the explanation that the birthday of the late Doctor Edwin S. Maxson of Syracuse occurred the twenty-sixth of December, and that the offering was in memory of Doctor Maxson who was profoundly interested in missions. The way this generous offering was raised adds significance to it. The plan was that any one who wished to contribute could give as many pennies as he was years old. Nearly every one gave more. Those from other churches joined in the offering and among them was a Jewish business man.

Doctor Maxson was one of the constituent members of the Syracuse Church. His life was wrapped up in it and he supported it with unusual fidelity and no small sacrifice. The members of the Syracuse church honor themselves, as well as Doctor Maxson, when they memorialize the life and service of a faithful worker, and there is nothing they could do which would please Doctor Maxson

and Doctor Maxson's Master more than to make an offering for missions. Missions are the spirit of Christ and anti-missions are the spirit of anti-Christ.

This act on the part of the church is a testimony to the character of Doctor Maxson. Doctor Maxson did not draw and bind people to him by outward appearances. It was the beauty and loveliness of his life and character, and one of the things that helped him to establish such a character was the fact that he stood loyally for the truth and devoted himself to it. If one would establish a noble character, he must espouse the cause of down-trodden truth and consecrate himself unre-servedly to it. For this reason no one has a better opportunity for character building than do Seventh Day Baptists. Doctor Maxson is an illustration of this fact.

EXCERPTS FROM LETTER FROM MIRIAM SHAW

DEAR SECRETARY BURDICK:

We find Christmas coming upon us very fast. Last night we met to decide upon a Christmas play to give at the Yang Jau orphanage on the sixteenth, where we have been invited to help with the Christmas entertainment. This is a district that has never celebrated Christmas before. Just think of the opportunity that is ours to tell the story to those hearing it the first time in a fine new auditorium seating three hundred, built by non-Christian, influential Chinese, some of whom will be there also.

Of course, I believe that if the Chinese can take care of their own sick, that is fine. But stories that we hear of Chinese hospitals, non-Christian, do not lead us to believe that there is not a great need for us in China. They open up with a grand plan of the service they are going to do, with all the fine things to work with, but because the purpose is to make money, to satisfy pride, or for the sake of cold science, the money is all used up, the promoters cease to get any glory, the staff disagrees, and the whole plan is changed.

I enjoy realizing that help may be just around the next corner, that something interesting may pop out at us. Did I tell you about what happened a few weeks ago? We had just dismissed a patient who had been most annoying for many months. We often considered sending him home, but finally were

patient till he went home well. When he walked into the bank where he was employed, the comradore was just trying to decide what he should do for the vice-president's new born son. When he saw this patient looking so well, he thought of several others of their boys whom we have helped, so he came out to Liuhoo and gave us a check to endow a bed for a year in the name of the little American baby.

We have been treating a beggar woman who was burned very badly. Last week she became so weak that she could not sit up. There was no place to put her here, so we called a ricksha to send her to her hut, where she lives alone. I did not like to think of her starving alone, so I took her some dinner the next day. I found that a good Chinese family let her sleep in their "pig pen" and gave her food. So yesterday I took a nurse with me, and with the neighborhood watching us, wondering why we were willing to do it and especially without pay, we dressed her most unsightly wounds, gave her water, and straightened up her straw bed. It certainly made us count our blessings. How little we know about what millions of people endure!

Do you think that anyone will misunderstand our sending out an occasional "Bulletin"? Please tell us if you do not think it is the right thing to do. Postage costs us so much that it is hard to keep in touch with our friends, individually. A letter from a friend in America saying that she remembers me in prayer each morning helps me through many a situation.

We were very much distressed to hear of the Hargis' troubles.

With best wishes for you and Mrs. Burdick and my prayers that God will give you strength and understanding for the heavy burden that is put upon you, I am

Most sincerely yours,

MIRIAM SHAW.

Liuhoo, Ku, China,
December 6, 1934.

"PLANS THAT WORK"

The organization called The Church League puts out ten months in the year a paper or "Monthly Service" entitled, "Plans That Work."

The material contained in "Plans That Work," for the most part, is brief descrip-

tions of things that are actually being done by pastors and churches, or in other words, plans that have been made to work successfully. There are many practical suggestions as well as definite programs.

The copy on the writer's desk is put out on a duplicator and has eighteen short articles describing things that have been made to work. Mr. Roger W. Babson says, "I get more real meat out of 'Plans That Work' than from any other reading I do along religious lines."

The price of "Plans That Work" is \$1, and by subscribing for it one becomes a member of The Church League, also. This "Monthly Service" can be secured by addressing The Church League, 156 Fifth Avenue, New York City. Attention is called to this paper as an item of information for those who want suggestions and desire to know what others are doing regarding all church work as well as regarding missions.

TREASURER'S MONTHLY STATEMENT

December 1, 1934, to January 1, 1935

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

Dr.	
Permanent Fund income	\$ 218.56
G. D. Hargis relief:	
Leonardsville	3.25
Farina (additional)	1.00
Milton Sabbath school	21.42
First Brookfield	2.50
Battle Creek Ladies' Aid	10.70
Richburg	5.00
First Genesee	13.00
Ashaway National Bank, refund unearned interest account of payment on loan	5.00
L. S. K., West Virginia, back salaries of missionaries	1.00
Pawcatuck Church, home missions	46.50
First Hebron Sabbath school	4.03
Julie E. H. Flansburg, foreign missions	1.00
Syracuse, memorial gift for Dr. E. S. Maxson	8.50
Bethel Class, Alfred	5.00
Denominational Budget for December	766.80
Los Angeles	3.00
First Hebron, Hargis salary	2.00
First Hebron, debt	6.00
Milton Junction, A. M. West salary	25.00
Battle Creek, foreign missions	50.00
Battle Creek, Jamaica	1.00
Battle Creek, Java	1.00
Battle Creek, Bible distribution	2.00
Battle Creek Ladies' Aid, for Miriam Shaw	5.00
Verona	7.00
New York City	40.10
Seventh Day Baptist Christian Endeavor Union of New England for native Jamaica worker	10.00
Karl G. Stillman	18.27
R. W. Wing	50.00
Milton Junction	3.25
Overdraft January 1, 1935 (salaries of missionaries and ministers and other current bills due this month but unpaid)	2,281.36
	<u>\$3,618.24</u>

Cr.	
G. D. Hargis, gift for relief	\$ 56.87
G. D. Hargis, December salary, rent, children's allowance and native workers	151.25
G. D. Hargis, from Seventh Day Baptist Christian Endeavor Union of New England for native workers	10.00
Interest	51.56
Recorder Press, proportionate share of "Year Book"	49.48
Wm. L. Burdick, December salary	112.20
Wm. L. Burdick, house and office rent, clerk, office supplies, and travel expenses	80.42
E. R. Lewis	22.91
R. J. Severance	22.91
R. W. Wing	50.00
A. T. Bottoms	33.32
S. S. Powell	22.91
R. H. Coon	16.66
Claude L. Hill, work in Stonefort	30.00
Treasurer's expense	20.00
L. F. Hurley, work in California	25.00
A. L. Davis, work in Syracuse	10.00
China payments for December, as follows:	
H. E. Davis, account salary and children	\$137.50
Principal Boys' School	33.34
Boys' School	8.34
Incidentals	25.00
Anna M. West	41.66
Girls' School	16.66
	<u>262.50</u>
L. R. Conradi	41.66
G. Velthuisen	250.00
Karl G. Stillman, postage, transit insurance on bonds, etc.	18.27
Transfer to savings account amount of General Fund receipts for December for reduction of debt	57.22
Miriam Shaw, from Battle Creek Ladies' Aid	5.00
Check tax	.34
Overdraft December 1, 1934 (salaries of missionaries and ministers and other current bills due last month and unpaid)	2,217.46
	<u>\$3,618.24</u>

ANNIVERSARY ADDRESS

BY REV. EDWIN SHAW

(Given at the one hundred fiftieth anniversary of the Waterford Church, August 12, 1934)

About one year ago I was invited to offer prayer, make a brief address, and preside at a service of unveiling and dedicating a bronze memorial tablet which was attached to a rough boulder standing by the roadside opposite a cemetery and facing an open field of oat stubble, to mark the site of a rural Baptist church building and organization, both of which had existed for but a few years, 1856-1871, and then had almost unobservedly passed out of existence, and largely out of the memory of people living now in that same community, East Koshkonong, about seven or eight miles northeast of Milton, Wis. I felt that in receiving this invitation I was being honored and I took what I considered a just pride in the occasion.

How much more, then, am I—here at the end of a semi-continental trip—honored to have however a humble part in celebrating

the century and a half anniversary of the official founding of a live and growing church, with its well kept and well equipped house of worship, the third building in its history. To me it is indeed a much appreciated honor; in some respects it appeals to me as perhaps the greatest honor that has ever come to me, as an invitation to take part in a public service.

One hundred fifty years for a small rural church of a small denomination to continue an unbroken existence is truly a long, long time; but the same type of loyal, faithful support of a cause which has characterized the life of this church for these seven score and ten years prevailed in this same community for at least one hundred nine years before the church was set off officially from the Westerly, now First Hopkinton, Church and before that church was set off from the Newport Church. As early as 1675, less than four years after the founding of the Newport Church, we have records of visits of Elder John Crandall and others to New London, which was then the same as Waterford, to baptize and to take into fellowship of the Newport Church, people who were Sabbath converts; and of course the name of these people was Rogers; and I think it is strikingly appropriate that the name of the pastor to the church now celebrating its sesquicentennial anniversary should be Rogers, for that name has prevailed from the very beginning down to the present time among the leaders of the church, and among leaders who have gone out to other churches of the denomination. So this is at least the 259th anniversary of this people here at Waterford.

I feel the honor none the less because the church is, and always has been, small in numbers. Its continued existence is all the more remarkable and praiseworthy. Personally, I have special interest in small and struggling rural churches. Trenton, Minn., was my first church, into which I was baptized along with my brother George and my cousin here, W. D. Burdick, and his brother A. L. Burdick, and others.

So far as I know the only records of that church are in my desk in my office at Milton College, and from that book I quote: "In the year 1856, a few families of Seventh Day Baptists, formerly of the State of New Jersey, removed to Freeborn County, Minnesota. Others soon followed. In the summer of

1858, Elder P. S. Crandall came to labor in Minnesota by appointment of the Missionary Board. In October of the same year, a church was organized with twenty-one constituent members." "In the summer of 1877, the church was reorganized by Elder J. E. N. Backus, at which time the records of this book commence." The earlier records have been lost, perhaps, fortunately, for like so many other churches, differences arose, and in this case, an attempt was made to rob the clerk of the book containing the official minutes. I have in my home the pewter communion set of this now extinct Trenton Church, the decanter, two goblets, and two plates. I prize them very highly. I am partial to small rural churches.

Then too my first pastorate, while I was a member of the faculty at Milton College, was at Rock River, another small rural church. Two years I was pastor there. Friday evening I tried to assemble and arrange in some sort of order what thoughts I had gathered for the occasion between and during classes through the week; and then, Sabbath morning I rode my bicycle, or drove Father Shaw's horse and buggy, or walked, five miles to the morning service, and in the afternoon made what calls I could in the homes of the people of the community. The audience was always few in numbers, sometimes very few. One rainy Sabbath only one other person besides myself came; but she played the organ and I read from the Bible, prayed, and talked, and we sang a hymn and went home—a full program except taking up the financial offering. That church had an existence from 1856 to 1917. The building was sold and moved away. The quarterly meeting of the Seventh Day Baptist churches of southern Wisconsin and Chicago has recently taken measures to erect markers for the Rock River and also the Utica churches, and as chairman of the committee I secured plaques, just before leaving home, and they are to be set in concrete markers, and unveiling and dedicatory services are to be held in the coming autumn season.

You see I am partial to small rural churches. But here is one at Waterford that was an old, old church long before Rock River and Trenton were organized, when the places where the markers are to be set were the homes of the Red Man; and now this is a live and working and growing church long after these others have become extinct, for which

we must put up markers, as it were tombstones, lest the coming generations shall pass by the spots, or live in the very neighborhoods and never know that the churches once existed.

My introduction to the Waterford Church was on this wise: I had attended a quarterly meeting of the Missionary Society, on Wednesday, at Westerly. I was then secretary. Thursday I spent arranging matters growing out of the meeting, and Friday along about ten o'clock I boarded the trolley and stopped off at Noank and, walking down to the shore, I came to the little house at the end of the road, the home of the pastor of the Waterford Church, Rev. Andrew J. Potter, and his wife, Aunt Lizzie. Age and illness prevented him from actively ministering to his people; but the hospitality of that home, the simple, childlike, unfaltering, Christian faith of those people, their earnest, fervent prayers introduced me to Waterford Church. Along towards night I went on to New London and by appointment there met Deacon Isaac Gardner, and with him I rode on his one-horse truck wagon out to his home where I had supper and where I wandered about investigating and admiring the plantation, the hot-houses, the plants and vegetables. I am not sure, but I think that Brother Charles Gardner at that time had his first automobile; but anyway, after supper the two Gardner men and I came over here to the Friday night prayer meeting, after which I was introduced to Mrs. Mary Rogers, whose guest I invariably was on Friday nights whenever I came to Waterford, which was many times after that first occasion, frequently in the same manner—to Noank, to Isaac's, and to the home of Mrs. Rogers. Those four people I sorely miss here today. And my departure from Waterford on these visits was almost always after this fashion: I had dinner at the Brooks, or Maxson, or Neff homes, then supper with Charles and Rose Gardner, and Jane when she was at home. They then took me by auto to New London just in time for the night boat to New York.

During these visits I soon came to know and admire and love the people of this church. I came here for three weddings; Martha and Hancy Brooks and Isabel Grant were the brides. Once we went down to the Strand, and there in the waters of the great Atlantic I had the privilege of baptizing

Morton Swinney. I came to one funeral, that of the pastor, Rev. A. J. Potter, but I was at the time myself too ill to take part in the service.

Now if the people here expect that I am to give at this time any definite, exact, connected history of the church, they may not be disappointed but they will at least be undeceived in their expectations; for I am by nature and experience not a historian. I am interested, deeply interested, in history; but I do not have the talent or the taste, that is to say, the inclination, combined with patience and perseverance to search diligently and persistently for data of all kinds; nor do I have the ability, even though I might gather the facts, to interpret them into a true story, a real history. But even if I were quite an accomplished collector of historical material, and a skilled compiler of this material into a connected narrative, I should even then hesitate to undertake the task, since at least three men have dealt with the history of the Waterford Church so ably and so well, one of whom, Corliss F. Randolph, gave us this forenoon such an admirable address from this platform. During the last month I have re-read articles as follows: "The History of the Eastern Association," especially those parts which have to do with the churches of Rhode Island and Connecticut, written by Rev. William L. Burdick; also a chapter in the same volume of the *Seventh Day Baptists in Europe and America*, called the "Rogerenes," by Corliss F. Randolph, and an address found in the *Seventh Day Baptist Quarterly*, given fifty years ago here at Waterford at the centennial anniversary of the church by William A. Rogers, and many selections from files of the SABBATH RECORDER. And I have here in my hand a manuscript copy of the "Register of Samuel Hubbard," from which, as a source, much of the early history of Seventh Day Baptists, is derived, when all the "Sabbatarians," as they were then called, in Rhode Island and Connecticut were in one church, when, according to Mr. Hubbard, there were in 1678, about six years after the first separate organization, thirty-seven members, twenty in Newport, ten in New London, and seven in Westerly.

I say I have been greatly interested in re-reading these records. In the first place, I find that here in Waterford Seventh Day Baptist views and principles were lived and

set forth at practically the same time as they were at Newport. John and James Rogers, with an Indian servant named Japeth were the pioneers, others soon joining them. They were so loyal and devoted to their views that they incurred the ill will and antagonism of their neighbors. We would be likely to call their earnestness by the term "fanaticism." They were arrested and put in jail; they were persecuted and fined. It is recorded that John spent half of his last thirty years of life in prison. His zeal for the Sabbath and its truth caused him and his followers to disturb, purposely, in various ways, religious meetings on Sundays, by hammering and pounding in their work near by. The women folks would take their work, sewing and knitting, right into the services. There was arguing and disputing and discussion of the Sabbath question in at least a seemingly acrimonious spirit. They seemed to court and expect and rejoice in punishment for living and expounding their views. However unwise and tactless we may now consider the methods they used, I can but admire the unshakable loyalty of the people to the cause they loved. The leaders, of whom John Rogers was the chief, ultimately separated themselves from the other Sabbatharians, that is from the Westerly-Newport combination, and became the starters of the sect known as "The Rogerenes," which so far as I know, has ceased to exist.

The present pastor, Albert N. Rogers, writing for the SABBATH RECORDER, stated that I was to give the "keynote" address for this celebration of two days. My father, when I was a boy, taught a singing school, and the only instrument of music that he had was a tuning fork. I have that same fork at home in my desk. He used it only to determine the keynote, and that was to start the singing on the proper pitch of tone. Oh, he sometimes used it at the end of a song to see if the singers had kept on the same key; but its main use was to start the singing, or, if confusion occurred, to correct the matter—really to make a new start. And here I am today at the very end, the close, of the entire celebration, given the task of sounding the "keynote." I give it up. The keynote has already been sounded in what has already been said and reported, and in the spirit and atmosphere of yesterday and today. There is no need or occasion at this time for at-

tempting to strike a "keynote." I do have, however, a message that I wish to present on this anniversary of the Waterford Church.

(To be continued)

WOMAN'S WORK

"O Thou who art the Life of all that lives, the Strength of the weak, and the Hope of those that be cast down, inform our minds with thy truth, we beseech thee, and our hearts with righteousness; strengthen our wills to choose the good and to refuse the evil; help us to bear each other's burdens, and forgive one another's faults."
Amen.

WORSHIP SERVICE FOR FEBRUARY

Scripture Reading—Luke 10: 25-37

Hymn—

Hearken, my beloved brethren; did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which he promised to them that love him? James 2: 5.

Help us to help each other, Lord,
Each other's cross to bear;
Let each his friendly aid afford,
And feel his brother's care.

Sentence prayers by members

Hymn

LOVE A NECESSARY FACTOR IN THE ABUNDANT LIFE

BY MRS. O. D. CRANDALL

(Paper read at the Woman's Hour, Southwestern Association, November 11, 1934)

We find in John 15: 9: "As the Father hath loved me, so have I loved you. Continue ye in my love."

Love, it may truthfully be said, is the strongest power in all the universe. There is nothing like it to subdue the heart of man. To love we must attribute the redemption of the world. Missionaries to foreign lands must make the natives feel that good will is the motive for their coming, if they would win them for Christ. They whose Christian love is not strong are uncomfortable themselves, hindrances to others, bad specimens of discipleship, and utterly useless as witnesses of Christ to the world.

Jesus said, "I came to seek and to save that which was lost." "I came that they may have life, and that they may have it more abundantly." Here is indicated the program of his life. Nothing could turn him from it. His love stood the test. Picture the supreme love in behalf of those who crucified him. "Father, forgive them, for they know not what they do." Picture again the three Marys and John standing near the cross at the last hour. Nothing but wonderful love had prompted them to be present. Jesus' love for his mother caused him to be concerned about what would become of her when he was gone. But seeing the disciple whom he dearly loved, he commended his mother to him and knew she would be cared for.

Hosea, who found out, through a most searching experience, how love is the one unbreakable bond, knew also that God's ways are as tender as they are sure and strong. God had indeed "driven" his people, but he had driven them with a "harness of love." There is a divine love behind the trials of life. They are meant for our own good. The changing years do "drive us." It is no use to protest against time or pretend that we do not grow older, but time brings us an always added fullness of life. Duty says, "Go on," but always toward character and satisfaction. Love does harness us to the needs of others, but it does not gall us. We make for ourselves harnesses of pride, impatience, selfishness, mistaken desire—and they gall us dreadfully. God's harness of love furnishes us rich ways to use our strength, and never leaves a scar.

I wish to note, step by step, the stages of spiritual progression over which the Christian must climb in order to obtain that abundant life. We must start with the very A, B, C of religion to learn the axiom that "God is love." Then faith and hope will take hold of us, and as the lessons of the small child must be repeated over and over again, so by continued and intimate contact with love we shall be able to comprehend it. We must not draw a line between religious love and the love we have for each other. All love is one, and though centering in God, it should reach out to every man, woman, and child.

Then as we follow after love, we are ascending, step by step, and there remains only a little distance to go, but only those who are keeping very close to their guide will be able

to exert themselves for this last stretch of climbing. "Love your enemies." Who can achieve that summit! Yet, unless it be achieved, we must accept defeat.

To those who have reached the summit, who have learned to love their enemies, and thus crossed the great divide, comes the new commandment: "That ye love one another, as I have loved you, that ye also love one another." Now may come the soul-searching experience, which came to Simon Peter in his last meeting with Jesus. Peter did not stand the test. How about you and me? Let us say with Peter—"I love thee, Christ, more than any other cause, more than any other person"; then when the testing time comes, may we be found loyal and true, and not ashamed of our Master.

"All who joy would win
Must share it: happiness was born a twin."

A little girl was asked why everyone loved her so much. She replied, "Why, it is because I try to love everyone else so much." That is the true philosophy of Christian love. The highest mark or aim of the Christian spirit is to make us love unlovely people.

"In Christ there is no East or West,
In him no South or North.
But one great fellowship of love
Throughout the whole wide earth."

Our communication with Christ has been likened to the radio. As we "tune in" the beautiful music comes through the air to entertain us, so if we are in "tune" with God, his voice comes at any time that we will stop and listen. It may be during our working hours, or it may be in the still hours of the night, but we can surely hear his voice, if we will, and how much more soothing and comforting than the sweetest strains of radio music.

We have the power to choose between the good will and ill will of our neighbor. Good will takes no account of unloveliness except to try to change it; it suffers long and is kind; it is never glad when others go wrong or when misfortune overtakes them; it is always eager to believe the best, always hopeful, always patient.

"Be a friend, you don't need money;
Just a disposition sunny;
Just the wish to help another
Get along, some way or other;

Just a kindly hand extended
Out to one who's unbefriended;
Just a will to give or lend,
That will make you someone's friend.

"Be a friend, you don't need glory;
Friendship is a simple story.
Pass by trifling errors blindly,
Gaze on honest effort kindly,
Cheer the youth who's bravely trying,
Pity him who's sadly sighing;
Just a little labor spend
On the duties of a friend."

The proper question to ask, when you stand facing life, is not "How can I get most out of life for my own selfish ends?" but, "How can I give most to the world for its highest good?"

Hammond, La.

WEST VIRGINIA CAMPS

HISTORY OF THE SEVENTH DAY BAPTIST BOYS' CAMP OF THE SOUTHEASTERN ASSOCIATION

BY GEORGE DAVIS AND ERNEST BOND

The Seventh Day Baptist Boys' Camp was originated in the year 1930, by Rev. A. J. C. Bond and Rev. C. A. Beebe. Both are great lovers of young people and their interests. The first camp was located at the Middle Island church and was directed by Mr. and Mrs. Carroll Bond.

1930, MIDDLE ISLAND, W. VA.

This year there were only eight boys in camp, and tents were used as sleeping quarters. The parish house adjoining the Middle Island church was used as the kitchen and dining room. A swimming class was instructed by Mr. Ashby Randolph, and Bible and nature classes were instructed by Rev. E. H. Bottoms and Mr. Bond.

The following recreational activities were conducted: volley ball, swimming, horse shoe, and hiking. A special treasure hunt took place and was followed by a wiener roast on Thursday night of that week.

1931, MIDDLE ISLAND, W. VA.

The camp was again held at the Middle Island church under the instruction of Mr. and Mrs. Oris Stutler, and Mr. Ashby Randolph as swimming instructor. There were twenty-two boys encamped this year. After permission of the board of education an empty room of a two-room schoolhouse was used by the boys as sleeping quarters, and the cooking

and eating were again done in the parish house.

The surplus money of camp was used in making a boat. It was made by the boys under the instruction of Mr. Stutler. Swimming, nature, and Bible classes were included in the course of instruction. The recreation part of camp included swimming, baseball, horse shoe, hiking, football, and volley ball. This year seventeen boys received American Red Cross beginners' pins and ten boys received swimmers' pins.

1932, BEREA, W. VA.

The camp was moved to Berea this year because camping facilities were much better than at Middle Island and there was much more room for recreation and study.

The camp was under the instruction of Mr. and Mrs. Carroll Bond and Miss Anita Davis. There were seventeen boys encamped and sleeping, eating, and cooking were done in the basement of the Berea Seventh Day Baptist church. The basement was divided; one half was used for sleeping and the other half for eating. Classes in Bible, music, and swimming were conducted. Miss Davis was in charge of the music and one of the camp boys had charge of the swimming.

This year a new sport was brought into camp; this was used much besides the usual ones. It was called "Fox Chasing." It was a fascinating game and has been used during the succeeding years. Part of the boys were foxes and the others hounds. A five-minute start was given the foxes and the trail was left by dropping paper. All chases were held after dark.

1933, BEREA, W. VA.

This year the camp was under the instruction of Mr. and Mrs. O. B. Bond, Mr. Ashby Randolph, and Miss Jane Davis.

There were twenty-three boys in camp, and sleeping and eating quarters were the same as last year. Miss Davis and Mrs. Bond had charge of the cooking while Mr. Randolph had charge of the swimming. Classes in swimming and life saving, Bible, kitten ball, horse shoe, etc., were given.

There was a new form of running the camp started this year. A "Camp Council" of camp boys was appointed and a merit and credit system was introduced to determine the standing of the two tribes. These tribes were selected from the two faithful tribes of Israel—

SABBATH AFTERNOON WORSHIP SERVICE

SEMI-ANNUAL SESSION OF THE WESTERN ASSOCIATION

(Program prepared and conducted by the associational secretary, Miss Rubie A. Clarke)

Theme: Peace and World Brotherhood
Prelude—"Sweet Peace, the Gift of God's Love," Elizabeth Van Horn
Introduction to the service—"A Ceremonial of Maps," Martha Bottoms
Hymn—"In Christ There is no East or West"
Responsive reading — Elizabeth Ormsby, leader:

Leader—I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.

Assembly—And be not conformed to this world, but be ye transformed by the renewing of your mind,

Leader—That ye may prove what is that good, and acceptable, and perfect will of God.

Assembly—For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think;

Leader—But to think soberly, according as God hath dealt to each man a measure of faith.

Assembly—For even as we have many members in one body, and all members have not the same office:

Leader—So we, who are many, are one body in Christ, and every one members one of another.

Assembly—Be ye kindly affectioned one to another, with brotherly love; in honor preferring one another;

Leader—Rejoicing in hope; patient in tribulation; continuing instant in prayer.

Assembly—Bless them that persecute you: bless, and curse not; rejoice with them that rejoice; weep with them that weep.

Leader—Be of the same mind one toward another.

Assembly—Mind not high things, but condescend to men of low estate.

Leader—Be not wise in your own conceits.

Assembly—Take thought for things honorable in the sight of all men.

Leader—If it be possible, as much as in you lieth, be at peace with all men.

Assembly—And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Prayer—"Transcending all Differences" (see above), Edward Crandall

Special music—Letha Crandall
Poem—"Make Way for Brotherhood," Thelma Clarke

the tribes of Judah and Ephraim. At the end of camp the tribe of Ephraim had won the greater number of points. Points were given for beds, games, stunts, etc., under a certain point system of our own.

BEREA CAMP, 1934

The camp, August 5 to 12, was under the direction of Mr. and Mrs. O. B. Bond of Lost Creek, and Mr. Ashby Randolph was swimming instructor. Twenty-eight boys attended.

Music, swimming, tennis, horse shoes, volley ball, baseball, and Bible class were given. There were five boys with musical instruments who played special music at several church meetings.

On Friday, the tenth, Mr. Aubrey Ferguson from the Red Cross Life Saving Service of Clarksburg gave the junior life saving test to nine boys, six of whom passed. Ten boys received beginners' pins and thirteen received swimmers' pins.

Fox chasing, water melon feeds, and wiener roasts were held after dark on different nights.

The merit system, headed by a Camp Council, was used to tell which of two tribes earned the greater number of points in camp.

YOUNG PEOPLE'S WORK

PRAYER

TRANSCENDING ALL DIFFERENCES

Almighty Father, we desire to worship thy holy name in friendship with those who are members of different races and faiths. Thou art our Father, and we are thy children; show us that our hopes and fears and aspirations are one. Forgive, O God, the envies, suspicions, and misunderstandings that have blinded our eyes and thrust us asunder.

Purify our hearts, and teach us to walk together in the laws of thy commandments and in the ways of human friendship. Grant to us, O Lord, so to love thee with all our heart, with all our mind, and with all our soul, and our neighbor for thy sake, that the grace of charity and brotherly love may dwell in us, and all envy, harshness, and ill will may die in us; and fill our hearts with feelings of love, kindness, and compassion.

Help us, O God, to give honor where honor is due, regardless of race, color, or creed, following what our inmost heart tells us to be thy will. Deepen our respect for unlikeness and our eagerness to understand one another, that, in a higher unity of the Spirit, we may transcend our differences. Gladly may we share thy best gifts, working together to build thy City upon earth, we ask in thy holy name. Amen.

[Used in the service given below.]

Hymn—"Teach Us, O Lord, True Brotherhood"

Benediction—(all uniting):

O thou strong Father of all nations, draw all thy great family together with an increasing sense of our common blood and destiny, that peace may come on earth at last, and thy sun may shed its light rejoicing on a holy brotherhood of people. Amen.

This service of worship was mimeographed and distributed to the entire audience. At the top of each sheet was a drawing of the map of the world. Some of the material used in this service was taken from the "New Hymnal for American Youth," H. Augustine Smith, published by D. Appleton-Century Company, New York City.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am five years old, and visiting my aunt and cousin in Canastota. They have a kitten named Wiggs. He is pretty lively and does some tricks.

We went to Oneida one day and my cousin bought me a nice doll and I named her Leora Genevieve. I have four dolls at home and expect Santa Claus to bring me a great big one.

Janice Miriam is my sister and Gerald Arthur is my baby brother.

I like to go to church and Sabbath school, and hear the children's letters in the RECORDER read.

Your friend,

LEORA MARIE SHOLTZ.

Verona, N. Y.

DEAR LEORA MARIE:

I am using both of your names for I like them together, don't you? I was very, very glad to receive such a nice letter from you, and to hear about your cunning kitten, Wiggs. What color is he?

I hope you received that nice big doll you were expecting at Christmas. You must write and tell me all about her. I was only four years old when I received the first doll I remember anything about. She was a very tiny doll and sat in a little red chair at the very top of my stocking. She had only one hand, and Grandma told me Old Santa must have dropped her when he was coming down the chimney. What do you think about it? I loved her very much, just the same.

I am glad you like to go to church and Sabbath school, and of course I am pleased because you like to hear our RECORDER letters.

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

My grandpa has just read the Children's Page to me. I like the letters. I go to school in the first grade. I like my teacher. Her name is Miss O'Bryan. I am learning to write. Grandpa is writing this for me. He is editor of the SABBATH RECORDER. My name is Jean Bailey. I am six years old.

We have a bird and two fish—a big one and a little one. There are gray squirrels in the trees around our house. They took all the nuts we left in the garage. The squirrels are fat and sleek.

I like Sabbath school. Miss St. John and Miss Lucy Whitford are my teachers. They are nice.

Your new friend,

JEAN BAILEY.

Plainfield, N. J.

DEAR JEAN:

I think it was very kind of your grandpa to write this letter for you. You see I had been hoping for some time that you would soon get old enough to write to me. It surely will not be long before you will be able to write one all yourself, for you have written your name very nicely. You call yourself my new friend; of course you are a new RECORDER girl since this is your first letter; but I think of you as a friend for almost all your life, since I have known you since you were a tiny tot, your mama since she was just as small, and your grandma, too, when she was not a very big girl herself. Yes, and your grandpa almost as long. Now what do you think of that?

Squirrels seem pretty saucy and greedy sometimes, don't they? I remember some that used to get after the apples on our sweet apple trees at Independence. They would gnaw at the apples to get the seeds, then knock the apples down to the ground to rot. If we tried to pick the apples ourselves the squirrels would chatter and scold at a great rate.

I hope to receive many more letters from you, Jean dear.

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

My brother and I are waiting for the picture show to start, so I'll write a letter. Of course this is my first time to write to you, and I haven't much to write about.

Since we have moved to the city, I don't like the school here and I might just as well go out to the country school.

As you see the top part of my paper, it says, "Geneva Dairy." Well that is where I am writing now.

I will quit now and let someone else write.

Yours truly,

GRAYDON COMSTOCK.

817 Wilson St.,

Geneva, Ill.

DEAR GRAYDON:

Hurrah! I am glad to have another RECORDER boy, and especially a brother of Dean Edgar, for I have enjoyed his letters so much and think his remarks in his last letter are pretty good. I must get them in this week if I can.

I don't wonder you like the country school better. I had a chance to spend my first three schools years in Chicago and then went to a country school near Walworth, Wis. That was a lot more fun, to my thinking.

When did your daddy change to this new work? You must write again and tell me more about it.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

After reading the Children's Page in the RECORDER of December 10, I wondered if it would not be all right to make some remarks on each letter.

First.—Doris Ramsey tells what her dad does. Mine runs a milk plant in this city. I have not got any more brothers and sisters than I had two years ago when I wrote a letter for this page.

Second.—Robert Ramsey says he is left handed. So is my dad. His grandfather is bald headed in spots. My grandfather has no bald spots, neither did his father have.

Third.—Loyd Clair has two dogs, Jack and Spot. We have two dogs—the spotted one we call Pepper, the other Pansey the 2nd.

Fourth.—Lorraine Burdick has only one pet, Mrs. Church her teacher.

Fifth.—Jane Burdick

Has a puppy

She calls Pat.

When he bites her coat,

She hits him on the back.

Sixth.—Mrs. Greene has more letters this week than she has room for. I think she will feel better than when she has none.

Seventh.—Lorna Payne who lives in Dodge Center, Minn., did not see my grandfather when he crossed that state November 1, as he did not then know where she lived.

Eighth.—Edith Davis enjoys the children's letters in the RECORDER. So do all of us.

Please check up on the letters on the Children's Page of December tenth.

Your friend,

DEAN EDGAR COMSTOCK.

Geneva, Ill.

DEAR DEAN EDGAR:

Your remarks are quite to the point and I enjoyed reading them. Do it again, for I am sure they will please the other children, especially those whose names you mention.

As for myself, of course I had rather have more letters than I have room for than not to have any. In fact, the more I have the better I am pleased; only I wish I could get them all in at once. I sigh when my room gives out, as it has now, and I still have more letters.

Sincerely your friend,

MIZPAH S. GREENE.

SHILOH SABBATH SCHOOL

A very interesting yearly report of the Shiloh Sabbath school has been prepared by Mrs. Annabel Bowden, school historian.

It has been a very successful year and many interesting details are reported by this alert historian of local, community, county, state, and wider denominational interests. We have room to quote only a few of her closing paragraphs:

The efforts which are put forth to maintain our Bible school each year will not have been in vain if the splendid company of children and young people, who are its regular attendants, can be made to realize that the teachings of the Bible are of vital importance in their lives. These are days of testing and it takes courage and a strong hold on God to be able to stand for right and to keep one's self clean and unspotted from the world.

We need to impress upon the youth that religion makes people happy. It matters not what position we fill in the work of the church. It is how we live and deal with our fellow men that counts with God and for our happiness.

In studying drama or music, the producer often seeks to find the place in which the scene is laid, and to study the life and customs of the people, that the performance may have the right atmosphere. If this is the secret of success in the arts and sports, does it not have much to do with keeping the boys and girls in the church and Bible school? We should be careful as to what atmosphere is created here. There are many types of people in a church and Bible school and we cannot here develop the kind of atmosphere that is created by each type. We must realize that young people are influenced by the kind of atmosphere created by their elders.

OUR PULPIT

A LITTLE FARTHER WITH JESUS

BY C. C. VAN HORN

(Read at the Southwestern Association held at Fouke, Ark.)

Text—Matthew 26: 39.

Who of us would dare take this as our watchword, expecting to follow it day by day? The tendency in these times of stress, worry, struggle, and doubt is in the opposite direction.

As we read in Isaiah 53: 6, "We all like sheep have gone astray" drifting here and there. Others are standing idly by wondering what it is all about. This wild commotion, this rushing aimlessly to and fro, are enough to cause us to pause and wonder. We are all effected more or less by the so-called depression. Would it not be more appropriate to call it digression?

You may ask, "What has all this to do with the subject, 'A Little Farther With Jesus'?" We all will admit that the religious world is on a retrograde movement. Instead of going with Jesus, many are enticed away by the allurements of the world. There are too many attractions along the way. Our powers of resistance are too weak. We are taking the path of least resistance — drifting carelessly with the tide, forgetting the words of Jesus, "Whosoever would come after me, let him

deny himself and take up his cross and follow me."

This reminds me of an incident in the life of Rev. M. B. Kelly. It took place in southern Illinois. He was about to administer baptism to a very attractive young lady. The young man to whom she was engaged was much opposed, and being a very worldly man, he said he would break the engagement if she persisted. She remained firm in her purpose, and just before she was immersed she sang in a clear, sweet voice, "Jesus, I my cross have taken, all to leave and follow thee." It took strong faith and lots of love and courage to enable her to sing:

"Perish every fond ambition,
All I've loved or hoped or known;
Yet how rich is my condition,
God and heaven are still mine own."

It is lack of these same characteristics that has set the world adrift, and it is this digression from the heavenly highway that has brought on the depression. If all who claim to be his followers had gone a little farther with Jesus, how different conditions would be today!

The "NRA" thought the government and the farmer were the whole thing, but when the Creator stepped into the deal, they saw where they were wrong. "Man proposes, but God disposes." Their slogan, "We do our part," is good, but "We do our best" would have been much better. He who does his best will not be satisfied with simply his part alone.

When I was a lad, in our Sabbath school we sang a song in which were these lines:

"Meekly bear thine own full measure
And thy brother's share."

The worldling seldom does that, but the one who goes a little farther with Jesus delights to help others.

We are more or less anxious to do our part, to bear the burdens that are ours. For some even this requires great effort and much sacrifice of selfish desires, but to bear the part of another calls for much love, willingness to sacrifice, and great courage. There are slackers in every phase of life where true courage is required. Let us not forget that if we go a little farther with Jesus, doubts will be removed, faith will be increased, love will be multiplied, and courage will be supplied for every need.

BROOKFIELD, N. Y.

Our friends who went to a warmer clime to escape the rigors of our northern winter will be interested to know that we are having an old-fashioned winter, with plenty of cold snaps and snow, in contrast with the milder seasons of the past few years. Nearly a foot of snow was deposited on New Year's night, with a high wind that piled the snow into drifts and temporarily blocked traffic on many of the highways. Monday morning thermometers registered eighteen degrees below zero. We are not picking strawberries or roses.

On account of sickness of the committee for the Christmas party for the children of the Seventh Day Baptist Church, it was decided to have a holiday party at the parish house, Sunday night, in the nature of a church social. Supper was served at six, followed by a program. Oldtime songs and hymns were sung, which were enjoyed by all.

—Brookfield Courier.

VERONA, N. Y.

A fine Christmas program by the children and several young people of the church was given December 22, at the regular Sabbath school hour, arranged by the committee, Mrs. LaVerne Davis, Mrs. John Williams, and Miss Ada Dillman. There was a beautifully trimmed tree and other artistic decorations. Pastor Davis was remembered and the children were each given a box of candy.

The Day of Prayer, January 5, designated by our Religious Life Committee, was recognized as such in our church. The service was very interesting and impressive, as six of our juniors—four boys and two girls—who have just finished the work in Pastor Davis' training class, were received into church membership. After a conference meeting the Lord's Supper was celebrated.

The Ladies' Benevolent Society met at the parsonage January 6. At the close of the business meeting Mrs. Leila Franklin, in behalf of the society, presented Mrs. A. L. Davis a quilt pieced in the "Dresden Plate" pattern. Mrs. Davis was pleasantly surprised and responded, showing her appreciation of the gift.

The four young people who are attending Salem College spent the holiday vacation with their respective parents and have returned to their school work.

CORRESPONDENT.

This brings us to the text I had in mind at the beginning, Matthew 26: 39. "And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible let this cup pass from me: nevertheless not as I will, but as thou wilt."

I was with your pastor a few years ago at Little Prairie holding meetings. At his suggestion we sang the song every night in which was this chorus:

"His power can make you what you ought to be,
His blood can cleanse your heart and make you free.

His love can fill your soul and you will see
'Twas best for him to have his way with thee."

Can we imagine what he suffered, that great drops of blood should stand out on his body? And yet he bore this great agony because of love for us! He meekly bore his own full measure and our share. Paul said, "Ye have not yet resisted unto blood, striving against sin."

We all, probably, have sacrificed — some more, some less—but to bear our own full quota and our brother's share, as Jesus did, to live up to the Christian standard, but to do our best with Jesus, we shall have to go a little farther with him, fall on our faces, and pray as he did. Can we do it? Will we do it?

DENOMINATIONAL "HOOK-UP"

ASHAWAY, R. I.

There was a large attendance at the annual church dinner and business meeting of the church held in the parish house Sunday. One hundred fourteen enjoyed the fine dinner served by the men. At the business meeting in the afternoon the usual reports were given. The church closed the year with no debts. Frank Hill was elected moderator.

—Westerly Sun.

WESTERLY, R. I.

Informal plans for the formation of a men's organization at the Pawcatuck Seventh Day Baptist church were discussed last evening at a meeting of several members of the congregation in the vestry of the church.

No definite arrangements were made at the meeting last evening, but it was decided to hold an organization meeting Sunday evening, January 19. Invitations will be sent to all men of the church to join the group.

—Sun.

RICHBURG, N. Y.

The annual dinner of this church was held December 31, 1934, at the home of Mr. and Mrs. Charles Saunders, with about forty visitors present. During the business session it was unanimously decided to extend to Pastor Bottoms a call for the ensuing year. We feel that we are indeed fortunate in having him and are more convinced each Sabbath after listening to his inspiring sermons.

The church has gained two new members this past year, but has lost one through death. As to the financial side, we have managed to keep a bit above even, and are thankful for that. May the Lord and his blessings go with us as we start the new year. CLERK.

HEBRON AND HEBRON CENTER CHURCHES, PA.

The First Hebron Church is rejoicing in the addition of six new members, four of them converts to the Sabbath. We joined with the Little Genesee Church in a union baptismal service, using their baptistry, in December. Hard-surfaced roads have been completed during the year, leading in three directions from our church, thus making it possible for members living in Coudersport, Roulette, and Shinglehouse to attend regularly. Our Sabbath school sponsored a Christmas program and tree for the community, which was very successful. One night in November, the Hebron congregation gave a surprise party to Pastor and Mrs. Wing at their home in Coudersport.

Due to recent repairs on the church building and installation of gas for heating and lighting, the Hebron Center Church is continuing services throughout the winter, which has not been done for many years.

CORRESPONDENT.

ALFRED, N. Y.

Alva F. Randolph was elected president of the Allegany County Farm and Home Bureau Association December 18. Lloyd Robinson of Alfred was named as a member of the Junior Extension Service Executive Committee, and Mrs. Walter L. Greene of Andover, a member of the Home Bureau Executive Committee.

Dr. Albert E. Whitford of Pasadena, Calif., left Alfred, Tuesday night, after spending the holidays with his parents, Dr. and Mrs. A. E. Whitford. Doctor Whitford is on the faculty of California Tech., and also is connected with the Mt. Wilson Observatory.

Dr. Harry Pierce, who has been located at Riverside, Calif., for a number of years, has left that city and gone to northern California where he has been secured by the government as camp surgeon at a couple of their camps. His family has gone with him to his new location. —Sun.

ALFRED STATION, N. Y.

The Second Alfred Church celebrated its annual community and church dinner on Sunday, January 6, when a large crowd gathered to share in these annual festivities. Mrs. Fred Pierce was chairman of the dinner committee and had matters so well arranged that about one hundred were comfortably seated at the first serving. The dinner itself was excellent and greatly enjoyed. Sickness and bad roads kept not a few at home, for which we were sorry. This annual event furnishes the one opportunity for the citizens of this community to come together, regardless of creed or whatnot, and join in the larger fellowship of good will, and our common interests.

Following the dinner the members of the Second Alfred Church gathered in the auditorium for the annual church and business meeting. Reports from the various branches of church work showed a healthy condition and a successful year despite the lingering depression. While there was a small deficit on running expense, the note at the bank has been paid, the debt on the Button property reduced one hundred dollars, and some improvements voted.

The new plan adopted last year by which a finance committee was elected at the annual meeting to function throughout the year was continued. The annual canvass, so long a tradition in this community, will be dropped this year and the finance committee will offer the weekly envelope system to all who will accept it, that system having proved its value in a remarkable way this year. The hope was expressed that with the decline of some of the older supporters of the church, some of the younger people who have good positions with a good salary, get under and help lift the load which others have borne so long.

—Sun.

MILTON JUNCTION, WIS.

The annual business meeting and dinner of the Seventh Day Baptist Church of Milton Junction was held last Sunday. Dinner was served to one hundred people. The dinner

committee was Rev. and Mrs. E. E. Sutton, Mr. and Mrs. Jess Babcock, and Mr. and Mrs. Wesley Loofboro.

Rev. Erlo E. Sutton is to spend the week-end in Chicago where he will preach on Sabbath day for the Seventh Day Baptist Church of the city.

At the annual meeting of the Seventh Day Baptist Church at Walworth last Sunday, Donald Gray, who has been acting pastor of that church, was offered the regular pastorate, which he accepted.

The Grays are living in Mrs. Grace Oakley's house on High Street, Milton, but plan to move to Walworth soon.

—Milton News.

ALBION, WIS.

At the covenant and communion meeting January 5, three members were added to the Albion Seventh Day Baptist Church: Dr. George Thorngate's son, George; Deacon Clifford Maxson of the Farina, Ill., Church; and Mrs. Fred Walters of the Battle Creek, Mich., Church.

—Milton News.

NORTH LOUP, NEB.

About two hundred people were served at the Seventh Day Baptist annual New Year's dinner. Decorations consisted of cardboard placards bearing unique mottoes. These were each attached to a staff and held in place by a red apple base. Sprays of pine placed at intervals upon the long expanse of white table cloth, were sent for the purpose by the H. L. Polans of Brookfield, N. Y. Vases of holly and pots of amaryllis were used for window decoration.

The day was ideal for the occasion and the visiting and good fellowship were much enjoyed.

The annual dinner has been an institution since January, 1905, thirty years ago. At that time the town hall was rented as the place for visiting and the Woodman Hall for serving the dinner. The cooking was done in the Loyalist office which was on the same floor as the Woodman Hall. Fifteen tables were set and the crowd came from the town hall, each man carrying a chair. One hundred sixty people were served by thirty waiters. Tables were then cleared and nearly as many more served again, more than 275 in all breaking bread together.

In the pastor's message Sabbath morning, he suggested four main points if he were to

resolve: think purely, speak gently, act nobly, live harmoniously. In the spirit of the Master may we set our faces steadfastly toward the new year.

The churches of the village are uniting in the Week of Prayer, January 6 to 11. Services on Sunday, Monday, and Tuesday evenings at the Methodist church and Wednesday, Thursday, and Friday evenings at the Seventh Day Baptist church.

The "Year Books" also the "Budgeteers" are here for distribution. It is hoped every family will get a copy of each.

The Christmas number of the "China Bulletin" has been received by Pastor Warren and others, and is said to be very interesting.

—Loyalist.

NORTONVILLE, KAN.

Our "Joy Season" is over, and we feel that we are on higher ground because of our special services. We had the joy of welcoming back several of our young people from school and other tasks. It will be easier to "Keep on the Up-Grade," as the pastor preached for his New Year's sermon, because of the inspiration of the thoughts of the love of God in sending Christ into the world.

In prayer meeting Pastor Osborn has been leading in a study of "The Christian's Joy Book," Philippians, which fitted in very well with the thought of the season. We want to start the new year with Christ as our life, example, goal, and sufficiency, as Paul presents him in this epistle.

We have had three special vesper services—one a study of the Christmas carols, one a study of the Nativity pictures with the stereopticon, and the other a study of several pictures of the life of Christ.

We used the stereopticon in our Christmas eve service and our Watch-night party too. Instead of the regular Christmas program, we had a set of slides illustrating "The Story of the Other Wise Man," which was read with suitable music between the sections. It was very effective. After the service the committee distributed the usual treat to the children.

An annual dinner is always a joyous occasion, a time of reunion and good fellowship. This year about 125 were present.

New Year's eve there was a social in the basement from seven thirty to ten thirty with games, contests, and hamburgers and cocoa. Then came a stereopticon sermon on "Self or

Christ," followed by a midnight consecration service.

The services climaxed in the covenant and communion service the first Sabbath of the new year, with the theme, "What Have I to Give to God?" A good testimony meeting, after which the pastor passed out "Enlistment Blanks" with various pledges concerning life and service to help in making the program of work for the year.

Twenty-five endeavorers "made the welkin ring" early Christmas morning singing carols around town, especially at the homes of aged and shut-in people.

Times may not be any better than a year ago, and the outlook is far from light for this winter, but on the whole there is a spirit of encouragement and cheer among the people. Our prayer is that we may accomplish great things for the Lord during this new year.

BOULDER, COLO.

The Boulder Church had a happy holiday season. The "Peanut Sisters" held their annual Christmas party December 19, in accordance with suggestions from Mrs. Ruth Vars, of Ontario, Calif.—a nonresident and well loved member for many years.

December 20, Mrs. Betty Rood entertained her juniors at a candlelight supper in the church social hall. The little folks ate by candlelight and especially enjoyed the dessert, consisting of milk and squares of cake with a tiny burning taper in the center of each. By the light of these tapers alone, they sat and sang several Christmas carols. They gave a gift to their faithful superintendent, and Mrs. Rood responded, telling of her happiness in working with them.

The church Christmas exercises were held the night of December 23, presided over by Mrs. Muncy, our Sabbath school superintendent. The children and young people marched from down stairs to their respective places singing, "Oh, come all ye faithful." The young people's choir sang a Christmas chorus and, led by their pastor, read in concert the Scripture Christmas story, Luke 2: 1-20. Recitations, songs, and two Christmas playlets followed—the church being darkened and the platform illuminated only by colored foot lights and the lights on the Christmas tree. At the close of the exercises the audience was invited to the social hall, where there were several more pieces of music and a fine

Christmas tree with treats for everybody. Little gifts from the primary teachers were distributed to the little folks by a cheerful, portly Santa Claus, whose voice sounded strongly like that of Fireman Ray Davis. Pastor and Mrs. Coon had several surprises. Several baskets had been sent out by the church and the Christian Endeavor societies, including the juniors.

Following a tradition of many years, a group of our young people arose at three o'clock Christmas morning to go on a caroling expedition to the homes of the shut-in members of the church and other friends. Afterward they enjoyed breakfast at the home of Manley and Mabel Wright.

The regular annual church dinner was held at the church January 6, with Mr. and Mrs. Roy Rogers and Mrs. Alice Davis the committee in charge. According to a vote taken a year ago, the Denver and Boulder churches had separate church dinners this year, and will continue to do so. There were eighty-five in attendance and a fine dinner was served. The annual church business meeting was held in the afternoon. Paul Hummel was elected moderator. The subject of retaining our pastor was brought up. He was given a unanimous vote and upon his return to the meeting he found his entire Boulder congregation on their feet. Pastor Coon responded in his own happy way and assured us that he would put up with us and our failings for a considerable time longer. Mr. Coon was also presented with a sum of money—a collection taken while he was away from the meeting.

CORRESPONDENT.

HAMMOND, LA.

On Christmas eve our Sabbath school presented "The Light of a Thousand Candles." Mrs. E. R. Stillman, superintendent, and Mrs. Lillian Campbell very efficiently trained for the occasion. Our annual dinner and church meeting came off this year on New Year's day. Very appropriately, on the Sabbath following we celebrated our first communion for the year.

S. S. P.

DAYTONA BEACH, FLA.

Sixty-three northern and southern Seventh Day Baptists and their friends gathered at the commodious sea-food grill on the wonderful beach at Daytona for a Christmas dinner at noon on Christmas day, and a grand time they had . . . On Sunday, December 30, the

Seventh Day Baptist group of about sixty gathered at Dr. Josie Rogers' cottage on the beach for a basket picnic and good time generally. Several of the visitors who were here for the Alfred Alumni Banquet took in the picnic, enjoyed the "eats" and the sports on the beach, including a real dip in the ocean. The water was fine. Ask President Norwood and Professor Titsworth. They tried it. . . . Seventy-five, from various points of the compass, attended the banquet on the evening of December 29. Among the speakers responding to toasts were President-emeritus Boothe C. Davis, Mrs. Davis, President Nelson J. Norwood, Dr. Orra S. Rogers, and Professor Alfred Titsworth. Rev. Elizabeth F. Randolph was chosen president for the ensuing year, and Mrs. Walter D. Rogers was elected secretary. The singing of the "Song of the Bell" closed a very delightful occasion.

—From Florida Notes
in Alfred Sun.

RELIGIOUS EDUCATION

SABBATH SCHOOL BOARD MEETING

The regular quarterly meeting of the Sabbath School Board was held at the home of Rev. Carroll L. Hill, on Sunday evening, December 16, 1934, at eight o'clock.

The meeting was called to order by the president, Rev. J. F. Randolph. The following trustees were present: Rev. J. F. Randolph, Mrs. Edwin Morse, L. A. Babcock, Mrs. L. A. Babcock, Rev. C. L. Hill, A. L. Burdick, D. N. Inglis, J. N. Daland, G. H. Crandall, R. E. Greene, L. C. Shaw, J. W. Crofoot, and R. W. Burdick, and the director of religious education, Rev. E. E. Sutton.

Prayer was offered by Rev. J. W. Crofoot.

The secretary reported on the call of the meeting, and the minutes of the last meeting were read.

The Committee on Field Work reported verbally on prospective work in Berlin, Wis., Chicago, and Plainfield, with recommendations that Mr. Sutton proceed with this work. This includes investigation of the Berlin field as planned by the quarterly meeting of the southern Wisconsin and Chicago churches, the expense being borne by this organization. Mr. Sutton is to supply the Chicago Church one week each month, arrangements for this service being made through the Missionary Board. By invitation, Mr. Sutton is to con-

duct a class in teacher training and a series of evangelistic meetings in Plainfield. It was suggested that the latter trip might include work in New York City and Salemville. The report with its recommendations was adopted.

The report of the treasurer was read, adopted, and ordered filed with the secretary. The report follows:

Robert E. Greene,
In account with
The Sabbath School Board

Dr.

Sept. 30, 1934, To balance	\$ 92.96
Oct. 5, Rev. Harold R. Crandall, Denominational Budget	80.73
Oct. 5, Interest on Cheeseboro bond	14.90
Oct. 7, Second Alfred Church	10.00
Nov. 5, Rev. Harold R. Crandall, Denominational Budget	89.70
Dec. 7, Rev. Harold R. Crandall, Denominational Budget	125.58
	<u>\$413.87</u>

Cr.

Oct. 5, Rev. E. E. Sutton, salary	\$ 85.00
Nov. 5, Rev. E. E. Sutton, salary	85.00
Dec. 3, Rev. E. E. Sutton, salary	80.00
Dec. 7, Mrs. Mizpah Greene, salary	25.00
U. S. Tax on checks	.08

\$275.08

Balance on hand December 16, 1934

138.79
\$413.87

The report of the director of religious education, Rev. E. E. Sutton, for the last two quarters was read, adopted, and ordered filed with the secretary.

The report of the Vacation Religious Day Schools was read, adopted and ordered filed with the secretary.

The statements of expense account of the director of religious education from May 1 to June 30, 1934, and from July 1 to December 16, 1934, were presented by Mr. Sutton.

By vote, the treasurer was authorized to pay to the International Council of Religious Education during the year of 1935, the sum of \$25 for the membership dues for 1935.

The minutes of the meeting were read and approved.

After prayer by Rev. E. E. Sutton, the meeting was adjourned.

RUSSELL W. BURDICK,
Secretary.

MARRIAGES

ELLIS-BEST.—At the Seventh Day Baptist parsonage, Sabbath eve, December 21, 1934, Mr. William Dwight Ellis of Hamilton, N. Y., and Miss Mabel Anita Best of DeRuyter, N. Y., Rev. T. J. Van Horn officiating.

KENNEY-IRISH. — December 20, 1934, at the Seventh Day Baptist parsonage in Westerly, R. I., Mr. John Edmund Kenney and Miss Julia Carlene Irish, both of Rockville. Rev. Harold R. Crandall officiated.

MORRIS-MANZ.—Leopold Morris of Piscataway, and Anna Marie Manz of Dunellen, N. J., December 27, 1934, were united in marriage by Rev. Neal D. Mills.

OBITUARY

DAVIS.—Lora Stout Davis was born at Jackson Center, Ohio, April 10, 1851, and died at her home in Chicago, December 26, 1934, as a result of being struck by a truck five weeks before.

She was married to Calvin Davis June 26, 1871, who died in 1896. During her illness she was tenderly cared for by a foster son, Lee Strait, and his wife. Burial was at Albion, Wis., her home for many years. Pastor Charles W. Thorngate officiated at the funeral held at the home of Mrs. Jessie Bliven, an old friend and neighbor. Others than the adopted son, left to mourn, are her half brothers—Dr. A. B. Stout of New York City, Attorney C. D. Stout, Palmyra, Wis., and a step-mother, Mrs. Hattie Stout, of Palmyra. C. W. T.

RAMSEY.—Harry Emmet Ramsey was born near Lisbon, Linn County, Iowa, December 27, 1868, and died at his home in Botna, Iowa, December 30, 1934.

When about six years old he lost his sight by a physician's mistreatment of granulated eyelids. He was educated in the Iowa College for the Blind at Vinton. Blindness did not deter him from doing many kinds of work, even on the farm. An expert broom maker, he plied his trade for over forty years.

July 3, 1890, he was married to Miss Ellen W. Socwell of West Hallock, Ill., who survives him, with two children—Charles H. of Botna, and Mrs. Trella F. Ewald of Harlan, Iowa. In 1891, he was baptized and became a member of the Garwin Seventh Day Baptist Church, where he continued a faithful and highly esteemed member.

Rev. E. J. Hough conducted funeral services, January 2, at Manning, Ia. E. W. R.

TRACY.—Vada Ford, the daughter of William T. and Mary Davis Ford, was born July 13, 1898, near Sisterville, Tyler County, and died suddenly at Sisterville, W. Va., December 28, 1934.

In 1925, she married Herbert Wayne Tracy. She is survived by her husband, her parents, by two sons, a sister, a foster brother, many other relatives and friends. The funeral which was conducted by her pastor, Rev. Geo. B. Shaw, was from her parents' home and was largely attended. Vada became a Christian early in life and was baptized by Rev. Geo. W. Hills, since which time she has been a loyal member of the Salem Church.

The sincere sympathy of a host of friends is extended to the stricken husband and other relatives. G. B. S.

WILLIAMS. — Mrs. Abbie Campbell Williams, daughter of George and Sarah Campbell, was born at Adams Center, N. Y., June 3, 1857, and died at her home in Oneida Castle, N. Y., December 15, 1934.

On June 26, 1879, she was married to Marsden C. Williams who passed away December 19, 1924. To them were born four children, two of whom survive her—George J. of Buffalo, N. Y., and Mrs. Sarah Low of Oneida Castle, N. Y.

Mrs. Williams was a granddaughter of Rev. Alexander Campbell, and a worthy descendant of that great man. She was a loyal Seventh Day Baptist, and a devoted member of the Verona Seventh Day Baptist Church.

The funeral was held from the home in Oneida Castle, Monday, December 17, 1934, conducted by her pastor, Rev. A. L. Davis. Burial was made in the Verona Mills cemetery. A. L. D.

Word is just received that Rev.

James H. Hurley of Welton, Iowa,

passed away January 14, 1935.

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.

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

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FEBRUARY 4, 1935

No. 3

God's Sabbath - The Christian Sabbath

FROM THE LAW

And God rested on the seventh day from his work which he had made. And God blessed the seventh day and hallowed it. Genesis 2: 2, 3.

Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is a Sabbath unto Jehovah thy God; in it thou shalt not do any work . . . for in six days Jehovah made heaven and earth . . . and rested the seventh day: wherefore Jehovah blessed the Sabbath day and hallowed it. Exodus 20: 8-11.

FROM THE GOSPEL

And he said unto them, The Sabbath was made for man, and not man for the Sabbath; so that the Son of man is Lord even of the Sabbath.

Mark 2: 27, 28.

Think not that I came to destroy the law or the prophets; I came not to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law till all things be accomplished.

Matthew 5: 17, 18.

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