

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.

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# The Sabbath Recorder

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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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# The Sabbath Recorder

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less expressly renewed.

**Group Meetings** Leaders are discovering that better results are being realized in group conferences, often, than in larger meetings. In the smaller meeting there is less formality and a greater readiness to ask questions or enter into discussion.

Perhaps pastors have not realized that there is equal value in the group meeting for pastoral contact and influence. We have been used to small prayer meeting groups, and sometimes these have been adapted helpfully to consider problems and interests of personal and parish nature. One of our city churches has combined with some of its prayer meeting services opportunity for discussion of various related topics. Stewardship — in line with suggestions of the Religious Life Committee—has recently been stressed, and better observance of the Sabbath and its promotion among others.

But such programs do not exhaust, by any means, the possibility of group conferences. Most pastors in these modern times have felt their lack of opportunity to contact their people in a personal way. No longer, in many places, is it possible to make the pastoral call

as effective as it used to be. In other days, the pastor called and it was a family event. The children and other members of the household were called in for a bit of quiet conversation. Reading a bit of Scripture and a word of prayer usually brought the call to a close. A bit stilted such contact usually was, perhaps, but it gave the right kind of minister an opportunity to know something about the family and to make his impact upon it. These calls are rarely made now. The reasons for it may not be discussed. But the fact is the door is largely shut to them. Demands are made upon the pastor in a multitude of ways, but he will let his personal contacts with his people fail, to the peril of his entire ministry. Personal ministry is of utmost importance.

The group meeting may be found a real aid in serving this ministry. Indeed the method is not new or hard but has proved highly satisfactory with many. The minister plans to meet with small groups in different parts of his parish. A home may be selected and, with the host and hostess, the group selected and invited by personal call, letter, or telephone. The members of the group will be acquainted or have some common church ties. The pastor will send each invited person a letter explaining the nature and purpose of the meeting. A suggested letter used by another follows:

DEAR FRIENDS:

You are invited to attend one of our Home Discussion Group meetings. The plan of holding these meetings has grown out of a need. The need is for a clearer, deeper, and more vital understanding of religious truth. Faith in God, in his care for us, a belief in immortality, the meaning and purpose of life, are matters which trouble us little until we are right up against insuperable difficulties. It is a tragedy to lose one's faith.

It is well to have a faith which cannot be lost or destroyed. The purpose of these meetings is to lay the foundation for just such a faith. The meeting will be entirely informal. The pastor will lead the discussion. You are to feel free to ask questions and to contribute to the discussion of the problems raised.

Some of the questions to be considered are: How shall we think of God? What is religion, and of what use is it? What is the Bible and how can we read it to enjoy it and profit by it? What is immortality? Does God punish us for our sins? Why do the innocent suffer? What is the Church? What is a Christian?

The meeting begins at 7.30 o'clock and will last through the whole of the evening.

Sincerely yours, etc.

The pastor's informal talk covering these questions may easily take an hour. The object is to draw out discussion and awaken interest. After all, people are deeply concerned for the things of this life and the next, and a meeting of such nature affords opportunity denied by lack of the pastoral call and not afforded in the Sabbath service. It has been found surprising how people react to spiritual matters when helped a little to open up their hearts. We would like to see our pastors try the group meetings.

**Next Quarter's Lessons** Seventh Day Baptists will have opportunity to study their own particular religious beliefs during the second quarter of the present year. Other denominations will be doing similarly with particular Christian truths for which they stand.

Never before has our "Exposé of Faith and Practice" furnished the outline and material for study in our Sabbath schools, and the privilege should be appreciated and used by young and old.

The editor of the *Helping Hand*, Director of Religious Education Rev. Erlo E. Sutton, has probably never found a more difficult set of lessons to prepare than this on the "Exposé." What he says on another page of this issue should be carefully read, and orders placed early as he suggests.

The items of the "Exposé" were passed upon, in their present form, by the Seventh Day Baptist Council in Chicago, 1890. Perhaps out of the discussion and knowledge arising from a fresh study of these phases or statements of truth some revision may be seen to be needed, or possibly another council called to consider our present attitudes. At least we should welcome this opportunity for concerted study of truths concerning Christian conduct and vital to our position as Seventh Day Baptists.

**Denominations** There are those who say **Still Justified** denominations are outmoded, their usefulness, if they ever had any, passed by. Much is said in favor of union of churches, the idea being to rid ourselves of denominationalism. What unionization has usually effected is virtually but another branch of the Church, call it denomination or not.

Doubtless a union in many places is desirable—where there is overlapping and poverty in support. But such action may result

in loss, if some vital truth has to be discarded or some element making for character and larger spiritual life has to be eliminated.

Sectarianism with its prejudices, enmities, and wasteful unchristian competition is to be decried—but sectarianism must not be confused with denominationalism. Sectarianism is anti-Christ, anti-Christian. But it can be maintained that the Christian Church is in the denominations. Through the denomination (whatever the particular name) the life of the Christian Church works. We say this, knowing of its faults and mistakes. It is through the churches, depending on the denominations largely for life and vigor and support, that the great kingdom tasks are carried on.

The good will and fellowship and appreciation of each other existing today, as it did not half a century ago, does not minimize denominational lines. Unity among Christians has grown wonderfully in the past fifty years. Christian Endeavor and the Federal Council are two outstanding agencies that have contributed to this fellowship in common tasks, and each has been jealous to hold its members loyal to their own communions. We have still far to go.

Let no Seventh Day Baptist feel he needs to apologize for his denomination. There often is depth in a stream that apparently is narrow. In religion, as in the world where we live, depth is just as essential as length and breadth. A chief concern with us should be: Has the truth for which we stand deepened and enriched my life in a way to be helpful to others? Is my religion worth propagating?

A writer in a recent issue of the *Presbyterian Tribune* in an article, "Denominations not yet outgrown," after enumerating some "Nobler Doctrines of the Church Needed," closes with this paragraph: "The high and holy things apply to our denominations. They are the Church of Christ, his body; they are not all of this, but this they are. Imperfect and unworthy of him as they are, they are his body. That is, if Christ in these days speaks a saving word and does a saving work in this country, it will be chiefly somehow through these denominational churches in which Christians are organized. They ought to be made stronger and better to do his work."

We need no inferiority complex. But it will be well for us to re-examine our faith

and to use every means to deepen our convictions and enrich our lives, that the Master can use us more effectively. For such reasons let us welcome the opportunity afforded by our Sabbath school studies next quarter.

**Susie Burdick's Message** On the day before she sailed for China, date of sailing January 17, several friends had the pleasure and honor of calling upon Miss Susie Burdick. She and her nurse, Miss Chapin, were being entertained in the hospitable home on Staten Island of warm friends made in China, the Gordon Thompsons. The entertainment in a Moravian home was by no means through lack of open and rich hearts of friends in New York or Plainfield. Mrs. Thompson said to the writer on his leaving—Jay W. Crofoot also being in the farewell group—"I do not know what we would have done in China without these missionaries of yours."

Miss Burdick was looking well, and the happiness in her face was but the reflection of the joy and peace in her heart on the reality of her returning to her loved work and people in China. So many things, she assured us, pointed to the blessing and favor of God in her going back. Much as we would love to have her near us here in America, we rejoice with her in her return to the land where her heart longs to be. And, as some one says, "She has earned the right to spend the rest of her life where she wishes most to be." Certainly the Lord has a good work and rich blessings yet in store for one who has consecrated an entire life to his service.

In saying "good-by" the editor asked Miss Burdick if she had a farewell word for RECORDER readers. "Yes," she replied. "Won't you repeat the beautiful verses published on the cover of the SABBATH RECORDER a short time ago? They are wonderful words, and carry the secret of all mission work, and why I so much want to go back."

They are words of Grace Noll Crowell, printed in *Christian Herald*. We are glad to repeat them and sense again the impelling power of a "divine must."

For the sake of the little Child of Bethlehem  
Who came to show compassion, and to bring  
The Bread of Life to every hungry heart,  
The Living Water to each thirsty thing,  
Let us be kind today, as he is kind;  
Let us be thoughtful of the hurt and sad;  
Let us live simply as he lived, and oh,  
Let us walk humbly now, and let us be glad!

For the sake of one small Child, we must be strong  
And brave to follow where his footsteps lead:  
Across a darkened land, along strange roads,  
Through briars and storms to meet a hurt world's need.

These be the gifts to bring the gentle Christ:  
This be the gold and incense we should take:  
Our adoration, reverence, and love;  
Our lives—and freely spend them for his sake.

Grace Noll Crowell,  
In *Christian Herald*.

**College Students** Colleges have reached their **Look Ahead** mid year; another semester has opened up. Students are girding themselves for their year's last half. Perhaps some have unfortunately had to drop out; others maybe have registered to take the vacant places. All in all, it is an interesting time.

For many it is the last lap of a four years' run. Registration has been made for the last time. For these, if ever, college does not look so much like a great adventure—but the preparation for the real adventure of life. What does the future hold? What course of action shall be taken? Too often our youth have been warned that there are not enough jobs open to absorb them. What are they going to do about it?

One commendable thing observed is that so many of our graduates are willing to do anything honorable. Here is one prepared to teach or do fine work in a library. No opening—she enters household service, wipes up floors, acts as nurse maid. Another, prepared for some form of administration or for teaching, and with no opening, "digs in" as a farm hand, or ditch digger. Why not? These young folks will be all the better in character and stronger as leaders because of these experiences, when the time is ripe.

A great manufacturer told the writer one time that he sent his sons to college, but in vacations they returned to work in the shop, and in overalls as other workmen to learn the business from the ground up. They are men now, and run the business successfully in the father's place, who has been called to the larger life.

President Tyler Dennett of Williams College, not long since, addressed some splendid words to parents of students about to graduate. They are words good, not only for fathers and mothers, but for their boys and girls. Here is a part of what the president said:

I cannot promise that we shall be able to send back to you the boy you sent to us. By the time you get him back he will be no longer a boy. There are wrapped up in him many qualities. Some of them you and you alone are able to understand and appraise. Some of those qualities are fine; others you wish were better than you know them to be. Quite probably the boy has other capacities which you have overlooked but which become apparent to us through four years on a college campus. There is very little more that you can do for your boy except to love and pray for him; your work is about done. We shall have him for only four short years in which to build upon your foundations. We hope that they have been well laid, and I can only say to you that we shall wish to be as wise in our work as you have tried to be in yours. But I must be frank. We are going to take your boy on a great adventure out through a wilderness of ideas some of which, quite possibly, you, with your habits of living and settled convictions, would not have the courage to face. We hope that the boy has the character to carry his load on through, for we have in mind to bring him out some day into a clearing where he can see quite around himself, his old home over there, his schools, his teachers, his books, his companions over here, and himself an individual separate from you and separate from us, standing on his own feet. We trust, however, that although an individual he will remain a son and that he will become a citizen, an integral part of the social life of a great nation. It is our desire that your young man shall come out with a discernment to cling to what is good, both of what you and what we have given him. We hope also that he will know enough to throw away the chaff.

I speak of sending him back to you. I hope he will be willing to go back. I am filled with dismay when I observe how large a proportion of our college graduates are not willing to go back where they come from, how many elect to strike off for the big cities where they are so little needed and so likely to get lost and find themselves in the middle life eating husks while at home there is plenty. The last word I shall say to your boy is to go back or, if he comes from some large center, then to summon a little of that pioneer spirit which still runs in his veins, and strike out into the country where our people perish for lack of leadership. I should like to send him back, not with his nose in the air, but with a broad tolerance which is the crown of culture, and I cannot refrain from hoping that you, waiting there to greet him, will also be tolerant. The saddest part of this terrible process by which our smaller centers of population have been bled white is that so many parents do not know, and are not willing honestly to face, the reason why the boys do not wish to go back home when they are out of college.

I ask therefore, on the one hand, for your patience, and, on the other hand, that you will travel along with us. The truth is that we are all a part of this educational process. We must give and take from one another. We are accus-

tomed to think of the young man as the object of our efforts; we should not forget that he is also the source of the best instruction we ourselves will ever have. As the years go on, he will be less and less in need of us, and we more and more in need of him. It is the happy opportunity of the college to meet the boy midway on the trail where the burdens are being shifted, ever so little at first and then more and more, but we shall all go on to the end. A college can mediate between youth and age, between you and your boy, explaining one to the other—and so may it be through all the years in this lovely place.

The time of release from college may be a perplexing one for graduate and parent, but one to be faced with resolute courage by the one and with faith and encouragement by the other.

**Items of Interest** A conscientious Seventh Day Baptist young mother, daughter of one of our most vigorous preachers and active pastors, writes a bit of helpful information concerning authorship of a poem quoted in an editorial in the SABBATH RECORDER of December 10, page 266. The verses were marked "Author unknown." We learn that the author is Robert Davis. The interested friend, a graduate of the Boston Conservatory, says concerning the poem, "I had that as a solo and Mr. Hunt (voice teacher) wrote the music for it. That was the first sacred solo he gave me. According to that the words were written by Robert Davis. Mr. Hunt used to wonder if he was a relative of mine." Perhaps some one may wish to preserve the verses and to know their authorship.

Today in no state can an individual be hauled before the courts and punished for his religious beliefs, or for his lack of belief, for that matter. To that extent there is complete religious freedom. But there are, in a good many places, certain religious taboos which have been incorporated into civil law. We find, for example, that observance of Sunday as the Sabbath is in some states compelled by law, even though religious bodies, like the Seventh Day Adventists, have set aside Saturday as a day of worship and rest. If these minority groups proceed with their normal activities on Sunday, they may be punished by civil law for what is, in reality, an infraction of a religious tradition. To the extent that such laws exist, full religious freedom does not exist.—*The American Observer*, October 22, 1934.  
—From *Liberty*.

## FROM OUR READERS

I have not words to express what the RECORDER means to me. It has been in our family the whole sixty-five years of my life. It stands for my church. I am a member at Alfred, N. Y., but am not able to attend even once a year, and the RECORDER brings news of friends all over the United States as well as the missionaries in foreign lands. God bless the RECORDER and all the faithful workers who make it possible for us to enjoy it. A Happy New Year and best wishes to the SABBATH RECORDER family. ELSIE A. BASS.

Alden, N. Y.

Tongue cannot tell how we value the dear old SABBATH RECORDER; sister and I feel that we cannot get along without it. When my father was a lad of fifteen my grandfather's health failed, and the responsibility of raising a family of seven children younger than himself and caring for his parents, both in poor health, fell upon him. His father could not pay for "The Messenger," I think it was then. When he was 17 they were sold for the postage. He dug ginseng, made maple sugar, and, I think, sold coon skins to get money to pay the postage on them. Then he earned the extra money in about the same way and begged his father to subscribe for the paper, and from that, 1842, to the time of his death, 1900, he was always a subscriber and reader of the paper under its various names, and when he was gone I subscribed for it. So that we have always had our church paper and I hope to always be able to have it while I live. OZINA M. BEE.

Cowan, W. Va.

From Janesville, Wis.—

"I especially enjoy the 'Denominational Hook-up.' That keeps me in touch with old friends and old scenes. I wish we had more of that."

Another writes:

"I cannot do without the RECORDER. It keeps me in touch with all that is going on in our churches, and that is a help to me as I am where I cannot attend church, and with the RECORDER and the *Helping Hand* the Sabbath does not seem so lonesome. I was trying to count up how long I have had the RECORDER. I remember of learning my A, B, Cs and learning to spell from the SABBATH RECORDER, away up in Minnesota, so it must be

a long time ago, as I will be eighty-nine in March. My father always took it and told us children it was *our* SABBATH RECORDER." This friend sends her prompt renewal money.

From Lockport, N. Y.—

From a rather personal letter, the following is taken: "I hope and pray that every one in our denomination may be so prospered and so filled with the Holy Spirit that the RECORDER can again pay us weekly visits, and every line of our work as a denomination of Sabbath keepers may be carried on to the glory of God in the salvation of souls, and the winning of obedient Sabbath keepers." We echo the wishes and say amen to the expression of this good sister.

## ANNIVERSARY ADDRESS

— BY REV. EDWIN SHAW

(Given at the one hundred fiftieth anniversary of the Waterford Church)

(Concluded)

During the past few years it has fallen to my lot at Milton College to work with groups of young people, in my classes, studying sociology and economics. For my own satisfaction I have rather welcomed this task, for although my designation in the college catalog is "Professor of Philosophy and Religious Education," I have come to feel that religion and philosophy find their most definite application in the realms of social and economic conduct. And so I have studied and read and meditated at considerable length concerning the relationship between religion, I mean the religion of Jesus Christ, and the economic system under which, or within which, we are compelled to live. And I find that there is an incompatibility between the religion of Jesus and the system which we call capitalism, the name given to our present system by both its defenders and its critics. Capitalism, big and little, is founded upon greed and selfishness, upon the basic motive of profit making; and this is at variance with, opposed to, the life and teachings of Jesus, the fundamental motive of which is loving service.

Please bear in mind I am not thinking of wealthy men, millionaires, the men we call capitalists. I am thinking of the system which is at the base of business, profit making; whether it results in big profits or small profits, whether a man makes a million or loses every

penny he has, the system is the same, the motive of business is profit making, not service. This is not saying that the motive of service is not present in the world, not at all, not that. There is untold sacrifice and unselfishness in the world in the hearts and deeds of mankind, but not in business, and that is what I mean by capitalism. Capitalism as a system, the philosophy of it, is unethical—that sounds better than immoral, but it means the same thing.

A woman who was in the summer school, just closed at Milton, said to me that she was shocked; it fairly took her breath away; she felt faint and sick at heart, when in a book I had given her for a report, she read the following paragraph: "When the Lord's Prayer is prayed with insight it becomes a petition for the abolition of capitalism, and the supplanting of the existing economic order with a society which is consistent with the religion of Jesus." Let me read that again. I asked her why such a statement was a shock to her. She replied that never before had she realized that the prayer, "thy kingdom come, thy will be done on earth," if answered, meant a system, a way of living and doing business, that is, an economic order, diametrically different from our present order of capitalism; for capitalism, I mean the underlying principle of capitalism, is inconsistent with the principle of love, which is the basic principle of the brotherhood of man, the realm of God, the kingdom of heaven.

Well, what has all this to do with the one hundred fiftieth anniversary of this church, with the two hundred sixtieth anniversary of Sabbatarianism in this neck of the world which we call Waterford? It is this: Times and conditions change, and while we admire and respect the virtues and work of our ancestors, the world has changed and the virtues, once so highly esteemed, are not sufficient to meet the problems which face us today. Let me get at what I mean by the following, partly my own and partly quoted: When a man died in the olden times, yes, and often today also, we say, "Well, John was a hard working fellow, wasn't he? He saved his money, too, he was thrifty and industrious, he was not wasteful of his time, he saved what he earned." Those are not the sole virtues of today; but the love of play, creation of individual living, the incentive to build a good society, will have to rank at least equally with

the old cardinal virtues of arduous labor and thrift.

Let me get at my thought by another illustration. A young fellow was discussing with an older person the evils of the present day moving picture enterprise, and I quote what he said: "If I see a picture which is sensually exciting, I know from my own reaction that it is morally objectionable. But while there is nothing like that in the movie, 'The House of Rothschild,' yet the picture as a whole exhibits and glorifies the concentration of wealth and the power that goes along with it. And to my mind, that is just as immoral as pictures exploiting sex." We measure success altogether too much on the basis of hard work and saving. And this is inevitable, because we are surrounded by, we are enmeshed in, we live and move in, the midst of an order of capitalism which functions only through the profit motive. "No rich congregation," nor poor one either, "worries about a sermon which declares that our present difficulties are due to greed, and that we must learn to be less greedy." People readily accept and approve of such teaching. "The difficulty arises only if the preacher, the moral critic, asserts that our order of society unduly encourages greed and breeds injustice, and that a new order must be established upon a new pre-supposition." And that is just what our present system does do: it encourages greed, it breeds injustice.

Perhaps you have heard it said, I have, that society is the sum total of what the individuals are; and society and business will be all right if the individuals that make up that society are all right. Now the idea that individual confession will change social systems and correct basic social injustice that flows from the specific organization of a given society—that idea rests upon almost pure confusion. It is as foolish as the faith that good kings can make monarchy palatable and just, when history has made monarchy anachronistic. It is as foolish as the idea prevalent four score years ago, that kind and indulgent masters justified the system of human slavery. It is as foolish as a belief that because all the bricks in a structure are perfect, then the structure is perfect. Chemists tell us that sugar and alcohol are made up of the three elements, carbon, hydrogen, and oxygen, in exactly the same proportions, the same number of atoms of each element. The only difference in sugar

and alcohol is in the *structure* of the molecule, the organization of the system; but that makes a very important difference.

The Christian Church has given its approval, its sanction, nay, its encouragement to our present economic system. There is an out-of-sight, hidden, unobserved alliance between the Christian Church, as a whole, in the main, and the interests of the privileged classes; and unless there is a chance for all the membership of the Church to take some real definite part, to make itself felt, in our economic interests, the total religious community cannot meet the economic problems of the times in any fair, just, and impartial way.

I suppose I should select a Scripture text, at least as a suggestion. Well, here it is: Hebrews 12: 27. "And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." Many of the methods, the ideas, the religious conceptions of our ancestors are being shaken, "as of things that are made." Let them be removed. But the spirit of loyalty, the earnest desire to worship God acceptably, the abiding purpose to live righteously, a faith that never falters nor fails—these are the things that cannot be shaken. Let them always remain.

Now I have some very dear friends who will say to me, "'Shaw,' 'Prof.,' 'Ed.,' why didn't you improve this wonderful chance to preach an evangelistic sermon?" My reply is: If ever I have preached an evangelistic sermon this is such, the most evangelistic sermon I have ever preached. Some people have the notion that a sermon to be evangelistic must appeal to people to accept Jesus Christ as their personal Savior, to preach Christ and him crucified for the salvation of mankind. This is indeed evangelism. But it is more than that. Christ came not only to save persons, but to save society, to save the world, to save business; and business cannot be saved, unless, like an individual, it is converted, changed, born again, changed from the selfish profit-making motive to the unselfish, service-for-others motive. This is the evangelistic message that I feel is upon me to preach. It is the good news that the spirit and following of Jesus is able to save the world, to save business as well as the individual, to make a new world, a kingdom of God on earth. And if I were

to ask today, here and now, for decisions for Christ, it would be like this: an appeal to accept Jesus as the Savior of society, promising and covenanting to labor and to sacrifice, to give one's best thus to bring to pass the coming of the kingdom of God here on earth as it is in heaven.

May the Waterford Church be among the foremost to preach and to promote and to live this blessed gospel. In our present confusion and turmoil and doubt and uncertainty, may this church be a light set on a hill that cannot be hid, helping to remove the "things that are shaken, as of things that are made, that those things which cannot be shaken may remain." Which may God grant, in Jesus' name, Amen.

## MISSIONS

### THE NEW YEAR

BY KARL G. STILLMAN, TREASURER

At this season of the year, with earlier failures and disappointments behind us all, we are and should be in the best frame of mind to plan for the days ahead, that they may more nearly fulfill our highest hopes and ambitions. This accurately describes the present attitude of the members of the Board of Managers of the Missionary Society, who are giving prayerful consideration to the many problems which must be settled before establishing definite policies to be followed during the year just beginning. We have confidence in our society representatives, both here and in foreign lands; we believe in our denomination and its vital principle, and we have faith in all our people wherever circumstances may cause them to be.

We are optimistic regarding our future missionary activities, yet at the same time fear we do not always explain matters in such a way that all may understand them clearly, even though they are almost self-evident to us. Perhaps our reported overdrafts in financial statements have been widely misunderstood and it is with that thought in mind that this article is written.

In approaching this subject, let us consider some elementary facts. We all know we adopt each year a Denominational Budget which tabulates the requirements of all our "boards" as we term them which, of course, includes the needs of the Missionary Society. The Missionary Society's budget, if analyzed,

will be seen to apportion its share of the total Denominational Budget among activities here in our own country and in many foreign lands. If our Denominational Budget were raised in full, the Missionary Society would receive a sum exactly equal to its own budget and each object making up this total budget would receive full payments periodically when due. Yet we as a people have been failing to meet what constitutes an absolute minimum budget. What happens? The Missionary Society must not and cannot go deeper in debt, so is forced to keep its expenditures within limits of funds being currently received. When its receipts are less than we require, we are obliged to hold back badly needed salary checks until additional funds are received. Our denomination at all times should be informed of the exact status of such matters and to that end the treasurer's books are closed monthly, and the amount due representatives of the society, but unpaid, is shown as an "overdraft," which is good accounting procedure.

As long as we as a people fail to meet our Denominational Budget quotas, it is very plainly evident that we cannot pay our budget requirements in full. Some items must be omitted entirely, while other projects have to be curtailed permanently or temporarily.

With reference to our Denominational Budget itself, we are committed to a plan contemplating undivided support from all of our churches. This budget contains numerous objects, the great majority, if not all, of which we approve as being worthy of our support. Our contributions first of all, therefore, should go to the Denominational Budget, then if any surplus funds remain we can contribute to the individual object which we favor above all others, but we should not do this at the expense of our United Budget. If we conscientiously follow out this moral obligation, the financial standing of the denomination and its constituent boards, including our own Missionary Society, will be immeasurably improved.

### MEETING OF MISSIONARY BOARD

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held today, January 20, 1935, at the Pawcatuck church, Westerly, R. I.

The meeting was opened with prayer by Rev. E. T. Harris.

The members present were: Rev. Willard D. Burdick, Karl G. Stillman, Corliss F. Randolph, Rev. W. L. Burdick, Robert L. Coon, George B. Utter, LaVerne D. Langworthy, Rev. H. R. Crandall, Allen C. Whitford, Mrs. W. D. Burdick, Walter D. Kenyon, Morton R. Swinney, Rev. Ahva J. C. Bond, Rev. Everett T. Harris, Rev. Herbert C. Van Horn, Asa F. Randolph, Rev. James L. Skaggs.

Guests present were: Mrs. Walter D. Kenyon, Rev. J. W. Crofoot, president of Milton College, and Miss Marjorie Burdick.

The quarterly report of the treasurer from October 1, 1934, to January 1, 1935, was accepted and ordered recorded.

#### SEVENTH DAY BAPTIST MISSIONARY SOCIETY

##### QUARTERLY STATEMENT

October 1, 1934, to January 1, 1935

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

##### GENERAL FUND

Dr.	
Memorial Board income .....	\$ 13.75
Permanent Fund income .....	932.27
Denominational Budget .....	1,993.68
Organizations .....	420.30
Individuals .....	102.77
Special Gifts .....	471.39
Other .....	5.80
Debt Fund investment .....	250.00
Overdraft January 1, 1935 .....	2,281.36
	<u>\$6,471.32</u>

##### Cr.

Corresponding secretary and expenses ..	\$ 605.50
General missionaries and expenses .....	50.00
Churches and pastors .....	621.25
China .....	829.17
Holland .....	250.00
Jamaica .....	511.00
Treasurer's expense .....	138.27
Interest .....	401.68
Loans .....	250.00
Taxes .....	1.18
Printing .....	49.48
Special gifts .....	469.39
Germany .....	125.00
Miscellaneous .....	9.40
Debt Fund investment .....	310.76
Overdraft October 1, 1934 .....	1,849.24
	<u>\$6,471.32</u>

Net indebtedness October 1, 1934 .....

Net indebtedness January 1, 1935 .....

Increase for the quarter .....

The quarterly report of the Corresponding Secretary was presented, approved and ordered recorded. It follows:

QUARTERLY REPORT OF CORRESPONDING SECRETARY

As corresponding secretary I would report that the week following the last meeting of this board, I started on a trip to the Southwest, the prime object being to attend the annual session of the Southwestern Association. By previous arrangements I was a joint delegate of the Eastern, Central, and Western Associations, as well as a representative of the Missionary Board. Dr. Corliss F. Randolph, president of the American Sabbath Tract Society and the Seventh Day Baptist Historical Society, accompanied me. The Southwestern Association was held at Fouke, Ark., and was a profitable meeting notwithstanding the fact that till about three weeks before the association convened, it was not known whether the 1934 session could be held.

En route we visited the church in Jackson Center, Ohio, and returning we visited Little Prairie and Gentry, Ark., Stonefort and Farina, Ill., and Salemville, Pa. In all of these places except Gentry we participated in one or more public meetings, with a total of twenty-eight for the trip covering four weeks.

Since returning, the time for the most part has been given to the office work. Sabbath eve, December 15, I addressed the Christian Endeavor society in Ashaway, R. I.; the following Sabbath eve, December 22, I preached in Waterford, Conn.; and last Sunday I attended the regular meeting of the American Sabbath Tract Society in Plainfield, N. J.

You are expecting from me at this time an extended report regarding conditions and prospects in the Southwest. As already stated, Dr. Corliss F. Randolph, a member of this board for many years, accompanied me on the trip through the Southwest. He viewed and studied the field independent of me, and in place of a detailed report on my part today, I have asked him to give his findings in connection with my report.

Respectfully submitted,

WILLIAM L. BURDICK,

Westerly, R. I., Corresponding Secretary.  
January 20, 1935.

This report was supplemented by an address by Corliss F. Randolph who visited the Southwest field with the corresponding secretary.

Rev. James L. Skaggs of the New York Church, president of the 1935 Conference, spoke on his ambitions for the annual session to be held in Alfred in August. He is holding local conferences of pastors and workers in different parts of the country. He hopes that he will be able to learn the needs and formulate plans as a result of these conferences. He called attention to the fact that the mid-year meeting of the Commission has

been called off for the past two years, and there was no opportunity now, as there was then, for the president to learn of the needs of the denomination and formulate plans to meet those needs.

President Jay W. Crofoot of Milton College told of going to the boat in New York to see Miss Susie M. Burdick off as she left for China, where she so much desired to go.

Morton R. Swinney, for the Missionary Evangelistic Committee, reported that the committee had met and had considered the needs of the California field. He said the committee also had studied other needs, and was meeting again next Sunday for a further discussion.

Rev. Everett T. Harris of the Tropics Committee reported for that committee. The report was accepted and ordered recorded. It follows:

The American Tropics Committee met January 16, and considered problems growing out of the work on the field and at home.

An expression of sympathy was extended to the Hargises for the loss of their home by fire. The responses of individuals and churches in helping to meet their need have been generous, and the committee appreciates this. Since the fire \$455.39 has passed through the treasurer's hands to help them, and in addition \$180 is known to have been sent direct from Riverside, Calif., making a total of \$635.39 above the regular salary. Salary is reported to have been paid up to December first.

The hope was expressed that the response of the people to the equally pressing need of raising the Denominational Budget will be as generous and spontaneous.

Rev. Harold R. Crandall, chairman of the China Committee, reported. It was accepted and ordered recorded as follows:

Your committee on China Mission begs leave to report that so far it has not sufficient accurate information to make a definite recommendation. However, it favors the early return of Doctor Thorngate to China, provided definite adequate financial support may first be assured to cover the traveling expenses incident to the return of Doctor Thorngate and family to China, also to provide for his salary while on the field, the education allowances for his children, and as well also the expenses incident to furloughs, without incurring additional financial burden to the society; and

Recommends that this matter be referred to the China Committee and the treasurer of the society with power, within the above mentioned limits.

Respectfully submitted,

HAROLD R. CRANDALL,  
Chairman.

THE VALUE OF PERSONAL WORK

BY PASTOR A. T. BOTTOMS

(Substance of address delivered Missionary Day of Conference, August 22, 1934.)

Personal work is God's chosen way of winning souls to his kingdom. A study of the New Testament reveals this, where we find one person winning another. Those of you who heard the address of the Conference president at Salem on the evening of August 21, 1934, realized the very great need of more personal work when he presented his statistical charts showing the growth of our denomination from 1800 to 1902.

To get interest and hold it, we must have power from God and without this power we cannot win or hold those who should be won.

We are told in the Word to "Go ye therefore and make disciples of all nations." How can I do this? Not theoretically, but practically. I am reminded here of an experience with an insurance agent in 1922. I was principal of a small junior high school where I was visited by a general agent of one of the large insurance companies. "You have been recommended to us as a man who would make a good agent for us here." He then proceeded to show me the advantages in representing his company. In due time I signed a contract to represent his company in my section of the state. After the contract was signed he said, "You can't sell insurance sitting in an easy office chair with your feet on the desk. You must get out and find men who need insurance and convince them that they do need it. In fact, you must cause them to want it, and get their names on the dotted line."

We are agents for Christ. We can't sit in easy pews and sing beautiful hymns and win lost men to Christ. We must cause them to realize their great need for him.

Some one has said, "Your theory is fine but how can one work it in church work?" The writer personally knows of a high school teacher who has a system of personal work which could be used in a modified form in any walk of life. Here is her plan:

She keeps a small pocket notebook in her purse. As soon as the files are completed in the principal's office, she copies the name of every pupil registered in the school. She then checks the list for those who have subjects with her during the year, and immediately finds the spiritual standing of each of her

The chairman said that Jay W. Crofoot of Milton, formerly of Shanghai, was present at the committee meeting on Sabbath evening, and had helped in solving the problems before the committee.

The corresponding secretary in explaining the correspondence and negotiation said:

In connection with the report of the China Committee, the day following the last board meeting he received a communication from Dr. Grace I. Crandall, head of our hospital in Liuho, China, regarding a plan for the return of Dr. George Thorngate to China to become superintendent jointly of our hospital in Liuho and another hospital in the city, fostered by a Chinese banker. Secretary Burdick further stated that he had sent to all members of the board all communications received during the quarter regarding this matter. Doctor Thorngate has signified his willingness to return and undertake the proposed work, provided certain conditions can be met; but the interested parties in China have not as yet given their final answer.

The treasurer made a verbal report on the Alice Fisher Fund, and it was accepted.

The chairman of the Investment Committee, consisting of Karl G. Stillman, George B. Utter, and Allen C. Whitford made a report for the quarter ending December 31, 1934. It was received and ordered recorded.

Rev. Harold R. Crandall, treasurer of the Denominational Budget, made a report on the payments by the churches to the fund. He showed that the churches were doing better than the same period a year ago.

The treasurer made a statement of claims made by Mrs. Mary S. Damerl for \$5,000 in Winnapaug Golf Club bonds, and that he did not feel there was any responsibility on the part of the board.

Voted that the board recognize no responsibility for the bonds, and approves of the action of the treasurer.

The president was instructed to appoint a committee on the Conference program of the board. He named W. L. Burdick, George B. Utter, and Morton R. Swinney.

Mr. Skaggs told of the help that was being given the Salemville Church and of the appreciation of the people there.

Rev. A. J. C. Bond told of the needs of the Theological Seminary at Alfred, and the need of young men of the proper type to carry on the work in the denomination.

The minutes were approved.

The meeting adjourned at five-thirty with prayer.

RECORDING SECRETARY.

pupils. After this she makes an opportunity to see all the other pupils. In six years this teacher has interviewed six hundred fourteen different pupils about the Christian life. Two hundred twenty-seven of these she knew by their stand in religious meetings. During the six years she led sixty-nine to a definite decision for Christ, besides the very large number who have been influenced indirectly by her work. She keeps her record and follows the pupils after leaving the school.

During a revival last winter, in the town where she teaches, there were one hundred forty decisions for Christ. In a larger town fourteen miles away, the same revivalist in another revival had only a few converts. When asked, "Why the difference?" he replied, "I did not have a certain teacher to do personal work." When asked how she does it, she replied, "It is easy. I simply write a note saying that I would like to see the pupil for a minute. They are disappointed if they are not called."

I find that many are hungry for Jesus but do not know how to find him. Let us every one resolve at the beginning of this new year to spend much time in prayer, asking for power to save some soul from the loss that awaits the unsaved.

## WOMAN'S WORK

"We crave thy forgiveness, O Lord, for all the pride of opinion which puts our poor mortal notions ahead of the clear teaching of thy word. Quicken our loyalty to and love for the old Book that has been the stay of our fathers and of our fathers' fathers." Amen.

## REPORT OF THE WOMAN'S BOARD

The Woman's Board met in the home of Mrs. Earl W. Davis, January 13, 1935, 2 p.m., the president in the chair, the following members present: Mrs. Geo. B. Shaw, Mrs. Okey W. Davis, Mrs. Oris O. Stutler, Mrs. C. H. Siedhoff, Mrs. Edward Davis, Mrs. Earl W. Davis, Mrs. Harley D. Bond, Mrs. Kenneth Hulin.

Mrs. Shaw read a selection from Proverbs 16. Prayers were offered by members. The minutes of the December meeting were read.

The treasurer's report was read and accepted as follows:

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

### Receipts

Balance December 9, 1934 .....	\$63.53
Harold R. Crandall:	
Denominational Budget .....	\$8.10
Richburg Ladies' Aid .....	5.00
	<u>13.10</u>
	<u>\$76.63</u>

### Disbursements

Mrs. Shaw, for postage .....	\$ 1.00
Federation dues .....	10.00
Delegate's registration fee, by order of Executive Committee .....	2.00
Federal tax .....	.06
	<u>13.06</u>
Total disbursements .....	\$13.06
Balance January 13, 1935 .....	63.57
	<u>\$76.63</u>

Salem, W. Va.,  
January 13, 1935.

The librarian reported the following books on Japan for mission study added to the circulating library, as follows: "Orientals in American Life," "Christ and Japan," and "Rainbow Bridge."

Correspondence was read from Mrs. Frank J. Hubbard, of Plainfield, N. J., who represented the Woman's Board in the Foreign Missions Conference at Garden City, N. Y. Voted that Mrs. Hubbard's expense to same be allowed and ordered paid.

Voted that the board subscribe for the "Foreign Missions Conference Bulletin"—same to be sent to Mrs. G. B. Shaw.

Adjourned to meet with Mrs. Okey W. Davis, second Sunday in February.

MRS. GEO. B. SHAW,  
President,

MRS. O. O. STUTLER,  
Recording Secretary.

The following paper, written by Mrs. Herbert C. Van Horn and read at the woman's group meeting of the General Conference, we think will be much appreciated by all readers of the RECORDER. This paper would be in-

teresting as a study in connection with our programs in our women's meetings and mission study groups.

## THE STORY OF MUSIC IN WORSHIP

BY MRS. H. C. VAN HORN

The story of music, and more particularly the story of music in religious worship, is a fascinating one; and if we were really to know it, it would be necessary to draw aside the curtain from the dim ages of the past, the history of which has never been written. Some form of music is found in every part of the world, both civilized and uncivilized, and everywhere it is connected with the worship of deity. Some one has said, "it can hardly be doubted that music was called into existence by religious feelings as soon as by any of which human natures are capable." So from our earliest knowledge of mankind to the present, and from the rude beating of the tom-tom and the weird chant of the savage to the hymn, the anthem, the organ prelude, and other forms of sacred music of our day, music has had a part in the worship of deity, whether that deity be pagan or Hebrew or Christian. It is very interesting to know that many savage people, and civilized as well, have traditions that music and, in some instances, musical instruments, were the direct impartation of the gods. Indeed, our very word music comes from the Greeks who thought that the "muses" — certain goddesses — presided over the arts of poetry, music, etc.

Just briefly to mention the use of music in some countries and religions. In China it is used by Confucianism, and some of the temple music is quite impressive; in India, though not so frequent in religious exercise as in popular use, yet it is used by both Brahmin and Buddhist and is often pleasing and impressive. Not much is known about the music of Babylonia and Assyria, but it was an element in religious usage. In Egypt, music was used in religious ceremony and cultivated by the priesthood. Because the climate of Egypt has preserved records as none other in the world, more is known of Egyptian music than any other of antiquity. It may be that Greece received her music from Egypt, so if it be true as is claimed by some that the tone art of medieval church music was derived from the Greeks and Hebrews, then Egypt has more or less influence upon the tone art of our

present day Christian music. Musical instruments of various sorts, wind instruments, stringed instruments, and instruments of percussion were all comparatively common among these peoples of the early ages.

In the brief space at my command it is possible only to touch upon the fascinating subject of music in the worship of the Hebrews. Their music was perhaps at its height during the time of the second temple. It was predominantly choral in unison, sometimes recitative, sometimes antiphonal, accompanied with musical instruments and often with dancing. Who has not been thrilled by the reading of the beautiful antiphonal Psalms and in imagination listened to the wonderful choruses of the temple worship?

The music of the Hebrews impressed by its grandeur and massive power; that of the Greeks was refined and perfect in detail. Two different types of music prevailed among the Greeks. One, used in the worship of Apollo, was national and ethical in character. The other, used by the followers of the cult of Dionysius was of a lower and sensual type.

For fifteen centuries and more after the beginning of the Christian era music was practically monopolized by the Christian Church; by it the art was nurtured and developed and from this art secular music sprang. For this long period the Church looked with disfavor upon the use of musical instruments, so that church music was vocal and largely choral. In Greece and Rome, music was used as an accompaniment to poetry and was secondary to it; but the Church made it an art of itself. One writer has said, "Music, the Prometheus of the arts, bound to the rock of literature throughout the whole period of Greek and Roman ascendancy, was liberated by Christianity and raised by it to the first place among them all." Music alone of all the fine arts seems to have developed untrammelled to any great extent by Greek tradition. Music became the very core of liturgy, "as music alone can hymn the glories of the kingdom of heaven." Some of this early music is still unsurpassed. So-called "Gregorian chants," because of the influence of the great Pope Gregory, are said in their finest examples to be as perfect today as when they were composed.

All development of music in the middle ages was due to the influence of the Church, and even the music of the troubadours had to be expressed in the musical notation of the

Church. For a time during the seventeenth century more attention was given to dramatic and secular music, and sacred music suffered in consequence; operatic music was transferred to the Church with a change in words. Many so-called miracle plays and passion plays were used in the celebration of Church festivals. Out of these grew the lesser oratorios, and finally in a purified form Handel's great "Messiah."

During this time there was a development in the use of the organ in church music. As we have said in the Christian Church vocal music preceded instrumental. Instruments were first used to imitate vocal effects or to accompany the voice; but late in the seventeenth century began the use of instruments, stringed instruments of the viol type as well as the organ. Bach, in Germany, was the great master of the organ and gave to organ music an established place in worship. An enrichment of public worship in many ways followed. From that time to this the music of Christian worship derives much of its beauty from the use of the organ.

At first, as we have suggested if not clearly stated, worship music was sung by choirs, in the beginning without the use of instruments, later with organ and other instrumental accompaniment. It was not till after the Reformation in the sixteenth century that congregational singing came into practice in church service; and from that time began the appearance and development of church hymns, of which there are so many in use at the present time.

You are familiar with the modern uses of music in worship, where choirs and choruses with instruments or a *cappella*, hymns, chants, congregational singing, and other forms are used to enrich our worship. By it are our souls uplifted and our spiritual lives enriched.

Perhaps one of the oldest we sing is the ancient "Gloria Patri," the origin of which is not known, though it is thought by many to have come down to us from the apostolic age. What a wonderful thing to join in sincerity with "the glorious company of the apostles" in singing praises to the Triune God—Father, Son, and Holy Spirit.

Out of depths of anguish and from heights reached by sublime faith have come the words of the rich hymns we sing today. In closing let us note one instance of that character. Rev. Geo. Matheson, one of the most beloved

clergymen of the Church of Scotland, found himself going blind and by reason of his blindness losing the earthly love most dear to him. Out of that experience came

O Love that wilt not let me go,  
I rest my weary soul in thee;  
I give thee back the life I owe,  
That in thine ocean depths its flow  
May richer fuller be.

O Light that followest all my way,  
I yield my flickering torch to thee,  
My heart restores its borrowed ray,  
That in thy sunshine's glow its day  
May brighter, fairer be.

O joy that seekest me through pain,  
I cannot close my heart to thee;  
I trace the rainbow through the rain  
And feel the promise is not vain—  
That morn shall tearless be.

## YOUNG PEOPLE'S WORK

### IT IS TO THINK

"Simon plus Jesus equals Peter."

—Osora S. Davis.

## A MESSAGE FROM THE YOUNG PEOPLE'S BOARD

We are begging again—begging for replies from the pastors and from the young people. Twenty-one pastors have answered the letter sent to them on November 11, 1934. We still would appreciate some sort of answer, whether you have any young people in your church or not. Of these twenty-one correspondents, nine have answered the letter sent to them on January 7. An average of about two from each association have written. The reports already received are very enlightening, and the suggestions are helpful. Many will be passed on to you, but if better co-operation is not secured, one way or another, we shall be quite helpless in knowing how to go about making plans for future service to you.

Around February 20, the president of Conference, Rev. James L. Skaggs, will meet with the board at Alfred. If everyone who has been asked for information responds before that time, we shall be able to tell him what you need and want by way of your home group as well as Conference programs.

ELIZABETH VAN HORN,  
Corresponding Secretary.

Alfred Station, N. Y.

## NEWS FROM THE RIVERSIDE CHRISTIAN ENDEAVOR SOCIETY

During the past few months the Riverside Seventh Day Baptist Christian Endeavor society has been engaged in numerous activities.

On the week-end of September 5, 6, and 7, 1934, the group took part in the Annual Riverside County Christian Endeavor Convention at Corona, Calif. Some of the group spent the two nights at the Baker residence in Corona, at the invitation of Miss Alice Baker, who teaches in that city. Our male quartet, which is composed of society members, furnished music for some of the sessions.

The group is practicing a play which will be given about February 1, and another which will be presented about Easter time. Rehearsals for these plays fill our whole Sabbath evening. The group enjoys eating in the basement of the church between the Christian Endeavor meeting and the practice in the evening. In this way we have our social period also. At present we happen to be rehearsing "The Quest Divine" and "Claudia."

A few weeks ago the society was invited to lead a Christian Endeavor meeting at Glen Avon, a small settlement near Riverside. It so happened that the topic was on temperance, so one of our group wrote a temperance skit, and the society presented it at the meeting. Another of our group led the audience in Christian Endeavor songs, and gave a very interesting chalk talk.

Among other activities the society gave a program at the county hospital, went Christmas caroling, and took baskets of fruit as Christmas greetings to our friends among the older church members.

REX BREWER,  
Corresponding Secretary,  
Riverside Christian Endeavor Society.

## NOTICE

The Shiloh Church wishes to announce to all RECORDER readers and friends a series of evangelistic services to begin Sunday evening, February 3, God willing. Rev. H. C. Van Horn comes from Plainfield to lead us in this earnest revival effort. We have been holding five or six prayer meetings every week. There is something you can do to help. "I will therefore that men pray everywhere, lifting up holy hands, without doubting." (1 Timothy 2: 8.)

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am eight years old and in the fourth grade. I have three brothers younger than myself. Their names are Duane, Kenneth, and Roger.

I have a dog named Mickey. She has four black and white puppies.

I hope you had a nice Christmas. We did. On Christmas day there were about twenty-five of us at the home of one of my uncles. We had a big tree and lots of nice presents.

Your friend,

Rome, N. Y.,

OLIN DAVIS.

December 30, 1934.

DEAR OLIN:

You have written to me before, have you not, when you were quite a bit younger? Probably you have not forgotten the big mistake I made about your name, actually changing it to "Olive" when your letter was really a fine boy's letter. And that summer I saw you at Conference. Do you remember? I'll never make that mistake again, I promise you.

I always like to hear about a nice family of boys. You four must have some jolly times together and will have even more happy ones as you grow older. You must have great fun with the puppies.

Your Christmas was very much like the ones I used to spend at my grandfather's when I was about your age. I used to wish Christmas came oftener. I still enjoy it. Though only five of us spent Christmas together this year, we had a wonderful time, and we, too, had a Christmas tree. Wasn't it fun?

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I haven't written to you in a long time so I am going to write now.

We are having two weeks of Christmas vacation because we are going into a new school-house January seventh. It has nine class rooms in it. It belongs to the town of Richmond.

My teacher's name is Miss Helen Bouman.

We had a nice Christmas. Our teacher told us to come back to school the second of January, but Mr. Darby came around to the houses and told us there was no school until



the seventh of January. I was glad that I would not have to get ready for anything tomorrow morning.

Mama is pulling lace, Daddy is getting John to sleep, Abby is doing dishes, Daniel is reading, Betty is in bed asleep.

My letter is getting long so I will close now to leave room for some more letters.

Your little friend,

MADELINE P. CRANDALL.

Hope Valley, R. I.,

January 1, 1935.

DEAR MADELINE:

It is good to hear from you again. I am glad you started the new year by writing to me.

It was nice that you could have such a long Christmas vacation, and now of course you are enjoying the new school building. I wonder if it is not easier to recite your lessons in such a clean, new place. It ought to spur you on to get almost one hundred per cent in everything. How about it?

Christmas is one of the happiest times in the whole year, is it not? The birthday of Jesus, the blessed time of loving and giving, that is Christmas; as one dear little girl has said, "The love day."

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I attend the Seventh Day Baptist Church. Mr. Albert Rogers is our pastor. Mrs. Rogers is my Sabbath school teacher.

I am ten years old. I am in the fifth grade.

Robert Burdick is my cousin. We live near the beach and have nice times in the summer. The Burdick children were here a month last summer.

I enjoy reading the letters in the SABBATH RECORDER and thought I would like to write, too.

Another friend,

FLORENCE BRIGGS.

Waterford, Conn.,

January 2, 1935.

DEAR FLORENCE:

I am pleased to welcome another friend, but since you are a cousin of the Burdick children I feel that I know you already. I hope you will write often.

The beach must be a wonderful place, es-

pecially in the summer. Both Pastor Greene and I have often said that we wished we had a cottage on the beach near Waterford where we could spend some time in the summer—he, because he has been there several times; I, because his description of the place was most attractive. Then, too, the Burdick children have spoken of their good times there. Isn't it splendid that we can have good friends and relatives with whom to enjoy our good times and to help us in times that are not so good? And let us not forget that Jesus is the best friend of all.

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have great pleasure in writing to you for the SABBATH RECORDER once more. The answers I received from you are very interesting.

We have been having stormy weather. Today it is thawing and quite a lot of snow is gone. I hope it doesn't freeze or it will be awful icy.

I am in the seventh grade this year. This week in school we are having exams. It always seems like a hard, long week. Thursday we don't have to go to school.

My schoolmates and I have been exchanging autograph albums. It is always fun to find new verses to write. Thirty-two people have written in mine since school began in September. I wish you were here to write in mine.

I went to church and Sabbath school last Sabbath. We are holding our Sabbath school in the basement of our church. Next Sabbath is our communion and roll call.

I close, hoping I will think of more interesting things to write next time.

Your RECORDER girl,

WILMA WELCH.

Leonardsville, N. Y.,

January 21, 1935.

DEAR WILMA:

If I get these letters in the RECORDER this week I must get them in this morning's mail, which goes in about five minutes. I will try to answer your good letter next time.

Your sincere friend,

MIZPAH S. GREENE.

## OUR PULPIT LESSONS FROM LINCOLN

BY REV. JOHN F. RANDOLPH  
Pastor Milton Junction, Wis.

Scripture—Mark 12: 28-34.

### I. HUMILITY

He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief. Isaiah 53: 2, 3.

That grand old prophet of ancient times, Isaiah, recognized the beauty of humility, a beauty that is not dependent upon physical comeliness, nor upon the approval of the masses, which might seem necessary to bring joy and pleasure. So sure was he of the merits of such a character that his ideal personality, the Messiah to come and right the evils of the world, was to be one without comeliness or beauty, rejected of men, a man of sorrow and acquainted with grief.

That his estimate of the value of humility was right is borne out in the life of Jesus Christ, so truly fulfilling the expectation of the ancient prophet and so gripping the admiration of a small group which followed him, that the humble Christ is more widely admired today, after two thousand years, than ever before; and humility in his followers is more universally noted and admired.

It is only to magnify our loyalty to Christ and his teachings, and to strengthen our own Christian character, that we review the qualities of men who have gripped the affection of our people and find that the qualities we admire in them, and would emulate, are the qualities that were lived and taught by Jesus Christ.

He himself, of humble origin and humble surroundings, chose for his disciples men of humble occupations. He ate with publicans and sinners, and the common people heard him gladly.

Is it surprising that the problems of so great importance to our nation and the world should fall in early '61 upon the shoulders of a man of humble origin and humble character? Though Abraham Lincoln's ancestry has been traced back to Hingham and vicinity in Norfolk, England, and Hingham has become very much of an Abraham Lincoln shrine with its memorials and Lincoln tablet in the Hingham

church, nevertheless he was born in the frontier country of Harding County, Ky.; his father, Thomas Lincoln, a carpenter by trade, was ignorant and thriftless; his mother, Nancy Hanks Lincoln, was from an obscure family but a woman of noble character. He with his father followed the frontier West, from Kentucky to Indiana and on to Illinois, living in hovel and log cabins, splitting rails and clearing land. He lacked the usual personal graces. He is described as raw boned, unattractive in form and features, called "a long lank creature," "the long armed man of Illinois," "the old baboon," "a rustic on his first visit to the circus," "Old Abe," "the rail splitter"; but he came to be called most respectfully, "Father Abraham."

The American people like to see one rise from obscurity and ridicule to places of honor and respect, but a humble origin is not a guarantee of such a rise. True humility within is of greater importance. Lincoln could possess the greatest intellectual powers, as he did, and keep a level head. Modesty, sympathy, kindness were striking characteristics with him. Illustrations are well known. John Lee Maddox says of him, "How can our people forget a leader who, throughout life, manifested a knowledge of the world without worldliness, and ease without easiness, a courtesy without condescension, a freedom without familiarity, a dignity without coldness, a confidence without presumption, and a humility without obsequiousness." After rising to the presidency he never forgot whence he came, never ceased to identify himself with the people. Their joys were his joys, their sorrows were his. No wonder that his supposed enemies wept when he was assassinated, and he has never ceased to be the idol of the people. Upon the successful outcome of the Civil War and the preservation of the Union, he told his fellow citizens, "You must not give me the praise, it belongs to God."

### II. HONESTY

Provide things honest in the sight of all men. Romans 13: 17.

"Honest Abe" deserved his name. Our early lessons of honesty were based on the story of Lincoln restoring money that he had received by mistake, and walking a mile to correct an insignificant error he made in the grocery store. His honesty would not have been questioned, probably, if he had waited

for an opportunity to make correction, but Honest Abe must make the opportunity. Honesty begins with small things but does not stop there. When Lincoln became a party to a business failure he refused to save himself by bankruptcy, and after a number of years of hard work paid the full indebtedness of the firm, including that of his shiftless partner. Honesty with him was more than correcting mistakes and paying debts. A more than legal honesty to others was not enough; he must be honest to himself, his conscience, to his code of morals.

It is conceded that a defendant in court must have counsel to lessen the possibility of innocent ones being convicted of crimes they did not commit. It is not considered dishonest to defend one accused of crime, but large fees afford a temptation in that direction. Lincoln, however, applied a deeper honesty to his practice of law. It is said that he was at his best in a court room when he believed he was representing a righteous cause, and that he would virtually if not actually give up a case if he found during the trial that his client was wrong. He once advised a law student, "If in your opinion you cannot be an honest lawyer, resolve to be honest without being a lawyer. Choose some other occupation, rather than one in the choosing of which you do in advance consent to be a knave."

Throughout the trying days of his presidency, during those days of contention and differences of opinion, he was absolutely true to his moral standard. "Let none falter who thinks he is right," said he.

### III. MAGNANIMITY

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that spitefully use you and persecute you. Matthew 5: 44.

"With malice toward none, and charity for all," was Lincoln's way of expressing the same thing, and it expressed his own personal attitude. It was his attitude toward individuals. Mr. Lincoln and Mr. Stanton were retained as defendant's counsel in a famous lawsuit, but Mr. Stanton was so discourteous to his seedy looking colleague that Mr. Lincoln left the city. Four years later Lincoln became President of the United States and appointed Stanton secretary of war. This was also his attitude toward the group of southern states

that had tried to split the Union. The reconstruction of the South would have been far different from what it was, with its bitter feeling, if Lincoln had lived to carry out his "Malice toward none" policy, or the principle of "Love your enemies."

Lincoln expressed this same view in various ways. Here are some of his statements: "I do not impugn the motives of any one opposed to me"; "Come what will, I will keep faith with friend and foe"; "It is no pleasure to me to triumph over any one."

### IV. PERSEVERANCE

And Jesus said unto him, No man having put his hand to the plow, and looking back, is fit for the kingdom of God. Luke 9: 62.

Lincoln had an unusually large number of obstacles to overcome, but he overcame them all by perseverance. He put his hand to many plows, but never turned back. As a boy he had very few school advantages but he became an educated man—a man of great information and an ability to think clearly. He was poor and could not buy books, but he could borrow them, and did so. Ida M. Tarbell says, "The boy Lincoln did not read for forgetfulness. The book was not a sedative, a sporific for him. . . . It interpreted to him the things of which he and Thomas Lincoln and Nancy Hanks Lincoln, and all these neighbors and friends of theirs were a part."

On his flat-boat trips to New Orleans he learned by personal observation the shamefulness of the slave traffic, and he declared that when the opportunity came he would hit it hard. He was no radical; he did not strike prematurely. He put his hand to the plow; he did not turn back till the land was ploughed, the seed was sown, and the emancipation of the slaves grew and ripened.

Lincoln experienced his share of defeats but did not allow them to keep him down. He was a defeated candidate for the Illinois legislature before he was a successful one. He was both successful and unsuccessful, at different times, as a candidate for congress. Douglas defeated him as a candidate for United States senator, but the highest position of them all awaited him, and the emancipation of the slaves and the preservation of the Union.

"Be sure to put your foot in the right place and stand firm," said Lincoln.

### V. RELIGION

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. Mark 12: 30, 31.

There are those who contend that Lincoln was not a religious man because he did not join a church. Let him answer for himself and draw your own conclusions. This is his statement: "I have never united myself with any church because I have found difficulty in giving my assent, without mental reservations, to the long complicated statements of Christian doctrine which characterize their Articles of Belief and Confession of Faith. When any church will inscribe over its altar, as the sole qualification for membership, the Savior's condensed statement of the substance of both law and gospel, 'Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and soul."

We may put him down as extreme in his attitude toward the church, but none of us could pick out a better Christian slogan briefly stated than our Savior's summary in the two great commandments. Had he lived in a day of liberty in religious thinking like ours, he would doubtless have been a member of a church.

A deeply religious nature is shown in many statements, written and spoken, such as his letter to friends on the impending death of his father, his address before the Springfield Bible Society in 1850, his second inaugural address, and other public addresses. Here he expresses his belief in God as Ruler, Maker, and Father in Heaven; belief in his eternal truth and justice; that nations as well as men depend upon the over-ruling power of God and should invoke the influence of his Spirit as well as confess their sins and hope for pardon; that the Bible is the best gift which God has ever given to man; that the will of God prevails and there is no success without the assistance of the Divine Being; and that death is a joyous meeting with the loved ones gone before.

Can each one of us say, as we enter upon our individual tasks, what Lincoln said as he entered upon his greatest public service:

I go to assume a task more difficult than that which devolved upon Washington. Unless the great God, who assisted him, shall be with and aid me, I must fail; but if the same omniscient mind and almighty arm that directed and protected him shall guide and support me, I shall not fail—I shall succeed. Let us all pray that the God of our fathers may not forsake us now. To him I commend you all. Permit me to ask that with equal sincerity and faith you will invoke his wisdom and guidance for me.

### DENOMINATIONAL "HOOK-UP"

RIVERSIDE, CALIF.

THE BIBLE SCHOOL SECRETARY'S REPORT,  
DECEMBER 29, 1934

A record week—church attendance 122, visitors 14.

Remaining for Bible school, 102, visitors 12.

Church collection only \$21.38, when \$40 is needed to carry on.

Bible School collection \$4.51.

The pastor's sermon was a year end review and preview. He questioned how old we were—in service—and when we were born—spiritually—then suggested that for the new year we measure life by acts of surrender—as we yield to Christ he makes us what we ought to be.

In Bible school we were favored with messages from Dr. and Mrs. B. R. Crandall of Wasco, Calif.; also from Dr. and Mrs. Geo. Thorngate of the China Mission, but just now from Phoenix, Ariz., where they are spending time while waiting an opportunity to return to China.

The school was in charge of Assistant Superintendent Wayne Rood. Ruth Orr led the music with Rowena Babcock at the piano. There was also a fine orchestra consisting of four violins in the hands of Miriam Hurley, Lloyd Pierce, Rex Brewer, and Earl Orr.

The lessons of the quarter were reviewed thoroughly and impressively in song, verse, chalk talk, and papers, by R. C. Brewer, Dora Hurley, Herbert Stone, Gleason Curtis, Duane Hurley, Mrs. Henry, Mrs. H. L. Burdick, Mr. Ballenger, and Alice Baker. These were followed by devotional thoughts by the superintendent, Margaret Davis. Special music was a solo by Earl Orr; duet, Rowena Babcock and Louise Eardly; Dora Hurley with a quartet of small girls, two Hurleys and two Coons; and the boys' quartet.

SECRETARY.

January 22, 1935. About 125 sat down for the feast of good things at the Seventh Day Baptist church night supper last night, when our winter visitors were guests of honor, together with Dr. Rosa Palmborg who had just arrived from China. After a program of music Doctor Palmborg gave us a very interesting talk about the work in China and the difficulties they have. (The one over which we might have an influence being the lack of funds because of tardy pay checks.) Those seated at the head table with her were the visitors, Dr. and Mrs. Geo. Coon, Mr. and Mrs. H. M. Burdick, Mr. and Mrs. T. S. Hurley, Mrs. Clara Crosby, Mrs. C. A. Emerson, Hazel Palmer, and Mrs. Tenney; locals were, Pastor and Mrs. L. F. Hurley, Dr. and Mrs. W. B. Wells, Dr. and Mrs. Wayland Coon, Mr. and Mrs. Paul Emerson, Mr. and Mrs. G. E. Osborn, and Mr. and Mrs. Paul Sanford and son.

CORRESPONDENT.

## LITTLE PRAIRIE, ARK.

Rev. William L. Burdick and Doctor Corliss F. Randolph were with us one night in November, coming from the Southwestern Association at Fouke. They both gave us good, inspiring talks. We all enjoyed their visit. We were glad to have C. M. Mitchell and family here in October. We do not have Sabbath services any more. We surely need a good leader with our church. Pray for us.

CORRESPONDENT.

## NORTH LOUP, NEB.

On recommendation of the advisory board, a committee with representatives from the various divisions of the church, was appointed to consider plans for the present year. This committee will appoint members on the following committees: church programs, church attendance, church membership, evangelism, public morals, social fellowship, relief, co-operation with other churches, and educational and vocational. These will be announced later.

Upon request of Oscar Babcock he was granted a letter of membership to the Milton Seventh Day Baptist Church.—*Loyalist*.

## WALWORTH, WIS.

The Seventh Day Baptist Church met in the church basement, January 6, 1935, for the annual dinner and church meetings, when

officers were elected for the coming year. Donald Gray is still supplying the church. The Sabbath School, at its election of officers, chose Mrs. Esther Nelson as its superintendent.

The Woman's Christian Temperance Union of the village is active in its service and is much interested in the liquor question, as it is quite essential that the world ought to be made safe for our boys and girls.

We are always glad to read of the doings of the other churches, by way of the "Hook-up" column in the RECORDER.

We are much interested in the *Bulletin* from our China Mission. We can almost see what they are doing over there. Let us hope and pray that an added interest may be the result of its being published and sent out. Certainly our workers are faithful in their service and need our encouragement.

CORRESPONDENT.

## MILTON, WIS.

May we have a little space in the "Denominational Hook-up" for the following item? Aunt Metta asked that it be sent in.

At its first meeting of the new year, January 10, Circle Two held a short memorial service for three circle members, Mrs. Anna Crandall, Miss Nettie Thomas, and Mrs. Ida Wells, all of whom have died since June 1. Mrs. Metta Babcock, who arranged the service, read an original poem, after which she spoke feelingly of the deceased members and the part that each had taken in the work of the circle. The service closed with the singing by Mrs. Wilfred Knight of the song "Face to Face."

SECRETARY OF CIRCLE TWO.

## MILTON JUNCTION, WIS.

## ITEMS FROM THE PASTOR'S ANNUAL REPORT

We have reason to thank the heavenly Father for a year of reasonably good physical and spiritual health within the membership of our congregation. Our regular services have been maintained, with a smaller attendance on the whole, than last year. This is most noticeable in the church choir, the Sabbath school, and the young people's meetings. We have been handicapped in our choir during the past year on account of the lack of regular leadership. Your pastor hopes some definite plans may be formulated at this meeting to overcome this difficulty. Several new members have entered the church choir from the junior choir.

Special Sabbath morning services have consisted of: Quarterly meeting in January, with Rev. Carroll Hill preaching in the morning, Rev. E. A. Witter in the afternoon, and Professor Carroll Oakley giving an illustrated lecture on snow crystals in the evening. The young people took charge of the morning service on Christian Endeavor Day, February 3; the speakers were James Shelton, Lura Randolph, Edith Babcock, and Martha Coon. The junior choir furnished the music. On June 2, Warren G. Jones of the state Anti-Saloon League, spoke. On September 1, reports of Conference were given by Mrs. Robert Randolph, Edith Babcock, and the pastor. Rev. E. E. Sutton preached a Thanksgiving sermon on December 1. The pulpit was supplied at other times by Trevah Sutton on June 30; Rev. E. E. Sutton August 4; and Rev. M. G. Stillman August 25.

The Friday night service has continued to follow the plan of vesper and devotional service. The vespers are in charge of the organist, Mrs. L. C. Shaw, who invites various ones to assist. The devotions are in charge of the pastor assisted by many others.

Our three societies of Junior, Intermediate, and Senior C. E. have been merged for the present into one young people's society. As juniors and intermediates have been promoted, there are few left to maintain the younger societies separately. Since the recent reorganization with Edith Babcock as president, the young people have been very active.

The church has made more of its social functions than usual this year. The addition of an occasional church night has brought the people of the church together more often. There has been almost perfect attendance at these functions.

Your pastor continues as chairman of the local Red Cross. He was recently elected president of the Sabbath School Board and representative of this board on the Commission of the General Conference, and is a member of the Finance Committee of the Commission. Among the boys, he is Lone Scout Counsellor. He has taken a load of high school band boys to Janesville to broadcast from station WCLO, and a load to Madison to play for a basketball game. He has taken a load of Pioneer boys to Janesville Y. M.C.A. twice for swims and a game of basketball.

From the meeting of the advisory commit-

tee, there comes to this meeting one recommendation: That steps be taken to elect one or more candidates for the diaconate.

PASTOR.

## INDEPENDENCE, N. Y.

The annual business meeting and dinner of the Independence Church was held Sunday, January 13, at the parish house. About thirty-five enjoyed a social and pleasant occasion. The reports of the officers and committees showed the finances of the local church to be in fairly good condition with all bills paid to date. Pastor Walter L. Greene has been engaged to serve the church as its pastor for another year.—*Alfred Sun*.

## ALFRED, N. Y.

The annual dinner and business meeting of the First Alfred Church was held at the Parish house, Sunday evening. About one hundred fifty were served at the dinner.

Reports were read from the officers and various organizations affiliated with the church, and showed that the departments had all done good work during the year. The church debt that was \$1,100 last year has been reduced to \$700, and plans are now under way to wipe that out before another annual meeting.

At the annual meeting of the First Seventh Day Baptist Church on January 13, Frank A. Crumb was, at his urgent request, released from the office of president. He had held this office for twenty-two years. Few men, if any, have served the church as long in this capacity, and no one more faithfully and cheerfully. The members of the church wish publicly to express their appreciation of Mr. Crumb's devotion to the work of the church, of his efficiency, and of the Christian friendliness which has characterized him in this relationship, as in every other relationship of the church and community.

In behalf of the church,

DORA K. DEGEN,  
Clerk of the church.

Miss Susie M. Burdick will begin her six weeks' voyage tonight (January 17), to return to Shanghai, China, where she has spent more than forty years of her life in missionary work. She will be accompanied by Miss Emily Chapin and Miss Ruth Phillips.

Miss Burdick left Alfred, Tuesday morning, going by train to New Dorp, where she was to be the guest of Mr. and Mrs. Gordon Thompson until her boat left. She was entertained by them with a special dinner and reception in her honor Wednesday evening. The "President Wilson," of the Dollar Steamship Line, will touch at Havana, then go through the Panama Canal and will stop at San Francisco. After crossing the Pacific they will spend several days in Japan, arriving there late in February. Probably Miss Burdick will reach Shanghai about March 1.

Miss Burdick was born in Alfred about 1860, the daughter of Mr. and Mrs. William C. Burdick. She attended school here, then later was graduated from Wellesley College. Several years after her graduation she decided to become a missionary, and after taking the necessary training she went to Shanghai. There she became head of the Gray School for Girls, which position she held until July, 1932. In the summer of that year she returned to this country for the first time in twelve years to spend a furlough.

On December 5, 1932, Miss Burdick had the misfortune to be struck by an automobile and although she was not severely injured, she has never been well since. For more than two years she has been anxiously waiting to be able to return to her work in China. This has been made possible because of the fact that her Chinese friends raised the money to pay for her passage and that of her companion and sent it to her a few weeks ago. It seems a loving tribute to her work and influence that these girls among whom she has spent her life in service should be so anxious to have her return. It is to be hoped that she will have the strength to fulfill the plans she has made and to continue her task in China. Her many friends in Alfred wish her God-speed.—*Alfred Sun.*

SHILOH, N. J.

#### GLEANINGS FROM THE PASTOR'S REPORT

The Shiloh Church has had a strenuous and a prosperous year. The fire in February robbed us of a church home and plunged us into a rebuilding program for six months. In many respects this experience has resulted in a blessing to the church. In spite of fire and cold and inconvenience, attendance has held up well. Not counting the large attendances of association and rededication Sabbaths the

average was 134 $\frac{1}{3}$ . On August 4, the morning attendance was well over 350. Since that time the weekly average has been 145 $\frac{1}{2}$ . October was high month with 158. The three Sabbaths of the new year have also held close to the 160 mark. An encouraging feature is the large number of children present at each service who come forward for their special message. Our new organ, with its exceptionally fine tone quality, adds much to our services.

The church rebuilding program expenditures totaled nearly \$9,000. The only debt in this account is a part of the organ price. The local church expenses have been met about as usual. Contributions to the denominational work have increased every year since we have had knowledge of them. The pastor made some suggestions about reorganization of the church and denominational financial canvass, which were carried out with prayer and fine spirit. A great increase in weekly and monthly pledging assures a more steady income. It is most encouraging to note that many more people have pledged to support both the church and denominational program. These pledges represent roughly an increase in amounts of thirty per cent for local expenses and fifty per cent for denominational work. We feel that other churches will be interested in these figures. Some may be saying it was a prosperous year for this community. No! We feel that it has been a very discouraging year. People are less able to give than last year, but more willing to give. A slight increase in the pastor's salary was voted at the annual meeting, January 6.

As last year, the annual meeting was made an all day affair, with a good musical and dramatic program intermixed. An important item of business was the choosing of a historian and a committee to arrange for a two hundredth anniversary historical celebration in 1937, when we hope to entertain Conference. Dinner was served at noon to one hundred twenty people at the total expense of twelve cents each. A balance of ninety-three cents was turned over to the treasury.

ASHAWAY, R. I.

At Thanksgiving the Sabbath school took a collection of food, fruit, money, and gave to the People's Mission in Westerly. At Christmas Sabbath school gave a fine Christmas program consisting of recitations by the

children and a short pageant telling the Christmas story. The program was arranged and directed by Miss Edna Coon and the church was well filled with children, parents, and friends. Following the program a prettily trimmed tree was stripped of its gifts, which were given to the members of the graded department and the three intermediate classes. A collection was taken and the proceeds used to fill sixteen baskets with food, which were distributed to the needy in the community, and six baskets of fruit given to the "shut-ins." Every child present received an orange and a box of candy.

On Sunday, January 6, one hundred fourteen people gathered in the parish house and partook of the splendid dinner served by the men of the church and community. Following the dinner the annual business meeting of the church was held, with a fine attendance. Officers were elected for the ensuing year. A splendid report with a well planned program for this year was given by the pastor. Fine reports from the Sabbath school, Senior, Intermediate, and Junior Christian Endeavor societies were given, showing that all had been well attended and all have carried on a year of serviceable activities. The church closed the year with no debt.

CORRESPONDENT.

WESTERLY, R. I.

*Editor Westerly Sun,*

DEAR SIR:

While looking through some old records recently, I came across a flag that Mrs. J. L. Peacock made for the "Lucy E. Smith." As some of your readers may recall, the "Lucy E. Smith" was the sloop which I sailed for so many years out of Watch Hill.

During the period of five years, perhaps more, just prior to the World War, it was my custom to take the ministers of Westerly and surrounding towns for a sail. We always took this sail early in June or shortly before the boating season at Watch Hill opened up. This sail was complimentary and proved to be so popular that it became an annual affair.

Mrs. Peacock made the flag with her own hands. It is a blue burgee, nearly six feet long by two feet wide. The letters are white and about seven inches tall.

I am hoping that you may print the list of ministers enclosed, and I would appreciate it

if those who are living would write me a line and tell me how they are doing.

The following list of ministers sailed with me before the World War:

Rev. J. L. Peacock and Rev. F. C. A. Jones, Calvary; Rev. John G. Dutton, Broad Street Christian; Rev. Clayton A. Burdick, Pawcatuck Seventh Day Baptist; Rev. W. L. Swan, First Baptist; Rev. F. S. Kinley, First Baptist; Rev. F. H. Decker, Congregational; Rev. H. C. Van Horn, Ashaway; Rev. McLearn, Rockville; Rev. F. Hollister, North Stonington; Rev. Mr. Klock, North Stonington; Rev. Mr. Redfield, Kingston Hill Congregational; Rev. D. C. Stone, Stonington Congregational; Rev. J. O. Barrows, Road Church; Rev. Mr. Ernsshaw, Mystic Congregational; Rev. Mr. Mason, Stonington Episcopal; Rev. W. L. Burdick, Ashaway; Rev. A. H. Lewis, Plainfield, N. J.

Respectfully submitted,

FRED N. BURDICK.

## RELIGIOUS EDUCATION

### ORDER EXTRA HELPING HANDS AT ONCE

As has already been stated in the RECORDER, the lessons in the *Helping Hand* for the second quarter of 1935 are to be special lessons on the Seventh Day Baptist "Exposé of Faith and Practice."

This series of lessons should be studied by every Seventh Day Baptist, including intermediates and up. But in order to have the *Helping Hand*, individuals and classes, not now using it, must order before the issue comes off the press, probably about the first of March. Issues of the *Helping Hand* are limited as to the number printed, so the American Sabbath Tract Society, Plainfield, N. J., must know in advance how many to print, as reprints cannot well be made after the quarterly once comes off the press.

Not only will this series of lessons be helpful to our people in obtaining a better idea of denominational beliefs, but it would be an excellent way to pass our beliefs on to others.

So far as the Sabbath School Board knows, this is the first attempt made by our people to cover as a connected study our entire "Exposé," and in common with other denominational workers it is anxious that careful study be given at this time to these lessons.

As the Sabbath School Board has nothing to do with the printing and circulation of the quarterly, all money that may come from sales goes to the "Tract Society," but as many have

urged such lessons, and they have been now prepared, we are anxious that our people make large use of them. Great pains have been taken to write the material in the light of our past history and practice, as well as from the statement of our denominational beliefs in the "Exposé."

Send your orders now.

### REPORT OF DIRECTOR

Report of the activities of the Director of Religious Education from July 1, 1934, to December 16, 1934.

During the first half of July, lesson material for the last quarter of 1934 was completed; the remainder of the time up to the meeting of General Conference was occupied in preparation of lesson material for the first quarter of 1935.

Leaving home August 19, the director made a trip to West Virginia for the purpose of attending General Conference at Salem. At this meeting he delivered a sermon at an evening service, gave an address on the program of the Sabbath School Board, and served as chairman of the Conference Committee to Consider the Report of the Commission.

Following General Conference, three weeks were spent with the church at Berea, where special meetings were held and conferences on the work of religious education conducted.

While tentative plans had been made to spend some two months on the West Virginia field, because of a decided shortage in salary and with no funds available for expenses, and because of financial obligations that must be met, it seemed unwise to remain longer on the field. So on September 17, we turned our faces homeward by the way of southern Illinois, spending a Sabbath with each of the churches at Stonefort and Farina. We reached home October 1.

Feeling completely tired out with the strenuous work of the past year, the director attempted nothing during October except what seemed absolutely necessary. Beginning with November, he has been engaged in writing the Bible school lessons for the second quarter of 1935, the series on our "Exposé of Faith and Practice," the most difficult yet written.

During the time covered by this report, twenty-three sermons and addresses have been

delivered, calls made in thirty-two homes outside the Miltons, and sixteen hundred forty miles traveled.

Respectfully submitted,  
ERLO E. SUTTON.

### OBITUARY

**AYARS.**—Margaret W. Ayars, the only daughter of Caroline West and Hugh Dunn Ayars, born December 23, 1866, died January 14, 1935, at Shiloh, N. J., after a brief illness.

At an early age she began to earn her own living. She was a skilled dressmaker. Although her life centered about the village of Shiloh, she has resided in many other places. At fourteen years Miss Ayars united with the Shiloh Church, to which she has been true and loyal, wherever her temporary home.

She is survived by two aunts and an uncle and more distant relatives and friends. Funeral services from the church, with a large attendance, were conducted by her pastor. L. M. M.

**VINCENT.**—William Vincent, a resident of Nortonville for over forty-five years, died at his home west of Nortonville, Kan., on December 13, 1934, at the age of eighty-three years.

A host of friends extend loving sympathy to his wife, Mrs. Ellen Stillman Vincent, and the four children: Esther, William, and Mrs. Mary Ellerman of Nortonville; and Stillman of Kansas City. The church was crowded for the funeral, which was conducted by Pastor Osborn. L. G. O.

### 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.

**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.

**NEW TESTAMENT AND PSALMS**—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield.

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

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

# The Sabbath Recorder

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## WASHINGTON AT VALLEY FORGE

The sun went down o'er Valley Forge  
In the cheerless wintry air;  
Day after day the sun went down,  
And no man seemed to care;  
For day and night alike were fraught  
With suffering and disease—  
Yet one man rose, when the camp was still,  
And went out under the trees.

His heart was heavy, his burden great;  
He thought of his hungry men;  
He thought of the torn, distracted land  
That longed for peace again.  
And then he knelt and prayed—but not  
To the gods of wood or stone:  
He prayed to the God of truth and right,  
There under the trees alone.

The stars seemed nearer than before;  
A friendlier light they shed;  
Great branches like protecting arms  
Were stretched above his head;  
Something the spirit of earth and air  
Whispered in gentle tone,—  
As the Father of his Country knelt  
There under the trees alone.

When morning came, and, as his wont,  
He passed from place to place,  
They wondered at the look serene  
They saw upon his face.  
"What keeps the General's courage up  
In doleful days like these?"  
They asked, because they did not know  
What happened under the trees.

—Samuel V. Cole,  
In Western Recorder.