

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

VOL. 118

FEBRUARY 18, 1935

No. 4

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.

The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

VOL. 118, No. 4

WHOLE No. 4,652

THEODORE L. GARDINER, D. D.,
Editor Emeritus

HERBERT C. VAN HORN, D. D., Editor

L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D. D.,

Mrs. George H. Trainer

Miss Marjorie J. Burdick

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

Entered as second-class matter at Plainfield,
N. J.

Terms of Subscription

Per Year\$2.50

Six Months 1.25

Papers to foreign countries including Canada,
will be charged 50 cents additional, on account
of postage.All communications, whether on business or
for publication, should be addressed to the Sab-
bath Recorder, Plainfield, N. J.Subscriptions will be discontinued at date of
expiration when so requested.All subscriptions will be discontinued one
year after date to which payment is made un-
less expressly renewed.

Washington and Lincoln It is human nature to glorify past heroes who may in their life time have been vilified. One generation stones its prophets, and the next builds monuments to them. Some one says, "We are in danger of admiring Lincoln and Washington, while we fail to follow them."

Both great national benefactors, heroes, whose birthdays we celebrate in February knew adversity, hardship, and suspicion and jealousy of their contemporaries. Their fortitude and unfaltering confidence in their fellows and faith in God, their unimpeachable honesty and integrity of character are virtues which need emulation today.

They knew the need of a supporting grace and guidance beyond the power of man to supply. It is said that in the early days of the Continental Congress, Washington could be picked out when Congress went to prayer. "Mr. Washington is the man who kneels down when he prays." His felt need of dependence upon the heavenly Father was manifested throughout his entire life, and he was never

ashamed to confess his need among men. He said on the occasion of entering upon the first Presidency of the United States:

"Do we imagine that in days of peace we no longer need his assistance? I have lived a long while, and the longer I live, the more convincing proofs I see of this truth—that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid?"

This land is in peril most deadly when its leaders and their following no longer feel the need of Washington's God and ours to guide its destinies. The "Faith of Our Fathers" must be "living still."

Lincoln also was true to this faith, and inspired confidence in others. His conscientious stand on many questions of his day in opposition to majorities, Supreme Court, war (Mexican) manifests a faith that dares to do its duty and should inspire to emulation in many today. Rich will a country become when the principles and ideals characterizing such men as we are seeking to honor by an observance of their birthdays, shall become the working principles and inspiring ideals of any considerable proportion of her citizenship.

Won't You Help? We know the SABBATH RECORDER has many friends. The testimonials that have come through the years, and are still coming, are evidence of this. No loss would be greater to us as a people than that the RECORDER should cease to be published. It would be a body blow to our whole cause. "It is the circulating medium and publicity agent and life blood of the church." Through it information concerning members, movements, and needs stimulates the churches and promotes activity and growth.

The RECORDER has suffered in these recent years. First the cover was taken off and it was reduced from thirty-two to twenty-four pages; then its issues were reduced from fifty-two to twenty-six per year. Other papers have suffered similarly, and have been not only reduced in size but many have been forced to consolidate their interests or to go out of business entirely.

It is encouraging that we have been able to keep going as well as we have. We would express here our appreciation of the loyalty of our friends and their brave reactions.

However, more needs to be done. A larger support must be forthcoming in the months

and years ahead. Requests for the RECORDER's discontinuance are always distressing. We are deeply moved at the cries of distress in those letters from friends who have been blessed with the RECORDER for so long and are now compelled to get on without it. But we are even more deeply concerned with those signs of lack of interest in it, and evidences of transferred affections reflected in requests from others who are apparently well able to continue its support.

The RECORDER needs not only the continued support of its subscribers, but the added interest of its friends in increasing its subscription list. We would like for every church to recommend a strong agent in its parish to represent the RECORDER—collect subscriptions, secure new ones, and if possible see that the RECORDER is placed in every Sabbath-keeping family in the parish. There have been such agents in the past. We need them now. Such an agent might well go out two or three evenings a month and sell subscriptions. We trust pastors will encourage this move.

A friend makes the helpful suggestion that the cause would be stimulated by pastors' sending in for publication the number of families in their parishes and the number taking the RECORDER.

A keen and successful business man, who is warmly interested in our work, suggests that each church put in its local budget an amount to cover the cost of a two months' subscription for every family represented in its membership not now taking the RECORDER. A careful check up should be followed by the church and an earnest effort made to make these homes permanent subscribers.

Brotherhood Day Almost daily there occurs some incident, dramatic or otherwise, that impresses upon the public mind the need of right religious, race, and national understanding and relationship. Folks cannot stand in north Jersey and harshly criticize such an atrocious display of moral abandon as seen recently in a Florida town and coolly hold race prejudices and class hatred often manifest. We cannot afford to throw bricks at others while we live in houses of shatterable glass.

Some advance has been made in recent years and the exploitation of hatred and prejudice has been minimized, at least, through intercredal and interracial friendship and understanding.

Brotherhood Day has had a part in this better order. This year it will be widely observed throughout the nation, February 24. More than five thousand cities will hold celebrations, the project sponsored by clergymen and prominent laymen who will aim to signalize the ideals of human brotherhood.

Coming so near Washington's Birthday, Brotherhood Day will everywhere emphasize the unfailing tolerance and active good will which characterized our first President in his contacts with individuals and groups of every faith. Cherished should be the words of that noble American:

"It is now no more that toleration is spoken of, as if it was by the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights. For happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support."

More than ever we are seeing evidences of good will and of a common understanding of differences. But there is so much to be accomplished—so far yet to go. "Brotherhood Day will mobilize the co-operative energies of men who still have faith in democracy, in religious freedom, in the bill of rights as embodied in our Constitution. It will put men of good faith on record so that their words and actions may create a climate of opinion uncongenial to the rank weeds of prejudice." There is no community too small to put on a vital program in some way to promote the interests fostered by this movement. For information or helpful suggestions write to Rev. Everett R. Clinchy, or Dr. Robert A. Ashworth, 289 Fourth Ave., New York City.

The Upper Room "The Upper Room" where Jesus and the disciples met for their last Passover has become symbolic of the place of prayer. It was there Jesus had the last close, earthly fellowship with his disciples. There in the midst of their wrangle about first place in Christ's kingdom, and where none thought of lowly service as the way to real greatness, Jesus washed their feet. There they had communion. In that room, probably, later, they were to tarry in prayer and supplication; there they were met together when the Holy Spirit, who had been promised, came to them.

Christians should use every resource open for godly achievement. There is a source of

power all too little relied upon. That reservoir of comfort, strength, and power for ourselves and others can be tapped by prayer.

It has been suggested by an earnest, thoughtful Christian who sends a RECORDER renewal with the price for two others, that the RECORDER might profitably maintain a corner for requests for prayers—to be known, perhaps, as "The Upper Room." The suggestion is welcomed. While owing to lack of space it may not be advisable to make a department for it, room is gladly offered for a time for such purpose. The plan can be worked in the editorial column, whenever proper requests are at hand.

The friend, sensitive to our needs and deeply interested in the work of pastors and churches, requests prayer for the Chicago Church. "I know I'd like," the writer says, "the prayers of all interested, that the work of Pastor Sutton with the Chicago Church might result in greatly strengthening it, that it might become a useful unit in our denomination in addressing all gospel truth, as well as interesting others in the Sabbath of the Bible."

Let others send in prayer requests for specific needs. Then let readers of the RECORDER bear these needs upon their hearts in prayer.

A Moral Challenge Liquor advertisements flaunt themselves from many pages of our best daily papers. Mothers are urged to teach their children to drink respectably, and the use of native wines and spirits is advised for the sake of loyalty. A great state has passed favorably upon a notorious gambling bill. Crowds throng the "booking" places for a chance to place their bets. Bookmakers "were confused by so much money poked under their noses."

Sports shops and general stores are now displaying for sale roulette wheels and many other devices for gambling. Many states are considering lottery bills, and lottery with the use of United States mails is being talked at Washington.

Soon after the World War there were various articles found in our papers and magazines on "What the War Did to Me." In practically every case the war had been demoralizing.

These years just passed will be known as the depression—and the depression is only one of the war's aftermaths. The depression has done something to America. And how! It has de-

stroyed morale. It has destroyed courage. It has destroyed sensitiveness of soul. It has destroyed the sense of moral values. It is fast making America pagan. No doubt many fine traits of character have been produced and are in evidence. But that there has been a terrible moral slump most will have to agree.

But all this must be a challenge to the people of God. No longer can individuals quietly assume that someone else will attend to these things. Beginning with the strictest possible rein upon one's own mode and content of thinking—with checking up one's own conduct by the principles and teachings of Jesus—there must be an alertness and a readiness for each to respond to the needs of the hour and ring true to principle and the highest interests of the country.

"Wrong Orders." The world was shocked again, a few days ago, to learn of another disaster at sea, not many miles from where these lines are being written, when many lives were lost from the sinking of an ocean liner. The chief officers in control were lost, and it is not altogether sure what happened to throw the vessel off its course and into the fatal pathway of a freighter, on a clear night. It may have been a misinterpreted order, but whatever it was, suffering and death resulted.

In a train wreck, some years ago, an engineer under his burning engine, bleeding in many places, with his last summoned strength waved a little piece of yellow paper and said, "Somebody gave me the wrong orders."

It is essential that we understand our orders and that we issue the right ones. The suffering and loss and death, if we fail our Master in his last great commission, or if we point man to any way for salvation other than to the "Lamb of God that taketh away the sin of the world," will pale into insignificance the disastrous losses of the "Mohawk" or the fatalities of a train wreck.

May it be the fate of none of us in the day of judgment to have some one point to us and say, "You did not tell me," or "You gave the wrong orders."

Items of Interest

FROM OUR READERS

The SABBATH RECORDER—DEAR FRIEND: I say friend because I mean it is the best friend of its kind we have. . . . My husband now has a good job, providing he can stand it, and we are delighted to be able to send a year's subscription, and hope we can send another in May. We just

don't know how we could live without the RECORDER, and wish to express our appreciation for your sending it to us. As we are lone Sabbath keepers, it is very important to us. We read half of it aloud one week and save the rest for the next week. We shall be glad when it can be published twice as often again.

Sincerely yours,

The above is from the Southland. Here is one from the far West.

I am renewing my own subscription and also having you send the RECORDER to I wish the RECORDER could be published weekly. Perhaps it means more to me than to the average person. My father not only paid for and read it himself, but also paid for it for others. Since his decease in 1880, I have always renewed the subscription. . . . I do not want to be without it, and enjoy aiding others to be benefited by its helpful influence.

Sincerely yours,

And here are messages from two New York State readers, also sending in renewals.

After having the paper in our home since early childhood, we cannot do without it now, that old age is here.

SABBATH RECORDER:

Dear faithful ones in the SABBATH RECORDER office:

. . . . For I don't want to have to get along without it. Shut in as I am, it means so much to me.

Sincerely,

The world's largest dam, Boulder Dam, across the Colorado River, was completed January 31, when a bulkhead gate was lowered at the intake of the Arizona diversion tunnel at seven o'clock in the morning. The dam is 1,180 feet across the top, 650 feet thick at the base, and 727 feet high, almost the height of the Woolworth Building in New York City. The lake which will be created will be 115 miles long, a lake said to be eleven times larger than any man has ever before created. By the construction of this barrier "millions of acres of arid land will be reclaimed and water provided for future millions of population in southern California." It will also provide nearly two million horse power of electrical energy. The work has been completed about two and a half years ahead of contract.

A nation-wide campaign to make maternity safe has been planned by the Maternity Center Association, 1 East 57th Street, New York City. The climax of the effort will be timed

for the week previous to Mother's Day, which falls this year on May 12.

The object for the call being sent out to churches and all welfare organizations, is "to make maternity safe." According to leading authorities, it is claimed that at least one-half the deaths in childbirth could be prevented by adequate maternity care. "More than fifteen thousand women in this country die annually in childbirth."

The campaign is one of education. "Not until the average parent realizes that the mother of today is not getting the care that makes motherhood safe, will this situation be changed. It will not be changed so long as fathers believe they have discharged their entire duty toward motherhood by sentimental expressions on Mother's Day, forgetting that there are 365 mother's days in every year, and that on each of them women have babies."

Efforts must be made to make it possible for every expectant mother to have adequate care. Information can be secured by writing to the above address.

TRACT BOARD MEETING

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, January 13, 1935, at 2 p.m. with President Corliss F. Randolph presiding, and the following members present: Corliss F. Randolph, James L. Skaggs, LaVerne C. Bassett, Herbert C. Van Horn, Courtland V. Davis, Asa F. Randolph, Mrs. William M. Stillman, Ahva J. C. Bond, William M. Stillman, Irving A. Hunting, Edward E. Whitford, Franklin A. Langworthy, George R. Crandall, William L. Burdick, A. Burdet Crofoot, Frederik J. Bakker, Mrs. Herbert C. Van Horn, Everett C. Hunting, Karl G. Stillman, and Business Manager L. Harrison North.

Visitors: Jay W. Crofoot, Mrs. Irving A. Hunting.

Rev. J. W. Crofoot led in prayer.

The minutes of the last meeting were read.

The report of the corresponding secretary, Herbert C. Van Horn, was read and approved with its plan for assistance in an evangelistic campaign in Shiloh, N. J., as follows:

REPORT OF THE CORRESPONDING SECRETARY

JANUARY 13, 1935

The corresponding secretary attended two pastors' conferences called by Rev. James L. Skaggs, president of the General Conference, one at

Plainfield, N. J., December 16, 17; and one at Salem, W. Va., December 19, both without expense to the board or denomination. The Salem conference was made possible while Doctor Skaggs and the secretary were in West Virginia to bring their young people home for the holidays. A part was taken in the Salem College chapel service, December 19.

Visited the Irvington Seventh Day Baptist Church with a message from the yearly meeting of the New Jersey and eastern New York churches. Prepared and preached two special sermons in the Piscataway Seventh Day Baptist church, one before a union meeting of the New Market churches during the Week of Prayer, the other Sabbath morning, January 12.

Tracts were sent amounting to 526, four of our churches being, in part, supplied: Plainfield, Irvington, Shiloh and Marlboro. \$3.06 has been received for the Brother Conradi tract—"Seventh Day Baptists and Seventh Day Adventists, How They Differ"; \$3.50 from Adventist headquarters for "History of Seventh Day Baptists in Europe and America"; and \$1 for "Manual of Seventh Day Baptist Procedure." Twenty-four SABBATH RECORDERS have been distributed and twenty-seven letters written. \$1. received for tract distribution.

Plans are being made, if approved by the board, for the secretary to assist Pastor Leon M. Maltby in a two or three weeks evangelistic campaign at Shiloh, N. J., beginning early in February.

Urgent invitations and appeals for evangelistic meetings to be held in the South and West are at hand.

Respectfully submitted,

HERBERT C. VAN HORN.

Leader in Sabbath Promotion A. J. C. Bond reported informally concerning his attendance upon the recent meeting of the Federal Council of the Churches of Christ in America, and the services of the church at Jackson Center, Ohio, as well as other activities.

The quarterly report of Treasurer Ethel T. Stillman was presented and adopted as follows:

TREASURER'S REPORT

For the quarter ending December 31, 1934

Ethel T. Stillman, Treasurer
In account with the
American Sabbath Tract Society

Dr.

To balance on hand October 1, 1934:
Denominational Building Fund\$1,319.52
Maintenance Fund 456.41
\$1,775.93
Less overdraft - General Fund ... 812.50
\$ 963.43

To cash received since as follows:

GENERAL FUND

Contributions - individuals\$ 6.00
Denominational Budget 455.38
Income from invested funds -
Tract Society 2,213.94
S. D. B. Memorial Fund 97.62
Receipts from publications:
"Sabbath Recorder" 457.43
"Helping Hand" 354.96

General printing and distribution
of literature 35.22
Special contributions:
Conradi tract 2.50
President's expenses 94.86
Expenses of representatives to
Conference, etc. 57.80
Printing of tracts 5.00
Debt 1.00
Account traveling expenses, correspond-
ing secretary 5.28
David Butensky taxes - balance
fire insurance 10.00
3,796.99

DENOMINATIONAL BUILDING FUND

Contributions\$ 12.50
Income - interest on note 21.00
33.50

MAINTENANCE FUND

Rent from publishing house\$ 150.00
Income - Denominational Building
Endowment 56.18
206.18

PERMANENT FUND

Transfer of funds from savings
account for investment 1,750.00
\$6,750.10

Cr.

GENERAL FUND

Sabbath Promotion work\$ 112.66
Expenses - "Sabbath Recorder" 1,426.88
"Helping Hand" 365.63
General printing and distribution
of literature 308.45
Corresponding secretary - salary 356.49
Expenses 47.43
Recording secretary - typing 4.50
Treasurer's expense 57.00
Payments on notes 500.00
Interest on notes 65.53
Check tax, collection charges78
President's expenses 94.86
Expenses of representatives to
Conference, etc. 57.80
1933 taxes, David Butensky property .. 210.05
\$3,608.06

DENOMINATIONAL BUILDING FUND

Furniture for Historical Society room \$ 296.35
Interest on loan from General Fund .. 73.85
370.20

MAINTENANCE FUND

Coal\$ 67.50
Janitor, etc. 37.90
J. H. Coon, treasurer - income from
Denominational Building Endowment
Insurance 56.18
49.25
210.83

PERMANENT FUND

May L. K. Carter - loan on bond
and mortgage 1,750.00
\$5,939.09

By balance on hand - Denominational
Building Fund\$ 982.82
Maintenance Fund 451.76

Less overdraft - General Fund \$1,434.58
623.57
811.01

Total indebtedness - General Fund\$6,750.10

E. & O. E.

ETHEL T. STILLMAN,
Treasurer.

Plainfield, N. J.,
January 1, 1935.

Examined, compared with books and vouchers, and
found correct.

J. W. HIEBELER,
Auditor.

Plainfield, N. J.,
January 12, 1935.

A. Burdet Crofoot reported informally for
the Committee on Distribution of Literature.

Business Manager L. Harrison North re-
ported informally for the Supervisory Com-
mittee.

The Investment Committee reported infor-
mally on the status of the investments of the
society.

The editor of the SABBATH RECORDER pre-
sented a letter which he had received from the
Committee on Distribution of Literature. It
was voted that the letter be referred to the
Budget Committee.

It was voted that the acting chairman of
the Committee on Distribution of Literature
be made a member of the Budget Committee.

At the request of President Randolph,
President Jay W. Crofoot of Milton College
spoke briefly on the work of the college.

Karl G. Stillman, treasurer, and William L.
Burdick, corresponding secretary, of the Mis-
sionary Society brought greetings and spoke
briefly concerning the work of that board
when called upon by President Randolph.

Upon the report of the death of Dr. James
W. Thirtle of London, England, on December
5, 1934, it was voted that the president be
directed to send a message of sympathy from
this board to the family of Doctor Thirtle.

Problems of the work of the denomination
as presented by President Randolph were free-
ly discussed at considerable length.

It was voted that the board express its pro-
found appreciation of the report presented this
afternoon by our president, and its thanks for
the work which he has done in connection
with his recent trip to the Southwest.

The minutes were read and approved.

Adjournment.

CORLISS F. RANDOLPH,
President,

COURTLAND V. DAVIS,
Assistant Recording Secretary.

Time is infinitely long, and each day is a
vessel into which a great deal may be poured
—if one will actually fill it up.—Goethe.

MISSIONS

WE CAN PRAY

It is said, "Man's extremity is God's oppor-
tunity." This is true because it is often the
case that man in his extremity puts himself
where God can help him. It is God's oppor-
tunity when man prays.

We often say we have done all we can, but
this is never entirely true. We can continue
praying. In this respect we have never done
all we can. A loved one is dangerously sick.
All the skill and every remedy known to man
have been used. We say we have done all we
can, but we find hope and comfort in the
thought that we can still pray, knowing that
"The effectual, fervent prayer of the righteous
man availeth much."

The world is facing grim realities. Pitfalls
are on every hand. New and threatening
dangers are constantly appearing. This may
or may not be worse than other periods, but
dark clouds are in the horizon and a fierce
storm is threatening.

The hope of the world lies in the Church
with the principles which Christ taught, and
the hope of the Church lies in Christian mis-
sions, home and foreign. Missions are beset
by many difficulties; some of them are new
and some of them are as old as sin itself.

Some are feeling discouraged regarding the
Church and missions. Many who in the past
have worked faithfully and given liberally
find themselves greatly discouraged and are
saying, "There is nothing we can do." They
are mistaken. They can pray. Though in-
come is gone, property has disappeared, and
sickness overtaken them, they can still pray
for the world, the Church, and for missions.

Whether we have done all we can or not,
we ought to pray. Maybe we cannot really
pray unless we are doing all we can. True
prayer is the greatest source of power placed
in man's hands. The success of missions and
the Church depends upon it. We should use
it as never before in these dark days.

FROM WORKERS ON THE FIELD

GLEANED FROM QUARTERLY REPORTS AND
LETTERS

PASTOR LOYAL F. HURLEY, CALIFORNIA

I am sending herewith the report for the
last quarter of work. Some things are en-
couraging and others not. But the reasons

for hope outweigh the reasons for discouragement. God is behind the program of his kingdom and it is certain to triumph. And in that faith we go forward.

There seems to be a growing interest in the local work. Congregations have run as large as 141, 112, 122, 126, etc., in recent weeks. We are still studying where outside work should be attempted and hope to report our conclusions soon.

The "Budgeteer" has required work as usual, and more study and planning than ordinary was put into our local campaign during "Stewardship Month." The attitudes of folks seem more favorable to stewardship. I taught a group of Christian Endeavor members a course of study in the "Sermon on the Mount."

The conviction seems to deepen upon me that we must have some special meetings in the church here soon. Just whether I can manage all the planning and overseeing and music and advertising, and then do the preaching, remains to be seen. Much of it I can delegate in part, but it will not be like having another pastor to work with, as I have always had before. But the church needs such a work soon, I believe, so I keep a campaign in the forefront of my spring planning.

PASTOR A. T. BOTTOMS, BEREA AND MIDDLE ISLAND, W. VA.

During the quarter I assisted the local Methodist pastor in revival meetings. Three of our people were converted and are to be baptized when weather permits. There has been one conversion to the Sabbath. When I received your letter I was sick, and as soon as I was able to go, I left for White Cloud, Mich., to conduct a revival. There was a great deal of interest shown in the revival, but very few unsaved persons attended the services.

PASTOR RALPH H. COON, COLORADO

Every other week I spend Friday night in Boulder and lead prayer meeting there every other week. There is a prayer meeting in each church each Friday evening, and I am always in one or the other. The number at prayer meetings is less than before, as I am letting different members of the church take turns leading prayer meetings. I had hoped this would interest a few others.

A Bible study class has been organized for

Boulder young people. The pastor's Christmas greetings were sent to all members of the parish in the two churches and the Colorado field. A trip to Greely and Eaton is needed, where a dear old lady has recently lost her son. Also to Matheson and Colorado Springs, where one of our loyal Sabbath keepers is dying. We feel that we cannot afford these trips unless we receive a check from the board.

PASTOR ROBERT W. WING, FIRST AND SECOND HEBRON CHURCHES, HEBRON, PA.

During the last quarter I have preached twenty sermons; there have been six baptisms, six additions to the churches, and four Sabbath converts. To explain why I have thirteen weeks of work and only twenty sermons, I would say that one Sabbath our services were taken up to attend the semi-annual meeting of the Western Association; on another Sabbath the churches united with our church in Little Genesee in our baptismal service; and last Sabbath, December 29, the roads were dangerously icy and it was thought best not to have service. Sabbath day, December 15, I was not at the service, although I provided for filling the pulpit. On this Sabbath, I preached twice, once in Berlin, and once in Schenectady, N. Y.

PASTOR ELLIS R. LEWIS, GENTRY, ARK.

According to the usual custom, I am here in sending the summary of the year's work upon this field. I find in looking over the records that very little has been accomplished other than the holding of that which we have gained. Some outstation work has shown small gains in interest as well as numbers. Other work has shown even less. Condition of the local church is probably better than at any time since our coming to the field, both as to numbers and interest.

If it is your desire that we use the appropriation for the field, it seems wisest that the balance unused be forwarded if and when available, and I assure you it will be as carefully used as is possible within my poor judgment. I am especially anxious to visit the work at Enid, Okla., but it does not seem wise for me to borrow the money from the bank—which I should have to do—with such lack of assurance as to when it could be repaid.

Gentry, Ark.,
January 1, 1935.

Since last writing you it has been made possible through the generosity of a local member of our church for me to go out upon the field for work. This man, E. Ray Stillman, who together with his wife and daughter was added to the Gentry Church last winter, has loaned us without interest \$50, which we are using at this time and for the purpose specified. I very much wish that this amount might be sent him direct, if and when the board shall so direct. I have been very pleased with the reactions of our people to the gospel preaching, and do pray they may continue to grow in grace and a further knowledge of our Lord, whom to know aright is indeed life eternal. We are taking along our camp trailer and taking care of our own entertainment in order that the needy people may not find our presence a burden. In the proposed tour of the field, which may take some weeks, we hope to visit most of the outstation work previously established, and to visit Enid, Okla., and the new work contemplated there.

West Fork, Ark.,
January 25, 1935.

EVANGELIST H. LOUIE MIGNOTT, WATERFORD, JAMAICA

The work in this field needs ministry of the Word, the encouragement of new converts, and holding in rank the older ones. And there are very great prospects of the work of Seventh Day Baptists here, and that means now. The opening of the work in Germany, and in other places, seems to cause the Seventh Day Adventists to enlist all their craft against the work of Seventh Day Baptists in these parts. In order to hold those who are seeking gospel freedom, which we should proclaim, we will have to be as persistent as Jesus was, for he came to proclaim liberty, and that cost his life; and if we are doing the same work, we shall have no easy time. I have been unable to get around as I did when my machine was in operation.

On my last trip, taken October 25 to November 26, 1934, I left for Bower Wood where I remained till October 29, and journeyed to Post Roads to help the company there in a two weeks' meeting. On the last night, two families of five stood up to follow their Master and to observe the Sabbath of the Lord. I then started to Lemon Hall in northwestern St. Catherine, where a little

company was in the process of being raised up by Brother Blake, who had invited me to come. I remained here two weeks, baptized five persons, and there are seven or eight preparing for the rite. During 1934, in spite of many difficulties, I have baptized fifteen souls, for whom I am thankful to God. I am not discouraged. I have now entered the sixty-second year of my life and I pray for more probation of our lives.

REV. G. D. HARGIS, JAMAICA, B. W. I.

We have tried to encourage all churches by spending time with them on such occasions as seemed of their choice. This has been successful in a financial way, but I question the spiritual results.

This field and the Missionary Society should think and plan along the lines of permanency. This field cannot hope to become secure until we are able to teach the children the fundamentals of our faith.

Friends here have been more than friends. Calabar headmaster took the boys for all the remainder of the term from November 1, at no cost to us. We are placing them in Calabar as boarders this term just beginning, so we can get to the churches for special campaigns and to cover the entire island as fast as we can. Our work shows many very encouraging signs. I have several groups that want visits to hear of our work and to be organized into companies. I feel that, as soon as the winter is passed, we are going to see progress in recovery generally. I believe Jamaica is passing into better times.

Notice

Will you please have the following address printed in the RECORDER as soon as possible:

Pastor and Mrs. G. D. Hargis,
85 Constant Springs Road,
Half Way Tree P. O.,
Jamaica, B. W. I.

DOCTOR ROSA W. PALMBORG, LIUHO, CHINA

I possibly should have written you of my safe arrival in Los Angeles on January 20. We had a very good voyage for this time of year. No big storms but a constant strong cold northeast wind which kept us "wallowing in the trough of the sea." A very quick trip on the big steamer, only twenty days Shanghai to Los Angeles. I thought I would go right on, but changed my plans, deciding to remain to see Miss Burdick and her party

when the steamer arrives at Los Angeles, on February 1, sailing again the next day. That evening I plan to start east, stopping at Phoenix two days, at Albuquerque one day, and then on to Chicago, reaching there February 8.

[Doctor Palmborg's address will be, 344 Oakland Drive, Highland Park, Ill.]

DENOMINATIONAL BUDGET

Statement of Treasurer, January, 1935

Receipts		January	Total
Adams Center		\$ 268.35	
Albion		50.00	
Alfred, First	\$103.98	567.21	
Alfred, Second	53.50	129.85	
Andover		5.00	
Battle Creek		103.45	
Berlin Sabbath school, special	33.36	137.36	
Boulder	\$ 5.20		
Special	3.60		
	\$ 8.80	28.70	
Brookfield, First	33.75	94.07	
Brookfield, Second		64.15	
Carlton		7.69	
Chicago	22.50	122.50	
Daytona Beach	\$ 21.00		
1934	9.00		
Miss Mabel Rogers, special	25.00		
	\$ 55.00	55.00	
Denver	5.20	21.45	
De Ruyter	27.00	182.00	
Dodge Center		33.41	
Edinburg	7.00	33.50	
Exeland		5.10	
Farina		50.00	
Friendship		20.00	
Genesee, First	35.90	177.30	
Gentry		5.00	
Hammond		5.00	
Hartsville		50.00	
Hebron, First	3.24	18.51	
Hebron, Second		5.00	
Hopkinton, First		137.00	
Hopkinton, Second		20.30	
Independence		168.00	
Irvington, N. J., German	50.00	50.00	
Little Prairie		11.50	
Los Angeles, special	5.00	66.00	
Marlboro		53.32	
Milton	95.05	779.01	
Milton Junction	17.30	202.96	
New Auburn		7.00	
New York City	\$ 6.43		
Special	10.00		
	\$ 16.43	333.18	
North Loup		24.00	
Nortonville		15.00	
Pawcatuck	250.00	1,459.00	
Piscataway		107.00	

Plainfield	47.75	831.30
Richburg		56.00
Riverside		238.70
Roanoke		5.00
Rockville	\$ 1.45	
Junior C. E. society	.75	
Sabbath school	5.00	
	\$ 7.20	35.75
Salem	42.65	652.40
Shiloh	\$115.11	
Ladies' Bible class, special	5.00	
	\$120.11	387.06
Syracuse		1.00
Verona	15.00	96.00
Washington		15.00
Waterford	14.00	81.00
Welton, special	15.00	135.40
West Edmeston		23.00
White Cloud		96.48
Individuals:		
A Friend	\$ 2.00	
Miss Reta I. Crouch	5.00	
Miss Luella Short	50.00	
	\$ 57.00	109.50
Eastern Association		44.30
Central Association		21.50
Western Association		18.30
Southwestern Association		11.38
Nile and Richburg C. E. societies		5.00
Conference collection		151.38
Young People's Board in		
Holland, special	5.00	10.00
Junior C. E. societies		5.00
New Jersey, New York City, and		
Berlin, N. Y., churches, yearly		25.00
meeting		
May B. Fisk estate, Scott, N. Y.	419.54	419.54
		\$9,147.86
<i>Disbursements</i>		
Missionary Society	\$766.80	
Special	71.67	
	\$ 838.47	
Tract Society	\$171.30	
Special	18.07	
		189.37
Sabbath School Board	\$134.55	
Special	5.54	
		140.09
Young People's Board		32.25
Woman's Board		8.10
Ministerial Relief	\$ 48.45	
Special	6.68	
		55.13
Education Society		115.20
Historical Society		13.50
General Conference		209.85
		\$1,601.96

HAROLD R. CRANDALL,
Treasurer.

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

WOMAN'S WORK

"Our Father, we thank thee for granting us a share in thy gracious work of redeeming mankind. Responding to thy love for us, we have come to know the blessing of thy grace, and we wish with deep yearning to share thy love with our brothers the whole world over. Kindle in our hearts some worthy vision of the glory of the King of our souls. Make us loyal to those who represent us and thee on the far-away fields of conquest. Bless them and their loved ones and their treasures, and grant them some satisfying tokens of the ultimate triumph with which thou shalt crown their self sacrifice. Through Jesus' name. Amen."

Lord, if at thy command
The word of life we sow,
Watered by thy almighty hand,
The seed shall surely grow.

The following article taken from the *Christian Advocate*, we think will be of special interest to those of our women who are making a special study of missions in Japan.

The book written by Toyohiko Kagawa, is now in the Woman's Board circulating library. It is a very interesting book on the work of this great apostle. We hope it will be read by many.

THE CHRISTIAN'S DILEMMA IN JAPAN

BY T. OTTO NALL

Scripture—Matthew 5: 43-48.

"Japan is being carried away by its imperialistic, industrialistic, and militaristic policy"—so writes an American missionary in Tokyo. But what can that missionary do about it? What, indeed, can the Japanese who has accepted Christianity do about it? And, to go a step beyond our subject, perhaps, what can the Christian in America, in Britain, in South America do about it?

As in so many other instances, we can best see what can be done by looking at what one person, endowed with vision and courage, is actually doing. His name is Toyohiko Kagawa, and he comes as an answer to the prayers of all who have sought help in resolving dilemmas in Japan. If any one person can, by his teaching and example, save the situation,

Kagawa can do it. He has come to the Kingdom for such a time as this.

FASCINATING READING

The acts of this present-day apostle make fascinating reading. Born a Buddhist, trained in the home of a rich uncle who had diplomatic ambitions for him, he "made the momentous discovery that the love of God enfolds the universe." The discovery meant a new life. It led to his being renounced and turned out by the rich uncle. But it led to happiness, and with a joy he had not glimpsed before, Kagawa went down to live among the poor in the slums of Tokyo. He preached to beggars, thieves, prostitutes. He contracted the dreaded disease—trachoma—and lost the sight of one eye, but he kept on writing books and pamphlets. He organized the Kingdom of God movement, pledging its followers to place the love of God—actually in deeds, not theoretically in words—before anything else. He formed co-operatives of farmers and workers, freeing groups of persons from the slavery of an individual-capitalistic system. Last spring he went to Shanghai and stood up before a congregation of Chinese Christians, begging their forgiveness for what his nation had done to theirs. "Christ breaks down all barriers," he said, "even the barriers between Japan and China."

His protests in the present situation may not prevent precipitate action, even as his protests did not prevent Japanese planes and battleships from bombing Shanghai. But Kagawa will go on protesting just the same. He will do more; he will go on working, too. He is the hope of Christianity in Japan, the hope of Christians everywhere for Japan.

STRENGTHEN HIS HANDS

We must be cautious here. Kagawa's God-given power is great, but it does not release other Christians, in and outside of Japan, from the responsibility of doing their part. They must strengthen his hands. Particularly is this true of the youth of the Christian world. And our Scripture lesson point of view will make this possible. —*Christian Advocate*.

XAVIER (ZAV-I-ER)

Francisco de Xavier (1506-1552), a convert of Loyola, a Spanish Jesuit priest, was sent as a missionary to Goa, in 1540, a Portuguese settlement in the capital in India. Under his labors thousands were converted in India. In

1549, he went to Japan. He stopped in the city of Nagasaki, a port of Japan, situated on a small peninsula in the northwest of the Island of Kiushiu. Here, too, Francisco de Xavier, the first missionary to Japan, had great success in making converts. This city became headquarters for the Christian religion and missionaries to Japan.

Francisco de Xavier died at the early age of forty-six, just as he was carrying his work into China.

X "LAISSEZ-FAIRE": PAST AND PRESENT

BY BURTON B. CRANDALL

Stretching back along the avenue of history are myriads of events—wars, calamities, revolutions—tangible events which are recorded with scholastic exactitude in books of record. Certain of these events are closely linked together and led directly to some climax, although, at the time they occurred, the goal may or may not have been in view. Such a sequence of events as preceded the storming of the Bastille, the Declaration of Independence, or the firing on Fort Sumter, might be mentioned. However, surging behind these physical changes in the course of history were ideas and principles in the minds of men participating which, although frequently not in printed form, nevertheless molded very materially the actions of those affected by these views.

Lewis Mumford in his interesting book, *The Story of Utopias*, has the following paragraph which presents the point I have in mind: "Man walks with his feet on the ground and his head in the air; and the history of what has happened on earth—the history of cities, armies, and of all things that have body and form—is only one half the story of mankind. The other half is the world of ideas."

Religion is, for example, an extremely intangible concept. It has, nevertheless, served as a cause of more wars than any other one factor. Ideas have driven men to do their highest and lowest and have served as the mainspring of human activity. History is more than a list of battles and elections. It presents the underlying, motivating philosophy which, although unseen, has materially affected the thoughts and actions of those participating in the drama of the ages.

One of the most persistent of these guiding

philosophies is that which was so aptly expressed by President Hoover in his phrase, "rugged individualism." In social science circles it is known as "laissez-faire." This was a philosophy developed most fully during the last quarter of the eighteenth century by its founder, Adam Smith. Briefly stated, this philosophy upholds the individual and his freedom to do as he pleases. Literally translated, laissez-faire means *let us alone*—leave those engaged in business free to do that which brings them the greatest happiness. There should be no government interference. Jefferson had this philosophy in mind when he uttered those famous words, "That government is best which governs least." A fetish of individual rights was set up and even God was considered as sanctioning and upholding this so-called "natural order." "God's in his heaven; all's right with the world" was the theme song of the laissez-faire school. However, the practical result was the maintenance of the right of an individual to secure as much happiness as possible, translated into terms of monetary profit. Witness Rockefeller and the early industrialists in the freedom granted them to extort as high profits as they saw fit. We might also add that running a radio full blast at midnight in a rooming house may bring happiness to one person but probably not to the other residents.

By way of illustration may I read two excerpts written by men with this philosophy in mind. "We hold these truths to be self evident; that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." You are all familiar with the document from which the excerpt was taken—the Declaration of Independence—which was written during the heyday of laissez-faire. And here is another, "The price of freedom—freedom of movement, freedom of speech, freedom to choose your own work and to shape your own destiny—always has been and always will be economic security." This is an excerpt from a recent edition of the *New York Herald Tribune*. We might question the freedom of the writer of this syndicated article to write just as he himself might have felt on the subject.

As we must analyze any major natural phenomenon by the use of samples, we must needs attack this problem through the use of

a few illustrations. We might ask the question—how about labor and the practical application of this social philosophy? When laissez-faire, or individualism, was first set forth in letters bold and free on our continent, well did they apply. Ours was a virgin country with vast uncut forests stretching from our eastern shore back to a hinterland of which very little was known. Small individual handicraft establishments were to be found operating within the home. There were few factories of any size. Alexander Hamilton listed about forty industries in his famous report of manufactures. The majority of workers owed allegiance to God, the state, and themselves. They were free tradesmen. A man was free to carry on any type of business he so desired with but few laws regulating these occupations. But, if the worker in the trades became dissatisfied, he had only to pack his chattels and move West. As hunter, trapper, or farmer, the new lands offered an outlet and he was free to live as he wished, provided he was quicker on the draw than the other fellow. The rollicking, fighting, shooting days of the early West are probably as near a perfect laissez-faire utopia as ever existed in this country. Men were free and so was land and every man for himself and the coroner took charge of the remains.

Gradually the frontier moved farther west and the discontented and adventurous spirits along the Atlantic Coast found it more costly and difficult to reach the land of the free. By the turn of this century the frontier which had served as an outlet for the rugged individualist was practically non-existent. The frontier, then, one of the factors in our early history most conducive to freedom of enterprise and individual initiative, has long since disappeared as a national institution.

As individual workman or master worker, the early laborers were free to ply their trade where they desired and were free to move from one place to another. The traveling shoemaker as well as the candlestick maker were to be seen throughout the colonies and early period of their existence as states. Little capital was required and the goods were usually ordered before the worker began to make them.

This condition soon changed when the factory system was ushered in during the middle of the nineteenth century. Rather than carry on their trade in their own home, these artisans shifted their activities to factories where

groups of them worked together under a single roof. As the factory system developed specialization of labor resulted in the arbitrary assignment of each man to one particular task or step in the manufacturing process. He became more efficient, it is true, in that particular operation, but at the sacrifice of his freedom to do his own particular way or his freedom to manufacture an entire article, or even a large proportion of one. His livelihood became increasingly dependent upon his employer as well as upon the continued cooperation of his fellow workers. The modern factory system would collapse if the worker were allowed freedom to do as he pleased. He must work eight hours a day, perform so many operations a minute, and maintain a certain quality of workmanship. How long do you think Henry Ford could continue to manufacture cars at \$500 a piece if he did not have control over the activities of his workers?

Is the average steel or automobile worker or coal miner free to move about as he pleases? Neither his wages nor his savings allow him to move from place to place. Unless the plants are operating, he cannot work. His livelihood is dependent upon the activity of others, and not by the wildest stretch of the imagination is the worker in the majority of our large industries able to establish his own business. Freedom of enterprise and freedom of movement mean nothing to him. He is hardly free to cast his own vote.

(Continued Next Issue)

RESOLUTIONS OF RESPECT

WHEREAS it has pleased the all-wise and loving God to call, within a week, our beloved sisters, Edna M. Saunders, eleven years our secretary, and Mary L. Burdick, one of our charter members, to enter into their re-wards, the S. D. B. Society has lost two members who have been actively interested in their society and have given faithful service,

Resolved, That we shall miss their faithful and helpful companionship.

Resolved, That we sympathize with the bereaved families.

Resolved, That a copy of these resolutions be placed on our records and one sent to each family and to the SABBATH RECORDER.

LUCINDA BARBER,
Secretary pro tem.

Westerly, R. I.,
February 5, 1935.

X Above paper given Hist Soc Prog. Conference 1934

YOUNG PEOPLE'S WORK

IT IS TO THINK

A CONFERENCE ECHO

From old Rhode Island's rocky coast,
And from the windy Western plain
Come men of God's own Christian host
With warmth of heart and strength of brain
In annual council to convene;
To give more power to ties that bind,
With greater faith on God to lean
And greater means for service find.

Whatever cost hath brought us up
To West Virginia's verdant hills,
May God repay with richer cup
Which he from heaven gladly fills.
Whatever beauty, love, or grace
Obtains with this our annual feast,
May heavenly glory light each face
That these may be ten-fold increased.

M. G. S.

Salem, W. Va.,
August 29, 1897.

IT IS TO THINK

I believe that it does us good to think—yes, think about the past once in awhile. It is well for us to remember that God does not build an oak, or a Kingdom of Love, or even a Christian life in a day; it takes time, effort, and prayer to live the Jesus way.

I have been impressed by this thought as I have been looking over old RECORDERS of thirty to forty years ago. History seems to repeat itself in more than one way; many phrases in reference to religious work are very nearly the same as some used today. For instance, a slogan used in young people's work now is, "Christian Youth Building a New World," and in 1901 it read, "Our Young People Winning the World to Christ," and in 1903 one article was entitled, "Building a Christian." Words from 1901 are applicable under this new program:

"Oh, boys and girls, these are great days in which you live, great with opportunity, great with responsibility. Happy are ye, if ye meet these with brave, resolute hearts. If the new movements now germinating may only be brought to maturity and fruition, there is a new era of denominational life just before us. God grant that our hands may prove worthy to receive the trust."

A headline above one article in a RECORDER of 1897 discloses a question often heard these days, "Is the World Growing Worse?" Another asks, "Are We to Have That Revival

of Religion?" It is well to think on a portion of that article as we apply it to present needs:

"That revival of religion that we talked about and prayed for when in council at Chicago. If we do not, it will be our own fault. God is ready to give us a revival whenever we work for it.

"This revival of religion is needed. Perhaps we have been contented without making special efforts for revivals. The hindrances to a religious life are so great that the weekly services are not sufficient to keep the church in good working order. The best members become more or less indifferent, others grow very cold, and some falter entirely, and have to be excommunicated. Our regular morning and evening prayers and our stated means of grace may be compared to the dews and gentle showers. Thanks be to God for these. But as these dews and light showers are not enough to fill up the springs and fill the rivers' banks full, so these stated devotional exercises are not enough to overflow the soul and fill the streams of salvation. Why should we be satisfied with the little streams of divine grace, just enough to draw into the current those who have been carefully trained from their infancy? Why should we be so well satisfied if the stream rises higher and takes in a few others lying a little farther up the bank? We need, oh, we do need this stream to rise so high and run so swiftly that it shall move those who are imbedded in self-righteousness, in skepticism, and in criticisms." [By mistake the writer of this article was not clipped with the article.]

"Moral Recovery" seemed to be needed and desired as much in those days as it is today. Another caption, "Is the American Home Deteriorating?" sounds as modern in 1935 as it did, no doubt, in 1900.

When I read these I do not feel so discouraged about progress; I believe God has people and ways of carrying on his work for the next forty, eighty, one hundred and more years, that will help the world to be a better place in which to live. It has gone forward in these past forty years, you adults know, and it will go forward says the youth of today.

From time to time it is my purpose to present items from the "old days" that you of the "new days" may take heart. Many of these will be printed under "It Is to Think," and you will be left to do the thinking.

MARJORIE J. BURDICK.

RELIGIOUS MEETINGS IN SESSION

Christian leaders from all over the land are meeting in Chicago to consider programs and plans for united Christian work. The youth leaders convened February 12, for the opening meeting of the Interdenominational

Young People's Commission. For several days following, the International Council of Religious Education meets in its various sections and joint meetings. The Commission and the Young People's Work Section of the Council are to have several joint sessions. These programs, of intense thinking and planning, are very worth while.

DEACON JAMES R. JEFFREY

James Robinson Jeffrey, fifth child and fourth son born to William and Mary Ann Randolph Jeffrey, was born at New Milton, Doddridge County, W. Va., on May 22, 1856, and died in Los Angeles, Calif., January 5, 1935, about three hours after being run down by an automobile.

He moved, with his parents, to Kansas, in March, 1868, where he grew to manhood, and having a desire to gain a further knowledge of nature and things around him, he spent some time in Alfred University, at Alfred, N. Y. While here he accepted friendship with his Savior, and united with the First Alfred Seventh Day Baptist Church, and all through his life he retained and maintained that friendship.

Going from Alfred, he located in Elmdale, Kan., where he engaged in the lumber and coal business, together with jewelry and undertaking. In 1901, he closed out his business in Elmdale and moved to Nortonville, Kan., where he engaged in the dry goods and grocery business. Retiring from active business in 1919, he spent some years among his relatives and friends, and finally located in Los Angeles, Calif. He and his wife united with the Seventh Day Baptist Church of that place, by which church he was called to the office of deacon. On October 22, 1927, he was ordained to that office, at the time of the dedication of the new Seventh Day Baptist church building. This office he loyally and faithfully filled throughout his remaining years.

He was twice married: To Alice Compton, on July 3, 1882, who died in 1905. To this union were born five children, two of whom survive: Mrs. Laura Cooper, of Los Angeles, Calif., and Dr. Robin Jeffrey of Galesburg, Ill. He was married to Mary Ring on October 31, 1909, who with those mentioned above, also five brothers and one sister, three grandchildren, and many more relatives and friends remains to mourn his going.

Memorial services were held in the Utter Funeral Parlors, in Los Angeles, on January 9, 1935, in charge of Pastor Loyal F. Hurley, assisted by Elder E. S. Ballenger and Rev. Mr. Stearman.

The widow and daughter accompanied the body to Nortonville, Kan., where a further memorial service was conducted by Pastor Lester G. Osborn, in the Seventh Day Baptist church. Burial was in the local cemetery.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am eight years old and in the second grade. I have a little sister, Joyce. She is five. She goes to kindergarten every day.

We have a puppy. Its name is Brownie.

I like to read the letters in the SABBATH RECORDER.

I like to go to church and Sabbath school. Pastor Davis preaches a children's sermon which we like very much.

My Sabbath school teacher's name is Miss Franklin. There are seven children in my Sabbath school class.

We had examinations at school last week. My average was ninety-eight per cent.

From your friend,

MURIEL IRENE SHOLTZ.

Oneida, N. Y.

DEAR MURIEL IRENE:

I am using both of your names for I think they are very pretty. I like the name Joyce, too. With such a name she ought to be a very joyous little girl, don't you think so?

I should like to see your little puppy. I'll bet he is very cunning and full of mischief. Usually a puppy can get into more mischief than half a dozen little children. One of the girls in my Sabbath school class, Emily May Greene, has a cunning puppy who is very full of mischief. One of his favorite pastimes is teasing a kitten. He also likes to pull at the rags in a hooked rug, just as our kitty, Skeezics, does. By the way, Pastor Greene took Skeezics' picture the other day. I hope some day we can get it into the RECORDER.

I am proud to think that one of my RECORDER girls made such a fine average in examinations and am glad to send congratulations.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR WILMA:

I promised to write a longer answer to your good letter of January 21, and I am glad to do so this very week.

You spoke as though you dreaded icy weather, and that is what we have here in Andover tonight. I have just been out making some calls and what a time I did have keeping on my two feet, both at the same time. I met one of my neighbors who didn't seem to be walking any more gracefully than I was, and nearly everyone today has taken the middle of the street, which was not much better than the walks.

I hope you did well in your examinations. It was a relief to get them over with, wasn't it? I wonder how many girls and boys really enjoy them. I'm sure I never did. Still, if one does her best in all her work each day it takes away quite a bit of the dread of examinations, don't you think so?

I wish I could write in your autograph album. Maybe I'll find a way. You just "watch out" and see.

Your sincere friend,
MIZPAH S. GREENE.

DEAR NORRIS NORTH:

I am glad this week to get the dog story you sent me some time ago into the RECORDER, for I think it is quite interesting.

Yours sincerely,
MIZPAH S. GREENE.

WHEN DOGS GO TO CHURCH

Do you suppose a dog would go to church? Well if you think dogs wouldn't go to church, you will have to change your opinion, for in former times in this country, and in England, dogs frequently went to church with the rest of the family. Even today, the shepherd dogs in Scotland go to church regularly.

In former days, in England, it was the custom to cut dog doors in the main doors of the churches so that dogs could pass in and out when the big doors were closed during the time of the services. In many of the churches a pair of dog tongs were kept to be used by the dog knopper in removing objectionable dogs from church. Some churches in some parts of England were provided with a railing around the pulpit with the rails set so close together that a dog would not be able to get through. This was to keep the dogs from wandering to the pulpit and attracting

undue attention while the minister was delivering his sermon.

Today it is said that the shepherd dogs in the northern part of Scotland always accompany their masters to church and even into the pews that belong to the master and his family. The Cheviot shepherds, for instance, with their collies, get along nicely. They speak to the dog saying, "Clap down!" and down lies the dog to stay there until he is spoken to again. When the services are finished, the master says, "And now—" and up comes the dog, his long enforced rest over.

Dean Ramsey, in his book on the life and character of the Scotch, says that in Sutherland there are frequently as many dogs as people in church. These dogs sit out the service with wonderful patience until the very last psalm is sung, when they begin to stretch themselves and get ready for departure. The dogs seem to know that when the congregation rises to sing the concluding number it is time to stretch. One congregation found a way to fool the dogs—they remain sitting while they sing the last song and the dogs keep quiet until the end of the service.

DEACON LUTHER A. BOND

Deacon Luther A. Bond, son of Eli Bond, Jr., and Mary Batten Bond, was born near Lost Creek, W. Va., November 15, 1854, and died December 29, 1934. March 4, 1877, he was united in marriage to Miss Josephine Romine. To them were born three sons: Clate E., of Clarksburg; Cecil C., at home; and Harley D., of Salem. There were four sisters: Mrs. Sarah A. Stout, Mrs. Ella E. Curry, and the Misses Rebecca and Clara, all living near their old home. He is survived also by nieces, nephews, and three grandchildren.

Deacon Bond was one of the fifth generation from Samuel Bond, who came over from England and settled near Baltimore, Md. The family home, which he built and moved into fifty years ago this December, is in sight of the location of the log cabin in which he was born.

Early in life Mr. Bond joined the Lost Creek Seventh Day Baptist Church, and continued a faithful member through the many years. He will be remembered for his long and faithful service as deacon of the church. He was a member of the board of trustees for a long period, and was custodian of certain cemetery funds. In the Sabbath school his

distinctive contribution was as teacher of the Men's Bible Class. This long continuous service was interrupted when he became superintendent of the Sabbath school for a few terms.

He endured with Christian fortitude tedious infirmities and intense suffering that attended him in his last days. An affectionate family kept constant vigil and offered every possible relief.

The very large number of people gathered at the home for the farewell services witnessed to the love and esteem in which Deacon Bond was held. His pastor, Rev. E. F. Loofboro, conducted these services, assisted by Rev. G. B. Shaw, of Salem, and Rev. Mr. Payne, of Lost Creek. His body was laid to rest in the Lost Creek cemetery.

E. F. L.

OUR PULPIT

THE FATHER OF HIS COUNTRY

BY REV. CARROLL L. HILL

"First in War, First in Peace, and First in the Hearts of his Countrymen."

In a third-and-fourth-grade schoolroom of several years ago, a Washington's Birthday program was in progress. The pupils were revelling in freedom from class recitation, a freedom marred only by the dread horror of a part in the program. About the room were seated interested parents and other visitors, and presiding over the occasion was a harassed and long-suffering teacher. In the course of the hour the last formal number of the program was given, and the time for dismissal had not yet arrived. To fill out the time the teacher began calling on the pupils to recite things they had committed to memory in the course of their class work. At the first call for voluntary contributions of this sort, practically every hand shot upward, for here was a golden opportunity for him who should be first.

The boy who was called on was big and somewhat slow; he stumbled over words and he looked out of the corner of his eye at the blackboard, where for a week his contribution had stood in writing: "First in War, First in Peace, and First in the Hearts of his Countrymen." The disappointment of the rest of the class, at not being called on first, must certainly have helped to impress those words on their minds. I am sure they never

forgot them. And I am just as sure that, despite much explanation on the part of the teacher and repetition of the explanation on the part of the pupils, those words now mean something much different from what they meant to them then.

"First in War, First in Peace, and First in the Hearts of his Countrymen."

L HE WHO WAS "FIRST"

George Washington may or may not have known that his name would live through the years, especially to be held in reverence by school children, and to influence them when grown up. He could not have been unaware of a certain responsibility in this regard, for among his writings, several lines from which I quote in the course of this sermon, on the authority of Albert Bushnell Hart of Harvard, there is found this:

"It should be the highest ambition of every American to extend his views beyond himself, and to bear in mind that his conduct will not only affect himself, his country, and his immediate posterity, but that its influence may be co-extensive with the world and stamp political happiness or misery on ages yet unborn."

A sentiment like this will give a key to why George Washington was first. He was a man fitted to be first. Since no man is perfect, it is not necessary to claim perfection for him. Let him remain the man he was.

It is easy to put into the mouth of a noted man our own ideas and ideals, longings and prejudices, loves and hates. Great men have many reporters. Hence, let him speak for himself:

"I have too sincere a love for my country to undertake that which may tend to the prejudice of it."

Many stories are told of Washington as a boy, stories which lose nothing in the telling. It is said that his mother kept a bundle of stout switches on hand, and that they were frequently called into use. This doesn't necessarily mean anything more than that he was robust and boisterous and she didn't always enjoy the noise.

Outstanding feats of physical prowess are attributed to him—wrestling, jumping, throwing stones across the river, and riding wild horses without a saddle and (if one can believe pictures) without losing hat or powdered wig. Allowing for the lapse of years and expansion in telling, these stories point to one of his characteristics, namely, a sound, strong body. He had strength, he could use it. It meant

much to him later, through eight years of war and eight years of the presidency. In Washington there is manhood and strength, strength that is greater because of his manhood.

II. IN WAR AND PEACE

Washington has rightly been called the Father of His Country, and it would be interesting to have him return on his birthday and visit this robust child of his; teach him how to play with his neighbors, curb his appetite, balance his budget, and play square with himself and tomorrow. It may be doubted if he would care to assume so large a task. It is said that he shrank from public life, and had to be persuaded. In fact, among his writings is found:

"I beg leave to assure the Congress that, as no pecuniary consideration could have tempted me to accept this arduous employment at the expense of my domestic ease and happiness, I do not wish to make any profit from it."

His words sound strange to us. But apropos of the subject of war and peace, we set down others of his words for consideration:

"My first wish is to see this plague of war banished from the earth."

"Observe good faith and justice toward all nations; cultivate peace and harmony with all."

In a day when the words "war" and "peace" rattle from men's lips and among journal columns with such abandon, it is reassuring to find one of Washington's experience speak positively.

III. THE DIRECTION OF THE WIND

From the records Washington kept, it is evident that it was his habit to observe the weather, and daily to note the direction of the wind. While this task is now the responsibility of the weather bureau, we may well be concerned with areas of high and low pressure, not only regarding forces of nature, but also the forces of human nature. Men have regretted that Washington did not set down his estimates of prominent men, ambassadors, and others, and his approach to problems of state. Because there seems not to be a record of these things, it does not necessarily follow that he was lax or incompetent. On the whole, one would be led to believe that he knew which way the wind was blowing.

Probably few things in our national life cause us more concern. When actual events happen, we can take them at their value. The time of stress is the time preceding the event

when everyone is wondering which way the wind is blowing. What will the President say? What will he do? What will be the decision of the Supreme Court? Does the President know which way the wind is blowing? How we wish we could have someone who knows to tell us. One who is "first" must have an idea of the direction of the wind, a knowledge of the areas of high and low pressure.

IV. RELIGIOUS LIFE

It was part of Washington's belief that "True religion affords government its surest support." While he was President, his life must have been much as the life of an official. While he was a citizen, as any other man, it was his habit to go to the church regularly. The church, it is said, was one of the type served by itinerant preachers, but he went to church. That he had an interest in things of religion may be judged from these lines:

"No man who is profligate in his morals, or a bad member of the civil community, can possibly be a true Christian or a credit to his own religious society."

"Among individuals the most certain way to make a man your enemy is to tell him you esteem him such."

"The union of good men is a basis on which the security of our internal peace and the stability of our government may safely rest."

George Washington, apparently, did not put religion in one compartment of his life and government in another. Said he:

"I consider it an indispensable duty to close this last solemn act of my official life by commending the interests of our dearest country to the protection of Almighty God, and those who have the superintendence of them to his holy keeping."

If this be the prayer on that occasion or not, I do not know. But it is a prayer by George Washington:

"Almighty God, we make our earnest prayer that thou wilt keep the United States in thy holy protection; that thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government, and entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large. And, finally, that thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the divine Author of our blessed religion, without a humble imitation of whose example in these things we can never hope to be a happy nation. Grant our supplication, we beseech thee, through Jesus Christ, our Lord. Amen."

DENOMINATIONAL "HOOK-UP"

DENVER, COLO.

A regular quarterly business meeting was held in the evening of December 29, 1934. One item of deep interest to all of us was the consideration of the resignation of our pastor, Ralph H. Coon, to take effect January 1, 1935. After many members had part in the general discussion, it was voted to not accept his resignation to take effect January 1, but July 1, or such prior time as his judgment, the welfare of his family, or conditions made it advisable.

We shall greatly miss him and his family whenever the time comes for them to go elsewhere. During his pastorate our membership has had a healthy growth. The Sabbath school is alive and interesting. Other working functions include the Ladies' Aid, Christian Endeavor societies, and weekly prayer meeting.

L. E. M.

DODGE CENTER, MINN.

Dodge Center has certainly been snowed in this winter, more than for several years. Snow came quite early and is still coming. Our Christian Endeavor has been taking a vacation on account of roads, but the church and Sabbath school services have been held every Sabbath but one, though often attended by very few.

Our annual business meeting and dinner were held at the home of Mrs. Harriet Sowell, with a large attendance. Most of the officers were re-elected, and it was voted that we ask Brother Paul Giesler to fill the pulpit until further action. Brother Paul is an earnest student of the Scriptures and teaches Bible exclusively, always bringing us something new. The choir has held its annual business meeting and elected its officers, and so has the Sabbath school.

We are saddened by the death of our beloved former pastor, Elder James Hurley; our friend, Mr. Harry Ramsey; and two of our own older members, Brother Varney Bond and Sister Polly Tappan.

CORRESPONDENT.

ROCK ISLAND, ILL.

Between an epidemic of measles and "flu," combined with bad weather, we found our company quite reduced the last two months, but we are at present happily going at our regular rate. Much interest is shown in our Sabbath school. Also Robert Hopper, a min-

isterial student with us, has organized a young people's society, which was well attended at its first service this week. We are now taking a church census, which always brings in new people. We are laboring to establish faith in the Bible and the true Sabbath. Pray for us.

C. A. H.

FARINA, ILL.

Nothing has appeared in the "Hook-Up" department from Farina lately, so we make our contribution. The Christmas season was happily spent and we enjoyed on Christmas eve a splendid program at the church, which was put on by our primary department. About seventy-five attended our annual dinner and quite good interest was shown at the annual church meeting, which was held at the parish house following the dinner, and at which time the officers were elected and a call extended the pastor to continue for his eleventh year.

Our Christian Endeavor society, which has done splendid work over a period of years, has been broken into because seven of their number have gone away to institutions of advanced learning. We miss them, but are glad for the pleasant association we have had with them as pastor, and as a church, and we hope and trust their impact upon the world will be as helpful as it has been to us.

That word which rhymes with expression is still with us, but as one member has expressed it, we are getting used to it and are able to manage. We do dislike, however, to see the work of church and denomination so handicapped by conditions that have been thrust upon us, and we hope and pray that we may all be able to make whatever sacrifices are necessary to keep the work going up on all fields until the clouds lift and we are able to labor under brighter skies.

CORRESPONDENT.

ADAMS CENTER, N. Y.

The young men's and young women's classes of our school recently held a get acquainted social at the home of Mr. and Mrs. Clark Stoodley, in honor of Miss Bernice Maltby and her friend, Mr. David Davis of Shiloh, N. J. A very pleasant and interesting evening was had.

In Miss Maltby's leaving we lose an active religious and social worker. Our loss will be keenly felt, but our loss will be Shiloh's gain. Our heartiest good wishes will go with these young people as they start out on their new journey of life.

As a school and people, we have greatly enjoyed the "Shanghai News" as it came to Brother Witter. It has been used in the Bible school to help the children understand more of our mission work there, and has been freely circulated among families.

The spirit and purpose of the mission workers is to be commended. Our prayers and sympathies are extended to them with the hope that the home fires may be rekindled and new devotion manifest to the work of missions and all Christian activity.

CORRESPONDENT.

DE RUYTER, N. Y.

The church service of Sabbath morning, Feb. 2, 1935, was composed of an installation service for the newly elected officers of the "Searchers" Christian Endeavor society. Older church members who either are or have been affiliated with Christian Endeavor work addressed the officers, pointing out their responsibilities and impressing them with the high ideals and purposes of their society. Individual responses were made by the officers and an interesting program was given, including a brief history of the Christian Endeavor movement by our pastor's wife.

CORRESPONDENT.

LITTLE GENESEE, N. Y.

The Little Genesee Church has recently taken inventory. Vacation Church School gave added religious training to about seventy-five children of the community. Church night suppers each month have brought advantages to the community in social, spiritual, and financial ways. The weekly bulletin has been issued nearly every week. Two periods of special evangelistic effort have brought much spiritual help to the church. These covered a period of four weeks and resulted in a number of conversions. A visitation campaign was also launched. From March 19 to November 4, Sunday night services were held especially to serve those in the community not keeping the Sabbath.

The Sunshine Society has been active tying quilts, sewing for the needy, and one of its last projects has been washing and cutting into strips the old carpet taken up from the church floor several years ago. One of the society members, skillful at her loom, has woven from this many beautiful rugs with varied borders, receiving no compensation for her work save the satisfaction that the finan-

cial returns from the sale of the rugs may enable a number of our young people to attend the ten days' Leadership Training School at Silver Lake, next summer.

During the Christmas season, the C. E. society held a very beautiful and inspiring vesper candlelight service. Instead of our usual Sabbath school entertainment, a Christmas party was given at the hall for the children of the community, and on Sunday night the choir of twenty-five voices rendered the musical cantata, "Noel," by Wessel.

The Senior Endeavor society, during December, launched a stewardship campaign with an intensive study of the value of tithing, and on January 4, took charge of the church service, giving interesting talks or reports of their findings. The following Sabbath, Rev. Grant Chambers of Elmira, N. Y., promoter of the "Tithers' Storehouse Association" and author of several tracts on "Stewardship," gave three stirring sermons, two of which were followed by periods of questions and discussion. Several weeks previous to his coming, tracts had been distributed each Sabbath for study and discussion and used at the Friday night Prayer service. The Christian Endeavor society met the expenses necessary for this campaign. As a result, twenty-five members of the church have joined the Tithers' Storehouse Association. Officers have been elected and a meeting will be held the second Sunday night of each month. Every member brings his tithe into the storehouse, or treasury. A certain per cent will be used for local church expenses, a certain per cent for the Forward Movement, a part for the Auxiliaries of the church, and a small per cent for a contingency fund.

We read in the Scriptures that a certain meeting in the upper room at Jerusalem was the beginning of a great spiritual movement. It was with a spirit of prayer, faith, and a vision of the future for both church and denomination that this Tithers' Storehouse Association, organized in the upper room of the church, has been launched. May it be the beginning of great spiritual power.

CORRESPONDENT.

SALEMVILLE, PA.

The Salemville Seventh Day Baptist Church has greatly enjoyed the visits of some of our denominational leaders during the months of November and December—Doc-

tors H. C. Van Horn of Plainfield, N. J.; W. L. Burdick of Westerly, R. I.; and Corliss F. Randolph of Maplewood, N. J. The last two returning home from the Southwestern Association, stopped at Salemville, and gave us some helpful sermons and addresses. On Sabbath, Doctor Burdick preached from the Seventh Day Baptist pulpit, while Doctor Randolph preached in the German Seventh Day church at this place. On Sabbath afternoon, able addresses were given by both Doctor Burdick and Doctor Randolph on the Historical Society. Rev. H. C. Van Horn, coming to us from other fields of labor, gave us some helpful sermons and addresses. Then on December 8, the two Seventh Day Baptist churches of Salemville met at the Brick Church in joint session, for a good fellowship service of Bible school and preaching service, and also to help commemorate the four hundredth anniversary of the translation of the Bible by Martin Luther. A beautiful service was enjoyed by a large audience.

Sabbath day, January 12, Rev. Neal D. Mills, pastor of New Market Church, N. J., broke to us the "Bread of Life." A beautiful and helpful communion service was conducted by a new and efficient pastor. The meetings during the stay of Mr. Mills were made still more interesting by the spiritual solos rendered by Mr. Charles Kellogg, who came with Mr. Mills.

The many good, helpful sermons of these visiting pastors from other Seventh Day Baptist churches will cling to the memory for many days. We extend an extra vote of thanks to the Missionary Board, and to our good friend and missionary pastor, Rev. J. L. Skaggs, for sponsoring these good times at Salemville. We bid you come again.

CORRESPONDENT.

HEBRON, PA.

The community oyster dinner which marked the annual meeting of the Seventh Day Baptist Church at Crandall Hill, last Sunday, was largely attended. Election of officers resulted in the former board being re-elected, except that Stephen Synder was elected a trustee to fill the vacancy caused by the death of Lincoln Burdick.

A gas well producing nine million cubic feet daily has just been brought in on the farm of W. B. Hemphill. The casing of the

well was cemented at 5,940 feet, and the top of the sand but a short distance from this depth.—Potter County Journal.

NEW YORK CITY CHURCH
ANNUAL MEETING

The annual meeting of the New York City Church was held on Sunday, January 27, last, and was marked by an unusually large attendance, members attending from Perth Amboy, Teaneck, and Maplewood, in New Jersey; and Staten Island, Yonkers, and far out on Long Island, in New York.

The annual report of the pastor was one of hope and encouragement. His unusual duties as president of the General Conference have not lessened his pastoral activities, either in the pulpit or in visiting in the parish, extending over a territory with a radius of some twenty-five miles. The parish, it must be remembered, has undergone a great change in the last forty years. Then it consisted, principally, of two groups, one in New York City, proper, and the other in Brooklyn, both of which were fairly compact. These groups have been dissipated—widely scattered—and but one small group of three or four small families in Linden, N. J.

The Social Life Committee, Mrs. Helen A. (Mrs. Royal L.) Cottrell, chairman, has successfully carried out a program of five fellowship luncheons, held after the Sabbath morning service, in a restaurant near the Judson Memorial—the meeting place of the church, during the year. These have added much to good fellowship among the members of the congregation.

The superintendent of the Sabbath school, Dr. Harry W. Prentice, reported a very interesting Christmas program by the young people and children of the congregation, carried out under the direction of Miss Virginia Fitz Randolph.

The church regretfully accepted the resignations of two of its three trustees—Mr. Herbert G. Whipple and Dr. Edward E. Whitford, both of whom have served in that capacity for many years. Mr. Whipple resigns because of impaired health, and Doctor Whitford has retired as professor of mathematics in the College of the City of New York, and has removed from the parish. Doctor Whitford will be greatly missed as teacher of the adult class in the Sabbath school, also. Dr. and Mrs. Whitford have gone to Florida for

an extended stay. Mr. F. Hamilton Whipple was elected a trustee to succeed his father, and Dr. Harry W. Prentice to succeed Doctor Whitford.

Application for baptism and church membership was received from Miss Golda Garrett, of Sun Mount, N. Y., and it is confidently expected that there will be other accessions in the near future. Action was taken initiating aggressive work for upbuilding of the church.

The Woman's Auxiliary's report showed about the usual activities, with substantial contributions to church and denominational work. Mrs. Royal L. Cottrell is president.

As this is being written, announcement is made of the death of Mrs. William Hillhouse, one of the most active workers in the church. She has been ill for several months.

CORLISS F. RANDOLPH,
Church Clerk.

PISCATAWAY CHURCH, NEW MARKET, N. J.

Due to sickness the Christmas program that had been planned could not be given this year. The Week of Prayer was observed as usual with two services held in our church and two in the First Baptist church.

On the evening of January first the Men's Bible Class held a party at the parsonage. The ladies were invited, too, and a very pleasant evening was spent at ping-pong and other games. The children's classes had parties during the holidays.

Pastor Mills and Charles Kellogg drove to Salemville, where they spent three days assisting in meetings, the church there being without a pastor at present.

Among other things our active Ladies' Aid society has supplied three tons of coal for the church, a very acceptable service. On February third they served a "get-together" supper, followed by a program consisting of piano duets by Miss Ethel Rogers and Mrs. Charles Kellogg, a humorous reading by Miss Ruth Burdick, and music by the orchestra. After the program the quarterly church business meeting was held.

The ladies held their annual birthday luncheon on Lincoln's Birthday at the home of Mrs. L. C. Bassett.

ROCKVILLE, R. I.

The annual church meeting of the Rockville Church was held on the night of December 29, in the parish house. The meeting

was preceded by the annual church supper. Although the weather was unfavorable, more were present than last year.

At the church meeting preliminary arrangements were made for entertaining the Eastern Association next June. It was also voted to hold our meetings during the winter in the parish house.

We appreciate the attendance and the singing of the young people at our Friday night meetings and on Sabbath morning. Most of these young people are members of a girls' club that was organized last fall, the majority of whom are from families not connected with the church.

W. D. B.

SECOND HOPKINTON CHURCH

The annual supper and church meeting of the Second Hopkinton Church was held on the night of January 6, at the home of Deacon and Mrs. Walter D. Kenyon, between Hopkinton and Ashaway, R. I. As the next night was the one hundredth anniversary of the organization of the church, the table was decorated with a beautiful anniversary cake, made by Miss Ruth Kenyon.

As the members of the church are scattered, no evening meetings are held, and the annual supper makes it possible for the families to spend an enjoyable evening together. But not all of the time was spent in visiting. The last part of the evening was given to the reading of the annual reports and discussions concerning the work of the church.

From the Pastor's Reports to the Rockville and Second Hopkinton Churches.

In presenting my report as joint pastor of the Rockville and the Second Hopkinton churches I do so with the consciousness that a formal report may give too glowing an outlook of the condition and work of the church for the year, and that many splendid and promising things cannot be mentioned in a report.

Delegates from both churches were in attendance at the Eastern Association held at Shiloh, at the General Conference at Salem, at the ordination services of deacons at the Pawcatuck Church, and the First Hopkinton Church, and at the one hundred fiftieth anniversary service of the Waterford Church.

In harmony with the denominational call to observe Loyalty Sabbath on October 6, post cards were sent to members who do not

usually attend services. A stormy Sabbath kept some from attending the meetings.

The Rockville Church has lost six members by death during the year, two of whom were deacons in the church.

As in other years, I have supplied the Hopkinton Baptist Church, and Mrs. Burdick and I have taught classes in their Sunday school, and Mrs. Burdick has had charge of the music in their church and Sunday school.

During the year I have given 137 sermons and addresses; conducted 42 prayer meetings; attended 128 sessions of Bible schools; and taught classes 86 times; conducted 12 communion services; had 12 funerals; and made 236, plus, visits and calls.

I wish that I might say words that would encourage the members in both churches to give more for local and denominational work. Both are worthy of great sacrificial giving, and I am deeply concerned about the future of both.

We are disappointed that those who favor the sale and use of intoxicants were partly successful in the town election last fall. We must continue to teach the evils of the use of intoxicants, and work for placing the town on the right side at the election in the fall of 1936.

For more than one hundred sixty years Sabbath keepers have been worshipping at Rockville, but the church was not organized till July 24, 1835. We are to have the centennial anniversary services of the organization of the church at the time of the Eastern Association that is to be held at Rockville next June. The centennial anniversary of the Second Hopkinton Church will be held next October at the annual meeting of the New England Seventh Day Baptist churches that is to be held with that church. Let us pray and work for gracious revivals in the churches and communities this anniversary year.

WILLARD D. BURDICK, Pastor.

WESTERLY, R. I.

The Men's Club of the Pawcatuck Seventh Day Baptist Church was formed at a meeting attended by twenty-five men in the church last evening. The purpose of the organization as outlined in the call, is for "religious, educational and social purposes."

Karl G. Stillman was elected president and a committee composed of George B. Utter,

Lewis R. Greene, and Albert P. Kenyon, was appointed to prepare by-laws.

Other officers elected were C. Starr Barker, secretary; Russell Hemphill, treasurer; Rev. Harold R. Grandall, teacher.

The next meeting of the club will be Sunday evening, February 24.—Sun.

RELIGIOUS EDUCATION REPORT OF VACATION RELIGIOUS DAY SCHOOLS

FOR THE SUMMER OF 1934

A special effort was made to get some sort of report from all churches where it seemed at all possible that schools would be held, but owing to changes in officers, so that active officers did not receive them, or from indifference, or other reasons, but twenty-three out of fifty blanks sent out were returned. Blanks were sent to most of our pastors as well as the officers of schools, but many pastors are not yet materially interested in the Vacation School type of work and fail to return blanks giving reasons why a school was not held.

The reports returned show fifteen schools held, the churches reporting being the following:

Alfred, N. Y.; Albion, Wis.; Battle Creek, Mich.; Berea, W. Va.; Boulder, Colo.; Denver, Colo.; Dunellen, N. J.; Farina, Ill.; Little Genesee, N. Y.; Lost Creek, W. Va.; Milton, Wis.; Milton Junction, Wis.; Nortonville, Kan.; Shiloh, N. J.; and White Cloud, Mich.

Lack of uniformity in reporting statistics makes them of little value, especially as to the number of children in each department. This may be due to the lack of proper grading in the regular Bible school as well as in the Vacation Religious Day School. The schools reporting show a registration of 896 children in all departments. About one hundred persons were engaged as teachers, making an average of about nine pupils to a teacher. Five schools paid teachers a small salary or donation. The total expense of conducting these fifteen schools was reported as \$451.56, or about fifty cents per pupil.

CONCLUSIONS

After being directly connected with Vacation Religious Day School work for eight summers, among other conclusions the director has reached the following:

1. That all supervisors should be trained for the work by taking courses of study, or experience in such work, or both.
2. That all teachers and helpers should be at least of high school age and experience.
3. That all teachers make special preparation for the work they plan to do through courses of study in schools, classes, or by home study.
4. That where teachers, especially heads of departments, have prepared themselves for their work, they be paid a small fee for their services.
5. That coaching classes for teachers be held previous to the time for the opening of the Vacation School.
6. That the "High School Class" be emphasized as a means of preparation for our young people as teachers and helpers in the Vacation School and Bible School, as well as in other lines of Christian service.

Respectfully submitted,
ERLO E. SUTTON.

OBITUARY

BOND.—Deacon Luther A. Bond, son of Eli Bond, Jr., and Mary Batten Bond, was born near Lost Creek, W. Va., November 15, 1854, and died December 29, 1934.

[A more complete obituary elsewhere in this paper.]

COTTRELL.—Julia Randolph Cottrell, daughter of Alfred Thatcher and Elizabeth Swing Randolph, born at Shiloh, N. J., October 17, 1872, died at Rangeley, Me., January 9, 1935.

She joined the Shiloh Seventh Day Baptist Church when about fourteen. She attended Bridgeton Academy and Trenton Normal School. In 1895, she married John B. Cottrell. They lived in Brooklyn ten years, then moved to Plainfield, where she continued to reside until five years ago. For many years she was a loyal member of the Plainfield Church and a faithful worker in the Women's Society. She was a true Christian in every sense.

She leaves, besides her husband, one brother, Jacob H. Randolph of Newton Center, Mass., and five children: Mrs. Paul A. Whitford of Plainfield; John B. Cottrell, Jr., Rumford, Me.; Mrs. J. Edgerton Crosby, Ridgewood, N. J.; Mrs. J. R. Fleishman, Brooklyn, N. Y.; Thatcher Randolph Cottrell, Evanston, Ill.

Funeral services were held in the Baptist church at Rangeley, conducted by the pastor.

A. J. C. B.

DAVIS.—Sarah E. Davis, daughter of Benjamin Franklin Bivins and Elizabeth Ayars Bivins, born November 12, 1846, died December 21, 1934, in Shiloh, N. J.

Mrs. Davis was married to Nathan Davis on Christmas day, 1865. They had three sons, the last of whom passed away two years ago. Since the death of her husband, over twenty years ago, Mrs. Davis has lived in Shiloh. At the age of seventeen she was baptized and joined the Seventh Day Baptist Church there, and has remained a faithful member. She was much esteemed for her accurate memory of historical events. Neighbors and passersby will miss the cheery, smiling face of a Christian woman who grew old beautifully.

She is survived by a faithful daughter-in-law, Mrs. Ida Davis of Salem; two grandsons, Chester B. and Wilson, Jr., who made their home with her; two granddaughters, Mrs. Lucille Binali and Miss Lotta Davis of Pasadena, Calif., and other relatives.
L. M. M.

JEFFREY.—Deacon James Robinson Jeffrey son of William and Mary Ann Randolph Jeffrey, was born at New Milton, W. Va., May 22, 1856, and died in Los Angeles, Calif., January 5, 1935.

[A more complete obituary elsewhere in this paper.]

McWHORTER.—Sophronia May McWhorter, daughter of Philip and Elizabeth Fetters, born in Jay County, Ind., January 17, 1877, died at her home near Jackson Center, Ohio, on the eve of Christmas, 1934.

At the age of eleven, she came to live with Mr. and Mrs. Edgar Davis, of Jackson Center. She married Edward Sherman Newman, June 22, 1897, who died July 19, 1922. Their son, Chester D. Newman, is a teacher in Milwaukee, Wis. On April 14, 1930, she married Henry M. McWhorter, who, with her son and a grandson, survives her.

In early girlhood she became a Christian and united with the Seventh Day Baptist Church at Jackson Center. Upon moving to Milton she changed her membership there, but transferred it back to Jackson Center upon her return there.

Funeral services were conducted in her home church by Rev. Erlo E. Sutton, assisted by Rev. Ernest Kempfer, her nephew.
E. E. S.

THOMAS.—Nettie Thomas was born at Shiloh, N. J., July 16, 1861, and died in the Rock County, Wis., hospital, December 17, 1934. She was the only daughter in a family of five children born to Amos W. and Abigail Thomas.

At an early age she was baptized and united with the Shiloh Seventh Day Baptist Church. In January, 1926, she transferred her membership to the Milton, Wis., Seventh Day Baptist Church, where she was then making her home. She was always active in church work.

All four brothers are still living: Albert in Ely, Minn.; Walter in Milton, Wis.; Lewis in Beloit, Wis.; and Edward in Shiloh, N. J.

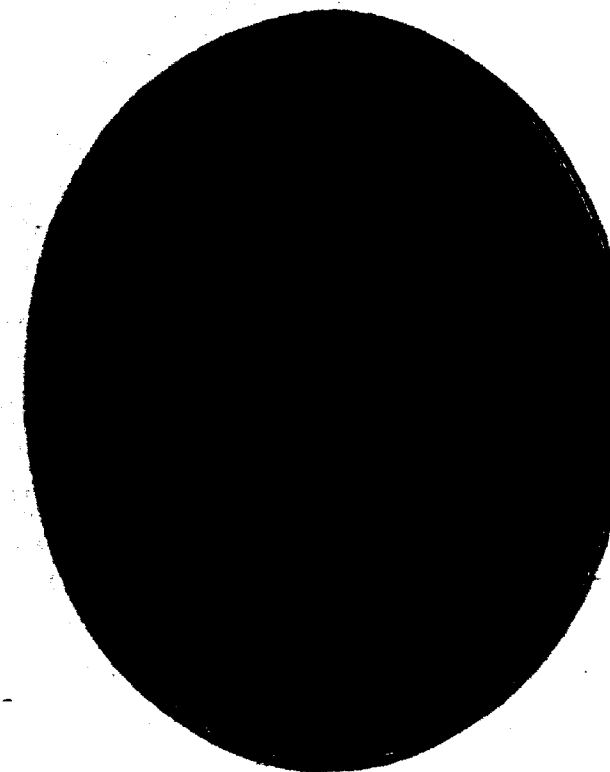
Farewell services were conducted in the home of her brother, Walter, by one of her former pastors, Erlo E. Sutton, assisted by her pastor, Rev. Carroll L. Hill.
E. E. S.

The Sabbath Recorder

VOL. 118

MARCH 4, 1935

No. 5



REV. LEON M. MALTBY
Pastor, Seventh Day
Baptist Church,
Shiloh, N. J.

HE BELIEVES:

- In God
- In the Bible
- In Christ
- In the Holy Spirit
- In the Church
- In Salvation
- In the Sabbath
- In Prayer
- In Hard Work

HE believes a man is
lost who does not accept
Christ as his Savior.

SO his CHURCH
(Shiloh) has a Revival.

Contents

Editorial.—Revival Possible. — Prayer at Shiloh. — Cause for Rejoicing.—
Christian Russian Relief.—Kicking Over Ladders.—A Bad Kind of Sin.—
Items of Interest 98-100
General Conference Interests 100
Quarterly Meeting of Southern Wisconsin and Chicago Churches 101
Missions.—The Great Joy. — The Fellowship of Prayer. — Interesting News
From Rev. B. Boulogne, Java.—Concrete Fruitage of Missions 102
What of the Harvest? 104
Woman's Work.—Worship Service for March Meetings.—Report 104
Rev. James H. Hurley 105
Young People's Work.—It Is to Think.—Minutes 106
Rev. L. R. Conrad's New Book 107
Where Standest Thou? 108
Children's Page.—Junior Topics for March.—Our Letter Exchange 109
"Laissez-faire": Past and Present 111
Tract Board Meeting 113
Our Pulpit.—Why Should We Have Missionary Pastors? 114
Denominational "Hook-Up" 115
Utica Tablet Unveiled 118
Obituary 119