

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.

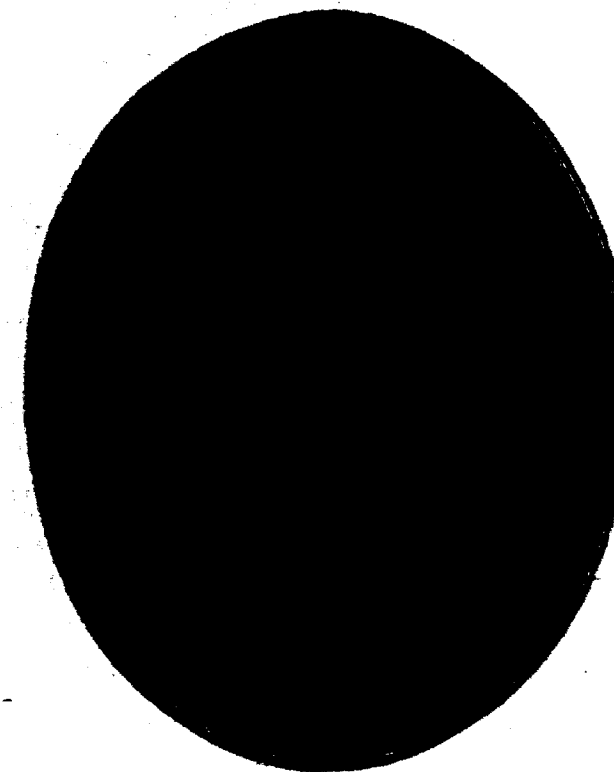
Farewell services were conducted in the home of her brother, Walter, by one of her former pastors, Erlo E. Sutton, assisted by her pastor, Rev. Carroll L. Hill.
E. E. S.

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.

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(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

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

Revival Possible "Revive us again" will be answered in our churches when the Christian people become interested enough in the salvation of souls, really to pray. The church needs great prayers more than it needs great givers or great preachers or great singers. A revival is the result of prayer, not of tricks. Revivals are prayed down, not "worked up." Power in the church must come from God, who will send the Holy Spirit. "Tarry ye," said Jesus, "till the Holy Spirit comes upon you," then "ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." After the church tarried—in prayer—and while they prayed, the Holy Spirit came, and they had power.

It is a wonderful promise that where two or three are gathered and united in prayer—Jesus will be found in their midst. We can have the power of the Holy Spirit by the right kind of praying. It must be a believing "ask." "Let him ask in faith, nothing wavering. For he that wavereth is like the sand

of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord."

Difficulties are not too great or obstacles too large to be overcome by prayer. Ten men—doubtless fewer—could have saved Sodom. Two real prayers can save your church, and win souls to the kingdom of God. Believing prayer is the answer to our greatest need. "Revive us again, O Lord, in the midst of the years."

Prayer at Shiloh Sustaining evidence of the truth stated above is furnished by the recent meetings at Shiloh. For a year the pastor had been planting the seed in his people's hearts that a revival in the church was needed and possible. Sermons bearing along this line were preached, also sermons on faith and prayer, and what God could do through them if they would let him. Little by little was the need of a revival developed, and faith established that a revival was possible. Many prayer services were held, and definite prayer, private and public, was made that a revival might be experienced in the church and souls be brought to a saving knowledge of Jesus.

So thoroughly had this work of grace in the church been done that when a preacher from outside—"the evangelist," they called him—came, he had to discard his early series of sermons meant to awaken the church, and at once begin delivering the message to the unsaved. What a privilege it was. From the very first the presence and power of the Holy Spirit were felt, and the atmosphere was almost electric. People gladly accepted prayer cards and asked for more, as the names of those listed for prayer were checked off. Faithfully the task of reading a chapter daily from Romans was accepted and Bibles or "portions" were brought so that all could join in reading the daily chapter publicly. The series of stereopticon pictures on the life of Christ, presented each evening by the pastor, aided in the worship and was a very helpful feature. Closely did the people follow "the evangelist's" message. Loyal did busy people gather each morning in small group prayer services for half an hour. Prayers for definite people—with praise—were offered in these meetings. Prayer was made for guidance of personal workers to those who were to be invited to the meeting, or personally asked to accept Jesus Christ.

But everywhere and always prayer—prayer by husband and wife who could not attend the group meeting; prayer by one sick unto death and who lived to see at least one of his very definite prayers answered. Everywhere the pastor and "the evangelist" went, the door of the heart seemed "opened" by prayer. But this is not a report of the Shiloh revival. That will be found later. This is just pointing out what any church can do, if it wants badly enough really to pray.

Cause for Rejoicing "And the hand of the Lord was with them; and a great number believed, and turned to the Lord" (Acts 11: 21). This can be said of the meetings at Shiloh. And there was rejoicing and praising God. Faces already beautiful were glorified by the spirit born within, as young mothers came forward to confess their acceptance of Christ as Savior. Faces made hard by sin were lighted up by the "unseen presence," as men marched to the altar and gave God thanks. Faces that once were clouded by sin and doubt were radiant, as bravely the audience was faced and genuine penitence was manifest in asking the forgiveness of wronged neighbors. Dissolute faces were changed—transformed by the "renewing of the mind in Christ Jesus." Lives were changed by the saving and cleansing power of Jesus Christ. These changes were evident daily and witnessed by many others than those interested in the things of God. "What a cause of rejoicing that will be," as it more and more comes to other churches. God is mightily calling his people to turn from the "things of this world" to the task of saving souls. Shall we not hear—and answer the call?

Christian Russian Relief It is increasingly borne in upon us that multitudes of Russian Christians are starving to death and need the sympathy and help of Christians of other lands. There is not space for telling the harrowing story of suffering. The RECORDER cannot endorse in any official manner the appeal on behalf of the Russian religious groups, or send out appeals. But we might as individual Christians do something in support of this worthy cause. An authenticated letter reads:

"Dear Brethren:

"It is unbelievable how the people here look—starved, horrible. We can't work any more. A hard time is ahead of us. Has the time come

when we must die of hunger? God only knows."

The Russian government, doubtless, wants these people to die. Russian Christianity has been forced to become a new "church of the catacombs." Leaders, one by one, are "spirited away to prison or death." Others, however, take their places and the ranks of the believers are kept filled. "Always there is some one to catch the torch as it falls from the hands of the bearer."

Will Americans for any reason let starvation wipe out the remnant of Christianity in Russia? It is not enough to say, "We have our own problem of bread before us," or "Let them look after their own needs." We do have heartbreaking tasks of our own, but "these ought ye to have done and not left the others undone." Help can be effectively extended through William Hiram Foulkes, Chairman American Executive Committee, 287 Fourth Avenue, New York City.

Kicking Over Ladders A successful business man was looked up not long ago in a great city. A pleasant chat followed. He was from a respected, old Seventh Day Baptist home and a graduate of one of our schools. His admirable frankness was appreciated when he told of being a deacon and worker in a community church. His suggestion that he had been emancipated from "narrowness" of Seventh Day Baptists was "not so good."

Here was a middle aged man, in a highly trustworthy position—evidently respected and trusted by a big business and by a local church. What made him trustworthy and respected? Well, he had been brought up in a home devoted to ideals and to the work of the church. Here Sabbath keeping had had no small share in his development. The church, the Sabbath school, the Christian Endeavor had helped to mold character. The denomination had organized and supported a school that furnished him opportunity for practical and special preparation, elements which, entering into character, made him trustworthy and competent.

The Sabbath now is discarded. Those who so much contributed to his possibilities of success are now looked upon as narrow. The ladder by which this friend climbed has been thrown down. Isn't it too bad?

This is not a new story; it belongs to every age. In this country we are in danger of

kicking ladders from under our feet—ladders by which we climbed to worth while heights. The *World Outlook* quotes Roger Babson as saying at a Conference on Evangelism, recently, "Let us uphold the ladder by which America has climbed." There are many forces today doing their utmost to tear down faith in God and everything good—attempts to stultify conscience and disorganize society. Quoting the above specialist again, "If Jesus were here now, I have no idea he would be a communist, bolshevist, revolutionist, or rheumatist; he would be doing just what he did when he was on earth, promoting a spirit of friendliness among men." The Spirit of Jesus is needed today—all the force of his love and justice and power. His Church is needed, with its influence. It is no time to kick over ladders.

A Bad Kind of Sin The other day a union meeting in the interest of promoting the support of Christian work was being held. A man prominent in the Northern Baptist Convention for the raising of church finances told of an experience of his one time when presenting the cause which he represented. "Amen," loudly called a dignified looking man on the front seat. When the "Amen" again was vociferously repeated, the speaker levelled his finger at the pious gentleman and said, "Brother, I hope you pay as well as you yell." Later, the speaker was informed that the noisy assenter was not a financial supporter of the work at all. The church has representatives of that type everywhere. Isn't such a man just about as dishonest as Ananias and Sapphira? Or as one who subscribes to the Lord's work and never plans to pay? Anyway, there ought to be many people, today, thankful that the Lord does not use the method of expressing indignation such as is recorded in the Book of Acts.

Items of Interest "War as a Racket" is the title of a hard hitting article against war in a recent number of the *Christian Herald*, by Major General Smedley D. Butler, retired commander-in-chief of the United States Marines. Since retiring to private life, he has more fully realized this than ever before. In the face of international war clouds he feels compelled to speak out. He shows how immense fortunes have been made by a few out of the suffering and losses of the many. The public pays the bills, he declares. He would

take profits out of munitions manufacture, and other manufactures necessary to carry on war, and give those the power to declare war only who must do the fighting.

The eighteen newspapers of the Gannett line in this country continue consistently to refuse to carry liquor advertisements. As reasons for so refusing, Mr. Frank E. Gannett, in January, wrote the National Woman's Christian Temperance Union, the following:

a. We feel that a paper that goes into the home should be fit for the home. We don't believe that parents in the home who take our paper would like to see their favorite paper filled with appeals for consumption of alcoholic beverages.

b. We feel that the promotion of drinking of alcoholic beverages is not only harmful to society but it is also injurious to business. Money spent for liquor will not be spent for other things.

c. We feel that no progress will ever be made against the liquor traffic until advertising of liquor is prohibited and promotion of the business is checked effectively.

GENERAL CONFERENCE INTERESTS

BY JAMES L. SKAGGS, PRESIDENT

Since the adoption of the budget plan of financing our denominational work, we have frequently heard the lament that we have sacrificed the *special appeal*, which was made with some effectiveness when representatives of our boards came to our churches and presented their respective interests. It has been felt that many people respond more generously to a particular cause than to a general budget.

However, a study of our history for the last thirty years shows clearly that we have done much better under the budget plan than we did under the old plan of *special appeals*. So I think there are few who would want to give up the budget plan in raising our denominational funds.

This problem has been considered in some of our pastors' conferences. The idea of combining the two forms, general budget and *special appeal*, was advanced. There was strong support for the continuation of the budget plan, and in addition to this the arranging for days in our churches when *special appeals* for particular interests would be presented. On a certain Sabbath our mission interests would be presented, if practicable in all our churches on the same Sabbath. On a

Sabbath, a month or so later, the interests of the Tract Society would be presented. And later other interests would be presented in turn. For the day when mission interests are to be presented, the secretary of the Missionary Board would prepare, in mimeograph form for pastors, the best up-to-date informational and inspirational material available. This material the pastors would use, according to their own judgment in the preparation of the sermon for that day. In turn, officers of other boards would prepare similar material for their respective special days.

The leading officers of the Missionary Board and of the Tract Board have approved the suggested plan. Other boards will fall in with the plan, if they care to do so. It is not just a stunt, to be done and over with, but a plan which may be extended indefinitely. In this way the best of information concerning the different phases of our work could be kept before our churches.

The idea of the ministers in suggesting this plan is not wholly one for raising money. It is believed that the better informed we are, the more we will support the work with our prayers, our activities, and our money.

I would like to urge upon our pastors and churches the heartiest co-operation as the plans of our boards may be presented. It may be desirable on the special days to take an offering after the sermon, leaving it to the individual whether his gift shall be for the budget or for the cause which is presented.

This plan has been submitted to the Finance Committee of the General Conference. The chairman writes me that his "committee heartily approves of the plan."

Pastors will doubtless hear more about it soon, directly from an officer of one of our boards.

QUARTERLY MEETING OF SOUTHERN WISCONSIN AND CHICAGO CHURCHES

The quarterly meeting of southern Wisconsin and Chicago Churches was held at Milton, Wis., January 18-19, 1935.

At the Friday evening service, a vesper service was given by the Milton choir, under direction of Professor L. H. Stringer, and Mrs. Kathryn Rogers, organist. Pastor C. L. Hill presided. Scriptures were read and prayer offered by Rev. Claude Hill, Farina, Ill. Rev. M. G. Stillman preached the ser-

mon, using the topic "Salvation." A short testimony meeting followed, led by Pastor Hill.

Services began at 10.30 Sabbath morning, Pastor Hill presiding. Rev. J. F. Randolph read the Scriptures and offered prayer. Music was rendered by the Milton choir. The morning sermon was given by Mr. G. H. Sturgis, who used the topic, "The Kingdom of God," for his message. Mr. Sturgis, who is with the church at Welton, Iowa, was sent as a delegate from the northern Wisconsin and Minnesota churches.

Due to the severe winter weather and icy condition of the roads, the attendance was smaller than usual. Dinner was served at noon in the church basement.

Pastor Hill presided at the afternoon meeting at two o'clock. At this service devotions were conducted by Rev. Charles Thorngate, music by a men's quartet—Donald Gray, Robert Randolph, Victor Burdick, and Edward Rood—and a sermon given by Rev. E. E. Sutton.

The young people's hour at three o'clock was in charge of Mary Burdick, from the Milton Christian Endeavor, who had chosen the subject, "Christian Leaders," for the discussion. Scripture was read by Mary Thorngate and prayer offered by Arlie Davis. Bernice Todd sang a contralto solo. The Christian leaders—Harry Emerson Fosdick and John R. Mott—were discussed by Donald Gray and Forrest Branch. Mr. Robert Randolph played a saw solo, and Rev. Claude Hill gave an address on the subject, "Christ, Our Leader."

At the business session at 7.30 p. m. Mr. C. Allen Davis was elected secretary-treasurer for the ensuing year, and Mrs. Donald Gray was elected representative for the young people.

Mr. Donald Gray had charge of the meeting at eight o'clock. He gave a sermon on the subject, "Tact."

RACHEL A. COON,
Secretary.

NOTICE

Mr. Frank Jeffers, 811 Fifteenth Street, Racine, Wis., wishes clean copies of RECORDERS of 1933 and 1934 sent to his address prepaid, for house to house distribution. (Published at his request.)

MISSIONS

THE GREAT JOY

The soul longs for satisfaction and cannot rest till it finds it. There is nothing gives greater satisfaction than to be the instrument of helping others. The self-seeker can never be happy. If one is trying to be helpful to others, one is on the road to boundless satisfaction.

It is not enough to treat others with fairness, kindness, and patient forbearance in the home, school, church, and business. We ought to do this. To look back over life and be able to say, "I have not injured others or been unfair to them," is a great thing; but that is negative; it is not enough. We need to make it the supreme object of our lives to be helpful if we are to obtain the peace and blessedness of Christ. Simply to let people alone does not satisfy the soul. Our attitude must be that of encouraging and helping. It is not so much what we have got out of life in the way of favors from others that makes life worth living; it is what we have done for others.

We must go further. It is not enough that we are helpful to a few, to a certain set. To attain the satisfaction for which the soul longs we must strive to be helpful to all whom our lives touch, or can be made to touch. Such living will bring the peace of Christ now and forevermore.

The passion to make our lives a blessing to as many as possible is the supreme thing in missionary work. It leads us as individuals, churches, and denominations to reach out to the ends of the earth, and brings to life a blessedness which can never be without the missionary yearning and endeavor. We can all have part in the Master's missionary program and be blessed beyond measure in our participation therein if we will.

In missions is to be found life's great joy.

THE FELLOWSHIP OF PRAYER

As he has done for several years, the missionary secretary, the last of last month, sent copies of *The Fellowship of Prayer* to all our pastors.

Doubtless it is needless to say that *The Fellowship of Prayer* is a folder outlining directions for special prayer during the six weeks prior to Easter. This year the season begins March 6.

The object of *The Fellowship of Prayer* is to unite Christians over all the world in a period of prayer. This call has been going out for a number of years, and in recent years millions of Christians have joined. There are indications that more will enter this concert of prayer this year than ever before.

Many pastors will lead their churches in promoting the special period of prayer. If the pastor does not lead, any one can send for the booklet entitled *The Fellowship of Prayer* and join the great throng of Christian supplicants. Copies of *The Fellowship of Prayer* may be had by addressing the Commission on Evangelism, 287 Fourth Ave., New York City. The price is three cents per copy; twenty-five or more, two cents per copy.

INTERESTING NEWS FROM REV. B. BOULOGNE, JAVA

(Excerpts from a recent letter)

DEAR MR. BURDICK:

It is nearly five months ago now since we arrived in this country and since I commenced my work in Pangoengsen. The Lord has been with us and has helped us.

Two weeks ago I made a trip through a small part of Java, traveling hundreds of kilometers, to visit three institutions of social work. At Magelang I viewed the "Oranje-Nassau-Institutions" of "Pappa" Van der Steur, who is well-known all over the Netherlands, East Indies, and abroad on account of his work in favor of thousands of children. He is a friend of Brother Velthuysen's; about half a century ago they both started the work of the Midnight Mission in Holland. Mr. and Mrs. Van der Steur are real "parents" to all these children they care for.

I also visited the village Temanggoeng, where Mrs. Graafstal is living, the widow of the late Brother Graafstal, who was a faithful Seventh Day Baptist, and founder of a home for imbecile children, which is still situated there. Sister Graafstal is still taking a lively part in the work of the board of this home. Mrs. Graafstal and Mrs. Mol are both sisters of Pa Van der Steur.

Then I paid a visit to the White Cross Colony at Salatiga. This colony is of quite the same character as Pangoengsen, but much larger, counting 1,064 inhabitants, all Javanese people, poor, or needing help in another way. Founders of this work were Mr. and Mrs. Van Emmerik. Mr. Van Emmerik, who

also planted the Salvation Army in Java, died several years ago; his tender wife and her children are carrying on the work since then. Her son Dolf is married to a daughter of Mrs. Graafstal.

Moreover I had the privilege to meet Sister Jansz, the founder of Pangoengsen. She is advanced in life, and of a very weak constitution. She still loves the work she started, with all her heart. She started Pangoengsen with a sum of twenty-five guilders, an amount just sufficient to buy a plot with one little Javanese house. Now Pangoengsen counts about seventy-five such houses. Over twelve years ago she got so exhausted that she was compelled to render the work to Sister Slagter, who is still here and will not think of giving up, although she is nearly seventy years old! We went, and do not yet regret it, praise the Lord!

As to the spiritual work here, there is a native church of sixty-six members at present, all baptized according to the Scriptures, and all keeping the Sabbath. Brother Vizjak, who is living at "Old Pangoengsen," situated a three hours' distance higher up in the mountain (the place where originally Sister Jansz settled with her people) has for several years been acting as leader of the church here, "coming down" at fixed times to preach, baptize, and to serve the Lord's Supper.

Very truly yours,

Pangoengsen,
Tajoe, Java,
November 21, 1934.

CONCRETE FRUITAGE OF MISSIONS

DEAR FRIENDS OF THE RECORDER:

Those of you who read my letters have no doubt read references to my Bible woman, Mrs. Tsu. She has passed away, after a two weeks' illness. As she shared my room for those two weeks, with me as doctor and principal nurse, and has shared my home for over nine years, it seems hard to believe that she is gone to return to us no more.

I feel that she deserves a special notice in our paper, because of her faithful Christian work during these years. Doctor Sinclair sent her to a Bible school for several years. Though not a brilliant student, she learned to read the Bible and she certainly got the main truths of the gospel and the meaning of Christianity well planted in her heart. She continually improved in her understanding of

the Bible and ability to read; and in other ways I could see a decided spiritual growth, and was often surprised at the Spirit's guidance in her talks with unbelievers.

There were many characteristics that were not pleasant to me, naturally; but putting those aside, I certainly respected, loved, and admired her for her real Christianity and her love for souls and people. She was kindness itself to the sick, the poor, and to children. Truly, her "meat" was to save others. She left nothing but a few most ordinary clothes, a little bedding, and a lot of worthless things, for though her salary was quite sufficient for her own needs, she had so many relatives to whom she must give presents of money on any occasion of birth, wedding, or death, and so many that she secretly helped, that she rarely spent money on her own clothes except when absolutely necessary.

Mr. Davis came out from Shanghai to conduct her funeral. The church was packed with acquaintances and relatives. Mr. Davis and I both spoke about her, and I felt that in her death she had the opportunity to testify as never before. All the country round about, one might say, has become familiar with Christianity through her, perhaps more than any other one.

Her last words showed the burden on her heart about her relatives and many others with whom she had been working who had not come to Christ. At the grave her daughter spoke to them about it, and urged them to come to him. She is helping at the hospital.

The church members, her relatives, and my industrial workers, each with a little bunch of flowers, followed the coffin through the town. The people along the streets stood outside their houses and respectfully watched the procession, amazed at the deference shown to such a humble individual by so many Chinese and foreigners.

I hope they felt that there was something worth while in Christianity after all.

ROSA W. PALMBORG.

Liuho, Ku, China,
November 22, 1934.

The best rose bush after all, is not that which has the fewest thorns, but that which bares the finest roses.—Henry van Dyke.

WHAT OF THE HARVEST?

"Put ye in the sickle, for the harvest is ripe." Joel 3: 13. "Say not ye, There are yet four months, and then cometh the harvest? Behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest."—Jesus.

"Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is ripe."—Revelation 14: 15.

The harvest has ever awaited the sickle of the reaper. But the reapers have ever tarried. And in the ears of many Christians the bitter lamentation rings: "The harvest is past, the summer is ended," for multitudes around us are not saved.

By the time this article reaches you eight months of our Conference year will have passed for us forever. Our hearts are deeply burdened over our work. The committee is anxious to know what progress has been made in our churches during these eight months. Some churches, we know, have held revival services; others have had ingatherings through personal work. Training classes have been conducted, prayer groups organized, and in one church, at least, a "Tithers' Association" has been organized. But in all too many churches, we fear, little is being done in active evangelistic work. The "Spiritual Recovery Program" is elastic. There is no church, large or small, but what can share in this program, and be blessed in the work.

Four months of our Conference year remain. How are you going to use these four months? If you have not yet entered into any definite evangelistic work this year, it is not too late to organize and lead your church in a personal visitation campaign, or a revival service, or through group training lead your youth to Christ.

A consecrated layman has the burden of our work on his heart. In a recent letter he says: "I am so anxious that we wake up, as a denomination, to the value of our religion and the Sabbath, and determine to share it with those on the outside. I hope I am not becoming a burden by too frequent letters, but the matter seems to be in my system and I must do something about it." My brethren, may God put this burden on all our hearts. My appeal is to all.

To the old, who have reaped long years—Thrust in the sickle and reap another sheaf.

To those who are now bearing the burden and the heat of the day—"Put ye in the sickle, for the harvest is ripe." To those who have never got real busy on the job—hasten ye to the fields and glean till the going down of the sun. To those who have never entered God's service actively — do you know the blessedness, the joy of a real day's work for Jesus? Hear his appeal, "Go work today."

The fields are ripe. God wants reapers. He needs us all. Let us pray the "Lord of the harvest, that he send forth laborers into his harvest," and then help answer the prayer by offering him our services.

A. L. DAVIS, Chairman,
Religious Life Committee.
Verona, N. Y.,
February 19, 1935.

WOMAN'S WORK

"O Father, God, we would commit to thy care all whom we love, especially those who are far away. Be thou with each one of them. Keep them from all harm outwardly, and above all bless and strengthen their souls. Pour out thy Holy Spirit upon them in all truth." Amen.

WORSHIP SERVICE FOR MARCH MEETINGS

Hymn—Oh, worship the King.

Subject—Bear Ye One Another's Burdens.

Bible Reading—Galatians 6: 2; Romans 12: 16; 1 John 3: 18; Romans 12: 18, 20, 21; Psalm 107: 1-3, 8.

Prayer—O Lord, thou showest us the way to serve and help our neighbor. We pray thee, give us open eyes for the needs that surround us—for the task which is ours.

Keep us from holding ourselves back from that part of the work in thy kingdom for which thou hast destined us by the talents thou hast intrusted to us, by the gifts of the heart and the mind, which thou hast in some way, in some measure, given to all of us.

Make us faithful in thy service, and may we understand that what we do unto the least of these, thy brethren, is done to thee.

Give us a vision of what the present demands of us. Make us see that we cannot rest content with the achievements of former generations. Give us that burning desire to

know and to do thy will which our fathers have known, that we in our generations, in new untrodden paths, may follow the light which thou art continually showing thy children.

O Christ, give us of thy Spirit, that we may be enabled to do thy will. Amen.

Hymn—Consecrate us now to thy service, Lord.

REPORT OF WOMAN'S BOARD

The Woman's Board met at two o'clock, February 10, at the home of Mrs. Okey W. Davis, the president in the chair, and the following members present: Mrs. George B. Shaw, Mrs. Oris O. Stutler, Mrs. Okey W. Davis, Mrs. Marcella Randolph, Mrs. Kenneth V. Hulin, Mrs. C. H. Siedhoff, Mrs. G. H. Trainer. The devotional service was conducted by the president.

The minutes of the January meeting were read. The treasurer's report was read and accepted as follows:

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

Receipts

Balance January 13, 1935	\$63.53
Harold R. Crandall, Denominational Budget	8.10
	<u>\$71.63</u>

Disbursements

Mrs. Frank J. Hubbard, expenses to Foreign Missions Conference	\$ 7.20
Balance February 10, 1935	64.43
	<u>\$71.63</u>

Salem, W. Va.,
February 10, 1935.

Correspondence was read from Mrs. Angeline P. Allen, Edinburg, Tex.; Mrs. Mildred S. Jeffrey, Denver, Colo.; Mrs. J. A. Wilson, New Market, N. J.; Mrs. Harold R. Crandall, Westerly, R. I.; and the Committee on Woman's Work for Foreign Missions Conference, Federation of North America.

Voted that we approve the plan for a series of conferences to be held in the large centers across the continent, on the theme, "Peace in the Pacific."

Excerpts were read from letters from China from Doctor Crandall and Miss Shaw.

The minutes were read and approved. Adjourned to meet with Mrs. Trainer the second Monday in March.

MRS. GEORGE B. SHAW,
President,
MRS. O. O. STUTLER,
Recording Secretary.

REV. JAMES H. HURLEY

James H. Hurley was born in Welton, Ia., December 21, 1856, and died at the home of his daughter, Mrs. Gertrude Campbell, in Welton, Ia., January 14, 1935, with neuralgia of the heart.

He was one of ten children born to Leven and Sarah Babcock Hurley, of whom four survive: Mrs. Mary Clement of North Loup, Neb.; Lewis Hurley of Welton; and Theodore and Charles of Riverside, Calif.

May 15, 1876, he was united in marriage with Miss Amelia Pierce at Welton, Ia., and here fifty years later they celebrated their golden wedding anniversary, and here Mrs. Hurley died and was buried after a union of fifty-six years, in which she had shared with him the joys and the sorrows of a ministry that took them to the following churches: Welton, Ia.; North Loup, Neb.; Dodge Center, Minn.; Gentry, Ark.; Middle Island, Greenbrier, and Black Lick, W. Va.; New Auburn, Wis.; Garwin, Ia.; De Ruyter, N. Y.; Farina, Ill.; Marlboro, N. J.; Verona, N. Y.; and Albion, Wis. Mr. Hurley has left this note in regard to his forty-five years of evangelistic and pastoral work: "During these years I did gospel tent work in Iowa and in South Dakota and have preached the gospel of Jesus Christ in twenty-one states."

When he asked for baptism and membership in the Welton Seventh Day Baptist Church as a youth, he was all but refused by Rev. Varnum Hull, who was at that time the pastor of the church, because he could not state a definite time and place when the Spirit of God came upon him, and had not yet had what was called a definite experience. He was received, however, and in the year 1890, March 8, was licensed by that church to preach. After a short pastorate there he with his family went to Alfred, N. Y., and there did three years of preparatory work for the ministry. In 1893 he was called to the pastorate of the North Loup Church, and here in the month of October, 1893, he was or-

dained to the gospel ministry, S. R. Wheeler acting as moderator, and William A. Prentice as clerk.

During the pastorate at North Loup that community experienced one of the most discouraging seasons in its history, in that one year a devastating hail storm swept the country and the following year they suffered a drought so severe as to leave the people destitute. His pastorate at New Auburn, Wis., was what might be called a frontier post, as it was in the northern woods of Wisconsin. The writer of this sketch has heard him tell that during a pastorate in New York State, in scooping a path from his house to the highway, the snow was piled so high that he could pass along it without being seen from outside. Perhaps he never enjoyed what might be called an easy pastorate. During his early ministry he was eminently successful and much in demand as an evangelist. His message was simple and direct and was always backed by the faith that Jesus Christ could save. A common expression of his to seekers after God was, "What you need is Jesus Christ." During these years an incomplete record shows that he baptized 125 persons and officiated at more than sixty weddings. This record of work is of course incomplete, since following many evangelistic meetings where converts were made, it was the pastor that officiated at the baptismal service. One useful service in his ministry was the gathering into the churches he served, of any detached or absent members from other churches; his record abounds in members received by letter or verbal statement.

Though seventy-eight years of age he made, with his daughter as a traveling companion, an extensive trip to the Pacific coast, stopping to visit at the home of his son Oakly, and at the homes of his grandsons Elmer and Paul. He was called to the pastorate of the Los Angeles Church, but age and a throat trouble seemed to make it wise to return to the home of his daughter. His work was done. He passed, as he wished, without a lingering sickness to burden and distress others. He was ready and said he was not afraid to trust in death the God he had trusted in life. He leaves to mourn, aside from those mentioned, a granddaughter, Mrs. Talva Wulf, his son-in-law, Zuriel Campbell, five other grandchildren and nine great-grandchildren. Funeral services were held at the Welton Seventh

Day Baptist church, January 16, and the body was laid to rest by the side of that of his wife in the little cemetery that lies in the very shadow of the church where he first publicly confessed Christ, where he was licensed to preach, where he was three times pastor, and from whose portals he fared forth to that home from which no man returns. The services were conducted by Rev. C. L. Hill of Farina.
C. L. H.

YOUNG PEOPLE'S WORK

IT IS TO THINK

PRESIDENT'S LETTER (1903)
OVER THE PHONE

Hello. Is this Miss Eda Coon, treasurer of the Young People's Board?

Yes.

Well, this is A. C. Davis, Jr. Is there anything new?

Oh, yes. I have just received \$11 from the Brookfield Christian Endeavor society, for evangelistic work.

Good.

And \$5 from the Welton Christian Endeavor for the general work.

Good again.

And \$5 from Marquette, Wis., for evangelistic work.

Well, well.

And \$6.25 from Milton Junction, Wis., Christian Endeavor for general work.

Yes, yes.

And \$6.25 from the Woman's Board for evangelistic work.

Hurrah for the women!

And \$5 from Lyle E. Maxson, of Ingersoll, Okla., for the Doctor Palmberg house.

Good for Mr. Maxson.

And \$8 from Fouke, Ark. \$5 of this was from the Christian Endeavor and \$3 from the juniors. Excellent for Fouke.

Is there anything new at West Edmeston?

Yes, I have received \$20 more from the Chicago Church for evangelistic work. I will forward it to you, as treasurer.

Well, that is fine.

And now, young people, you see what others are doing. Let all of us get busy, very busy.

A. C. DAVIS, JR.

MINUTES OF THE YOUNG PEOPLE'S BOARD MEETING

The regular meeting of the Young People's Board was called to order by the president at the Gothic Alfred, N. Y., at 2.30 p.m., January 20, 1935. Mrs. L. Ray Polan led in prayer after a moment of silent prayer.

The minutes of the previous meeting were read.

The treasurer reported as follows:

Kenneth T. Greene, Treasurer,

In account with the

Seventh Day Baptist Young People's Board

December 15, 1934, to January 20, 1935

Dr.

Balance on hand December 15, 1934\$30.96
Denominational Budget for December 32.25

\$63.21

Cr.

F. H. Oakleaf Co., repairing mimeograph \$ 6.00
Tax on checks02
Sun Publishing Association, post cards .. 2.50
Elizabeth Ormsby, mimeograph supplies,
envelopes, postage 6.60
Balance on hand January 20, 1935 48.09

\$63.21

Balance due Miss Marjorie Burdick:

Past salary\$61.64
Expenses 8.37

\$70.01

Voted that the treasurer's report be accepted and placed on file.

A letter was read from Mr. Morton Swinney refusing appointment as secretary of the New England region of the Eastern Association, and recommending appointment of the New England Union of the Seventh Day Baptist Societies to that position.

Voted that the corresponding secretary get in touch with Miss Elizabeth Crandall and Miss Marjorie Burdick, if necessary, to obtain information on organization of the New England Union of Seventh Day Baptist Societies.

Voted that following the corresponding secretary's investigation of the New England Union, Miss Dorcas Austin be appointed secretary representing the New England region of Eastern Association.

A discussion of young people's Conference program in view of letter from Rev. James L. Skaggs, and of answers to questionnaire sent out by the board was held. Among the things discussed were the possibility of securing an outside speaker such as Dr. Daniel A. Poling, the time psychologically best for the young people's program, possibilities for drama, movies, etc., organized recreation, attendance of young people at business sessions, continuation of pre-Conference meeting, futility of Sabbath loyalty discussion in large groups, rally songs, etc., and necessity for definite planning.

Decided that the corresponding secretary should ask Rev. Neal D. Mills to send Sabbath Survey Tracts to Rev. Harley Sutton.

Voted that the board pay \$50 on past salary of Miss Marjorie Burdick after the first of February, when Denominational Budget funds arrive.

Doctor Skaggs will be in Alfred between February 17 and 21, at which time he will meet with the board to discuss Conference plans. Mrs. Polan invited the board to hold this meeting at her home, with a tureen supper.

The meeting closed with the Mizpah benediction.

Respectfully submitted,

ROBERTA CLARKE,
Recording Secretary.

REV. L. R. CONRAD'S NEW BOOK

BY CORLISS F. RANDOLPH

Rev. L. R. Conradi's new book, *The Impelling Force of Prophetic Truth*, his laborious work of many years, was published in January, last, by Thyme and Company, Ltd., and Daily Prayer Union, of London, England. Including a copious index of some 500 authors, the body of the book comprises 621 pages. Besides this, there are a letter of commendation from Rev. Conrad Moehlman, D.D., editor of *The Bulletin*, The Colgate Rochester Divinity School, Rochester, N. Y.; and a brief autobiography of the author, covering thirteen pages, or 634 pages in all.

Besides a very full table of contents, the extensive index of the authors quoted gives the reader a very fair command of the book, as a whole.

There are numerous illustrations, showing the author in various places, including the following: In His Study (frontispiece); On the Top of Mars Hill; At the Temple of Heaven, near Peking; Damascus; Mount Lebanon; At Berea; With Friends on the Temple Mount of Athens; The Ancient Gateway of Tarsus; and Outside St. Paul's Chapel at Thessalonica. The book has a neat cloth binding, enclosed in a striking jacket. It has met with a favorable reception by the British press, from which we quote the following (others will follow in subsequent issues of the SABBATH RECORDER):

"This is a remarkable book by a remarkable man, and an adequate review would require too much time and space; but, without doubt, it should be on the book-shelf of every keen student of prophecy; and the very low price at which it is issued, brings it within the reach of

most such students. Doctor Conradi, now in his seventy-ninth year, has traveled very widely, and has been an omnivorous reader of prophetic literature—in this book, he quotes from the writings of some 500 authors. He does not disguise his own views, but he endeavors to do justice to those of his opponents. The author, after referring to his own commentaries on Daniel and Revelation, which has each had a circulation of over 200,000 copies, claims that 'He with the English Continuists, with Guinness and Tanner, shared the merits of having clung to the old standardized expositions that the Pope is the Antichrist *par excellence*, that the Advent is pre-millennial, that all the prophetic times have been verified in the past, and that now indeed we live in the time when prophetic time is 'no longer' (Revelations 10: 6), also that the only task remaining is to 'watch, pray, and work, as the most fitting preparation, seeing that soon the Master shall appear in all his glory.' The book is based upon the epistles to the Seven Churches, which he believes set forth God's historic plan of prophecy, from that date to the present time. Ephesus is the Church of the 'Desirable' Apostolic period; Smyrna, the Church of the Martyrs under pagan Rome; Pergamos, the Imperial State Church; Thyatira, the Church during Papal Supremacy; Sardis, the Church of the Reformation period; Philadelphia, the Mission Church of Brotherly Love; Laodicea, the Lukewarm Church at Christ's Return. Thus the 1900 years, have witnessed the fulfillment of all the prophecies bearing, in turn, upon each of these seven historical periods, and we are now simply awaiting the Lord's Return. Whether we agree with Doctor Conradi or not, we shall all appreciate the beautiful spirit in which he writes. In closing his autobiography he says, "To my own soul, the prophetic Word has become more and more a shining light, which has increased in splendor as the days have passed by."—*The English Churchman and St. James Chronicle*, February 7, 1935.

WHERE STANDEST THOU?

As we enter upon the work of this new year there are many and varied questions that confront us as individuals, as a people, and as a nation.

A backward look over the recent past reveals the fact that there has been something of a slipping from the standards and high ideals of our fathers and mothers, as well as those of national leaders.

The deep waters of depression through which all have been passing have engendered much of the spirit of discouragement, and filled the minds of all with more or less of questioning and doubt. As I face these things, and remember that the Lord said, "Go ye therefore, and teach all nations" . . . "Teaching them to observe all things whatsoever I

have commanded you; and lo, I am with you alway, even unto the end of the world," I am led to ask, "Where standest thou?"

To me this is an especial time of heart searching and of personal consecration to the Master's work.

We were all filled with a sense of sadness with the word that Rev. J. H. Hurley has passed on. We feel the loss of a personal friend and a helpful counselor.

In December, I received a letter from him. After speaking of his condition and his hopes, he told how, when the doctor told him the nature of his malady and that he must get out in the sunshine and dig in the dirt like an old hen, but must not talk, he said, "Well doctor, I can keep smiling, can't I?" What a commentary is that upon a cheerful spirit.

The great need of the world today is that acquaintance with and faith in God that will enable each to go smiling along his pathway with his hand confidently in the hand of the Master.

Jesus said, "My meat is to do the will of him that sent me." Could all the professed followers of the Christ whom Hurley loved and served really feel that their meat was to do the will of that Christ who had bought them with his own precious blood, think you the Church would be languishing and the world rushing on in sin?

Where standest thou?

E. A. WITTER.

RESOLUTIONS OF RESPECT

WHEREAS it has been the will of our heavenly Father to call home our sister, Mrs. Sallie B. Davis, who has been a faithful member of the Shiloh Ladies' Benevolent Society for many years and who has served so efficiently as our obituary committee for sixteen years, and who was interested in the work of the church and community and in any phase of human uplift; therefore be it

Resolved, That we bow in humble submission to the will of our heavenly Father and that we tender our deepest sympathy to her daughter and grandchildren. May the inspiration of her life lead us to be interested in worth while things.

Respectfully submitted,

MRS. ANNABEL BOWDEN,
MRS. ELIZABETH H. BONHAM.

CHILDREN'S PAGE

JUNIOR TOPICS FOR MARCH

BY MRS. PHEBE H. POLAN

March 2—Joseph—Genesis 37: 1-4, 12-36.

March 9—Shepherd Psalm—Psalm 23.

March 16—Hymns Every Junior Should Know—Hebrews 13: 15.

March 23—What Is Gambling and Why Is It Wrong?—Proverbs 13: 11; Jeremiah 17: 11.

March 30—What It Means to Become a Christian—Philippians 4: 4-9.

Our project for March is based upon the subject of Money and Stewardship. Find Bible references on tithing and taxes, and explain them in simple terms to the children.

Ask your juniors why a collection is taken at church every Sabbath. Explain who takes care of the collection and how it is used. Develop most important items (without using any figures) such as pastor's salary, care of the church which includes janitor's pay, heat in cold weather, lights, repairs and insurance, and cost of music.

Spend one project period in explaining why we have a Denominational Budget, how it obtains money, and how that money is spent.

For what are Junior collections used?

Who is expected to give money to the church? Every member. Give reasons.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

You said in your last letter to me, after I wrote my first letter to you, for me to write again. This may be pretty soon, but you can use it when you need letters.

A letter from Jean Bailey of Plainfield, N. J., was on your page January twenty-first, and her grandpa wrote the letter for her.

She tells about her teachers, Miss St. John and Miss Lucy Whitford. When my daddy was a baby about a year old, he was invited to a baby party at Rev. William Daland's in Leonardville, N. Y. The babies were told to bring their mothers with them to the Daland baby's one-year-old baby party. Grandpa has daddy's invitation note now. Miss Lucy Whitford was one of the many babies, and Miss St. John's brother Milton was born on the same day daddy was. He was one of the other babies. Probably that bunch of grown-up "kids" will never meet in another party.

I can't type as fast as my brother Dean can,

but when I get through it is just as good. I will be eleven years old on March 27, 1935.

Sincerely yours,

GRAYDON KEITH COMSTOCK.

Geneva, Ill.,

February 10, 1935.

DEAR GRAYDON:

I was pleased to get your true baby story. It is very interesting, especially to those who were the leading characters in the story. Of course they can't be expected to remember about it, but I'm pretty sure the mothers did.

Your typewriting is fine, and practice will give you swiftness.

Please let us have more of your interesting true stories. I'm thinking your grandpa has a pretty good memory and I'm glad he uses it to help you in your letter writing.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

This is the first time I have written to you. I am seven years old and in the second grade.

I have three brothers. Susbert is five years old, Berwin is three years old, and Glathan is three months old. My daddy's name is Nathan Monroe. Mother's name is Elva Monroe.

We have a German police puppy. He can bite. The other day he fell and hurt his leg. The boys brought him in where mother was working. They told mother what had happened. Then Berwin said, "Just put Billy down under the stove and he will soon forget about his leg."

If you can read this I may write again.

Your friend,

COLLETTE MONROE.

Fouke, Ark.,

February 6, 1935.

DEAR COLLETTE:

I am not sure that I have your five-year-old brother's name spelled correctly, for I was a little in doubt about the first letter. I made a guess on the "S."

I liked your letter very much and hope to see many more of them.

You are surely blessed with little brothers. Berwin's remark about the puppy's leg was very cunning, for such a little fellow. It made me laugh. Puppies are a lot of fun, but some-

times their habit of biting is a bit troublesome, especially when they chew your hats, shoes, etc. Does Billy do that? One of our friends has a puppy who tries to chew everything in sight, even to the kitten.

Do you have fine times at school, do you like your studies, and how do you enjoy going to church and Sabbath school?

Your sincere friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have been reading the letters in the SABBATH RECORDER, and decided to write to you.

I am ten years old and in the fifth grade. I have a brother, David, who is eight years old and a little sister, Mayola, who is four.

I have quite a number of pets. I will name them for you; three cats, two hens, three pigeons, a canary, and a turtle.

My turtle is about as big as a quarter. My folks sent it to me from the World's Fair.

Our pastor told us about Edward Bok in his children's sermon today. He told us about the "Singing Tower" he built. We saw it this summer. It is very pretty. I hope you can see it sometime, too. Your friend,

DOROTHY MAE WILLIAMS.

342 Maple St.,
Oneida, N. Y.

DEAR DOROTHY:

From Arkansas to New York State—quite a distance, isn't it? Isn't it wonderful to have RECORDER children from all parts of the country? The next two letters are from Illinois; so south, east, and west we go. Isn't it fun?

You certainly have a fine company of pets; almost like a zoo, I'm thinking. Are the members of your pet family good friends? I have heard about such little turtles as yours over the radio, but have never seen one that small. I once had a pet turtle but he was almost as large as the bottom of a milk pail. My brother and I kept him down cellar at night, but one morning when we went down after him he had disappeared, and we never saw him again. Perhaps he didn't like so much petting.

I don't believe I ever heard of the "Singing Tower." Is it anywhere near your home? I would like to see it. Please write often.

Your sincere friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

My grandfather has two scrap books. In one of them is a place where he has put the letters we, his grandchildren, have written to you and your answers to them, and there is your picture and what you said about the editor of the Children's Page. (My daddy says it is the children's and grandparents' page.) You say at the last of your article that if we want to know any more, ask the editor.

You tell about living in Walworth, Wis., when a little girl. We go there, often when taking my sister Byrnina to Milton College. You say you lived two and a half miles from Walworth, but do not say which way. It might be several different ways as far as we would know. I thought one time as I saw a cat cross the road that it might be related to one of the thirty-two cats that you said you and your brother had when you lived on the farm. We do not have any cats since we moved to this city. Oh, dear!

To a friend of cats, as well as,
DEAN EDGAR COMSTOCK.

Geneva, Ill.

P.S.—I typed this letter myself.

DEAR DEAN:

Your grandfather surely has quite an interesting scrap book. I hope I'll get many more peeps into it through your letters as time goes by.

I often get rather mixed in my directions as I change from places; for instance, when I lived in Dunellen, N. J., and sometimes went to the old RECORDER office, in Plainfield, I would go in on one side of the street, but when I came out it looked to me as if I were on the other side. Queer, but not funny, at least to me. With that thought in mind I'll try to direct you to my old Walworth home: Go two miles south, then one-half mile west, till you come to a schoolhouse at the end of the road; turn south again; the first farm you will see on the right is the Sherburne ancestral home. The buildings have been changed since my day, for the old house burned to the ground some years ago, and the barn has been rebuilt, so it makes me almost wonder where I am when I go there. Ha! ha! I don't know whether our thirty-two cats left any descendants or not. Wait until you see our Skeezi's picture. I rather think he is an improvement on each and every one of the thirty-two cats. MIZPAH S. GREENE.

"LAISSEZ-FAIRE": PAST AND PRESENT

BY BURTON B. GRANDALL

(Continued From Last Issue)

Another phase of this change in the status of labor has been the widening gap between labor and management. The concentration of power and the physical combination of productive capacity have severed any real connection labor might have had with management. The growth of the corporation has fostered this to a marked degree. In colonial days the corporation was non-existent. There were a few joint stock companies—such as the East India Trading Company and certain of the early colonies—but the majority of business enterprises were operated by individual proprietors who managed and, in the majority of cases, did most of the work in their respective establishments. As previously mentioned, the amount of capital required was small and the incentive of a large ever increasing market was not fostering expansion. Control of business and industrial activity was thus in the hands of those actually owning and operating the concern.

Following the Civil War history tells us of a rapid growth of corporate organization. Increasingly large amounts of capital were needed to finance and operate industry. Not only was the laborer forced to confine his activities to some minor operation in the manufacturing process, but he was also being prevented from voicing any control in the affairs of management. An increasing amount of capital required to finance new industrial enterprises curtailed the freedom of the individual in two ways. First, if a controlling interest in the concern was desired an ever increasing amount of capital was required to secure that control. And, today, with corporations of several billion dollars capital, purchase of even a minority control is practically impossible and a majority control is out of the question. Second, the increasing size of business and manufacturing enterprises has eliminated the right of a majority of individuals to enter a great many fields of industry and commerce. How many individuals have sufficient capital to establish a retail grocery, to say nothing of constructing a steel or automobile plant?

Freedom of enterprise, in the sense that any individual can—or even should be allowed to—establish a private business is gradually passing. Large business corporations and

combinations are here and here to stay. The theory of free, small individual enterprise in a majority of our industries is inapplicable today.

The laboring man himself has realized the futility of attempting to gain his desires through individual initiative and has resorted more and more to union organization as a method of protecting himself. The history of the laboring man in this country is a story of continuous struggle against the concept of laissez-faire as a guiding principle in the solution of labor troubles. In direct violation of laissez-faire principles of individualism, the cry of labor since the advent of modern industrialism has been—united we stand, divided we fall. The demand for needed social legislation is but another illustration of the inability of the individual to protect or care for himself, and shows an increasing dependence upon government for protection. Labor has long since realized the futility of individual initiative or individual freedom as methods of securing better working conditions and has organized unions and called upon the state to protect its rights.

Let us glance at another angle of this problem. Laissez-faire, however, still allows the managers of industry—divorced from both labor and the stock holders—to control the life savings of millions and the monetary income of hundreds of thousands as they desire—or rather as their own happiness in terms of profits may dictate. Berle and Means, professors at Columbia and members of the Brain Trust, in a recent study, *The Modern Corporation and Private Property*, show that a majority of the industrial capital of this country is controlled by two hundred men—directors of the several corporations. Legal devices such as holding companies and voting trusts have fostered this concentration. And even more important and pertinent to our subject is the fact that forty-two per cent of the industrial capital of the country is controlled by management which has no ownership connection with the concern under their control. Does that sound like freedom of enterprise for the majority of individuals? Absolute control over a concern with a capital of a few hundred dollars of private capital is entirely different from control over a corporation of a billion dollars of borrowed capital. Individual freedom in such cases must be controlled for the best interests of society.

Modern large scale production has brought about one other change which I shall only mention, although it is basic to a consideration of our problem. We are definitely in an era of plenty—at least in industrial production if not agricultural production at the present time.

During the nineteenth century there was a continual cry for more goods and more food. Population was increasing at a rapid rate. It was an age of scarcity and the consuming market seemed insatiable. There was plenty of work for all and private initiative, being able to move swiftly, developed new industries at a rapid rate to meet increasing needs. Individual initiative and freedom of enterprise were invaluable in developing and opening up a virgin land. The ethics of our early industrialists are not beyond reproach, but this can certainly be said to their credit — they built for us the foundation of the greatest industrial and business nation in the world. They were rugged and ruthless individualists who gave free rein to their desires.

But today we find ourselves in an economy which has productive capacity far in excess of the ability of the market to consume. Under normal conditions, crop reduction is mandatory. Very seldom does industry operate at more than eighty-five per cent of capacity. We have learned to produce goods but we have yet to learn to distribute them equitably. One writer has recently said that "laissez-faire" competition adapted to the deficient economy of petty trade will fail to serve the surplus economy of big business. The incentive of laissez-faire was to produce; ours is to co-ordinate and balance production with consumption.

History shows then that laissez-faire has been modified and the concept must be increasingly modified if we are to continue our present economic and social system. History demonstrates time and again that individual freedom in an industrial system such as ours is a dangerous concept.

As a prejudice, laissez-faire survives and still wields great power, but as a doctrine deserving theoretical respect it is dead. Freedom of enterprise had some meaning in days when broad western lands beckoned to the discontented or when the laborers could easily go into business for themselves, if working for another became irksome. But a study of his-

tory makes certain the fact that such freedom has long since disappeared. Modern industry has largely nullified the individual freedom and rights of those engaged in it, whether they be day laborers or junior executives.

Upon discovering that most of these early principles would not stand the test of practical application, we have salvaged a somewhat intangible concept of individual freedom and around it have built an economic religion. We have vainly tried to apply to present day conditions a noble philosophy conceived under an entirely different economic system.

One of the dangerous fallacies of the construction of scientific theory is to make observations upon one scale of magnitude and translate their results into laws valid for another scale. In our social doctrines we have committed this same error in attempting to apply to modern complex conditions, theories based on a system of small individual business enterprise. History shows us the physical change which has been wrought in our economic and social system, but we have failed to make a like adjustment in the field of our ideas regarding the operation of those social and economic institutions. The social philosophy of the future must be more collective and co-operative in nature. Modern economic organization demands it. Am I my brother's keeper? Laissez-faire answers, "No." But modern economic organization has decreed that economically we are our brother's keeper. It is an actuality, not a theory.

In conclusion may I read this excerpt from the "New Dealers"—a most interesting description of these new leaders of our economic system. We may not agree with certain of their methods but the basic philosophy is sound.

The revolution in American political and economic life, and through them, in American society, which goes by the name of the New Deal, is distinguished from all contemporary revolutions in that it is being conducted without victims. . . . Under Roosevelt, the only victims have been ideas, rather than the men who entertained those ideas. The enemies of the New Deal revolution are ideas, out-moded ways of thought and institutional procedure. . . . A chorus of "Unconstitutional" is always raised whenever the New Deal is condemned. In essence the Constitution is an agreement whereby power may be transferred peacefully by periodical vote of the electorate instead of by the bloody and expensive means of violent revolution. The Con-

stitution does contain certain safeguards of individual rights, long hallowed in Anglo-Saxon tradition, but these latter must inevitably be interpreted in the light of fundamental changes in the economic system which the authors of the Constitution could not foresee.

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, February 10, 1935, at 2 p.m., with President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, James L. Skaggs, LaVerne C. Bassett, Neal D. Mills, Asa F. Randolph, Ahva J. C. Bond, Irving A. Hunting, A. Burdet Crofoot, Frederick J. Bakker, Everett C. Hunting, and Business Manager L. Harrison North.

Rev. Neal D. Mills led in prayer.

The minutes of the last meeting were read.

The report of the corresponding secretary, Herbert C. Van Horn, was read by L. H. North and accepted as follows:

This report is made from the field. Without access to records at the moment, the secretary is unable to give figures for tracts and RECORDERS distributed, or the matters concerning correspondence. He attended the January meeting of the Missionary Board, without expense to this board, on the trip attending also a meeting of the Evangelistic Committee of the board, and two meetings with the pastors of New England churches called by Rev. James L. Skaggs, president of the General Conference.

Miss Susie Burdick, on the evening of her departure for China, was visited.

Pursuant to plans approved by the board at its last meeting, your secretary is at this time in Shiloh, N. J., assisting in a series of evangelistic meetings. Thorough preparations had been made by Pastor Maltby, and the church made ready by prayer and in a high state of expectancy and interest. It is too early to report for this meeting, but all seems hopeful. Hearts are burdened for the reclamation and conversion of the unsaved, and already there seem to be some under deep conviction of sin. There are possibilities of a widespread awakening. I wish the board would spend a few minutes in prayer in behalf of the work and workers here. May the Lord bless you and the Holy Spirit guide you in all your deliberations.

Sincerely yours,

HERBERT C. VAN HORN,
Corresponding Secretary.

February 7, 1935.

The following report of the treasurer was read by the secretary and accepted:

Tract Society balances - General Fund ..	\$ 90.38
Maintenance Fund	414.60
Denominational Building Fund:	
General	179.67
Special Waldo Fund	824.15

The Tract Society has received from the estate of May B. Fisk, Cortland, N. Y., \$419.54 for the SABBATH RECORDER. It would seem advisable that this gift become a part of the permanent funds of the society, the income to be used for the work of the SABBATH RECORDER.

It was voted that unless and until otherwise directed by this board, the said bequest from May B. Fisk be held as a part of the permanent funds of this board and invested, that the net income only be used for SABBATH RECORDER work.

For the Distribution Committee, N. D. Mills reported that a meeting of the committee was held this morning with four present including President Randolph. The committee is moving toward a policy of encouraging the sale of tracts and literature hitherto given out gratis.

During January, twenty-three regular subscriptions to the SABBATH RECORDER, three special \$1 offer subscriptions, and thirteen free subscriptions, totaling thirty-nine, have been discontinued; four regular and nineteen special subscriptions have been received.

The following report of the Supervisory Committee was accepted as presented by L. H. North:

The Style B Kelly press has been converted into a Style B Kelly Special by the addition of a new cylinder with extended printing surface and an auxiliary distributor. The press will now print 17" instead of 15 $\frac{3}{4}$ " x 22". The press was also thoroughly overhauled and reconditioned, and is now ready for several additional years of service. The cost was about \$750. On two jobs now in the plant there will be saved 90,000 impressions because of the increased size of the printing surface. The auxiliary distributor practically doubles the ink distribution, making it possible to print heavy solids the full width of the sheet.

N. D. Mills reported that a meeting of the Committee on Young People's Conferences and Summer Camps was held last evening and that plans for promoting Lewis Camp were on foot.

L. H. North reported for the Budget Committee that it had considered the matter referred to it concerning the suggestion of the Committee on Distribution of Literature that eight pages be added to the SABBATH RECORDER and used for publishing Sabbath pro-

motion and other tract material, and offered the following recommendation which was adopted:

That if and when in the opinion of the Budget Committee sufficient funds may be on hand to finance the additional eight pages in the RECORDER for tract material, such a project be undertaken.

The president reported that he had written a letter of sympathy to the family of the late Doctor Thirtle of London as requested by the board.

Asa F. Randolph reported, referring to the T. W. Monell mortgage for \$1,400, covering property in Colorado, being part of a bequest to this board under the will of Silas C. Burdick, deceased, the maturity date of which mortgage will expire April 1, 1935, that a request from Mr. Monell for a further extension of said mortgage for eighteen months to October, 1936, subject to payment of the interest at 6 per cent per annum, payable quarterly, and subject to default provisions, he stating that such extension will allow him to pay off the loan without negotiating another loan, had been received. It was voted that we grant such further extension, with the understanding that said loan be paid on or before the end of such extended period.

It was voted that the president be authorized to appoint a committee to prepare the Tract Society program for the next session of the General Conference. Whereupon he appointed A. J. C. Bond, James L. Skaggs, and Neal D. Mills.

The minutes were read and approved.

Adjournment was followed by a period of prayer for the evangelistic campaign being conducted by Secretary Van Horn at Shiloh.

NEAL D. MILLS,
Recording Secretary.

OUR PULPIT

WHY SHOULD WE HAVE MISSIONARY PASTORS?

BY REV. ROBERT W. WING
Pastor of Hebron, Pa.

(Substance of address delivered Missionary Day of Conference, August 22, 1934—Transferred from Missions Department)

The question is often asked, "Why is it necessary to have missionary pastors," or "Why should we, who have our own church

to support, our own problems to meet, be asked to help support missionary pastors, or the pastors of the weaker churches?"

The question seems fair enough and deserves a fair answer. First of all, we know that some churches that were once considered fairly strong churches are now extinct, and many others that were once strong churches are so weakened in numbers that unless help is extended to them they, too, will soon be past help. It is, I am sure, the consensus of opinion among those who have made a study of the matter, that the main cause of this condition is the lack of consecrated pastoral care. So if it is true that these churches have died out for lack of help, and others will die unless assistance is given them, where is the help to come from, who is to give it? Let Paul answer that question: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." It is plain that Paul did not refer to financial aid but to spiritual aid. But, if a missionary pastor or any other pastor is not a spiritual help to a church, that church had better be without him.

Again it is plain that none of us, pastors or laymen, have a surplus of spiritual life or energy to give to others, even if it were possible for one to transmit such life or energy. In fact, we shall need all we can possibly acquire, and this plus infinite grace, if we ourselves would be saved. It is not hard to understand how it is that we can and do add to our physical strength by giving help to others.

This truth is illustrated by the story of the man who, when lost in a blinding snowstorm and was about to give up in despair, stumbled over the form of another man half buried in the snow and nearly dead; but in his strenuous efforts to save this weaker and more helpless man, his own pulse was quickened, his own body warmed, and they both were saved. But while it is less easy to understand how it is that we gain spiritual strength by ministering to the spiritual needs of others, all who have ever practiced this can testify that it is true, that it is a theory that works. "Help thy brother's boat across, and lo, thine own has reached the shore."

It is not for me to say which of the two fields, the home or the foreign, is the more important; but I am sure that we as a people

DENOMINATIONAL "HOOK-UP"

MILL YARD CHURCH, LONDON

The following is condensed from the Sabbath Observer, January-March, 1935, a quarterly paper published by the Mill Yard Seventh Day Baptist Church of London:

Rev. L. R. Conradi stopped in London on his way home from the U.S.A.; and on Sabbath, October 13, last, gave an account of the recent session of the General Conference, at Salem, W. Va., and of his visit to other churches of the denomination, from mid-Nebraska to Rhode Island. Some six weeks later, he was in London again in connection with the publication of his new book, *The Impelling Force of Prophetic Truth*; and on Sabbath, November 24, conducted a special service for the ordination of Wm. Pearson Brown as deacon, and of Mrs. Gertrude E. Richardson and Mrs. E. C. Weeks as deaconesses. The pastor, Rev. James McGeachy, and Rev. W. Winston Haines, who has served as supply pastor of the Mill Yard Church, both participated in the service.

The E.S.M. Press, an organization of members of the Mill Yard Church, has added to its series of "Tales" a new book entitled *Tales From the South*. This deals particularly with missionary work in Australia, New Zealand, and the South Sea Islands, especially Pitcairn Island, where all the inhabitants observe the Sabbath.

The E.S.M. is also helping to finance the mission work in Hull and Leeds, conducted by Rev. A. V. Ward; and the superintendent of the E. S.M. has given two illustrated lectures on *Pilgrim's Progress* to the children and adults of the "Fox and Knot Mission," near Charterhouse Square, in London.

On the eve of Armistice Day, the pastor preached on "Peace"; and spoke on the same subject at the Armistice service held on Sunday morning, November 11, in the Estate Gardens, arranged by the L.C.C. White Hart Lane Estate Welfare Association.

The Mill Yard Church sponsored a special series of Sunday evening meetings in the North Library Hall, Manor Gardens, Holloway, London, which began in November.

The Mill Yard Church will celebrate its annual observance of the Lord's Supper, "after Tuesday sunset, 16th of April, 8 p.m. (14 Nisan - 16-17 April). 'When the even was come, He sat down with the twelve.'" C. F. R.

SHILOH, N. J.

The Shiloh church is experiencing a great revival this winter. We put this statement in the present tense, in spite of the fact that our special series of meetings closed over a week ago. Day by day new evidences of an awakening are seen. The revival started, as someone has said, with the burning of our church a little over a year ago. Plans were under way for several months and intensive

will never accomplish what God expects of us if we neglect the foreign field; nor can the foreign field be supported if the work on the home field is allowed to die out. We must realize that the interest of the home field, the foreign field, the strong church, the weak church are all common, all one. The small church or its individual members, if they are consistent Christians, if they have the mind of Christ, cannot say that the welfare of the larger and stronger church is of no interest to them, and this is equally true of the large church and its individual members. Jesus said, "All ye are brethren." Neither can suffer loss without injury to the other. I am sure that some of us have lost some of that which we define as optimism; we are not so dead sure that everything is coming out all right somehow, whether we do anything to help or not, but we are beginning to realize that we must help if righteousness shall triumph. William Lyons Phelps has said, "The real pessimist is the person who has lost interest," and I might add that the real optimist is he who sees conditions as they are, but instead of curling up and weeping over the state of things, will by faith and prayer gird himself for the work and with Isaiah of old say, "Here am I, Lord, send me."

Again, why is it that we who claim our trust is in the Abiding spend so little time and energy to acquire these things and use so much time and energy to gain those things which will soon pass away? Paul wrote, "And now abideth faith, hope, love, these three." Show me any human effort on earth, the aim and object of which is not in the direction of these virtues, and I will show you an effort that is expended for things that are transitory and will soon pass away. Help or assistance extended in the name and spirit of these virtues will abide eternally, nothing else will, all else will pass away.

"To be a strong hand in the dark to another in time of need, to be a cup of strength to a human soul in a crisis of weakness, is to know the glory of life."—Hugh Black. I believe that giving aid in supporting missionary pastors is in a very real sense obeying Jesus' command given to Peter just before his ascension—"Feed my lambs, feed my sheep."

"The future greatness of a country is measured by its attitude toward the rights of the minority."

preparation was made by prayer the three weeks before the special services began. About twenty-five special cottage prayer meetings were held. People learned to pray who had never prayed in public before.

From February 3 to 17, Rev. H. C. Van Horn was with us as the evangelist. We had been praying definitely for the conversion of certain individuals. Therefore he made his messages strong evangelistic appeals. The cottage prayer meetings were continued at the rate of three every morning, four one morning, with good attendance. The pastor of the church gave a brief message each evening on lantern slide reproductions of famous paintings of the life of Christ. Before the end of the first week prayers began to be answered definitely. On Sabbath eve nine people responded to the definite invitation and came forward. Every night afterwards until the last there were conversions and reconsecrations. Many also were won by personal visitation outside the meetings. The total number was forty-two.

On Friday evening, February 22, the pastor of the church baptized sixteen candidates, mostly adults. A number are still waiting for baptism. The right hand of fellowship was extended to twenty-one people on Sabbath morning. The attendance at the meetings averaged from 120 to 140. This last Sabbath there were 182 present. A great work of grace has been wrought in our midst in response to prayer. Day by day we hear of more people who were praying daily for the services. Praise God from whom all blessings flow.

L. M. M.

WATERFORD, CONN.

To meet needs of several families in the parish, due to unemployment, the Waterford church has undertaken a project supplying some repairs and redecoration to the church property. The upstairs room over the vestibule has been painted and calcimined. It is planned to use the room for Bible school classes, discussion groups, and fellowship suppers. This room, originally built as a balcony, has been used in part for the beginner's department of the church school for several months. Mrs. Albert Brooks, the teacher, has made it a very attractive kindergarten room for the little children and the new decorations will add to its serviceability.

Pastor Albert Rogers is working just now to create an active interest in ethical issues in-

involved in bills before the legislature. Legislation against child labor, and bills to establish a state jail farm, forty hour working week, old age pensions, unemployment insurance, a new institution for the feeble-minded, and a bill to legalize birth control have been studied and approved as measures for social betterment.

CORRESPONDENT.

ALFRED STATION, N. Y.

The program of music and readings given by the Christian Comrades, last Wednesday, was much appreciated by those who attended, and the sale of pie, coffee, and candy, added to the treasury of the class, more than five dollars.

The service last Sabbath was in honor of Frances E. Willard's noble work for temperance. Several of the members of the W. C. T. U. participated in the program. At the close the pastor exhibited the posters of "Beer versus Food," made by four young people, and awarded the prize to Martha Langworthy. The contest followed a temperance lesson given two weeks ago.

—Alfred Sun.

BROOKFIELD, N. Y.

The annual church meeting of the Second Brookfield Seventh Day Baptist Church was held at the parish house in Brookfield on February 3. The attendance was smaller than usual due to illness in several families, yet the tables were full and the dinner excellent. Several were present from out of town.

Following the dinner the annual business meeting was conducted, with D. J. Frair as moderator and Mrs. Elizabeth Crumb as clerk. Reports of the various auxiliaries of the church show interest and encouragement for the coming year.

Following this business session, a very interesting program consisting of slides showing some of our missionary fields and views of several new churches were presented by the pastor, assisted by Dighton. These pictures were prepared for use among our churches by the Woman's Board.

—Brookfield Courier.

RICHBURG, N. Y.

Plans made last year by the Ladies' Aid society for raising money aside from regular dinners and meetings have netted us nearly \$80. Our last project was a play put on by our young people, doing them much credit. From the annual bazaar dinner and supper we

managed to raise about \$150. This has helped on the pastor's salary, Denominational Budget, and some outside work. We are thankful to our heavenly Father.

CORRESPONDENT.

SALEM, W. VA.

We brought Mr. Shaw home Wednesday (February 20) and he now sits in a rocking chair in the study here reading. He is making a remarkable recovery considering the serious operation. The operation was performed two weeks ago Tuesday. Ernest Davis brought him home in his car and he was none the worse for the trip. . . . We are so thankful it is over and that he got along so well.—Personal letter from Mrs. Shaw.

President S. O. Bond, of Salem College, is confined to his home suffering from injuries which he sustained in a fall last Sunday night a week ago at Durham, N. C. The president who was on a business trip to Duke University, slipped and fell in the hotel where he was staying, and in the fall suffered a fracture and break of his left arm and also a broken rib. He remained in a Durham hospital a few days for treatment before coming home last Friday. He had just recovered from an attack of influenza before making the trip to North Carolina.

—Salem Herald.

BEREA, W. VA.

Pastor A. T. Bottoms, of the Seventh Day Baptist Church, made the following appointments of organizers and leaders of group meetings for the fellowship Bible study: Hughes River, west of Berea, G. A. Brisse; Slab Creek, Mrs. Hollie Sutton; Bone Creek, Mrs. Guy Sutton; Lower Otterslide, H. Crab; Middle Otterslide, Charles Batson; Upper Otterslide groups, Gertrude Kelley and Elvy Maxson.

Several men of the community gathered at the Seventh Day Baptist parsonage and hauled and cut wood for the pastor. The ladies met at the home of Mr. and Mrs. Hollie Sutton, where they did some comfort knotting and prepared dinner for the men, as Mrs. Bottoms, the pastor's wife, was sick with the measles.

—Harrisville Gazette.

MORALES, TEX.

The Lord has been good to us this winter, and our health fairly good considering our ages. We enjoy the RECORDER visits, only wishing it might come every week. I was able

to do some preaching in October and November until the roads got bad. This county is building some graded roads and I hope with their improvement to get out for more preaching work. We are anxious to form a Seventh Day Baptist colony here on eighteen sections of fine agricultural land, lying some eighty feet above sea level, draining south. A highway north and south through here will improve conditions for us. It is twenty miles either way to a nice county seat town. The climate is good, with winters seldom severe. We will be glad to write full particulars to any inquirers. Too many live in large centers—why not scatter out and do mission work?

ANDREW J. WILLIAMS.

NORTH LOUP, NEB.

The services Sabbath morning were held in the church parlors and the pulpit from the old church was occupied by Pastor Warren for the first time.

Following are a few thoughts from Pastor Warren's sermon:

Everyone has a certain amount of self control. Guard the times when tired, when the spiritual, mental, and physical are at the lowest ebb. At such times it is well to seal the lips. If we can accept trials, tragedies, disappointments, the inevitable, quietly, and with the help of God, we will be on the way to mastery and self control. If we can accept as our philosophy of life, the example of Christ, "This cup of my Father's shall I not drink it?" then we shall be far on the way to self control.

—Loyalist.

GENTRY, ARK.

The Gentry Church has recently been blessed with an increase of membership and interest by receiving into full fellowship by letter from the Stonefort Church Mr. and Mrs. R. Ira Lewis and six of their sons. During the past few weeks we have had in our community M. C. Greene and son, Claire, of Dodge Center, Minn., who have been spreading the gospel and tracts along the way, as well as filing saws and shears. They express the hope that they are awakening some interest in religion, and feel that there is much more could be accomplished in this and similar ways of personal work.

REPORTER.

"Unless self-expression is balanced by self-restraint liberty becomes a curse to society."

UTICA TABLET UNVEILED

(Address of Allen B. West at the unveiling of the tablet of the Utica Church, November 20, 1934)

You may recall that while the children of Israel were crossing the Jordan River into the promised land, twelve stones were taken from the bed of the river, from the spot where the priests stood, and carried on the shoulders of men chosen for that purpose, one from each tribe, to be laid down at their first night's camping ground.

"And these twelve stones, which they took out of Jordan did Joshua pitch in Gilgal. And he spake unto the children of Israel, saying, When your children shall ask their fathers in times to come, What mean these stones? Then ye shall let your children know, saying, Israel came over this Jordan on dry land."

There is to be unveiled in our presence a tablet in memory of the Utica Church. When in time to come our children shall ask, "What means this tablet?" Shall we tell them, saying, "There once stood on yonder hill a schoolhouse, around which we as children played and in which we studied and recited to our teachers on week days, and on Sabbath days gathered to hear sermons and to have Sabbath school instruction."

You may tell them this, for the old schoolhouse has a bearing on the meaning of this tablet, but not the whole meaning. There is a deeper and more far-reaching significance. It seems that in the forties and fifties of the nineteenth century a number of devoted men and women came to this part of Wisconsin to establish Sabbath-keeping Christian homes, and with a willingness to help in organizing, maintaining, and building up a Seventh Day Baptist church. Notably among the earlier ones to come were William Henry Coon and his young bride, Harmina C. Burdick, coming soon after their marriage in Brookfield, N. Y., to the land that Henry with his brother Samuel had purchased the summer previous. The story of the Utica Church centers around, and is intertwined with, the story of this sincerely religious family who, though quiet, yet were persistent leaders in this new settlement of Sabbath-keeping people and among the first to occupy farms in this beautiful land.

These immigrants came from Albion, Milton, and from New York and states farther east, and were from cultured, intelligent, refined stock. Others of these pioneers were

Samuel Coon, a brother of William Henry; Hampton C. Crandall, who owned and occupied a small log house which he shared for a few months with Henry and his bride and also with later arrivals.

The settlement was now well established but was strengthened by others who came in the next two years—George W. Buten, Rowland T. Coon, Zina Gilbert, Almeron P. Stillman, John Mills, Alonzo Coon, and Elkanah Babcock, all of whom purchased farms.

With a strong desire for a church as expressed by Henry Coon and his wife Harmina, the question of organizing a church was discussed as early as 1849. A council, consisting of delegates from Milton and Albion churches convened January 22, 1850, when an organization was effected under the name of the Christiana Seventh Day Baptist Church.

The constituent members of the new church were:

William H. H. Coon and his wife Harmina
George W. Buten and wife Phoebe
Hampton C. Crandall and wife Sally Maria
Dea. Zina Gilbert and wife Prudence
Dea. John Mills and wife Lydia
Dea. Rowland T. Coon and wife Joana
Alonzo Coon and wife Abigail
Samuel T. Mills and wife Sarah
Almeron P. Stillman and wife Laurens
Miss Lucina Gilbert
Miss Mercy Green
Mrs. Martha B. Miller

This young church called for their pastor, Zuriel Campbell of Milton, who also purchased a farm.

During the next three or four years after the church was organized the strength and numbers were greatly increased by the families of Willett S. Burdick, Deacon Rowland I. Crandall, Leroy Crandall, Edwin Fuller, Amos Colgrove, George Odel and others, all of whom bought farms except Daniel B. Crandall and Leroy Crandall, who established a store. The following year, 1854, J. Stanton Crandall and family and Wm. B. West and wife and baby moved in.

In 1855, the church was greatly strengthened by the arrival of Russell G. Burdick and family, who now served jointly in the pastorate with Elder Campbell. Professor A. R. Cornwall of Albion Academy often assisted with the preaching and also Asa B. Prentice, a student of Albion Academy, until 1864, when the latter became pastor and served in that capacity for four years.

The school house which the church had helped to build to the extent of \$200 was now becoming too small for the growing church, so it was moved to a new site provided by Wm. Henry Coon, and the church house was built at a cost of \$3,000, all of which but \$1,000 was contributed by the local society. This church was dedicated in 1867.

Elder Asa Prentice, their beloved pastor, having been called to the pastorate of the Adams Center Church, Elder Benjamin F. Rogers was now called to the pastorate of the Christiana Church, but was soon followed by Russell G. Burdick who was assisted by his son Geo. W. Burdick.

Elder Russell Burdick soon passed to the beyond and Elder Wm. B. Maxson was called, but he too was soon called to his reward.

The church, recognizing the sincerity and the ability of Geo. W. Burdick, Frank O. Burdick, and Clayton A. Burdick, called them to ordination as occasion demanded, as calls came for pastors in eastern churches and as needed for a pastor in the local church.

Elder S. L. Maxson of Albion Academy and Mazzini G. Stillman and Solomon Carpenter were at times utilized as pastor of the Utica Church, so called after 1875, and among the last to serve the church as pastor were Elder Nathan Wardner, who also died in office, and Elder E. Adelbert Witter. Thus the Utica Church made use of both old and young to the great blessing of all. But as years passed, men found cheaper lands in Waushara County, Wis., in Minnesota, in Iowa, and in Nebraska, and they moved their families to localities which seemed to be more promising. Young men were called to the pastorates of eastern churches and others went out seeking employment as teachers and in other lines, and so the once strong Utica Church became so much depleted that it decided to disorganize.

In the church records under date of June 2, 1931, I find this resolution as offered and adopted:

Resolved, That when this meeting adjourns it shall be *sine die* and that the Utica Seventh Day Baptist Church shall be declared disorganized and its members free to unite elsewhere.

Not only has the Utica Church produced men and women useful in the local church, but men and women useful as ministers in other churches, occupying responsible positions in the boards and societies of the Gen-

eral Conference, workers in the Christian Endeavor; and as missionaries in home and in foreign fields. This is notably true of the descendants of Elder R. G. Burdick. Others have filled just as important positions in the secular world. The church, hemmed in as it was by a Scandinavian people, was peculiarly situated for such training.

As the story of the Utica Church hinges about the life of Henry Coon, the following paragraphs from the SABBATH RECORDER picturing the last communion with Brother Coon in the old church is particularly fitting at this time:

It has been for him a year of suffering bravely borne, he being many times near the end of life's journey. As the annual meeting drew near, the word came that he was failing fast, and the friends who came from far wondered if he would be able to go to the church. They felt that they could not hold the services without him. It was he who had planned for the one of the year before and proposed its continuance. We found him there with the welcoming hand, but the face was that of one answering the call of the last messenger, and the eyes had the far-away look that greets the great future.

The communion table was spread exactly as of old. A handful of old friends and of former church members clustered near, with Elder Babcock of the Albion Church, presiding. Father Coon, with that blessed look on his face, was at the front, in his easy chair. When all had given in their testimony and none had spoken of what they most deeply felt, we listened with bated breath to catch the words of him who was slipping away. We could not catch it all, for the voice was almost gone, but we caught words of triumphant faith, and the words, "Though I may not meet you here again, I hope to meet you all in heaven." These words, uttered very distinctly, came like a benediction. Twenty-four hours later he was at rest.

When in the time to come it is asked what means this tablet, we can reply, "The Utica Church was for fifty-one years the cultured and refined home of its members, furnishing them, by God's grace, in youth, for all good works, and in their declining years, peace, joy, and comfort."

OBITUARY

CAMPBELL—Susan Bliven Campbell was born in Albion, Wis., August 10, 1849, the daughter of Horace and Charlotte Klement Bliven, and died at the home of her sister, Mrs. Eliza Smith, at Albion, December 9, 1934.

She was baptized and joined the Albion Seventh Day Baptist Church at an early age and has been a faithful member of this church ever since. On

January 1, 1869, she was married to Alexander B. Campbell. She was one of the few surviving Civil War widows; her husband, a member of Company A, 13th Wisconsin Volunteer Infantry, died December 9, 1920. Since that time she has lived with her sister, where she has been tenderly cared for. She is survived by her brother Silas of Janesville, and Mrs. Eliza Smith, Albion, and other relatives. Farewell services were held from the Seventh Day Baptist church in Albion, December 11, 1934, conducted by Pastor Chas. W. Thorngate. C. W. T.

DAVIS.—Mrs. Sarah E. Davis, daughter of Isaac and Hannah Bacon Hoffman, was born in Salem County, N. J., March 10, 1849, and died at her home in Shiloh, February 13, 1935.

She was educated at Shiloh in Union Academy. At the age of eighteen she united with the church here, remaining an active Christian worker until shortly before her death. On March 23, 1870, she married Daniel W. Davis. She is survived by two sons: Auley C. of Shiloh, Daniel W. of Pitman, N. J.; and a daughter, Mrs. Walter G. Davis of Ridgefield Park, N. J. Besides these children and other relatives there are surviving her twenty grandchildren, twenty-seven great-grandchildren, and one great-great-granddaughter.

Funeral services from the home were conducted by her pastor and interment was made in the family plot at Shiloh. L. M. M.

DAVIS.—William Jaspar, son of Jaspar and Levina Brown Davis, was born in Waushara County, Wis., January 2, 1857, and died at the home of his son in Riverside, Calif., February 7, 1935, after a long illness.

On December 22, 1886, he was married to Anna Goodrich. He is survived by his son, W. Starr of Riverside, Calif.; one daughter, Mrs. Ernest Lunda, Madison, Wis.; and a sister, Miss Rosa Davis, Riverside, Calif.

Mr. Davis' boyhood was spent near Milton. He conducted a livery business in Janesville, Wis., Colorado Springs, Colo.; and Long Beach, Calif., returning to Milton in 1905. The past several winters have been spent with his son in California. Interment was in Milton. C. L. H.

DUNHAM.—Charles Horace Dunham was born in Plainfield, N. J., June 11, 1862, and died at his home in the same city January 12, 1935.

With the exception of a few months immediately after his marriage his entire life was spent in Plainfield. May 10, 1888, he was married to Miss Emma Mosher. For more than forty-six years they have lived their lives in happy companionship. When a mere lad Mr. Dunham served an apprenticeship with the Charles Potter Printing Press Company, and worked for them for years in positions of responsibility. For eleven years, until the time of his retirement six and a half years ago, he was bank examiner in the State of New Jersey. Mr. Dunham was a life-long member and a generous supporter of the Seventh Day Baptist Church of Plainfield.

Besides his widow he leaves one brother, John Dunham of Iowa. Funeral services were in charge of his pastor. Burial was in Hillside Cemetery. A. J. C. B.

FREEBORN.—Irving L., son of Daniel P. and Amy Burdick Freeborn, was born in Lima Township, Rock County, Wis., March 25, 1857, and died January 15, 1935, at Warren, Pa.

The most of his life was spent in Wisconsin; the last sixteen years were with his son Frank, Shinglehouse, Pa. Mr. Freeborn and Nellie Violet Fox were married at Adams Center, N. Y., August 25, 1881. He is survived by two sons: Frank J. of Shinglehouse, Pa., and Victor D. of Cuba, N. Y.; and six grandchildren.

Funeral services were conducted from Milton Junction church, January 18, 1935, by his former pastor at Exeland, Wis., Chas. W. Thorngate of Albion, assisted by Pastor John F. Randolph of Milton Junction. Interment in Milton Junction cemetery. C. W. T.

HILLHOUSE.—Ethel Haven, daughter of Horace M. and Mary Fitch Maxson Haven, was born at Milton, Wis., February 27, 1872. She died at the General Hospital, Passaic, N. J., February 5, 1935.

She was a student at Alfred but was graduated from Geneva State Normal School and from Mechanical Institute, Rochester, N. Y. From the midst of a busy life in educational work, she gave ten years to the care of her mother and an invalid aunt at Leonardsville, N. Y. She was married February 1, 1923, to William Hillhouse and thereafter lived at Rutherford, N. J. Mr. Hillhouse survives her.

She became a member of the First Brookfield Seventh Day Baptist Church in 1886, and transferred her membership to New York City in 1923. She was a consistent Christian in all of life's relationships.

The funeral at the family home was conducted by her pastor, James L. Skaggs, assisted by Rev. Paul H. Conrad. Interment was at Willimantic, Conn. Rev. Harold R. Crandall conducted a short service at the grave. J. L. S.

HURLEY.—Rev. James H. Hurley, born December 21, 1856, died January 14, 1935.

(An extended obituary elsewhere in this paper.)

RANDOLPH.—Carrie Eugenie, daughter of Deacon Thomas F. and Caroline Yarnell Randolph, was born in Plainfield, N. J., June 17, 1864, and died January 24, 1935.

She taught school in North Plainfield for seventeen years, and later did service as a practical nurse. She was an accomplished pianist. She joined the Plainfield Seventh Day Baptist Church of Christ early in life, and was a consistent and devoted member all her life. She was the last of her immediate family to survive. Her nearest relatives living are four nephews and three nieces.

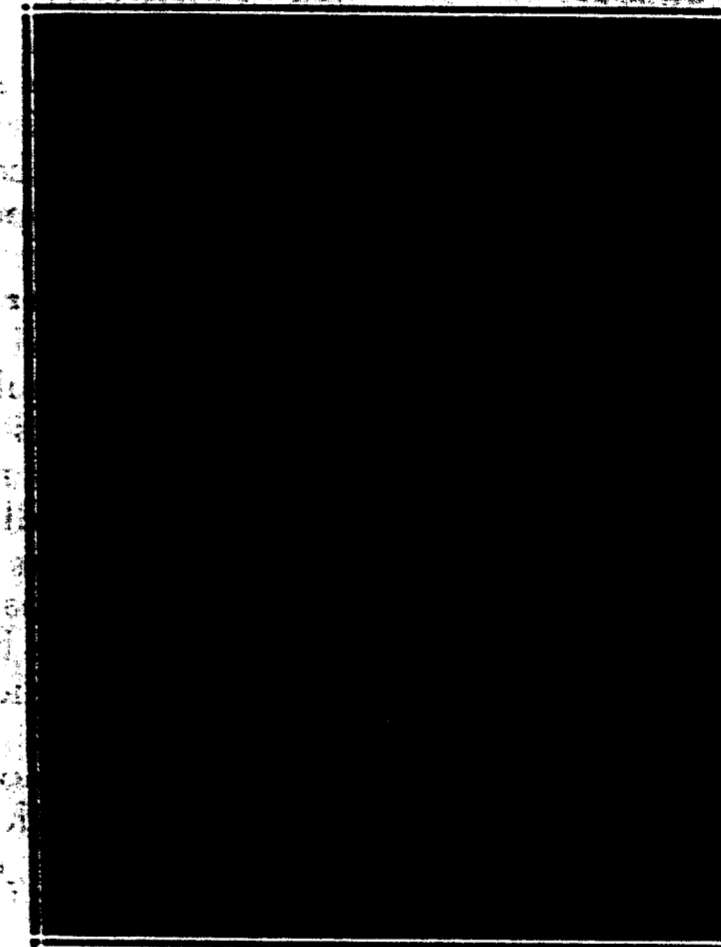
Funeral services were conducted by her pastor and interment was made in Hillside Cemetery. A. J. C. B.

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HERBERT C. VAN HORN, Editor

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