

The Sabbath Recorder

Vol. 119

JULY 8, 1935

No. 1

Looking Forward to Conference

ALFRED, N. Y., AUG. 20-25, 1935

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Promote all its interests
Pray for its Officials,
and for the presence and blessing of the Holy Spirit.

This event is only six weeks away. Are you SENDING your Pastor? The Church can make no better investment than in paying its pastor's way to Conference.

**President Skaggs is planning a splendid program.
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The Sabbath Recorder

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At the Foot of the Table A good copy of the great painting of the Last Supper, by Da Vinci, hangs on the wall of the reading room adjoining the editor's office. The Last Supper of which our picture is the reproduction was painted by Leonardo da Vinci on the wall of a monastery in Milan, Italy, in the fifteenth century. It is now faded by dampness and age, but is still rated as one of the world's greatest religious masterpieces. It is an intriguing picture, with the attention centering upon the face of Christ, who is sitting in the midst of the disciples and facing us from across the table, with its simple settings. John sits on Jesus' immediate right and leans toward Peter. Thomas, and James the martyr, and Philip form a group at Jesus' left. It is a striking picture and forms a study worthy of much of one's time.

But our attention for once centers on the man at the foot of the table, Simon the Zealot, of whom little is known. The great painter assigns the Zealot to the foot of the table because he seems by the gospel writers to have been considered among the least of the apostles.

Peter and John are given prominent places, close to the Master; others relatively close; but the Simon in mind has a place at the foot. The Zealot's contemporaries have given him this place. In the categories of names as they appear in Matthew, Mark, Luke, and Acts, Simon Zealotes comes near the end. In two of the lists he is last, except for Judas Iscariot; in the other two he is near the end. In life, Zealotes seems to have sat at the foot.

The Zealot sits at the foot of the table, but he sits graciously and is interested in the conversation that has enlivened them all, as the outspread of his hands indicates. That he is at the foot of the table and at the end of the lists probably had little weight with Jesus, who "knew what was in man" and understood the interests of the heart. It is highly significant that he was *there*, to go out neither to betray with a kiss nor "follow afar off." At a high school commencement some years ago, when the names of those who had attained the honor roll were read, a young girl who had conscientiously and with close application done her work, found her name at the close of the list. "Old cow's tail," facetiously taunted a youngster as they went out. "Well, you noticed my name was *on* the list," was the reply. A wise answer, by one worthy of a place—though it might be at the "foot of the table." Simon Zealotes was there and belonged to the group of Christ's nearest friends.

In every group of Christ's followers someone must be last, will be found sitting at the foot of the table. He who taught by example and precept lessons of humility could appreciate the Zealot, and doubtless in his own mind rated him more highly than those who recorded names. It would be interesting to have Christ's list of the disciples. So far as is known, this Simon had never asked for place of special honor or privilege. We can imagine that if he had but one talent he had been using it, and not hiding it under his napkin.

Many capable and faithful followers of Jesus occupy humble positions because they lack the gift of doing impressive things. One man may speak a great truth and little be thought of it, while another may utter the same truth in such a manner as to impress his hearers and force it with conviction upon them. There is nothing recorded that the Zealot did or said. Well may we take courage from this picture. Our tasks may be inconspicuous, our places exceedingly humble—but with grace and dignity may we honor our

calling and position. "Come up higher," may be the next call by him who declared, "the first shall be last, and the last first."

Recorder Encouragements Total results from our spring RECORDER subscription drive are far from complete. However there are some encouragements. The month of June shows forty-three subscriptions as over against eleven for May. As reports of canvassing done by more churches come in, July should show a much greater increase. The rate of new subscriptions for May and June, if consistently kept up during the twelve months, will yield about the two hundred fifty necessary to justify the publishing of a monthly supplement.

The report from Shiloh, by Miss May Dixon, found in the Woman's Work on another page, is full of interest and suggestion. It is a good example of what can be done to quicken interest in the RECORDER and in our great united tasks, if people are willing to give some thought and earnest attention to the matter. Other societies may have put on programs equally as helpful. It is hoped they will not fail to report them as Miss Dixon has done.

Evangelism— A year's work is now completed and a new year has begun. Conference leaders and members of the Commission are considering the needs that lie ahead. In our varied fields particular tasks claim attention and bid for support. The things to be stressed are vital and primary. Of all interests, evangelism—Scriptural evangelism—is paramount. Some attention has been paid to it during the past year and encouraging results have followed. Greater emphasis than ever should be placed upon it. In a New Year's message, sent out to Baptists by Dr. Geo. W. Truett, as president of the Baptist World Alliance, the first of three objectives marked was evangelism. To this objective Baptists were invited, everywhere, to dedicate themselves.

"Let us continually magnify," said Doctor Truett, "as our first objective, the winning of souls to Christ as their personal Savior. He is the only adequate hope and help for all classes and conditions of humanity. The first business of every church, of every preacher, of every Christian, is to win lost souls to Christ. The paramount need of any and every land, at any and all times, is faithful, Scriptural evangelism. The oft quoted warning to the churches is true: 'When they cease

to be evangelistic, they will soon cease to be evangelical.'"

We are influenced to some extent by an age seeking new panaceas and short cuts. We are in sympathy with a socialized gospel and with religious education. In their best thought and aim they are evangelistic to a greater or lesser extent. They may be evangelistic, but not necessarily. It must not be forgotten that the individual is the unit, and that his soul in its relationship to Christ and life is the matter at stake. Jesus Christ is man's hope, his only hope, and the great need of the hour is for Christ to be enthroned in the hearts of men. Yes, we need a vigorous evangelism that leads men to God.

Looking back over a hundred years of history, we find that our best growing periods were marked by great evangelistic activity. The reading of year books and Conference reports shows that always there were grave problems and serious crises. But efforts to win men to the saving knowledge of God through Christ as a personal Savior were crowned with success, and our churches prospered in numbers and in spiritual power. That power we believe was realized through the devotion of so many in our churches to a soul-winning evangelism. Scriptural evangelism, as it did then, should preach that men are lost in sin and are saved through faith in the Son of God, who, expressing the matchless love of God, died for their sins.

All need this blessing of evangelism. Sinners need it; the Church needs it; ministers need it. A missionary writes concerning some meetings being attended—"I need some deep changes in my own life," and praises God for the new, vital experiences coming from a new and real surrender. Over and over again that has been the experience of pastors and leaders during a period of evangelism. A little more than fifty days (from time of writing) will find us in the midst of our General Conference. May it be a Pentecost, with the Spirit coming upon us in renewed and greater power than ever before. Pentecost will mean revival; it will mean evangelism of the finest and best sort, finding expression in life and message, and men everywhere coming to be saved.

Prayer—Increase, O God, the faith and the zeal of all thy people, that they may more earnestly desire, and more diligently seek, the salvation of their fellow men, through the message of thy love in Jesus Christ, our Lord. Send forth

a mighty call unto thy servants who labor in the gospel, granting unto them hearts of love, sincerity of speech, and the power of the Holy Spirit, that they may be able to persuade men to forsake sin and return unto thee. And so bless and favor the work of thine evangelists, that multitudes may be brought from the bondage of evil into the kingdom of thy dear Son, our Savior, Jesus Christ.

Four Centuries of The English Bible "On October 4, 1535, the first printed English Bible, a translation by Myles Coverdale, was issued from the press. During the four centuries since that date, it has not only surpassed in circulation any other book in the world, but has profoundly influenced the lives of peoples and the ideals of governments." Thus spoke John H. Finley, recently, for the American Bible Society.

Other parts of the Bible had been printed previously, but in 1535, from an unknown press, probably in Switzerland, came the first printed English Bible, the Old and New Testaments complete.

In the four centuries since then the English Bible, in successive translations, has molded the very life and thought of English-speaking people as no other book. Not only has it far surpassed in circulation any other book in the world, but its words and cadences are in our very speech. Its themes have inspired great achievements in English literature and English art. It has shaped for righteousness the inner character of public institutions. It has been the indispensable friend of millions in every degree and walk of life. The commemoration of the event will be promoted this fall by the American Bible Society. It will have a place, and rightly so, on our own Conference program.

The character of a new era in America's life will be determined by the movement of men's minds in the next ten years. Now, as never before, the American people need the Bible's priceless contribution to self-discipline, its searching motives and standards, its capacity to release great moral and spiritual powers. This commemoration, greatly used, can exercise great influence on these decisive years. Churches and pastors are urged to plan for a worthy commemoration of this anniversary so that the people of America may realize more than ever the significance of the wide availability and use of the supreme Book of mankind during the past four hundred years.

Showing Patriotism There is less flag waving and spread-eagle oratory in Fourth of July celebrations than formerly. Rightly so. While true patriotism should never be allowed to languish and die, there has always been too much so-called patriotism expressed in banner displays, high sounding words, weak sentiment, and noisy explosives. Sentiment has been exploited at the expense of real patriotism. Flag waving and military parades may have a place and time. But that there is too much of them done to whip up a public feeling and demand for larger war appropriations than is justifiable, many are convinced. It is hard to be reconciled to many of the acts of our government or to think them in the best interests of true patriotism. The naval maneuvers in the Pacific, recently, is in point, and to many was a shake of the fist in the face of Japan which was bound to result, as it already has, in ill will. An unexpected result however is seen in the deep satisfaction expressed by high naval officers. One of them Hanson W. Baldwin, naval adviser of the New York Times, says: "Americans need have no anxiety about their navy. The fleet has now developed into a fighting machine equal, if not superior, to any in the world." We may well remember this, as one of our friends suggests, "when naval appropriations are being debated and admirals tell us that the American Navy is a 'poor third.'"

It would seem that greater progress in the promotion of real patriotism might be made by putting forth efforts for better social justice, interracial harmony, international understanding and good will, and world peace. Every endeavor, with these ends in view, for saner and more Christian practices and patriotic celebrations will be increasingly appreciated by true liberty-loving American citizens.

Menace of Liquor Advertising Lovers of decency and sobriety must constantly be alert. Cooking recipes in the most innocent of papers may have hidden an ingredient as seductive as a certain cigaret possessed for a gray-haired grandmother. Indeed the manufacturers of liquors are already aping wide-awake and all too successful tobacco advertisers. Sinister plans are being carried forward to break down the barriers among women, through society pages of dailies and magazines. Here is an illustration—a letter from the United States Brewers' Association

of New York City, sent "Woman's Page" editors. It reads:

DEAR WOMAN'S PAGE EDITOR:

To get out a Woman's Page week by week and sustain the interest of your readers, you certainly must have the formula for knowing exactly what they want.

One of the leading brewing trade journals has asked me for an article on how to interest women in serving and drinking beer in the home. If they were advertising in your pages, what angle would you advise them to attack? What should their approach be? How do you think they could best sell your readers?

I am asking this same question of one Woman's Page editor in each large city in the country and I hope the resulting articles and publicity will stimulate the brewers to some action in trying to capture this large woman-market with which the cigaret people are so successful.

A few words from you would be a great help. I'm enclosing a stamped envelope and hoping for a reply the first minute you have.

Most sincerely,

(Signed) JEAN STEWART,

Assistant Director,
Public Relations Department.

For cleverness and as a revelation of the lengths to which beer makers are going to increase women beer drinkers, this is a complete commentary and deserves reproduction for the benefit of every thoughtful well wisher of this country. Department stores, papers, telephone books, social lists, servants, chauffeurs, and every other means possible are being used to make America drink conscious and to awaken a thirst that will help fill the coffers of men who are willing to drown men's souls and ruin society for the sake of gain. The sale of devices and gadgets is being promoted to the same end. The "whisky whiffing" is described as "an atomizer gadget affixed to the top of a bottle of . . . which enables the buyer to spray a few drops of whisky on his hands and judge for himself by smelling the full aroma and quality of the product." "Education," it is declared by one of Hearst's papers, "will make Americans intelligent buyers of liquor."

THE "UPPER ROOM"

In this space may be found your request for prayer.

MILTON COLLEGE

PRESIDENT'S ANNUAL STATEMENT

First of all, mention should be made of the death of two persons whose long and valuable connection with the college has been such that they will be missed very much indeed. These are Mrs. Anna W. Crandall and Dr. George W. Post. As a memorial number of the "Bulletin" was issued about Frau Crandall it is hardly necessary to say more of her now. Doctor Post's name appears as a trustee of the college as long ago as 1886, and while he has not been a member of the board continuously since then, he has served as a very much valued member almost all the time since his residence has been in Milton.

One of the major interests of Doctor Post was in the revision of the college charter, now happily consummated by a special act of the legislature, going into effect on May 17, 1935. Several visits to Madison were made in this connection by the committee consisting of Doctor Post and the president, accompanied by Mr. Stout, whose services in the matter have been very valuable. The president and secretary of the board also made one trip to appear before the committee of the assembly; and the assistance of other trustees, Mr. Garey and Mr. Ellis, as well as those of Honorable James Borden, Senator Coakley, and Assemblyman Grassman are much appreciated.

The chief change in the charter is in the method of choosing the members of the board of trustees. Of the twenty-seven, nine are now to be chosen by the alumni association, three each year, and the remaining eighteen are chosen by the board itself. The old system of stockholders is abolished. The formation of suitable by-laws is one of our next tasks.

An innovation inaugurated last fall in an experimental way is certain extension classes established in North Loup, Neb., under our care. The teachers are well known to us as being capable of doing the work undertaken, and we plan to give the students credit when and if they come here, though there is some question whether the credits can be transferred to another institution.

During the year the college has continued to have the assistance of ten students who have had FERA pay for a part of their time. The board of trustees also authorized the part time employment of an additional number of students on a plan that the registrar christened

MERA—Milton Emergency Relief Administration. Though this scheme has not worked perfectly, it has enabled several worthy young people to attend college who would not otherwise have been able to do so. It has also helped in improving the athletic field and other smaller changes on the campus—especially re-decorating the Greenman room. It is planned to continue and probably to enlarge the plan.

The fire in the studio last fall deserves mention, if only to give due credit to the excellent work of the Milton fire department on that occasion.

Other matters that have received much attention from the committee on buildings and grounds are the consideration of the purchase of a mechanical stoker, on which final action has not been taken, and the cupola of the "gym," which we venture to hope is now so well repaired that it will not leak.

The work of the music department, it seems to me, has been especially commendable this year. The Choral Union, the Glee Club, and the Treble Clef have all done excellent work. It is remarkable that with so few students enough singers can be found among them to make such good organizations, and this is especially true of the Treble Clef.

Additional publicity has been secured by the use of members of the faculty in addressing high schools more than formerly, and in more use of the Glee Club for this purpose. The dinner for high school principals is a plan which should be continued.

Still more publicity is planned for the summer in that Professor Stringer and probably one other person will be employed in addition to Professor Hulett. It is believed that their work should be made materially easier by the fact that we are making a reduction of twenty per cent in tuition fees. Our rates were already substantially lower than those of other Wisconsin colleges, and now have been made still less.

No changes in the faculty or the staff of the college are now contemplated except one. We do confidently expect to have an assistant coach in football during the season of that sport. The president of the alumni association has promised to underwrite the securing of what we believe will be two-thirds of the expense of securing a backfield coach. Other friends will be expected to help him, and to secure the full amount necessary. Another announcement which I trust will create en-

thusiasm in the alumni and friends of the college is that the board of trustees, at a special meeting last week, decided to put the "gym"—and especially the locker rooms—in good order at the expense of several thousand dollars. Details are not all determined, but the changes will include the making of this stage level as well as tiled floors and walls in the locker rooms.

We hope to convince both our friends and the public that, in the words of an alumna who recently made a chapel speech, "There's life in the old school yet."—*College Review*.

MISSIONS

"ARE YE ABLE?"

"Are ye able?" This is the question Christ asked James and John when their mother came to him requesting that they be given the places of honor in his kingdom. It was a pertinent question. They told him that they were able, and their subsequent lives proved that, aided by his grace, they were able to meet what came to them. Doubtless they had very little idea what was before them, but they had made a complete surrender and thought they were willing to do and endure anything. The same question is constantly coming to the followers of Christ today.

Professed Christians face the question, temptations come, they are called to use their talents in the service of Christ, wrongs are inflicted, and the good name is slandered. The question comes from the master, are ye able to overcome temptation, to consecrate your talents to the good of others, to bear wrong and misrepresentation?

The same question comes to churches in many ways. Are ye able to reach out to the lost, nurture the membership, build up the kingdom in your midst, and help carry the gospel to the ends of the earth?

This question is being asked denominations. It comes to Seventh Day Baptists. God has led and kept them through the centuries amidst hardship, persecution, and martyrdom. He has brought them to a day of great opportunity. He is asking them, are ye able to keep the faith, to take the Bible and the Bible alone as a guide, to maintain the work as it has been handed down, to enter the many new doors, and to make Christ supreme in heart and life?

We are able; but what our answer is depends on us. The material and intellectual

resources are at hand, God's grace, strength and wisdom are offered. We cannot fail if we give an affirmative answer and consecrate all, now, and in the years to come, as did John and James. "Are ye able?" We are answering yes or no. What is our answer as individuals, churches, and a denomination? This generation of Seventh Day Baptists must not fail the world's Redeemer!

NEWS FROM THE MISSION FIELDS

There is a new Seventh Day Baptist Church in St. Louis, Mo. A company of Sabbath keepers in that city have been meeting by themselves for worship on the Sabbath for some time. Rev. L. R. Conradi spent a few hours with them last autumn, and the missionary secretary visited them this spring while on his trip in the Middle West. This company is in essential accord with Seventh Day Baptists in belief, practice, and aims, and in June the members decided to cast their lot with our communion and be known as a Seventh Day Baptist Church. The pastor is Rev. Martin Stueckrath. Brother Stueckrath worked fifteen years with Elder Conradi in Germany, and has given several years to the gospel ministry in America. He was pastor in Milwaukee, Wis., five years, and is a man of culture, ability, and wide experience in organizing and building up churches. Mrs. Stueckrath belonged to the Southern Baptist Church in St. Louis before accepting the Sabbath, and finds herself very much at home with Seventh Day Baptist practices and principles. It is planned that Pastor Stueckrath do some mission work this summer in addition to ministering to the church at St. Louis.

Pastor Loyal F. Hurley, Riverside, Calif., is employed by the Missionary Board to do part-time general missionary work on the Pacific coast. Carrying out this plan, he has visited groups of Sabbath keepers for the purpose of encouraging and counseling them. Growing out of this work, a church has been organized in Healdsburg, Calif., with sixteen members. The pastor of this church is Mr. John I. Easterly. A meeting for the ordination of Brother Easterly has been arranged for the second Sabbath in July. Rev. E. S. Ballenger is to join with Pastor Hurley in assisting in the ordination. Brother Ballenger is well acquainted with Pastor Easterly and writes that he (Pastor Easterly) will be a credit to the Seventh Day Baptist ministry. He further states that the prospects are good for the rapid growth

of the new church. This makes two new churches this spring, with prospects for another.

Rev. R. J. Severance, who has served as missionary pastor of our church in Fouke, Ark., for a number of years, has accepted the call of the church in White Cloud, Mich., and began his pastorate with that church the first of June.

Rev. W. L. Davis, who served as missionary pastor in Salemville, Pa., is to become missionary pastor of our church at Fouke about the first of July.

The Dodge Center Church, which has been pastorless much of the time for four years, is being supplied by Paul G. Geisler, a promising young man in the Dodge Center Church.

Rev. Verney A. Wilson, missionary pastor of our church in Jackson Center, Ohio, was on leave of absence to study in Alfred University during the college year and has now returned to Jackson Center to take up again his duties as a pastor.

The church in Los Angeles, Calif., for several months has been trying to devise some plan by which it could have a resident pastor. The matter was under consideration at a business meeting in May and "it was voted not to call a pastor for the present, but to send all the money we can raise to the Denominational Budget."

The church in Gentry, Ark., Rev. Ellis R. Lewis missionary pastor, received five additions last month, four by baptism and one reinstated.

Deacon Charles D. Coon of Riverside, Calif., who died the first of the month, was father of Rev. Ralph H. Coon, missionary pastor of our churches in Boulder and Denver, Colo. Deacon Coon was an ardent supporter of missions and his death is a severe loss to the cause.

A letter full of good cheer and encouragement has come from Miss Susie M. Burdick. Miss Burdick, after giving more than forty years to the work in China, retired as an employee of the Missionary Board, with an allowance. As the readers of the RECORDER know, last winter she returned to China that she might devote her activities to the people to whom she has given the services of her life. In her letter she says:

This is a beautiful day in Shanghai, sunny and warm. Tulips are in bloom. We reached Shanghai, March 1, after an enjoyable voyage and reunion with friends along the way. The

Chinese who met us at the wharf expressed some disappointment that I was looking tired. Nearly every day now those who met me that first day say I'm looking better. Miss Chapin is sure I'm stronger. Yesterday afternoon I was permitted to attend, for the first time, cottage prayer meeting. Other days when there were meetings, have been cold and rainy. Yesterday's meeting was held in the home of Pan Waung Pantsung. Her own new home at Kaungwan had just been bombed and destroyed as I was sailing for home three years and three months ago. Yesterday, sitting in her rented home, we seemed to be surrounded by a cloud of witnesses. The evidence of answer to prayers made years ago was before me. My early letters to the RECORDER were largely stories of the remarkable Christian fortitude with which our girls met their passing into the Great Beyond. Dying grace they had, and we prayed for them grace to live and witness for God. I looked at Mrs. Koo, the Bible woman, one of our City Day School girls, as she addressed the non-Christian neighbors who had been invited to the meeting; I looked at our hostess and recalled her sister, who for years was our faithful Bible woman; I thought of the old girls, who had lived and worked for our Lord Jesus; and there was a mental review of the former school girls who have been and are standing helpfully by the mission. Certainly God does not forget and prayer is a great investment.

ORDINATION AT LOWER BUXTON, JAMAICA

At last there has been accomplished in Jamaica a piece of work that we have planned on for over two years. Many things have stood in the way and we have felt that the time was not ripe until now. On May 26, 1935, at Lower Buxton, Brother N. A. Edwards was ordained to the gospel ministry.

The churches of the island were notified some time ago of the coming event and many planned to send delegates. Many other churches would have sent delegates if finances had permitted. The delegates who came traveled in trucks, buses, or cars, and in some instances walked miles to be present. Some of us arrived on Friday at Lower Buxton and enjoyed the prayer meeting on Sabbath eve. Sabbath day was a day filled with worship from beginning to the setting of the sun. Our people in Jamaica, on Sabbath, plan to remain in the church in worship until the sun has set, thereby properly keeping the day and offsetting any temptation to do things not right on the Sabbath. The services were largely attended and the delegates, particularly Pastor Connolly, of Kingston, who has not traveled

in this island much, enjoyed the hearty hand-clapping that accompanies the singing of hymns, songs, and choruses.

Sunday was introduced by an early prayer meeting at the break of day. People love to pray in the early hours in Jamaica and it is not unusual for prayer meetings to be held for a month at a time, every morning at four-thirty. As the morning lengthened, high up on the hillside we heard the sound of singing and a bus load of people from Albion Mountain rolled into sight and literally tumbled into the valley. A little later another similar sound and a truck load of friends from Higginstown came into sight and joined us in the valley. At eleven o'clock the large booth was filled.

A council of the delegates from the churches had been appointed and sat on the platform. After the opening of the service Brother Edwards gave his statement of belief and the council retired, bringing in a recommendation of his ordination. Mrs. Edwards was called to a chair beside her husband to emphasize the fact of partnership in the larger service ahead. In our hands was the official vote of the local church calling Brother Edwards to ordination. The service continued with the introductory prayer given by the leader of our Albion Mountain Church, Brother Robert Wilshaw. The ordination sermon was preached by Pastor G. D. Hargis. The charge to the candidate was given by the leader of our Bath Church, Brother Emmanuel Anderson. The charge to the church was given by the deacon of our church at Wakefield, Brother Albert Black. The consecrating prayer was given by the deacon of our Lower Buxton Church, Brother Hawthorne, with entire council joining in laying on of hands. Following this the welcome to the ministry was given by Pastor Connolly, Bible worker in our Kingston Church. This ended the service, which was very impressive and sacred. The people filed out past Brother Edwards, wishing him God's blessing personally. Two other delegates acting on the council were Brother Stewart, a worker in the Guy's Hill Church, and Sister Harrison, a worker in the Higginstown group, which has been called out through the efforts of Brother Edwards.

The Lower Buxton people were afraid they could not entertain the delegates as they should be entertained, but they tackled the job and came through with credit. They borrowed a new house in the valley and equipped it with

beds for sleeping, and meals were served there also, brought in on trays. When we left the valley in late afternoon, the happy laughter of the groups could be heard everywhere. There was a great spiritual blessing for all. We are glad to have another ordained man in the island, because we need help in handling duties that only ordained men can do. Our four men are Brother Mignott, Connolly, Edwards, and Hargis. Pastor Mignott was unable to get to the service and was missed by all.

More news in next letter,

PASTOR AND MRS. G. D. HARGIS.

85 Constant Springs Road,
Halfway Tree P. O.,
Jamaica, B. W. I.

DEACON FLAVIUS J. EHRET

Flavius Josephus Ehret was born in Ritchie County, W. Va. (then Virginia), July 29, 1856. He was the son of William F. and Sarah Ann Emily Prichard Ehret. William F. was the son of Jacob F. Ehret, who was born in Wittenberg, Germany, February 5, 1804.

When about sixteen years old Jacob Ehret came with his parents and other Germans to Philadelphia, Pa., and a generation later with other families to the hill country of western Virginia (now West Virginia). These Germans were religious folks with strong bodies, strong minds, strong in their convictions and courage. Jacob Ehret with his sons William and John and their families saw and accepted the Sabbath. John and William were among the members of the Sabbath-keeping church generally known as the Pine Grove Church. All these Ehret families were constituent members of the Ritchie Seventh Day Baptist Church, in 1870.

Early in life F. J. Ehret became a Christian and joined the Ritchie Church. He was moderator from 1880 till 1891. He was ordained deacon in 1887. It could very truthfully be said that Salem College was born in the home of Deacon Ehret, at a meeting of the Southeastern Association at Berea. His record as a trustee and stockholder of the college in all the years of the life of the school is nothing less than remarkable.

He removed to Salem in 1892. In 1898, the Salem Church licensed him to preach the gospel. He was for very many years a trustee

of the church and a deacon. He served the Sabbath school as superintendent and teacher.

But Deacon Ehret's zeal for the college and the church was not more than his interest in social and civil righteousness. He was in the front of every fight for reform; sometimes it was with a warrant and a gun. He was editor and publisher of the weekly newspaper that was purchased to lead the fight against lawlessness. He has been twice mayor of the city and for a number of years city recorder. His last public work for the city was as attendance officer for the schools. His zeal for righteousness and his uncompromising attitude toward all sin made for him many critics and a few enemies. His public life was long and useful. In the sixty-three years of the life of the Southeastern Seventh Day Baptist Association no one had been more prominent and helpful than F. J. Ehret.

Mr. Ehret was twice married. His first wife was Isadore Freeman of Crawford County, Pa., who died in 1922. There was no child born to this family, but two girls were brought up in the home. Both are living—Mrs. Mattie Chapman of Mystic, Conn., and Mrs. Lottie Triphouse of Oklahoma. Some time after Mrs. Ehret's death he married Mrs. Vena Meek Kelley Davis, who died in 1930.

As the end drew near he "set his house in order." There were sealed directions for his funeral and burial. President Bond was to speak and a text was chosen for his pastor. His will was made in great detail. The bulk of the estate will go to the college, but various Seventh Day Baptist societies, boards, churches, and individuals are mentioned.

The church and denomination have lost a valuable supporter and civic righteousness has lost a gallant defender.

G. B. S.

NEWS NOTE

The National Commemoration Committee of Four Hundred Years of the Printed English Bible reports that over six thousand pastors have given them valuable suggestions through the prompt return of the questionnaires sent them on June 1. They are exceedingly anxious to have the pastors help, and a prompt answer will materially assist them in preparing their fall program especially in estimating necessary printed supplies, etc. Address them—National Commemoration Committee of Four Hundred Years of the Printed English Bible, Box 36, Station D, New York, N. Y.

WOMAN'S WORK

"Hitherto hast thou helped us, O God, and we raise an Ebenezer in token that thou art still our unfailing Friend. Amen."

THE PAST PROPS THE PRESENT

Remember the days of old. Read Deuteronomy 31: 30—32: 9.

A chance name mentioned last evening by a guest served as an "Open Sesame" before the treasure cave of the "Arabian Nights." for it recalled a fierce battle with a famous Georgian demagogue in which I had been engaged twenty years ago, in behalf of our Christian missionaries. Details of the fight came thronging back to my mind, and gave me real spiritual refreshment.

Am I busy and overborne today? He who strengthened my arm in the long ago is still beside me, to make me a good warrior for God. The past is proof of power for the present. "He who hath led will lead." In hours of gloom our heart's refrain should be, "O God, our help in ages past."—*Christian Herald*.

SABBATH RECORDER

Miss Dixon says: "I want to tell you how we staged SABBATH RECORDER promotion. On a white cardboard we made a facsimile of a front page cover, then represented the different departments. For editorial we had someone seated at a desk in an office, writing. As he wrote he read aloud some of the editorial sentences gleaned from recent RECORDERS in regard to the drive. We read and gleaned the best from the RECORDERS for the last two years. As each department was presented, a card was held up with the name of the department, then the curtains would be drawn and tableau or dialogue or reading selected would be given. For the Mission Page we had someone dressed in Chinese costume and had two of Miriam Shaw's letters read and one of Dr. Rosa Palmberg's. Some one was dressed to look like Mrs. Walter Greene and two children sat at her feet and read her letters, which they had composed themselves and would later mail to her. For the Woman's Page, we had a whole family sitting around reading. Father would look up and read something he liked. (A tithing article was chosen.) Then mother read about some

of the doings of the Woman's Board, etc. (You can see its possibilities.) For the Sabbath Supplement we sang Seventh Day Baptist songs and some good excerpts read from the two supplements published.

"The program was followed by a social hour in the church dining room. Pictures of Seventh Day Baptist ministers were numbered, to be named. Each person was given a paper pennant; there were several different colors. All of one color got together and had to write the names of the churches in the association which their color represented (as many colors as we have associations). This was one time when the young folks learned how little they know. They would keep calling on the older ones to help name them. I think also the old folks realized how necessary it was to give their children the instruction needed to make them have pride and desire to stick to Seventh Day Baptists."

Shiloh, N. J.

WOMEN'S WORK IN ADAMS CENTER

DEAR MRS. SHAW:

At our annual meeting held June 5, the secretary was asked to write you about our work.

The past year we have held seven afternoon meetings and studied the book, "Orientals in America," by Albert W. Palmer.

During the winter we held three tureen dinners, which were attended by all members of the family. We have served five suppers and a banquet and held three food sales, a rummage sale, and the annual children's Christmas dinner. This year we had two trees: one with gifts for the children, from the Sabbath school, and other with gifts from the children to be placed in the community Christmas basket which we helped to fill and distribute to nineteen needy families. We packed two barrels of clothing and shipped them to LaFollette, Tenn.

This spring we had two illustrated lectures, one by Rev. E. A. Witter on Palestine, and one with the slides sent out by the Woman's Board.

Each year at Easter time we buy plants for the juniors to carry to the sick and the shut-ins.

We have about forty active members in our society.

MRS. DECHOIS GREENE,
Secretary.

ROCKVILLE — FROM ITS EARLIEST HISTORY

(A paper read by Rev. Willard D. Burdick at the centennial anniversary services of the Rockville Church, June 8, 1935)

My purpose in this paper is to present some historical matter that prepared the way for the organization of the Rockville Seventh Day Baptist Church on July 24, 1835.

Through the kindness of the clerk of the First Hopkinton Church I have had access to early records of that church covering those years when church meetings were held both at the lower and the upper meeting houses. I have also referred to many articles that have appeared in our denominational literature that I have in my study, and I keenly feel that my paper poorly treats the important period in which the work of Seventh Day Baptists was carried on in this section prior to 1835.

About the year 1664, Mr. Stephen Mumford, a member of the Bell Lane Seventh Day Baptist Church in London, came to Newport, R. I., and, finding no Sabbath-keeping church, affiliated with the Newport Baptist Church.

In two or three years several persons had accepted the Sabbath, but retained their membership in the Baptist Church, and were active in its worship and work. For six years some of the Sabbath keepers remained members of the Baptist Church, but in December, 1671, they withdrew, and on January 3, 1672, seven persons "joined in covenant as a distinct church," the first Seventh Day Baptist Church in America.

In 1678, there were thirty-seven members of the church — twenty of whom were in Newport, ten in New London, and seven in Westerly. For many years "Westerly" included the present towns of Westerly, Hopkinton, Charleston, and Richmond.

In 1660, a company was formed in Newport and purchased a tract of land in southwestern Rhode Island, of Soso, a Narraganset Indian captain, for the equivalent of \$140. This land was about fifteen miles in length by seven in breadth, bounded on the west by the Pawcatuck River, and south by the Atlantic Ocean. This tract of land was included in the charter of Roger Williams, which was signed in 1644.

In 1661, Robert Burdick, one of the company that purchased this land, Tobias Saunders, and Joseph Clarke came into this section, the first settlers under the purchase, all

of whom became Sabbath keepers in a few years.

By 1680, this group had so increased that they built a meeting house where the Ministers' Monument now stands in the First Hopkinton Cemetery. But this group retained their membership in the Newport Church till 1708, when they organized the First Hopkinton Church. In four years the membership had increased to 130, and in 1808, it was 764. The members were scattered over this section of Rhode Island, even to the northern part of the town of Hopkinton, and becoming so numerous in the vicinity of Rockville, ten miles from the church near Ashaway, they began holding meetings at Rockville.

Just when these meetings were started history does not inform us, but "seventy-five years before it (Rockville) became a separate church, the brethren in its vicinity had petitioned the mother church for the privilege of building a house of worship. This petition was granted and the brethren had met for divine worship and had held business meetings and kept their own records. Whatever measures they passed were considered the action of the entire church, the same as though passed by the church proper. This continued from 1770 to 1835, when they petitioned to become a separate church."

—(*Seventh Day Baptists in Europe and America*, page 655.)

After the organization of the Rockville group into a separate church, then called the Third Hopkinton Seventh Day Baptist Church, the records of the church meetings held before the organization of the church were given over to the mother church. The minutes of the meetings held from June 14, 1799, to 1835, are in a well preserved book, and the minutes of some of the earlier meetings are on loose leaves.

In the minutes kept by the two groups the places of the meetings were designated as the "church meeting at the lower meeting house in Hopkinton," and the "upper meeting house." The first time that the term was used in the minutes of the Hopkinton Church was December 24, 1771. The next June the following action was taken:

Whereas a number of our brethren at the upper end of this town have agreed to build a meeting house, and the same being most finished and as some if not all that agreed to build having subscribed largely and have done considerably more than they subscribed, it is therefore

voted that said builders have liberty to build a number of pews round the sides of said house and if they think proper round the front of the galleries to dispose of to any person keeping the seven day Sabbath and attending said meeting house, in order to make said builders some satisfaction for their extraordinary service and cost. The width of said pews not to exceed three feet and one-half foot from the side of the house and so likewise from the front of the gallery.

That there was a desire on the part of some at Rockville to organize a church is shown in the minutes of a meeting held at the "lower meeting house" March 10, 1786:

A petition being presented to this meeting from some of our brethren at the upper end of Hopkinton requesting to be set off and constituted a sister church in fellowship with this church, which petition was received for further consideration and concluded that Elder Clarke go up and enquire into state and standing of the minds of the members in general, respecting said petition whether they are unanimously agreed in this matter and confer with respecting the consequences that may probably attend the granting said petition. Voted the second first day in April next be the time for further consideration on said petition, if they should appear to be unanimously agreed.

The following action appears to have been the decision:

At a church meeting held at the upper meeting house the 9th day of April, A. D. 1786, appointed in consequence of a petition for a church to be set off in the upper part of this town and in fellowship with the church below. Present at said meeting the elders and deacons — Eld. Clarke, Eld. Burdick, Elisha Stillman and Joseph Stillman, deacons, and about 45 brethren and about 35 sisters—having considered converse and on the affairs of the church, think best that there be no division in the church at present but that discipline of the church shall be carried on at the upper meeting house when most convenient according to the former resolution and vote of the church, and that all business done by vote of the members at the upper meeting house shall be of equal authority as if done at the lower meeting house and that every member in the whole church shall have equal right to vote at either of the meeting houses, and that a record be kept at both meeting houses of the proceedings at each place. The above is passed as a vote.
BENJAMIN MAXSON.

Rev. Henry Clarke, in his *History of the Sabbatarians or Seventh Day Baptists in America*, printed in 1811, wrote of the relations of the two congregations in these words:

Query—In case they could be mutually agreed, would it not be far more convenient, for the pastoral care and for discipline, for them to be-

come two distinct churches in sister relation? But such has been the affection of the people, together with the modesty, charity and prudence of their leaders, that they have never consented to a division; and it is remarkable, that for more than one hundred years, there has never been any material schism in this church.

During those early years there were many who attended the meetings at the upper meeting house whose names are familiar to us. These are some of the names found in the minutes of the church meetings: Crandall, Maxson, Kenyon, Burdick, Stillman, Lanphear, Langworthy, Saunders, Edwards, Crumb, Clarke, Barber, Palmer, Chester, Coon, Lewis, Hall, and many others.

It would be interesting to know where these various people lived, but in many cases no buildings remain where families once lived.

N. Henry Lanphear, in a paper read before the Westerly Historical Society, locates two of the prominent families living this side of Hopkinton (village). "After passing the old road to Ashville (now called Canonchet)" on the road towards Hope Valley, were two houses, the second of which was "where Elder John Green lived. Elder Green was a Seventh Day Baptist minister and an evangelist of great power, and great revivals followed his preaching, not only in his own denomination but wherever he went, and he had many calls to hold revival meetings in different places and with different denominations. The house and farm were owned formerly by John Green, father of Elder Green. . . . Mrs. A. R. Stillman, wife of Judge A. R. Stillman of West Broad Street, is a granddaughter of Elder Green."

About a half mile southeast of where the Canonchet road crosses the "Pike" at Hoxsie's corners "Elisha Stillman lived about 1772 or 1773. He was chosen deacon in the Hopkinton Church on August 28, 1772, and for many years was a prominent and trusted member of the congregation at the upper meeting house. Mr. Lanphear wrote, "Among his children were Elder Matthew Stillman and Deacon William Stillman, who later became celebrated as a clock and lock maker. It was in the old house on this farm that Deacon Stillman made his first clock. In order to make it run more than one day he cut a hole through the floor and let the weights which ran the clock go into the cellar, and for a bell he used a bottle with the neck broken off."

Deacon William Stillman, "familiarly

known as 'Deacon Billy Stillman,' " was a staunch Sabbath keeper and a trusted church worker. He has left us a book, "Miscellaneous Compositions," in which he has given a "Genealogy of the Stillman Family," and numerous religious articles and poems.

Elder Matthew Stillman was called by the upper meeting house congregation to take ordination, and on February 28, 1819, "the brethren and sisters unanimously called on Elder Matthew Stillman to be their watchman."

Rev. Henry Clarke, in his *History of Seventh Day Baptists in America*, printed in 1811, says, "Matthew Stillman was ordained an associate with him (Rev. William Bliss) in the work of the ministry June 3, 1804, and is much esteemed as an able, eloquent preacher of the Gospel."

In 1916, the *Westerly Sun* printed a "Record of Marriages in Hopkinton, Rhode Island from August 15th, 1804, to January 1st, 1838, as Performed by ELDER MATTHEW STILLMAN." I have here a reprint of that article in which, if I have counted correctly, are given the names of persons in the five hundred nineteen couples that he married. Sixty-six of the persons named were Kenyons and fifty-two were Burdicks. Doubtless there are in this congregation descendants of some of the five hundred nineteen contracting parties.

Another well known and efficient minister who attended many of the business meetings and Sabbath services at the upper meeting house was Elder John Burdick. He was chosen the sixth leading elder of the Hopkinton Church on September 3, 1793.

In the January, 1854, number of the *Seventh Day Baptist Memorial* this was said of Elder Burdick, "Elder Henry Clarke, in his history of the Sabbatarians, says of Elder Burdick, 'I was intimately acquainted with him, and it may be truly said, he was a pious, fervent, faithful, eloquent, and argumentative preacher of the gospel. This church (the Hopkinton Church) had very great additions, I think over two hundred members in one year, under his ministry. As a citizen, he was universally respected, and also as a pastor in the discipline of the church. He was incessant in his gospel labors, traveling much. He assisted in the organization of several churches. He preached much among other denominations, and if there was any woe against him, it must be because all spoke well of him.' . . . Elder Burdick was buried in Hopkinton City,"

near the highway leading from that place to Rockville." Later his body was placed in the Hopkinton Cemetery near the Ministers' Monument.

In going from here to the Scout Camp we pass through the farm known as the Rensselaer Palmer place. This was where the Samuel Crandall family used to live. I am told that my great, great grandfather, Luke Burdick, lived on this place, where the pile of stones is seen in the open field near the pond. Later Elder Christopher lived there, when he was the supply of the Rockville Church.

The Scout Camp once was the Nathan Palmer place, and turning to the right at the entrance to the Scout Camp grounds we soon come to the farm owned by the Maxsons. This farm, I am told, joined the Crandall farm. There were twelve children in each of these families. One of the Maxson boys, Perry B. Maxson, was clerk of the Rockville Church in 1852. Later he went to Kansas and was prominent in the development of that state. Some fifteen or twenty years ago, when I was in field work for the denomination, I called on Mr. Maxson in Tulsa, Okla., and found him much interested in our denominational work.

Many in these families that I have just mentioned were active in the work of the congregation at Rockville, several of them being called to positions of honor and service in the church.

When we go past the Rockville postoffice and go north to the location of the old schoolhouse near Grassy Pond, and go to the right some distance we reach the place where Jason Burdick used to live. Many queer stories are still told of this man. I was attracted to this statement in the minutes of the church meeting held at Rockville August 18, 1822, "Voted that the fellowship of the church be withdrawn from Brother Jason Burdick, until his mind returns to a regular frame."

Doubtless many other families might be located, if one would search records and literature and make inquiries of those acquainted with the early history of this section of the state.

Before concluding my address I wish to speak of the encouragement given by the congregation at the upper meeting house to two other men to enter the ministry. One of these was Amos R. Wells, the great grandfather of Amos R. Wells, the well known Christian Endeavor worker and writer.

At a church meeting on May 29, 1818, it was "voted that Brother Amos R. Wells have a letter of recommendation to go forth and improve his gift." That year Rev. Matthew Stillman was the moderator of our General Conference and Amos R. Wells was one of the clerks. At the Conference Elder Stillman gave a strong missionary address that resulted in appointing Amos R. Wells to do missionary work in New Jersey, Pennsylvania, Virginia, and Ohio—which he did.

(*Seventh Day Baptist Memorial*, July, 1852, p. 140.)

The following was entered in the minutes of the church meeting held February 28, 1819:

In order to call forward gifts for the ministry. . . . In the first case Brother Wm. B. Maxson was had in contemplation. In the second place Brother Amos R. Wells was had in contemplation, and the brethren and the sisters that were present unanimously were of the mind that Brother Amos R. Wells was a fit candidate for the ministry and to call him to the work. In the third place Brother Daniel Coon was had in contemplation, and there appeared to be no objection against Brother Coon coming forward to the work. In the fourth case Brother T. V. Wells was had in contemplation, and there appeared to be no objection against Brother Wells coming forward to receive an ordination.

A statement appears in the April, 1853, number of the *Seventh Day Baptist Memorial* that Daniel Coon, T. V. Wells, and W. B. Maxson were ordained at the lower meeting house in 1819, and that Amos R. Wells was absent on a preaching tour or he would also have been ordained. Later he was ordained and served as pastor of the Second Hopkinton Church.

In the latter part of the period that I am considering, Christopher Chester came prominently into the work of the church. In the record of the church meeting held August 23, 1833, the following appears: The church "met pursuant to notice given, in order to consult on the propriety of ordaining Brother Christopher Chester to the work of the ministry.

"Voted that Elder (Matthew) Stillman and Deacon Burdick represent to the next church meeting at the lower meeting house the wishes of the part of the church here to have Brother Christopher Chester ordained to the ministry in this place."

February 9, 1834, the church "met to hear Brother Christopher Chester relate the lead of his mind in regard to his call to preach. After he got through (the church being satis-

fied) proceeded to call him and were unanimous in opinion of his having a call to the ministry. On motion of Elder Stillman agreed to refer the matter to the lower meeting house next Sabbath to appoint the day of ordination and confer further on the subject."

I found no record of the meeting at the lower meeting house, but in the minutes of a meeting held the following September he was listed as one of the elders present.

In meetings held in May and June, 1835, the church voted that Elder Chester and William Stillman, Jr., draw up and present a petition to the church meeting at the lower meeting house asking that the congregation at Rockville be set off as a separate church. This was the last action of the upper meeting house congregation that was recorded in the church book before the organization of the Third Hopkinton (Rockville) Church.

You may ask, What did the people do for a living on these rocky farms in those early days?

There are many evidences that many of the fields now covered with trees and brush were then cleared and cultivated or pastured.

The following, taken from a Historical Sketch of the Town of Hopkinton, prepared by Rev. S. S. Griswold, at the Town Council of Hopkinton and delivered July 4, 1876, gives an idea of some opportunities for employment that were offered the people:

Farther back than the memory of the oldest inhabitant runneth, there was a saw mill at the outlet of Yahgouge pond. . . . Antedating any known records, mills for a variety of uses were erected near the outlet of Winhook pond. Among them were two saw mills, a grist mill, an oil mill and shingle mill, and a carding and fulling mill. The last was owned by Elisha, father of Harris Lanphear. The oil mill was burned more than sixty years ago. Below the oil mill, and nearly in front of the present boarding house, was a factory built by a stock company, and first run by Lewis, father of Elijah Kenyon. Mr. K. manufactured satinets, carded wool, and dressed cloth, as custom work for the surrounding inhabitants. In the lower room of his factory, O. M. Stillman manufactured his celebrated temples and other machinery.

In my reading in seeking information to present in this address I have been impressed by the importance that so many of the people placed in sustaining the regular appointments of the church in Sabbath services and church meetings; of the endeavors to reclaim those who were backsliding; of attempts to settle difficulties existing between members without

their taking their troubles into courts; and the high moral and spiritual values that were held before the people.

The story of the lives of those who lived in this section and worshiped at the upper meeting house is, to me, intensely interesting, and we honor these named and unnamed people as we gather in this centennial service of the Rockville Church.

YOUNG PEOPLE'S WORK EARLY DAYS OF THE JUNIOR SOCIETY OF CHRISTIAN ENDEAVOR

The Junior society of Christian Endeavor of the First Hopkinton Church at Ashaway, R. I., completed the first year of its existence on March 26. Sabbath day, April 1, they met in joint session with the Y. P. S. C. E., and two juniors were graduated into the Senior society. After the regular prayer meeting the graduation was conducted in a very simple manner.

In January, 1891, the first step was taken in Junior work among our people, with the organization of a little society at North Loup, Neb., of eleven members. The growth of that society is a recommendation to the Junior work; it numbers now over fifty members, thirty-five of whom are church members, sixteen having been converted this year. This is no extraordinary record, but is an example of what might be accomplished in a great many places, as a result of earnest, consecrated work. Our list now shows eight Junior societies, with a total membership of two hundred thirty-four. Five of these have been organized within the year past. It is our expectant hope that a still greater proportion will take up the Junior work during the year just opening.

The Junior Christian Endeavor society of the Westerly Church was organized the last of May, 1892, and has now twelve active and about fifteen or twenty associate members. The children who have taken the pledges are true, while a number of the associate members take part in the meetings as conscientiously as the others.

A Junior Christian Endeavor society was organized at Milton, the twenty-seventh of last August, 1892, with Mrs. O. U. Whitford

as superintendent; Jennie A. Dunn, assistant superintendent; Stella Burdick, secretary; and Polly Rice, treasurer. Twenty-two have joined the society, having signed the pledge, which differs but slightly from that of the senior society. In the Junior Endeavor society the children of today are going to receive a training which will enable them to do much more efficient service for the Master than they possibly could do without it.

A Junior society was organized at Farina, January 8, with thirteen members. They also held a New Year's morning meeting and observed the Week of Prayer. (1893)

A Junior Endeavor society has been organized at Salem, W. Va., with seventeen active and nine associate members. Miss Sadie Martin is superintendent, with Miss Cora Randolph and Mr. I. G. Maxson, assistants. The meetings are full of interest, consisting of select verses, sentence prayers, and songs. Two committees, the lookout and sunshine, are actively engaged in looking out to let the sun shine in dark places. A concert is to be given that parents may learn something of Junior work.—(March, 1893). E.

On Sabbath afternoon, June 8, the Dodge Center Junior Christian Endeavor held a flower service. As the decorations for the county convention remained in the church, they were used to teach beautiful lessons about God and his love. The superintendent, Elder Clarke, arranged a black-board exercise, and also a short sermon from Isaiah 35: 2. Two of the teachers, Mabel Clarke and Anna Wells, read appropriate selections; Lillian Sweet, a poem; then came responses and a memory exercise in which juniors named all the birds and flowers that the time would allow. They had an hour long to be remembered. The four Junior classes have finished the life of the Apostle Paul and are now studying the life of Joseph. (1895)

The Milton Junction Junior Y. P. S. C. E. gave a very interesting entertainment the evening after the Sabbath, January 18. The children did themselves much credit in the rendition of the program, besides proving the faithfulness of the persons who have them in charge. The proceeds were \$8.25, which quite substantially replenishes their treasury. At the close of the program, Miss Addie

Miner, in behalf of the society, presented the superintendent, Mrs. Nettie M. West, with a beautiful berry spoon, and the assistant superintendent, Miss Maggie Burdick, with a silver tooth-pick holder, as tokens of esteem.

E. M. H.

(Year—uncertain.)

CHILDREN'S PAGE

JUNIOR CHRISTIAN ENDEAVOR

One of our most important aims is to train juniors for Christian Service. Some very helpful suggestions may be found on page ten of the *Christian Endeavor World Quarterly* for the summer.

Naturally, our project for July may be built around the idea of patriotism. No true Christian will disgrace his country or flag. Review the story of Betsy Ross and the first flag. Using red, white, and blue paper, have group build a flag by pasting colors on a large sheet of paper or cloth which is fastened securely to the wall or floor.

All the Seventh Day Baptist Junior societies that are recorded in our files have been sent a report blank. If your society did not receive one, please let us know so we can mail you one at once, for we are anxious to receive a report during the first week of July from every Junior society.

(Mrs.) PHEBE H. POLAN.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

This is the first time I have written to the SABBATH RECORDER. I am ten years old. My birthday is the seventh of May. I will be in fifth grade next year. I received an attendance certificate this year. It is the first year I haven't missed any days. I go to Stoe Creek School.

We have six kittens and a puppy. We heard the song of the prettiest bird while we were eating supper.

I enjoy the Children's Page.

We have baptism this week. I am one of the eight to be baptized. I go to the Marlboro Seventh Day Baptist Church.

Your friend,
SOPHIA AYARS.

Bridgeton, N. J.,
R. D. No. 1,
June 18, 1935.

DEAR SOPHIA:

I am so glad you are now one of our RECORDER children and I hope to hear from you often. Do you know, your birthday is on my big boy's birthday, so I'll not have any trouble in remembering it. He is just thirteen years older than you.

What color was your pretty bird, and was he a sweet singer? I just found a poor little dead bird on our front walk—a baby one which was almost entirely without feathers. He must have fallen out of his nest.

I am so glad to hear that you have just been baptized into the church. I know you are finding it a joy to serve Jesus.

Your true friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

We have seven little kittens. Three are white and their names are Snowy, Whitie, and Alba. The others are Callie, Toby, Benjie, and Ace of Clubs. Tippy is a big dog now.

I am sorry that I haven't written for so long.

David fell down on a rock and cut his head about one half inch from his eye, but it's all well now.

We had a good time out to mother's class reunion at Alfred, June ninth. We saw Grandpa Lewis and heard him play in the band.

Yours very lovingly,
ANNE ESTELLE BEEBE.

Coudersport, Pa.

DEAR ANNE:

What a lovely cat family you have; and you have such cute names for them. What does Tippy think of them? Is he kind to them?

I am glad David got over his accident so nicely.

I hear your Grandpa Lewis play in the band often. He is a very skillful player. His band played here in Andover, the evening after the Sabbath and many people were listening.

Sincerely,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I hope you will please excuse me for not writing before. I have not had the time to write, so I thought I would write and ask if you were going to the Greene reunion to-

morrow. It will be held at Island Park, Friendship. I do not think we will go.

Daddy has the mumps on the left side and Hilda is sick in bed. I guess she just has a little fever.

Our mother cat Toots has five kittens, two tigers, two maltese and white, and one plain maltese. The plain maltese is just like his brother that is two years, two months, and nearly three weeks older. The kittens were born today.

I do not think I will join the contest because I cannot think of a poem, as I do not know how to write one. If it could be a story or poem I could write a story all right.

I must close now as I must go to bed.

With love, your friend,

JUANITA ROSE GREENE.

Wellsville, N. Y., S. R. S.,

June 25, 1935.

DEAR JUANITA:

We were too busy to attend the Greene reunion this year, for it was commencement week, and as we had one "sweet girl graduate" in the family, Andover was the only possible place for us last week. Did you go?

I hope Hilda is all well by this time and that your daddy is all over his "mumpy" time. Eleanor and her daddy had them at the same time when she was quite small. She told him he looked like a chipmunk, but when she looked in the glass and saw she looked just as bad, she began to cry.

You have quite a cat family. I know you must have a good deal of fun with them. I have a pretty good cat story to tell you when I have room for it. This is an Alfred kitty.

Sincerely your friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I hope it is as pretty where you live as it is here. this sunshiny morning.

I enjoy reading the children's letters in the SABBATH RECORDER. I have started letters to the Children's Page, but I have never sent any before. I live on a farm between Salemville, Pa., and New Enterprise, Pa. I go to church and Sabbath school at Salemville. We do not have any minister. Rev. James L. Skaggs is coming for the month of July.

I have one sister, Jean. We go to school at New Enterprise. Jean is fourteen years old

this summer and will be in first year high school next year. I am twelve years old and will be in the seventh grade next year. We travel back and forth from school on a bus.

Jean and I have a dog named Skippy, that we think lots of. She is a brown and black collie and she helps us to drive the cows.

Daddy got us a piano about two weeks ago. Jean and I start to take music lessons tomorrow.

I wish every one a pleasant summer.

Your friend,
CAROL KAGARISE.

New Enterprise, Pa.,

June 26, 1935.

DEAR CAROL:

Yes, we are having fine, sunshiny weather here, too; quite a change, for it wasn't so long ago that we were enduring cold, disagreeable weather. I have just been out admiring our flower garden, lawn, and vegetable garden—yes, and pulling weeds on the side (our ever present occupation).

I am glad your letter to the RECORDER was started on its way this time, and welcome you gladly to our RECORDER band. I wish you would enter our poem contest. You cannot tell how good a poem you can write until you try. Please try. Our daughter, Eleanor, composed the class song for class day last week, when she was graduated from high school; she had never tried to do such a thing before and even surprised herself.

It is splendid that you and Jean can begin music lessons; a piano is a wonderful present.

Your sincere friend,
MIZPAH S. GREENE.

BELATED SALARY CHECKS

In some recent references to budget matters, in the RECORDER, I notice that it is stated that sometimes one month, or even two, or possibly longer, has elapsed between receipt of salary checks by our workers. Actual fact is, it has been as long as three months and twelve days, at times, between "pay days" for some of our missionaries—and with no means whatever of their meeting their daily needs aside from checks from this country.

N. O. MOORE.

Riverside, Calif.,
June 28, 1935.

OUR PULPIT

THE PERFECTNESS OF THE HOLY SCRIPTURES

BY REV. PIETER TAEKEMA

(An inspirational address spoken before the Pekela district of the Netherlands Bible Society in the Dutch Reformed church of Nieuwe Pekela, Holland, on January 24, 1934, and read at the Seventh Day Baptist Conference held at Haarlem, Holland, August 12, 1934, and published by request in the "Boodschapper."—Translated by Jacob and Frederik Bakker, Plainfield, N. J.)

We pause here beside a Book, not one book among the many, countless books; but "the Book of books." God the Lord could have spoken to every generation of mankind and to each individual as he spoke to Abraham, Isaac and Jacob, to the prophets and apostles, but it pleased him to give to the entire body of mankind one Book, a Book that continuously grew until in Jesus the all-pleasing Son, the last word was spoken. And till heaven and earth pass away we must only have to deal with this Book. God's thoughts expressed in that Book ought to prepare us for the appearance of the "Invisible."

The fact that the Lord has placed the Book in our hands raises the question for us: why do people really read? A book carries us mostly into the world of fancy. In many a book the sense of reality is missing, and one permits himself to be carried happily into the realm of imagery. Thus one reads very often to be transported for a while into the world of fancy. One desires to be released once for all from the bonds of reality. It seems as if this is a monotonous, grey world, and how often does one want to be out of it. That is what a book affords.

However, much good, on the contrary, is produced in a book that teaches us to view life as a treasure which God gives us, and life's call not simply as an earthly duty.

It is true of many a book that it is outside the reality—not so the Bible. The Bible is not a book of imagery, of illusionment; it stands with both feet entirely on reality. It is the Book which brings us only truth, and the complete truth. The holy Scripture is the spring, the sole spring of truth.

It is for us complete and decisive; it is perfect and needs no addition or—in the least—correction.

When I call the Scriptures so complete—and we can only partially comprehend this perfectness—I think unconsciously of what in

theology is called the "perfectness," also the "satisfactoriness" of the holy Scriptures.

In the struggle with Rome the theology of the reformers had to concern itself with the inherent quality of the Scripture, and they came to this thought quite naturally: the Word of God put in writing is an organic whole, not mechanically assembled, not spliced together as something manufactured; but it grew, it is possessed with a soul and a beating heart, it is a living entity. Thus it is incomprehensible to add to or to augment it, even as to a living organism. In that sense—for example—is a person's body, perfect, as if it appeared to come from the hand of the divine Maker. It has all that it needs to function.

The perfectness of the Scripture is shown by this: It is "peculiarly unique." It is not, as D. A. Kuyper has said, "the only one of its kind, but only without kind." That is to say, it is incomparable. The Scripture is in the high and holy aspect, something apart. Just as light in nature cannot be increased in any way, so is the prophetic word of the Scripture a light shining in a dark place—1 Peter 1: 19. There is nothing outside of the holy Scripture which can clear away the darkness in the world of mankind and lift up the heart of man. God's Word does not need to be supplemented. Nothing can make it more complete than it is already; nothing can add more power to it than is already contained in it.

We speak of God's Word, and that points toward completeness. God directs the Word, his Word toward us. He is not like the dumb idols which have a mouth but are unable to speak. He speaks to us. He translates to us his thoughts. When he "reveals" himself it is not necessary for him to do so, since he exists in an unapproachable light. No one ever has seen God at any time, nor can any one see him. We humans disclose unconsciously what goes on inside of us. But that is with God unthinkable and incomprehensible.

When he steps outside of his secrecy and his existence and uncovers his thoughts to us, it is especially for the purpose of revealing himself to us. Thus, he discloses in his Word a revelation of his name. He desires that all those who believe in him—the whole body of his Church—should take upon themselves this name in a sacred acknowledgment of him. "Thy name be hallowed."

As such a revelation of God, the holy Scripture is complete. "It is entire"—to tell us all that the Lord has wanted to reveal to us,

to govern our faith and our life, to meet all our soul requirements. God's Word is the complete, trustworthy revelation of his thoughts. This revelation may—from a human standpoint—be humanized, and rejected by a soul which is defiled in every way. The truth is "perfect." "Thy word is truth," John 17: 17. And in his high, sacerdotal prayer Jesus prayed for his believers for all time: "Sanctify them in thy truth."

This truth does not require any addition from tradition, or any transmission, however worthy of note. Everything that is put next to the Scripture forces the Scripture to one side and ends by putting itself above the Scripture.

Everything that we need, the Scripture furnishes. It culminates; in other words, it reaches its highest point in Christ, the only prophet—he who outshines all the prophets—and the Holy Spirit can do nothing else and will do nothing else than glorify Christ.

Likewise is he also "the Spirit of Truth." He especially leads the apostles in all truth (verse 13): "No one knoweth the Son, but the Father; neither knoweth anyone the Father, but the Son, and he to whomsoever the Son will reveal him," Matthew 11: 27. Whatever by the ordinary human channels of perception makes no impression and whatever eye or ear or heart cannot reveal to us, God has revealed to us, the believers, by his spirit. None of the leaders of this world have known the wisdom of God, consisting of secrets hidden. That which eye hath not seen and ear has not heard and the human heart has not perceived, has God prepared for them that love him. 1 Corinthians 2: 7-10. The knowledge of the secrets of God is disclosed to us in the Scriptures, "which testify of Christ." Similarly the Bible is the incomparable Book.

The perfectness of the Scriptures appears to us in the name by which it calls itself and the illustrations selected by it. I want to relate several. I want to repeat that the Bible is the word of God, and the word produces charity. And the word gives definition to feelings which were hitherto rather vague, and gives clarity to thought which was hazy. How many impressions and comprehensions remain beneath the threshold of our consciousness! But the word causes clear "sight" and perfect "knowledge." When God the Lord directs his word to those who have "ears to hear" we are able to understand him and bring

ourselves in contact with things which otherwise lie outside and above us.

This word is established forever—Isaiah 40: 8. Thus it is eternal, everlasting, so that in a peculiar sense of the word it is "alone." It remains standing while all else falls and disappears. Everything that is created has only a derivative existence. "The grass withereth and the flower fadeth, but the word of our God remaineth forever." And Peter, appropriating (1 Peter 1: 25) this word adds: "And this is the word that is preached unto you." The word is the good news (gospel) as Isaiah already knew (Isaiah 40: 9)—the good tidings, which speak to us of the good shepherd, as Isaiah goes on to say: "He shall feed his flock like a shepherd; he shall gather the lambs in his arms and carry them in his bosom, and shall gently lead them which have their young," Isaiah 40: 11. The gospel is the heart of the word.

This word is furthermore a seed, which fits our hearts as fertile soil—Matthew 13; 1 Peter 1: 23. Both seed and soil exist to come in contact with each other, and then wonders happen. They are created for each other. Moreover the ground must really be a field, "good soil," that is well prepared. The word must be received and accepted, as is written in the gospel of Mark 4: 20, or according to the word in Luke 8: 15, "kept in an honest and good heart." The message, the preaching, the teaching—1 John 1: 2, 3—the testimony of God must—1 Corinthians 2: 1—whenever it is listened to, also be accepted. Similarly in Acts 4: 4, it describes the triumph of the gospel. Thus is proved the relationship between the word of God and those poor in spirit. "He who is of God hears the word of God"—John 8: 47—and a human soul must, in the language of the saints, become "active" in this matter.

Likewise the word of God demands of us—especially as it comes to us in the words of our highest prophet and teacher—to practice and to apply it. It is not just a cold theory which is on the morrow argued away by a wiser man, or a hypothesis which may be accepted by giving notice, but a guide line to be applied, noteworthy advice which must be followed. Each one then who hears my words and does them—"hears and does"—him shall I liken to a prudent man who built his house upon the rock—Matthew 7: 24. In that way does one belong to the "holy family" on earth.

My mother and my brothers are those who hear God's words and do them—Luke 8: 21.

Similarly is a person in this world of turmoil and restlessness "blessed." Blessed—according to the original sense, one may say "happy." And "happy" is he who is in his sphere, as a fish is in the water, as a tree is in the ground. God is the sphere for man. Man is created for God. In God he must be rooted and from him draw the sap of life. The all-sufficient, all-blessed God is a source of nutriment. With nothing less can he be satisfied and be entirely "blessed," than to live with God, to be in living union, to stretch toward the spring of life with all the roots and branches, to nourish upon the all gracious God who never denies even though millions go to him with their needs for their lives. God is for us the atmosphere in which we solely are able to breathe and again be revived, after we have left him. God is the soul mansion where man, like the prodigal son, may return when he tires of erring and wandering on the earth, after he is driven out of the Eden of God's company and he has experienced the suffering of exile. *Away from God* is: poverty, thirsting, pining away, a curse caused through personal wrong doing and the union with God cut off. *In God*, through Jesus Christ, who has reunited the bond between the Savior and a sinner, who says: "I will arise and go unto my father"—that is richness, the blossoming—eternal youth. *Away from God* is hunger and suffering from thirst. *With God* is to be supplied constantly with food and drink and everlasting joy. *Blessed* are they who hear the word of God and keep it—Luke 11: 28.

In this way is the regenerated one to be trained of God to piety; not in the misconstrued meaning which is afforded among men, but in the sense of a feeling after God. All things direct toward God and he rules in all things—the holy reverence of God, the fear of God, the respect of God, the deep adoration of the triune holy One. Know the Lord, which is the product of God's graciousness; know the Lord in all thy ways and he shall make your paths straight.

Godliness is an "exercise" which requires all the days of our life. The whole of life becomes contained therein. Nothing in this rich, full life may be occupied by other things. Our entire being becomes a holy exercise toward godliness—1 Timothy 4: 7—in order to attain unto the readiness for holiness. For bodily exercise profits little. Godliness is

profitable unto all things, having promise of the life that now is and of that which is to come. Godliness should not be forced in a corner of this present life. It demands all or nothing. The whole of life must become everything directed toward God. God is for those born again, not a means to an end; but *the end*. "There is nothing besides thee I desire" Psalm 73: 25. When we reverence him in this manner (that word has a meaning in the original as a term "godliness"), God looks after our welfare. Upon him shall I look, upon the poor and contrite of spirit and upon him who trembles at my word—Isaiah 66: 2. Godliness is not an empty expression. In the midst of a brazen, frivolous world, which has outgrown the sense of sin, and ripens for destruction, the trembling at his word in the full sense still becomes a serious matter. "They have made void thy law." Therefore I esteem all thy precepts more than gold, yea more than the finest gold—Psalm 119: 126, 127.

(To be continued.)

DENOMINATIONAL "HOOK-UP"

LOS ANGELES, CALIF.

The recent Sabbath Study by Rev. E. S. Ballenger in our church was very much enjoyed. Brother Ballenger has been earnestly and unanimously invited to fill our pulpit every Sabbath when not otherwise occupied. This he is doing for a time.—*From personal correspondence.*

NORTH LOUP, NEB.

The regular guest day of the Nellie Shaw Missionary Society was held in the church parlors Wednesday afternoon, with the church in attendance. The program which was announced by Marcia Rood was along the lines of a "Profitable Summer." Several songs were sung by the juniors, accompanied by Maxine Johnson, and the little Babcock cousins also sang, accompanied by Margaret Sayre. Virginia Moulton gave a piano selection, "Old Folks at Home," and Doris and Ersal Goodrich gave as a duet, "There Shall Be Showers of Blessings." Various talks were given, "A Profitable Summer for Busy Mothers," by Maxine Johnson; "In the Church," Leona Babcock; "In the Society," Mary T. Davis; "For Young Folks," which was a general discussion. Fern Maxson was in charge of the devotionals. The program was ended by general singing.

During the social hour delicious refreshments of cake, sandwiches and iced tea were served by the social committee.

Pastor Warren stated Sabbath morning that he has accepted the call of the Plainfield, N. J., Church, to begin sometime after January 1, 1936. His many friends here very sincerely regret his decision and at the same time wish to congratulate the Plainfield Church.

—North Loup Loyalist.

MILTON JUNCTION, WIS.

We are in the midst of our Vacation Religious Day School, supervised by the pastor, assisted by six other teachers. The school serves the whole community. Sixty-three different children have attended, the best attendance, so far, being fifty-five. This is a good increase over last year.

Each month during the last quarter, the pastor has sent to each family of the congregation, a card of appreciation for attendance and participation in the worship services of the church, together with the expression of a hope for increased attendance. The increase has been about nineteen per cent from March to May.

CORRESPONDENT.

ALBION, WIS.

During the absence of the pastor a patriotic Memorial service was given at the regular hour of service, conducted by members of the congregation assisted by Mrs. Metta P. Babcock of Milton. Last Sabbath, the profuse floral decorations cheered the heart of the pastor.

Mary, daughter of Pastor and Mrs. Thorngate, has gone on an extended bus tour to Phoenix, Ariz., where she is visiting her brother, Dr. George Thorngate and family, thence to Riverside, Calif., and up the coast to Seattle.

Plans are practically completed for the Vacation Bible School, and competent teachers secured, to begin July 1. CORRESPONDENT.

MILTON, WIS.

L. Harrison North of Plainfield, N. J., and Miss Anna Crofoot of Milton were married at noon Monday, June 17, at the home of her parents, President and Mrs. J. W. Crofoot in Milton. The father of the bride performed the ceremony, assisted by Rev. Carroll L. Hill.

Mr. North, who was formerly a resident of Milton, has many friends here. He is now

manager of the Recorder Press, publishers of the SABBATH RECORDER. Both of his sons and his younger daughter have been in college this year, and his elder daughter was graduated in 1934.

Miss Crofoot has been a teacher of Latin for several years, six years being spent in Hancock, Mich. But this year she has been a graduate student at the University of Wisconsin, where she is to receive the degree of M.A. on June 24.

About sixty members and friends of Circle 3 enjoyed the birthday tea and the revealing of the name of their unknown sunshine sister who had been doing nice things for them during the past year. Each sister presented her sister with a bouquet to which was fastened an envelope containing the secret sister's name. The membership now numbers ninety-five.

Rev. and Mrs. E. E. Sutton and son Trevah returned Tuesday from the East. Mr. Sutton was conducting evangelistic meetings at Battle Creek, Mich., for two weeks. Mrs. Sutton and Trevah drove out and spent the week-end of June first there. From Battle Creek the three of them drove via southern Canada and Buffalo to Little Genesee, N. Y., where they remained five days, during which time Mr. Sutton spoke at the Sabbath service in the interest of religious education. On Sunday, they drove to Alfred, N. Y., to be there for the ninety-ninth commencement on Monday, June 10, when Trevah received the degree of Bachelor of Divinity from the Department of Theology of Alfred University. Stopping enroute at Coudersport and Salemville, Pa., they spent the next week-end at Lost Creek, W. Va. Following a visit with relatives in Salem, W. Va., vicinity, the last week-end was spent at Berea, W. Va., during which time Rev. Mr. Sutton preached the ordination sermon of his brother Corliss, who was ordained as deacon of the Seventh Day Baptist Church.

Rev. and Mrs. E. E. Sutton will leave Friday for Chicago where he is to supply the Chicago Seventh Day Baptist Church on Sabbaths in July. They will reside at 3637 Grace Street.

—Milton News.

SALEM, W. VA.

President S. O. Bond will fill the pulpit at the Seventh Day Baptist church this Sabbath during the absence of Pastor Shaw, who goes to Berea to attend ordination services of a deacon in the church there.—*Salem Herald.*

ROCKVILLE, R. I.

Yes, we greatly enjoyed the Eastern Association.

As I wrote that sentence I thought of an editorial in the RECORDER written by Rev. L. A. Platts in 1884, that I filed last night for future use. The editorial was in answer to his question, "Do Our Associations Pay?" I believe that the conclusions that he gave nearly fifty years ago are true today. Here are a few sentences. "They fill a place which nothing else can fill, and do a work which nothing else can do so well." "They are seasons of spiritual refreshing to the churches with which the associations are held, and to many who go from other churches as delegates." "Some of our churches do not hear any preacher of our own faith, except their own pastor, from one year's end to another, only as the association affords the opportunity." "We think the good influences coming upon and going with the delegates to the association cannot be estimated in money." "Our associations do pay. . . . May the day be far distant when we can dispense with them."

The recent session of the Eastern Association did pay in anticipation, in realization, and in memory.

1. Anticipation. For months we looked forward to the coming of the Association with its helpful influences and social privileges. We thought it would be a most fitting time to hold our centennial services of the organization of the Rockville Church. And in anticipation of the meetings we redecorated the interior of the church.

2. Realization. The meetings from first to last were well attended; all of the sermons, addresses, and programs were good; the attendance of many young people and their assistance in the music were especially helpful and inspiring; and the business was transacted properly and with a view to increasing efficiency in the work of the association. We were particularly happy in the concluding part of the centennial service when sixteen young people were baptized in the waters of Wincheck Lake. Can you not imagine the occasion? It was on Sabbath afternoon. A large and sympathetic audience was standing on the banks of the lake, looking out upon the water with woods on the farther shores. Our anticipations of blessings during the meetings were realized when the sixteen seriously mind-

ed and happy young people made their public confession of accepting Christ in the beautiful service of baptism.

3. Memory. On the closing day of the association I asked one of the ladies who helped in serving the cafeteria meals at the parish house if she was tired, and she answered, "Yes, but it has paid." I am sure that all who live at Rockville believe that we were richly paid. In memory we live over again the many good things that we heard, and we retain the spiritual uplift that we received.

Before the coming of the association there was something of a feeling—almost expressed—that we could not keep over night all who would attend, but with a larger attendance than at some other associations we easily lodged all who remained with us, and each night we could have kept more people.

Next year will be the one hundredth anniversary of the organization of the Eastern Association. Let us, in all of our churches, make it the best of the years of our life as an organization, and the anniversary meeting a service of great blessing to us all.

WILLARD D. BURDICK,
Pastor, Rockville Church.

ADAMS CENTER, N. Y.

Ordination services for Orville Babcock, son of R. O. Babcock, were held in Adams Center, N. Y., last Sunday, June 22. Assisting with the service were Rev. E. A. Witter, chairman of the ordination council, Edgar D. Van Horn, Herbert Polan, A. L. Davis, T. J. Van Horn, and Paul S. Burdick.

Roy Thorngate, brother of H. H. Thorngate, also attended the services.

Orville attended theological school at Alfred, N. Y., for two years after leaving Milton College, and this year was graduated from the theological school at Auburn, N. Y. He has been acting as student-pastor at Adams Center the past year and has received a call to preach there the coming year.

The *Loyalist* extends best wishes for the success of the young man in his chosen career.

—North Loup *Loyalist*.

VERONA, N. Y.

The Children's Day program took the place of the morning sermon on the Sabbath of June 15.

The children, carrying flags, marched in singing, "Praise Him." Alva Warner opened

MARRIAGES

DISS-GAMER.—Mr. Howard J. Diss and Miss Alta Green were united in marriage at the Seventh Day Baptist parsonage in Farina, June 1, 1935, by the pastor of the bride, Rev. C. L. Hill. The young couple are at home upon the farm south of St. Peter, Ill.

EDMOND-YOUNG.—At the home of the bride's parents, Mr. and Mrs. Selden M. Young, Hillandale Farms, Westerly, R. I., June 2, 1935, Mr. John A. Edmond and Miss Marian A. Young, both of Westerly. Rev. Harold R. Crandall officiated.

GAVITT-BAKKER.—Under an arch in the beautiful garden of "Home and Garden Tea Room," Ashaway, R. I., June 15, 1935, Mr. Munson E. Gavitt of Westerly, R. I., and Miss Fredricka V. Bakker of Plainfield, N. J. Rev. Harold R. Crandall officiated.

MILLER-THOMPSON.—At the Seventh Day Baptist parsonage, June 7, 1935, Mr. Myron Charles Miller and Miss Betty Elizabeth Thompson, both of DeRuyter, were married by Rev. Theo. J. Van Horn.

PEARCY-BOND.—At the Seventh Day Baptist church, Salem, W. Va., June 6, 1935, Evert Roy Percy and Elizabeth Elsie Bond, the bride's father, Rev. Ahva J. C. Bond, officiating.

TODD-PRENTICE.—At the home of the officiating clergyman, Rev. Edwin Shaw, Milton, Wis., June 12, 1935, Robert Loyal Todd, son of Clark M. and Ruby Clarke Todd, of Milton Junction, Wis., and Miriam Lucile Prentice, daughter of Asa Lee and Miriam Monroe Prentice of Whiting, Kan.

OBITUARY

AYARS.—Freeman N. Ayars was born June 25, 1849, at Hebron, Pa., and died April 20, 1935. He was the son of Elijah D. and Nancy Crittenden Ayars.

He was married in November, 1873, to Harriet E. Emerson, who died in June, 1923. He is survived by an adopted daughter, Mrs. Bert Palmiter of Alfred Station; one niece, Mrs. George Dingman; and three grandchildren. He was ordained deacon of Hebron Seventh Day Baptist Church in May, 1892. He joined the Second Alfred Church in 1919.

Farewell services were held at the First Hebron church, April 23, in charge of Pastor R. W. Wing, with burial in the Crandall Hill cemetery.

C. A. B.

EHRET.—At his home in Salem, W. Va., on June 16, 1935, Deacon Flavius J. Ehret, in the seventy-ninth year of his age

G. B. S.

(See full notice elsewhere in this issue.)

the service with a violin solo. The group repeated the twenty-third psalm and were joined by the congregation in the Lord's Prayer. Several children recited and the exercise "Love" was given by five little girls. Exercise—"What One Boy Did," by one girl and four boys. "The Flowers," by the beginners. "How Much Can You Give?" Primary boys. Song—"The Rainbow Fairies," by several children. Guitar solo, David Williams. Pageant—"The Bible Is a Garden," by entire group. The program closed by a song. The church was prettily decorated with flowers for the occasion.

We are planning to have a Community Vacation Bible School beginning July 1.

CORRESPONDENT.

JACKSON CENTER, O.

We are glad to have Pastor Wilson and family back with us again. They have been in Alfred, N. Y., since last September, where Mr. Wilson has been taking work in the seminary. The semi-annual meeting of the Michigan and Ohio churches convened with us June 7-9. The very helpful and inspiring messages were enjoyed by all.

CORRESPONDENT.

WASHINGTON, D. C.

Thirty-year-old Rush D. Holt of West Virginia became a senator Friday night after two days of lively debate on the Constitution which brought the Senate to the conclusion that his youth did not invalidate his election.

Accompanied to the rostrum by his colleague, Senator Neely (D., W. Va.) the tousle-haired and bespectacled one-time school teacher, a graduate of the Seventh Day Baptist College at Salem, took the oath of office. He had been opposed vigorously by a Senate group which argued he was ineligible.

The Senate, by sixty-two to seventeen, first rejected a motion by Senator Hastings (R., Del.) declaring Holt's election void and then by the same vote gave him his seat.

—Herald Tribune.

Mr. Holt is now the third Salem College man in the present United States Congress. Besides Senators Holt and Neely there is Jennings Randolph of the class of '24, member of the House of Representatives. Mr. Randolph is a member of the Salem Seventh Day Baptist Church, a staunch supporter and trustee of the college, and takes and reads the SABBATH-RECORDER.

EDITOR.

CONRADI'S NEW BOOK

The issue of May 30, 1935, of "The Christian Herald and Signs of Our Times," a prominent English weekly religious paper, with a circulation of about one hundred thousand, carries an extended review of Rev. L. R. Conradi's new book "The Impelling Force of Prophetic Truth." Space will not permit our printing this review in full here. But it epitomizes, clearly and succinctly, its subject matter, picturing "the history of prophetic truth from the time of the apostles up to the present day" in a very few broad, telling lines; beginning with John in the Isle of Patmos, then telling of the parts played by Wycliffe, Luther, Calvin, and John Knox in the fulfillment of prophecy, and in the development of religious freedom. The review closes with the following paragraph:

"The Impelling Force of Prophetic Truth" is a mine of information, not only upon this particular subject, but with regard to every aspect of prophetic truth. It is the work of a scholar of world-wide repute, and it should make a strong appeal to scholar and layman alike.

By a special arrangement, a small number of copies—six in all—are offered at the low price of \$1.50 each, postpaid. Send your orders to L. H. North, Manager, 516 Watchung Ave., Plainfield, N. J. "First come, first served." Don't let this opportunity pass.

C. F. R.

**H
HAVE YOU HELPED YOUR CHURCH PAPER?
W**

May was Recorder Month. We know some have been boosting our Sabbath Recorder.

Chicago has reported. Adams Center has sent in a few subscribers. Other churches, we understand, are at work. Ladies' Aid societies are helping. What is being done in your church? Have you done your part? June brought 43 new subscriptions.

Continuation of the Supplement depends upon favorable returns within the next few weeks.

THE SABBATH RECORDER,
PLAINFIELD, N. J.

Dear Friends: Please find enclosed \$2.50 for which send the Recorder, for one year, to

Name.....

Address.....

Yours very truly,

Name.....

Address.....

**The Sabbath
Recorder**

VOL. 119

JULY 22, 1935

No. 2

THE END OF THE YEAR

KARL G. STILLMAN

IT is a pleasant responsibility to report to our denomination that the Missionary Society closed the Conference year with all salaries, allowances, and bills paid in full. The much discussed "overdraft," so obnoxious to us all, has been eliminated and in its place we have a surplus cash balance of \$583.64 in our General Fund. This favorable position has been brought about in three ways: People throughout our denomination have responded well to the needs of our society by increased and regular giving; our income from our own Permanent Funds and those of the Memorial Board allotted to our use have been somewhat larger this year; and, last of all, a noteworthy anonymous gift of \$1,200 near the close of the year changed an overdraft of approximately \$900 to a surplus of the same amount.

It is worthy of mention that our indebtedness has been reduced \$2,758.39—from \$29,687.39 to \$26,929.00—and that our assets have increased \$3,339.76—from \$136,746.98 to \$140,086.74—during the period under review.

We should rejoice and be thankful for these encouraging results, yet at the same time, we must not lag nor be satisfied, as the most difficult months are always those at the beginning of a Conference year. Let us continue to give whole-heartedly and regularly, that our progress may be rapid and continuous.

Westerly, R. I.

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