

lowing day, and conducted the communion service.

Following the business meeting of the Women's Society on Wednesday afternoon, November 6, the Tract Committee of the society presented a little play setting forth the aims and objects of "Our Denominational Paper," and the reasons why it should be in every family. Each department of the RECORDER was represented by a different person, who gave interesting extracts from her department, and the "Hook-up" was broadcast by a "radio announcer from station SDBR."

A supper for members of the Women's Society who cannot attend the regular meetings was held in the church November 12, with Miss Courser from the Visiting Nurses' Association as guest speaker. After supper the women sewed on garments for the Nurses' Association, while their husbands enjoyed games and a talk by Wm. M. Stillman.

The yearly meeting of the New Jersey and eastern New York churches will be held with the Plainfield Church November 29 and 30, beginning Friday evening and closing with a meeting the evening after the Sabbath

CORRESPONDENT.

OBITUARY

BURDICK.—Elvin G. Burdick, born August 9, 1858, died at Hebron, Pa., September 6, 1935. (A more complete obituary elsewhere in this paper.)

CLARKE.—P. L. Clarke, born near Topeka, Kan., in 1862, died October 30, 1935, at his home, 5059 Osceola St., Denver, Colo.

Mr. Clarke was educated in Wisconsin schools, including Milton College. He taught in various Wisconsin schools before coming to Denver in 1897, where he followed the teaching profession. For twelve years he was principal of Berkeley School, retiring in 1930. His hobby was horticulture, and he was well known in many states by his culture of Clarke's "blue morning glory."

He was a great church worker and devoted his life to uplift work of many kinds. He is survived by his wife and a number of nephews and nieces. Funeral services were held November 2, at Olinger Mortuary.—Taken from Denver News.

JEFFREY.—Benoni I. Jeffrey, second son of Wm. and Mary Ann Jeffrey, was born in Salem, W. Va., March 27, 1852, and died in Riverside, Calif., October 13, 1935.

He was converted and joined the Seventh Day Baptist Church at Salem. He attended Alfred University and was graduated in 1879. Then he went to Albion, Wis., where he married Lida B. Burdick, July 29, 1879. To this union were

born a daughter and two sons. The daughter, Mrs. Ethel Davis, and the son, Eslie O. Jeffrey, survive with the wife. There are four grandchildren and three great-grandchildren.

He was obliged to discontinue farming because of an injury received, and moved to Milton, where he lived for seventeen years. Advised to go to a warm climate, he moved to Riverside in 1921. He has been a faithful and earnest worker in all the churches with which he has been connected.

ROSE.—Kenneth M. Rose, oldest child of Marion A. and Addie Lawrence Rose, was born December 4, 1910, on a farm in Milton township, Rock County, Wis., in what is known as the Rock River neighborhood, and departed this life on Monday afternoon, October 21, 1935, at the home of his father in Edgerton, Wis.

His mother passed away May 1, 1932, and a baby sister, Janette Irene, April 29, 1926. He is survived by his father; a sister Ruth, Mrs. Leonard Hamele of Portage, Wis.; a younger brother Lawrence, at home; and an aunt, Miss Maude Rose of Milton Junction, Wis.

Farewell services were held at the undertaker's parlors in Edgerton October 24, in charge of Rev. Edwin Shaw, and burial was made in the Rock River Cemetery. E. S.

SPINDLE.—Anna Randolph Spindle, the daughter of Chapin F. and Margaret Kennedy Randolph, was born April 25, 1873, and died October 13, 1935, at the home of her sister, Mrs. W. B. Lynch, near Salem, W. Va.

In 1900, she married Asa Spindle, and the home has always been at Bristol, near Salem. She is survived by her husband and son Earl, and by a daughter, Mrs. Getherel Ritter. She also leaves a brother, Rufus H. Randolph of Terre Haute, Ind.; and two sisters, Mrs. D. G. Davis and Mrs. W. B. Lynch. There are six grandchildren.

Early in life Anna Randolph became a Christian and has since been a loyal member of the Salem Seventh Day Baptist Church.

The funeral was largely attended and was conducted by her pastor, assisted by Pastor Hyden, of the Bristol M. E. Church. G. B. S.

TASSELL.—William Henry Tassell, son of Benjamin and Mary Tassell, born at Williamson, N. Y., September 10, 1855, died at Coudersport, Pa., September 5, 1935.

Doctor Tassell was a graduate of Baltimore College of Physicians and Surgeons. In 1901, he specialized in eye, ear, nose, and throat diseases, at Philadelphia. In 1886, he married Lydia Stearns. To them were born five children: Carl S., Grace L., Edwin, Fred, and Harold. Besides his widow and children he leaves one grandchild, Esther, daughter of Carl and Lillian Tassell; one sister, Mary E. Harriman of Denver, Colo.; and one brother, Charles, of Williamson, N. Y.

Funeral services were held at the Hebron Seventh Day Baptist church, September 7, in charge of Elder Luther W. Belote, of the Adventist Church, assisted by Pastor R. W. Wing, of the Hebron Church, and burial was in the Hebron cemetery. C. E. B.

The Sabbath Recorder

VOL. 119

DECEMBER 9, 1935

No. 12

THE GOD OF SMALL THINGS

By EDNA JAQUES

Not the vast God of continents and seas.

The Lord of thunder—awful in his might.

Who rides upon the lightning and the wind

Smiting the first-born in the shuddering night.

But he who fashions in his tender hands

The small white wings that bear a thistle seed.

Who tunes the mourning pigeon's wistful note.

Colors the flaming petals of a weed.

The God who heals the broken bark of trees.

Who tints the scarlet of the robin's breast.

Curls the wee tendrils of a climbing rose.

Fashions the swaying cradle of a nest.

This is the God we need, who understands

The small importance of a loaf of bread.

Who hears the stumbling prayer of homeless men

And sends them from his Presence, comforted.

O God of common folk, help us to know

The heart that fashions all these tender things

Is mindful of his own, and brings us safe

Into the harbor of his sheltering!

Kansas City, Mo.

—From Christian Advocate.

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

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less expressly renewed.

My Shepherd What comfort the Twenty-third Psalm and the tenth chapter of John's Gospel bring to hearts tried in the furnace of doubts and trials. To the Oriental the symbols mean so much more than to the Occidental. Even so, we are able to break through the crusts of our realism and to enjoy the significance and beauty of the imagery the Psalmist and our Savior used.

"I am the good shepherd"—"I know mine own, and mine own know me." We have no difficulty in interpreting the Shepherd Psalm. The shepherd is one who is able to care for, to lead, and protect. Here are the symbols of rest, restoration, guidance, and protection. Again and again the wayfaring Christian needs the assurance these master pictures bring. He needs all this comfort and blessing in the assurance of a good shepherd's love. What a comfort warms the Christian in the sight of a table prepared, the anointed head, the overflowing cup, continuous blessing, and the future possibilities of continuing in the presence of the Lord forever.

But this shepherdship, if it is to mean anything to us, is dependent upon our attitudes,

upon our appropriations. How do you read the first verse of the Twenty-third Psalm? There is only one sufficient way—that is, "The Lord is my shepherd." Can you read it so?

Be An Optimist One sometimes thinks he would go crazy if he could not occasionally, at least, look on the hopeful side of things.

We read the daily, and world war possibilities are all over the front pages, together with big fights, Hollywood marital infidelity cases, suicides, mounting auto accidents, and other disquieting news. "The times are out of joint," we say if we feel at all concerned over the moral and spiritual welfare of our country. In the recent fistic battle held in the name of sport, and as a side issue is being played up by jingoistic writers of other countries in the way to arouse further race and national prejudice, almost a million dollars' gate receipts were realized. Within a few blocks people were living in squalor and want. Four hundred dollars, it is reported, was the highest price paid for a ringside seat. Men came thousands of miles to see this gloriously applauded battle. "Why," one writes, "should the United States condemn Spain and Mexico for their respective kinds of fights, and have their own kind of sport which does not seem of any higher order?" Why indeed! Lawlessness on every hand. The other day a huge still, worth \$40,000, was destroyed by federal authorities. "Some of our most prominent citizens were stockholders in it." Legalized liquor, legalized gambling, legalized prize fights—who shall say a boxing match with prizes of near \$300,000 to each contestant for a "knockout" is not a prize fight?

Well, these are the things that drive the seriously minded student of humanities to dark hours of doubt, discouragement, and danger—danger of soul.

But there are encouraging things, too. The Woman's Christian Temperance Union, the other day, held a convention at Atlantic City, that shows another side to the picture. Thousands upon thousands of churches are engaging in the battle for righteousness. A Eucharistic Conference in Cleveland brought religious forces before the public as an institution in opposition to sin and selfishness and greed. More people are thinking and beginning to do something. "Lord open the young man's eyes," the prophet prayed, for "they that be

with us are more than they that be with them." And we read, "The Lord opened the eyes of the young man; and he saw; and behold the mountain was full of horses and chariots of fire around about Elisha." People are seeing the need of greater dependence upon God and are anxious to be geared up with the forces of his infinite power.

A friend, sometimes quoted, writes: "Tonight the stars are glorious and look like jewels on velvet. I was sitting in the swing and wondering what was beyond them, and if thinking beings dwelt on them. If God could create us to live here, he could create beings that could live under other conditions, and for all we know perhaps conditions on many of the stars are even better than here." "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him? and the son of man that thou visitest him?"

So the poets and seers live today as they did ages ago. We must have something of the seer in us to be optimists; something of the prophet in us to condemn the wrong and point the way of right. But there must be something of iron in us to face difficulties and fight for a better world. By all means be an optimist.

Termites The writer has been deeply in sympathy with a new neighbor in trouble. He recently purchased and moved into a beautiful, commodious house, build probably within eighteen or twenty years. In the course of making minor repairs and alterations, he uncovered an increasingly discouraging situation. Termites had found access above low foundations and had left much of the undergirding—sills, corner posts, etc.—mere honeycombed shells. Cement walks have been torn up, siding ripped off, new timbers put in, and the poor man does not yet know what the end may be.

Termites represent an important group of social insects, and occur in numerous forms throughout the earth. Though especially destructive in tropical countries, they exist in other climates and may be found in old stumps and rotting timber. The nest in the ground must have access to water and reach the wood of buildings through direct contact or foraging tunnels. The workers are wingless, small, grayish flattened forms with ant-

like heads, while the reproducers emerge with wings, do their work, and quickly die. The United States Department of Agriculture has put out an interesting leaflet, No. 101, which may be had free on request.

But one is particularly interested because of the damage wrought and disappointment and hardship visited upon good neighbors. There seems little we can do about such a particular case except to lend sympathy and a hand if possible.

But there are also termites in social and religious life that work just as secretly, insidiously as these insects that work their destruction away out of sight. One may not know or realize his depravation for years. Race hatreds, national prejudices, international distrusts may be the most destructive of termites. Unsympathetic religious attitudes, inferential biases, unholy slurs may be termites working secretly to destroy the fabric of faith in boys and girls sent up to college and university from homes where God is honored and the Christ is loved. In our personal lives, jealousy, envy, greed, unholy desire, poorly controlled temper make up a breed of spiritual termites most destructive to the soul and to human and social happiness.

Like the termites in sills and walls, these spiritual termites are not easy to eradicate. There are no surface cures. The only way they can be successfully dealt with is to destroy them. This requires hard, patient, intelligent work. Much may have to be torn away to expose and eradicate these sins. Jesus Christ in the heart, with his love permeating the daily life of his followers, is the remedy and cure. The termites do not work in rock or cement foundations, but in the superstructure. So of our Christian life. The foundation, laid in Jesus Christ—"the chief corner stone"—is incorruptible by any of the termites known to mankind. It is the superstructure that may be violated, the character that may be honeycombed and destroyed by termites of sin. Let us build on the rock, structures that shall not perish.

Choosing Christ "Choosing Christ in All of Program Guide Life" is the title of a new booklet of the International Society of Christian Endeavor, which tells the story of the Thirty-fifth International Christian Endeavor Convention, held at Philadelphia in July.

Published on October 1, "Choosing Christ in All of Life" has two important functions:

It provides in condensed form an illustrated account of the convention sessions, with information of actions taken in the great gathering. In addition, the pamphlet is designed to serve as a program guide in the forward movement of "We Choose Christ," which will be emphasized in young people's societies, churches, and community unions in the next two years. The material presented for this purpose is taken from addresses and conference proceedings of the convention.

The program guide is sold at thirty-five cents, postpaid, when ordered from the International Society of Christian Endeavor, 41 Mt. Vernon Street, Boston, Mass.

"Universal Bible Sunday" For the past two months we have been printing in each issue of the RECORDER an article on "Four Hundred Years of the Printed English Bible." These articles, furnished by the "National Commemoration Committee," have been interesting, educational, and varied. Similar articles have been running in nearly all religious papers. The plan of the committee was to inform the public in this way, that we might have a greater appreciation of the blessings we enjoy because of the Bible and those who suffered for it in the early days, and be better prepared for the observance of "Universal Bible Sunday," on December 8, "commemorating the four-hundredth anniversary of the first complete printed English Bible." In the case of Seventh Day Baptists it will be Sabbath, December 7, or December 14.

We trust that a great many of our readers have been interested in these articles, and that many churches have availed themselves of the opportunity of obtaining material for use in this celebration, as suggested in an editorial in the issue of September 30.

L. L.

A STATEMENT OF FACT

One month's income for the Denominational Budget should be \$2,415.92. In four months, receipts for the budget have been less than half the requirements for two months.

Four months' income should be\$9,663.67

Four months' income has been 4,481.33

The budget receipts are in arrears\$5,182.34

What will you do about it?

HAROLD R. CRANDALL,

Treasurer.

November 20, 1935.

SUGGESTIONS TO PASTORS, CHURCH TREASURERS, AND FINANCE COMMITTEES

Your committee is entirely without power to dictate changes in present methods of giving in the separate churches of our denomination—and it is glad that this is so. It appears to be our duty to gather facts of general interest and suggest that those responsible for raising denominational funds examine their present system (or lack of system) of giving. Some of our churches may have been following obsolete methods because of the too great inertia to effect a change. Therefore we urge you to:

1. *Make a thorough study of your present system of determining your local church and denominational budgets and your methods of meeting them.* We feel that the pastor is largely responsible for attitudes of his church members because it is he who can diplomatically suggest better systems. We also think that the local budget will not suffer by the presentation of denominational interests, but rather benefit thereby!

2. *Increase the number of subscribers.* Not only could we use more money but we need more subscribers to the Denominational Budget—that is, more individuals who are investing their interests in the program of the denomination.

3. *Underwrite the Denominational Budget pledge.* More and more is heard about this idea which is already at work in the church at Westerly. Let your budget show how much your church will pledge to denominational interests and then each month try to raise this self-imposed amount. This seems to many people an excellent suggestion. It does not mean that the Denominational Budget must be raised at the expense of the local budget, but that in all fairness the needs of your field representative should be kept constantly before your church. If there be a pastor who now thinks his own income will thus suffer, let him experiment for just one year with this method. Is it not possible that the renewed and vitalized interest of his group will effect an increase in his own income?

4. *Send in denominational contributions regularly.* Only ten churches in the denomination have sent in regular monthly contributions each of the first four months of this Conference year! Where are the contribu-

tions made in the other churches? How can salaries and expenses be met when money does not come in regularly? *No matter how small the amount, send in these contributions each month.* This committee is making a study of how and when church treasurers remit to the denominational budget treasurer. It hopes to show by the end of the year that there is a great improvement in this particular problem.

FINANCE COMMITTEE OF THE DENOMINATION.

MISSIONS

UNDERESTIMATED

Missionary churches and other small churches are often discouraged because they do not see great things taking place as the result of their work. For the same reason also outsiders are looking with indifference or contempt upon these churches.

But it is difficult, even impossible, to estimate what these little churches mean to multitudes of people, particularly young people. They are the central thing in their lives. In the fellowship of these churches young people are finding the companionships and friendships of life. Here they are receiving high ideals and getting inspirations for the things that are worth while. Above all, they are being brought into touch with the divine forces of the universe.

Furthermore, the men and the women who are the backbone of society and our noble institutions of today are the product of the church of their day, and the boys and girls and young people in the churches will be the mainstay of our institutions in the next generation.

The small, struggling churches should think of these things and with new courage should maintain the work. The larger churches should think of these things and, in addition to pushing the local work with vigor, they should double their contributions to help smaller churches carry on their work. The Christian Church is the hope of the individual and the hope of the nation.

A REVOLUTIONARY CHANGE

One morning last month the papers carried in bold headlines the news that John D. Rockefeller, Jr., had informed the Northern Baptist Convention some months past that he

would no longer contribute to work which is particularly denominational and that hereafter his support would be given to undenominational projects.

This announcement comes as a shock. Mr. Rockefeller and his father are Baptists and have given liberally to the work of the denomination. It has been in six figures. Evidently he still holds to the essential principles of the Baptist faith, but he seems to think that denominations are divisive and destructive. It is evident that he feels he is setting a good example in withdrawing his support from enterprises strictly denominational, and he expects others to follow.

The announcement comes as a shock to denominations other than the Baptist. The money that Mr. Rockefeller has been giving to denominational work regularly is no small matter, but the loss of that is not the most serious thing. There is connected with it a move which threatens disaster. It means the undermining of the present method of work on the part of Christian churches before some other adequate procedure is put into operation.

The present plan of carrying on the work of Christ on earth is through denominations. Whether or not Mr. Rockefeller's method is better than the present, it means chaos if adopted before the churches are prepared for it and arrangement made for some other procedure. For instance, missionary work has been and is being fostered by denominations. There are mission stations over all the earth with many thousands of workers. Suppose that all who are contributing the \$40,000,000 or \$50,000,000 yearly to support these missions should say that they would support only union projects, what would happen to the work of the kingdom? We see at once that it would mean chaos, irreparable loss and suffering, as well as disaster to Christ's kingdom. If a railroad wishes a track of new rails, it does not tear up hundreds of miles and thus stop all traffic for months. It replaces the rails one by one and traffic goes on as usual. If changes are necessary in mission and church work, they should be made gradually and in a way not to disrupt the work of Christ's kingdom.

No doubt the unchristian antagonism between denominations, which has sometimes existed, has been a hindrance as well as a disgrace; but denominations where the Christian spirit exists are not so bad as some think. In

fact, they have many advantages. Denominations among churches may serve, in a way, the same purpose families do among individuals.

Christian men have established the present order of church work on the denominational plan. In the mission fields there are millions of converts who are the spiritual children of the denominations. Denominations cannot desert these with impunity. It is the duty of Christian leaders not to adopt suddenly some new plan which will bring wreckage to the work.

SPECIAL MEETING OF THE MISSIONARY BOARD

A special meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held at the Pawcatuck Church August 4, 1935.

Prayer was offered by Rev. J. L. Skaggs.

Those present were: Rev. W. D. Burdick, Mrs. W. D. Burdick, Rev. W. L. Burdick, Mrs. Elisabeth Austin, Karl G. Stillman, A. S. Babcock, Allen C. Whitford, Rev. Harold R. Crandall, Rev. J. L. Skaggs, John Austin, H. C. Van Horn, Pastor Albert N. Rogers, W. D. Kenyon, Rev. Everett Harris, Dr. Anne L. Waite.

Guest present was: Mrs. Allen C. Whitford.

Voted that in the matter of the proposed return of the family of our missionary, Rev. G. D. Hargis, from Jamaica, the corresponding secretary be instructed to inform him that the furlough period on the Jamaica field is the same as in other fields at the end of seven years, and that he tell Mr. Hargis to feel free to send his family home when and if he thinks advisable, and that the children's allowance cannot be continued while on the home field.

Voted that to meet the increased expenses of the proposed return of the family of Mr. Hargis, the tentative budget be increased \$600 in the American Tropics item.

Voted that the treasurer send \$350 to Mr. Hargis as soon as possible for the return to this country of Mrs. Hargis and children.

Voted that the bequest of \$500 made by Mrs. Amelia M. Cottrell be used for the purpose of restoring that amount, previously borrowed, to the Permanent Fund.

The minutes were read and approved.

The meeting adjourned.

GEORGE B. UTTER,
Recording Secretary.

THE RELATION OF WOMAN TO MISSIONS

BY MRS. WILLARD D. BURDICK

(A four-minute outline presented on the program of the Missionary Society at the General Conference, August 21, 1935.)

The relation of women to missions has always been a very close one. In the early days men were sent out as missionaries, then, later, men and their wives were sent out. Then women began to offer themselves as missionaries and their relationship to missions has become very close.

Among the early missionaries were Paul and Timothy, and back of Timothy was a mother of faith.

In the early days of our own mission work there lived another woman of faith who was greatly interested in missions. Her interest grew as her pastor and his wife started for China as missionaries, and kept on growing as the years went by. As her family were growing up it was the custom for the father to lead in the family worship each morning during the week, but on the Sabbath the mother led and she never failed to pray that one of her children might become a missionary. Her prayer was answered when her daughter, Dr. Ella F. Swinney, went to China as a missionary. How many other mothers have offered similar prayers we can never tell, but it does not seem out of the way to say that one relationship of women to missions is that of "mother."

There are many women who hold the relation of sisters to missions. Think of the many groups of women in the churches, organized in the interest of missions, reading mission books, studying missions, and working to earn money to help support mission work; and above these groups, the women's boards and the federation of women's boards with their plans and publications that help so much in creating and increasing interest in missions.

The idea of a day of prayer for missions began in the minds of a group of women who had great faith in the power of prayer. The idea spread from group to group, from one country to another, until we have a World's Day of Prayer for missions. On this day groups of women in many countries meet to pray for missions, and what a power this has been in bringing about a feeling of world sisterhood.

But the closest relation of all is that which has come to thousands of women, of being in

mission work personally. How many such workers there are on our home fields, in our cities, in country hamlets, in churches, large and small, and on our foreign fields. The percentage of women in mission fields is large. In a recent mission paper there appeared pictures of new missionaries being sent out by one denomination. There were three men and eight women.

The relation of women to missions is threefold—as mother, as sister, and as missionaries—praying, working to increase interest and support, and giving, even to one's own self.

"With deeds of love and mercy
The heavenly Kingdom comes."

THE PASTOR'S RELATION TO MISSIONS

BY JOHN H. AUSTIN

(A four-minute outline presented on the program of the Missionary Society at the General Conference, August 21, 1935.)

What distinct relation between an individual and a cause? In preparing this little talk, I have purposely emphasized some true conditions that are not usually emphasized.

Pastor, or minister, is a term defined in the dictionary as "a person in charge of a church and congregation," and we think of missions as a movement to better people who are worse off than ourselves, socially, materially, and spiritually. For certain reasons that are obvious to the careful student, the nations that embraced Christianity and have not turned stale in its pure practices are the foremost nations of the earth. Perhaps it is not correct to say nations adopt Christianity, for I think there is no record of any nation practicing seriously its doctrine as a nation. Christianity goes stale when the individuals of the nation go stale; then, of course, the nation itself becomes stale. The Founder of our religion remarked that he came to bring life, and more of it. He was putting forth a sure rule, that his religion was not intended to go stale. If it does, it is our fault.

Now, who is to see that our religion does not lose its savor, its light and life? The idea has ever been that a picked man, or person, who possesses the mental attitude that associates with the realm of the ethical and spiritual world, is the one to hand out to the layman inspiration, vision, courage, hope, love, purity, and all of the total catalog of virtues. How is he chosen? The ones that have been worth while have seen a great need and have

tried to fill the gap as best they could. All through the history represented by the Scriptures, God picked men, and the picking did not stop with the formation of the Christian Church. It is going on today just as real as it ever did. The person sees the need, a great need, and tries to fill the gap. He has a large program. A pastor must be constantly, really in contact with the Eternal, making no provision for satisfaction in material things of this earth, for he is at the call of the Eternal.

"Missions" in the dictionary has many definitions, but the most comprehensive is, "the organized work of spreading religion." What relation does this called-out pastor have to this work?

It is a strange state of affairs, but God knows what is better for mankind than man does himself. Some of the things that man likes extremely are not good for him. We hear reasonings as follows: "Why disturb humans who are happy, get their living easily, like some of the tropical people; they are born, have plenty to eat, all they need to wear, live a life equal to that in the Garden of Eden before the fall. Why introduce the Christian religion to a people so contented with their lot?"

God does not want Christians to be content. Can you point to a period in the history of Christianity where Christians have had an easy time?

Genuine Christianity has life and more of it. Watch life! It keeps coming on, crowding and pushing. Christianity really can't help crowding or pushing, it has life! God wants us to have a life full of tumult. Experience says so—a life full of combat and struggle. Jesus said foxes had holes, but he did not have any place to lay his head, and he plainly told what a tumult of life would come to those who followed him closely—and Jesus was a minister that held a vital relation to all Christian missions.

All pastors, if they are true to their calling, must be advocates of that life of tumult and activity. Those called of God are responsible for the continuance of Christian missions. Pastors have a vital relation to missions. Not only pastors but everyone who has taken upon himself the name of Christian ought to be in vital relationship to Christian missions. Don't leave it all up to the pastors.

As a summing up. The pastor is necessary in the scheme of affairs; he is responsible for

converts to Christianity, from which come more pastors or prophets, who in turn make more converts, from whom come pastors and prophets and teachers; and a continuous cycle goes on down through the ages. A challenge to a life of tumult, "Believe on the Lord Jesus Christ and thou shalt be saved." It is not an easy way, but it is God's way, and the pastor stands out as the most responsible character to inspire, lead, educate, that the cycle of missions shall be eternal.

TREASURER'S MONTHLY STATEMENT

October 1, 1935, to November 1, 1935

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

GENERAL FUND

Dr.

Debt Fund Savings Account	\$ 250.00
Permanent Fund income	112.81
Memorial Board income for quarter ending August 31, 1935	51.53
Semi-annual meeting northern Wisconsin and Minnesota churches	7.08
New Auburn, Wis.	2.50
Dr. and Mrs. Thorngate	20.00
Ashaway National Bank, refund unearned interest account of loan	6.87
Denominational Budget for October	521.90
Battle Creek (foreign missions)	3.00
White Cloud (Jamaica)	9.00
Second Brookfield	16.00
First Hebron Sabbath school	2.36
Los Angeles (foreign missions)	5.00
Seventh Day Baptist C. E. Union of New England, for native Jamaica workers	8.00
Milton (towards Susie M. Burdick's allowance)	10.00
Balance on hand October 1, 1935	330.03
Overdraft November 1, 1935	174.87
	<u>\$1,530.95</u>

Cr.

Interest	\$ 113.06
Transfer to Debt Fund savings account to be applied on reduction of debt as follows: 1/2% interest on \$6,500 note to 1-9-36	\$ 8.31
Share Budget receipts for October	36.64
C. A. Morgan, Inc., treasurer's bond	44.95
Ashaway National Bank, payment account of loan	50.00
G. D. Hargis, October salary, rent, and native workers	250.00
From Seventh Day Baptist C. E. Union of New England for native workers	126.25
William L. Burdick, October salary	8.00
House and office rent, clerk and supplies	112.50
E. R. Lewis, salary, travel expense and work in Southwestern field	68.59
V. A. Wilson, salary	115.42
W. L. Davis, salary	22.92
R. W. Wing, salary	22.92
A. T. Bottoms, salary and advance for expenses in Northwestern Association	41.67
S. S. Powell, salary	58.34
R. H. Coon, salary and travel expense	22.92
A. L. Davis, work in Syracuse	45.81
C. L. Hill, work in Stonefort	10.00
Miriam Shaw, travel expense	30.00
Treasurer's expense	4.26
China payments for October as follows: H. E. Davis, salary and children	20.00
Principal Boys' School	\$125.00
Boys' School	33.33
Incidentals	8.33
Susie M. Burdick	25.00
	30.00

Rosa W. Palmborg	41.67
Anna M. West	41.67
Girls' School	16.67
	321.67
L. R. Conradi	41.67
	<u>\$1,530.95</u>

CONRADI'S NEW BOOK

MORE BRITISH TESTIMONY

Conradi's new book, *The Impelling Force of Prophetic Truth*, certainly appears to have made a very favorable impression in Great Britain. The following are excerpts from reviews which have appeared in the British press:

A REMARKABLE BOOK BY A REMARKABLE MAN

This is a remarkable book by a remarkable man. . . . Without doubt it should be on the bookshelf of every keen student of prophecy, and the very low price at which it is issued, brings it within the range of most such students. Doctor Conradi, now in his seventy-ninth year, has traveled very widely and he has been an omnivorous reader of prophetic literature. — *English Churchman*.

A SUBSTANTIAL BOOK, WELL PRODUCED

This is, in several respects, a substantial book, well produced, and very easily read. The collection of so many excerpts from the Prophetic Literature of the Christian era will be appreciated by all.—*The Life of Faith*.

WORK OF A SCHOLAR OF WORLD-WIDE REPUTE

The Impelling Force of Prophetic Truth is a mine of information. It is the work of a scholar of world-wide repute, and it should make a strong appeal to scholar and layman alike. It contains interesting and authentic information, marshalling the history of prophetic truth from the time of the apostles up to the present day.—*The Christian Herald*.

I WAS DELIGHTED WITH IT MYSELF

I think that Mr. Conradi's book is most interesting, informative, and original. It is extremely useful as a book of reference, and gives evidence of the widest reading, and it truly provides spiritual encouragement. I was delighted with it myself. It is a book which should certainly be placed in the hands of all serious students of prophecy, and I shall take what opportunities I can of recommending it, and urging all such to read it. — *Basil F. C. Atkinson, Ph.D., Under Librarian, University Library, Cambridge*.

It is confidently hoped that an arrangement will very soon be effected by which this book will be offered at a special price—a price at which a copy ought to be in every Seventh Day Baptist home. The price in Great Britain is 5 shillings, \$1.25, and it is expected that it can be offered here at about that price.

C. F. R.

THE BIBLE AND SOUL WINNING

BY WILL H. HOUGHTON, D.D.
President of Moody Bible Institute

The Bible is uniquely a personal book. It contains governmental laws and imparts principles which, properly interpreted and applied, would bring right adjustment in every social relationship; but it is, after all, a book with a message to individuals. Each individual reading it can say, "This means me."

Thousands in every generation have recognized this and have found comfort in the realization that, not only the Lord is the shepherd of his people, but "the Lord is my shepherd."

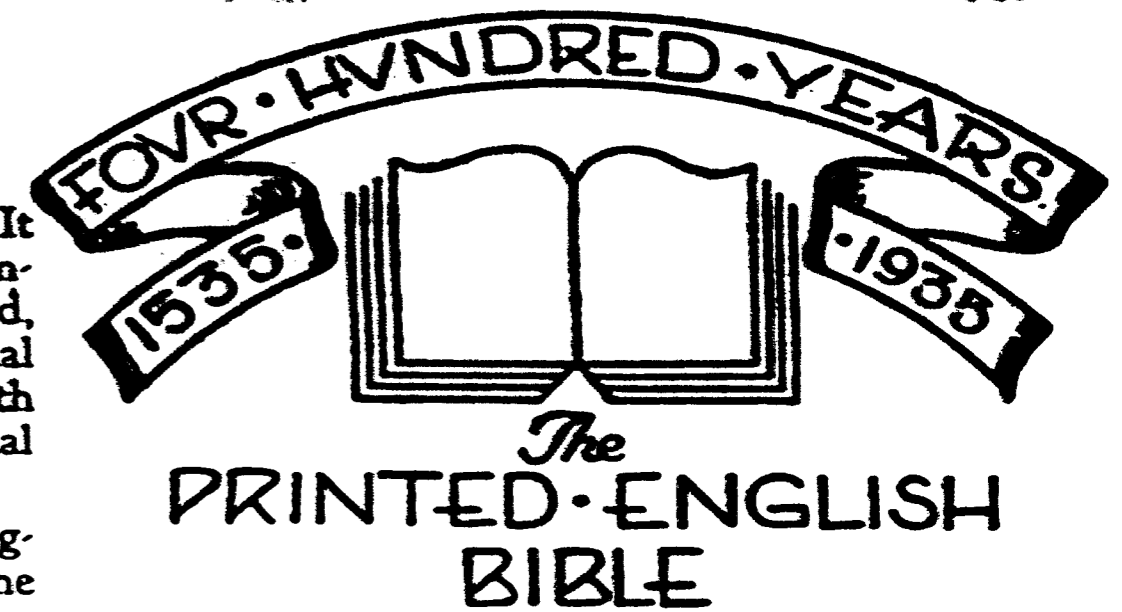
It is this appropriation of the personal message of our Bible that this age seems to have lost—even those who are faithful in proclaiming that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The "whosoever," the universality of it, is always before them; but when some Philippian jailer as a lone soul asks, "What must I do to be saved?" they haven't the answer.

The revival in the church is always the making personal of the Bible message. As long as the Bible is the private possession of the king, of the church, or of the scholar, the Book fails of its end and purpose. But, let the releasing of it come and let it reach the people, and a spiritual awakening is on.

When Tyndale and his associates gave the Bible to the people of England in their own tongue, he opened the door to a spiritual awakening. The nave of St. Paul's held the first five or six copies, and the multitude turned to this church to hear the Word of God read. Later the Bible was reproduced in such fashion that it could enter the homes of the people; and out of an atmosphere of coldness and corruption a revival was born.

The revival of the Puritan period was due to this giving of the Word of God to the common people one by one. It is popular today to ridicule the Puritans; but, as some one has said, "Better the age of the Puritans than the age of the impuritans."

Geneva has had the fortune to be the center of the world's interest for many reasons, but none more significant than its association with the name of John Calvin. He was the man who helped divinity students realize the



power of the Bible in personal life. They called Calvin "the man of one Book." But the students gathered with him for the study of the contents of that Book, and soon the awakening had come.

John Wesley found the church ignoring the Bible and brought its power to bear on individual lives; and a revival was the result.

Every student of missionary history knows the story of Madagascar. When the missionaries were ordered to leave, they hurriedly finished the translation of the Scripture and placed copies of it here and there. When the door of Madagascar was open to the gospel years later, it was found that the Bible had done its work, and there were many Bible-born Christians awaiting the missionaries.

We are fortunate in our day that the Bible is made available to everyone in his own tongue. But a Bible distributed and a Bible read may be two different things. It is the Bible read, released, received, that operates for the salvation and sanctification of life.

The ministers of today might heed the words of McCheyne: "It is not our comment on the Word that saves, but the Word itself." How frequently in Acts we read that the early Christians "spoke the Word," and that they went everywhere "preaching the Word." Paul exhorts young Timothy to "preach the Word," and reminds him of how much the Word has meant in the lives of Timothy's mother and grandmother, as well as in his own life.

In the eighth chapter of Acts, one person, Philip, brought the Bible to bear upon the life of another person, the Ethiopian, in such a way that, through the Scriptures, the Ethiopian was brought to the knowledge of the Divine Person — Jesus Christ. This is the

method and means of revival and of the lesser thing we call evangelism.

That the Word of God is "quick and powerful" is the claim of the Apostle. The word quick is old English for alive. The Apostle Peter says it is the living Word. It possesses life, but it also imparts its life; for in the same Scripture (1 Peter 1: 23), he says that we are born again by this Word.

Church history itself is the corroboration of the fact that men may be born from above through the Scriptures. The useful servants of God in distant and recent generations have been Bible-born and Bible-bred. It may be a Wesley in his day, or a Moody in his; but the operating agency is the same—the Spirit of God through the Word of God. Oh, yes, says James (1: 18), "Of his own will begat he us with the word of truth."

It is said when Mr. Spurgeon was enlarging and remodeling his great tabernacle, when the work was about done, he went to the platform to test the acoustics. Thinking the auditorium was empty, he lifted his voice in the recital of John 3: 16. High up on a bit of scaffolding was a workman just finishing his task. The Word of God found its place in his heart at that moment, and he became a born-again Christian.

The blessing of God is on his own Word according to his own declaration to Isaiah: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55: 10, 11).

Our age is not new in its needs. What other ages required, we require. What has brought blessing to other men, will bring blessing to us. The Holy Scriptures are still "able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Timothy 3: 15).

How can a powerless church find new power? How can a scorned church find new victory? How can the indifferent be aroused, the skeptical be convinced? Where is a spiritual awakening to be found? What will produce the faith which transforms character

and gives life point, purpose, poise, and power? All the answers are in the one answer: "Faith cometh by hearing, and hearing by the word of God" (Romans 10: 17).

The Bible has always been the instrument for soul winning, whether in the period of revival or in the gleaning of quieter periods. God has used his Word. He will use his Word.

—National Commemoration
Committee.

OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE
TRACT SOCIETY

HEALDSBURG-UKIAH

The Healdsburg-Ukiah (Calif.) Seventh Day Baptist Church was organized last spring, and in July Brother John I. Easterly was ordained to the gospel ministry and is the self-supporting pastor. He has baptized five people who have joined the church since its organization, and there are others to follow. The two groups are forty-six miles apart, which makes Sabbath meetings not altogether easy for the whole membership. There are strong indications that there will soon be two churches, one in each place. The field in either case is most promising, with good prospects of splendid increase in membership. Brother Easterly is equipping himself with evangelistic tent, stereopticon and good pictures, song books and supplies with expectation of putting on a tent meeting in these towns next spring. His plan is to spend a little time in providing his own living (he is a successful architect, with wide reputation from San Francisco, north) and the most of his time in direct religious work. He is widely known throughout the state and elsewhere as the author of a book on "The 2300 Days" of Daniel 8: 14, which treats of the great Sanctuary doctrine upon which so much of the structure of a certain denomination has been built. So conclusively has he stated the refutation of this unchristian interpretation that he has set free many who have been bound down to believe that Christ did not finish the atonement for sin at the cross. From all over California there are coming to Pastor Easterly calls for sympathy and help. Together with Pastor Hurley and the writer he visited a group of brethren at Fresno and one at Glendale, and spoke to them. In both cases the

meetings lasting till midnight, much to the satisfaction of all present. These are mentioned in this connection to indicate something of the demands upon the time of this splendid Christian pastor at Healdsburg. We would like to see him supported in the work and giving his entire time and strength to it.

On the return to Riverside several new contacts were made and individuals looked up, in whom we were interested. At Fresno is a group of distraught Sabbath keepers, troubled not over the Sabbath but over doctrinal matters. Brother Geo. P. Andreas of Glendale visits this group and another, up the coast, regularly. He had recently been at Fresno and had arranged for the group sympathetic with us to meet together to hear Brother Easterly. In the group was one brother from Chowchilla, forty-eight miles away, a rather long drive for one after midnight. It was a wide-awake group of people who hung closely and hungrily upon every word of Mr. Easterly. Just to look into the face of this man as he speaks is an inspiration, and we did not wonder at the rapt attention of the friends gathered there. It was only with difficulty the meeting was dismissed, and even with more that the visitors finally got away from the hospitable home where the meeting was held. Invitation was urged to return for breakfast, an invitation, fortunately though regretfully, declined, as camp after camp was visited only to find the legend at the office door, "No Vacancies." We learned that the auto camps and courts throughout the southern half of the state are filled to capacity by seven o'clock every night. Lodging was finally found in the village of Selma, many miles distant, at the modest but comfortable "Hotel Van Horn." In this town was seen the unusual sight of fifteen truckloads of grapes in front of a "winery," and the gutters running full with wine. This is literally true—the grapes of their own weight giving off the juice in the trucks and running onto the road. The old juice in the gutters had fermented and the smell was not especially pleasant, though probably more pleasing to some than to others. The writer does not know what quality of wine is produced by the Muscat grapes, but the truck loads of this delicious variety, rarely ever seen in the East, furnished a most pleasing sight. Disappointment registered on discovery that the grapes had been frozen and were not safe to eat.

At Glendale in the home of Mr. and Mrs. Andreas welcome and comfort were found on Friday night, the ninth of November. Brother Andreas, before he gave himself more fully to the direct work of the Lord, was a successful baker, owning and operating a bakery in Los Angeles and one in Long Beach. He is a mighty man of power and of wide influence in southern California. He is a Russian by birth and speaks four languages—the English, perhaps, furnishing the greatest difficulty of all. One has no great trouble, however, in following him. He is evangelistic in spirit and fervor. His zeal knows no bounds. His people met with the Los Angeles Church on Sabbath morning, where Brother Easterly spoke at the invitation of Pastor Ballenger. In the afternoon and at night the meeting was in the home of Mr. and Mrs. Andreas. A dozen or more were present at the home meetings, and here again close attention and sympathetic hearing were given Mr. Easterly.

LAST MEETING AT RIVERSIDE

Pastor Hurley and the writer completed their two weeks' field work by returning to Riverside the night following the Sabbath. Accumulated mail was found, some of which has yet to be attended to. It was a great trip not only in points of contact, matters of encouragement, and opportunities offered, but in the matters of places of note visited. I hope, later, to write a word or two about the grandeur of Yosemite.

It was good to get back "home," even though but temporarily as far as the secretary is concerned. Sunday was spent in making necessary preparations for turning eastward. A final meeting was held at the church on Sunday night with a very good audience. At this time the writer was asked to speak about the trip and to give his impressions of the outlook. Briefly, after expressing his appreciation of his welcome and opportunity in Riverside, he gave as his impression:

I capitulate to the beauty, climate, and wonders of California. She is the longest state; has the highest mountain in the United States, the deepest depression, the saltiest sea; here are the biggest trees, the oldest living things in the world. At them all I wonder and with them I am impressed. But my greatest impression is with the magnitude of the need of sympathy, love, and understanding and fellowship of multitudes who are bruised and wounded in their hearts on finding themselves disfellowshipped and without church home. It's the greatest opportunity Sev-

enth Day Baptists have been faced with in years. It's your opportunity. Will California prove to have the finest and biggest Seventh Day Baptists in the world? Will it show the finest and best the love of Christ and loyalty to the Sabbath can produce? Big trees? Yes. Highest mountains? Yes. Why not the biggest Christians! Sun crowned and "sun kissed" men and women, in whom no pettiness is found, or jealousy or bitterness, or any unclean thing! What an opportunity is yours, is ours.

Brother Easterly followed with a splendid presentation of the need of the work he plans to do. His tent work is one phase, and another is the publication of a modest paper to be circulated throughout California to a large mailing list being built up. His faith and vision and courage were good to see. Mr. Andreas then spoke, and held the closest of attention for nearly an hour as he presented a plea for Seventh Day Baptists to hold to the foundational truths and to the liberty which they and their fathers had cherished and by which they had been inspired for more than two hundred seventy-five years. I am sure that not only were his hearers challenged and thrilled by his logical and informative message, but were inspired by his zeal and evangelistic fervor and encouraged by his evident faith and hopeful outlook. One brother afterward said to me, "This man ought to be in the evangelistic field on the coast. Cannot our board place him there for six months? Contributions for his support could be raised, I am sure, and I have ten dollars to start it," or words to that effect. Doubtless others feel the same way, and I do myself. Seldom does one hear a more appealing message, sane, clear, forceful, loving, and impelling. Certainly here is the outstanding opportunity of a quarter of a century. Not to "grab something to ourselves," as Brother Hurley expressed it, but to "give of ourselves, that 'the beauty of Jesus may be seen in us.'"

And now, the secretary is writing this on a shaky table in "chair" car on the Union Pacific tourist train "Challenger," up on the desert of Nevada. The "God be with you till we meet again," and goodbyes, hand clasps, and "God bless you," still cling in the mind and will be cherished in memory of a wonderful month in a wonderful state, engaged in the wonderful work for a wonderful Savior. I cease not to thank God that I belong to him, and that I am a Seventh Day Baptist. Tomorrow, Denver and Boulder for a few hours, then North Loup.

WOMAN'S WORK

"And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever."

ESSAY CONTEST

CHRIST AND JAPAN

BY ALICE G. JOHNSON

The habits, customs, and tendencies of the Japanese as set forth by Mr. Kagawa in his book, *Christ and Japan*, picture the life of his people as he labors among them in the interests of his Master.

The author says there is a strong tendency to cling to the same customs, practices, property, religion, and also evils. He points out that a change of methods of farming from rice to grains such as wheat and rye and the cultivation of bees and the keeping of goats would improve conditions in Japan.

The knowledge of science is paving the way for the spread of Christianity as the younger generation tends to give up idol worship. The strong love of nature in Japan makes religion appeal to her people, but there is contempt of wealth as America and other western nations crowd upon her boundaries. This failure of foreign countries to show the Christian spirit has a tendency to bring contempt of religion to Japan.

Love of praise and defeat in sports usually brings on a quarrel, and this makes it almost impossible for them to compromise in disagreement. This trait of character accounts for the withdrawal of Japan from the League of Nations in 1933, says Mr. Kagawa. Although education ranks high and is an aid in settling disputes, yet it is mainly for the high class and the educated are the unemployed. Unfortunately there is very little education suitable for farming communities. Poverty is great among rural population.

A strong sense of justice and national honor among the Japanese cause them to view the immigration laws of the United States as an insult to the yellow race. Japan thinks both Great Britain and the United States have too much land and now both cry "peace."

The author, who knows from experience the religions of Japan, says Christians should attempt to work with other religions and thus gradually gain a foothold among the people. To illustrate, Mr. Kagawa says, in the act of

A SKETCH OF HOPKINTON SEVENTH DAY BAPTISTS 100 YEARS AGO

BY MRS. WALTER D. KENYON

(Paper given at the centennial celebration
October 12, 1935)

On the marble obelisk on Burial Hill at Plymouth, Mass., in memory of William Bradford is inscribed these words, "Do not basely relinquish what the fathers with difficulty accomplished."

The history of attainment in our New England churches is one of difficulty accompanied with great self denial and sacrifice. Difficulties have been surmounted and the story of the origin and growth of the Second Hopkinton Seventh Day Baptist Church is an interesting record of zeal and loyalty which finds a parallel in the history of our sister churches in New England.

For one hundred years it has stood the test of financial anxiety, adversity, revivals, prosperity, its years of peace and the harmonious co-operation of its members; and in its earlier struggle forward has faced dissension and bickerings which one time threatened dissolution. Always the infinite God has directed some messenger of peace to prepare a way to harmony and the perpetuation of his work in our midst.

Anniversaries are both educational and inspirational. Long ago some one said, "He who regards not the past, cares little for the present and less for the future." Seventh Day Baptists are not boastful of achievement but are humble in acknowledgment of the faith which has led us past persecution and trials, and is living still.

In the "History of Seventh Day Baptists in Europe and America," it says that in 1799, meetings commenced to be held regularly on the Sabbath at Hopkinton City, about midway between the first two Hopkinton churches. From this time until 1835, the church had three places where its members met every Sabbath to worship. It is evident that the elders divided the work of preaching and pastoral ministrations among them, so that each place of worship was supplied.

In a paper prepared for the Western Historical Society, N. Henry Lanphear said:

The first building as we enter Hopkinton City is the Second Seventh Day Baptist Church which was organized in 1835. Prior to this, probably soon after 1789, a building known as the Union Meeting House was built where later

worshiping at a certain shrine as the Japanese do to venerate and preserve historical tradition, he bows at the shrine, but does not worship. This seems to satisfy the natives.

One reason Japan is slow to accept Christianity is because of the fear that her nation will be lost to a foreign power. The younger generation is getting away from shrine veneration as is noticeable in the present revival of Shinto religion. Another reason for seeming lack of interest in Christian religion is because missionaries and pastors do not make their religion practical, although now there are nearly two hundred Christian churches in Tokyo. Mr. Kagawa came to accept Christianity from studying English in a mission school. He says America has had Christianity so long that her people do not realize what they owe to religion. He believes our present depression due in part to the fact that people have wandered away from Christ's way of life, our lack of love for religion and our neighbor. "Unless we dedicate our machines, our capital, our social order to God, we shall seek in vain for peace," he says. Westerners who pose as Christians oppose the people of the Orient and plunder their territory. Japan has no use for a religion which does not first convert the people from which it comes. Another thing impossible to understand is the great love of money among Westerners and the great number of sects among Christians.

Gospel schools have been the means of bringing Christianity to rural people. In these schools the forenoon is given over to class work and welfare work and the afternoons to agriculture, tree culture, preparation of meats—sausage, bacon, ham—and the making of furniture. The evenings are for the discussing of problems. Nearly one hundred such schools are held in Japan. Goats, bees, and fruit trees will be a boon to Japan which now subsists on rice and fish.

The author begs nations to send men who will love God and the Japanese. The time seems ripe for victory for the defenders of the cross. After reading Mr. Kagawa's book one may think Japan justified in her opinion. Her people may have been misled by insincere missionaries. They may not be able to understand how a so-called Christian nation may consist partly of non-Christian people. The author in his pleadings for his people has a good idea of what Christianity is.

North Loup, Neb.

stood the Wells Carriage Manufactory. About 1826 or 27, the house was moved to its present site and was enlarged and made more modern. The town aided in the removal and improvements on condition that it should have the use of it for town meetings. This arrangement continued until 1860, when the church made an agreement with the town whereby they became sole owners of the house and the town built the present town hall, which stands across the road from the church. The church has been several times remodeled and refitted and a bell placed in position through the generosity of the late John W. Spicer.

Records in the town hall state that on June 5, 1860, for \$250 the church through its clerk Elisha B. Palmer purchased from the town treasurer, Charles Noyes, "all the interest in said mortgage house . . . to him . . . the said Elisha B. Palmer . . . his successors and assigns forever." (Elisha Palmer was not a clerk, but the agent of the church to make the purchase.)

In 1861, at the January session of the General Assembly, an act was passed incorporating the church as the Second Seventh Day Baptist Society in Hopkinton.

In the "History of Washington and Kent Counties" we read:

In the winter of 1833-34, the Rev. Nathan V. Hull, a preacher of the Seventh Day Baptist denomination and the Rev. Gideon B. Perry, a preacher of the First Day Baptist denomination came to Hopkinton from Philadelphia, Pa., and held a series of revival meetings in the Union Meeting House. The result of these meetings was a rich ingathering of souls. Of those who were converted and revived, the portion who preferred to keep the seventh day for the Sabbath united to form the Seventh Day Baptist Church, and that portion who preferred to keep the first day united to form the First Baptist Church of Hopkinton.

The first record of any meeting in this church was on January 7, 1835. The record says:

Be it remembered that on the 7th day of January, 1835, according to appointment a meeting was holden at the meeting house in Hopkinton City and after due deliberation and prayer and preaching by Elder Matthew Stillman he proceeded to form a church of a number of brethren and sisters living in the vicinity of said meeting house, all of which were members of the Seventh Day Baptist Church of Christ at Hopkinton and were formed into a distinct and separate church by their own request and not without consent of their parent church.

There are recorded seventeen worthy articles of faith adopted at that time, of which I

quote only the eleventh: "We believe it to be the duty of Christians to be organized into a gospel church of the new birth, by obedience to all commands of God and the requirements of the Gospel as God has revealed himself to them."

Among the forty-six names of the organizers of this church we find Langworthy, Davis, Burdick, Green, Clark, Allen, Larkin, and many others, but no Kenyon is mentioned. However, in the sixties the name appears and has been written large on the pages of the church history since that time. On February 6, 1835, the first business meeting was held and a committee appointed to secure a pastor. It was also voted to purchase a record book and two hymn books and "furniture for the communion table." On April 3, 1835, Elder Amos R. Wells was received into church membership, accepting the call of the church "to be their watchman." On this day it was voted to raise \$65 for the ministry for the ensuing year. In May, 1836, this sum was raised to \$75. In August 1835, the church wrote to the General Conference asking to become a member of that body. In 1837, the church slips were sold to procure money for repairs and painting the church.

Early church history records that in 1819, Mr. Wells spent much time in missionary labors in various states. In his own words he "went forth to face a frowning world and a tempting devil." On one of these tours he assisted in organizing the Seventh Day Baptist Church at Scott, N. Y., and attended thirty-nine meetings in West Virginia. It seems strange, therefore, that in March, 1837, Rev. Mr. Wells, during a meeting of the church, stated that his mind had undergone some change in regard to our peculiarities, alluding to the Sabbath, refused to serve the church further, and he was voted a letter of standing. In April, 1837, Brother Lucius Crandall, a licentiate, accepted the call to the leadership of the church for \$50 and board. Elder John Green came from the First Brookfield Church, and in 1838 and in 1839, was engaged as pastor at a salary of \$150. In 1843, this was raised to \$160 and \$3 per week was to be deducted when absent unless he substituted. This vote was rescinded in 1845, be it recorded to the credit of the members. Elder Green is spoken of as an evangelist of great power, and fruitful revivals followed his labors here and elsewhere. Upon his death in 1883, Rev.

A. G. Palmer of Stonington wrote in memorandum:

John Green, an earnest preacher with no pride or show of learning, but with qualities of mind and heart impulses, vitally combined, that made his simple sermons overflow with unction shed upon him from above; moving the congregation oft to tears, not by appeals to superstitious fears but by the melting ministries of love.

In the first year records in May, 1835, it says: "Voted that our sisters shall have an equal right with our brethren in receiving and expelling members into or from this church and in the choice of officers." In 1862, there seems to have been a difference of opinion among the brethren of the church in regard to who constituted the legal voters in the business meetings of the church and it was there "resolved that all the male members while in fellowship with the church shall constitute the legal voters in business, church and corporation meetings and no other person or persons shall have any right to vote in said meetings." In 1879, this was amended by striking out the word "male." However, no record reveals the presence of a female voting at a church business meeting until 1899.

In 1844, the records show an increase in membership from the forty-six charter members to 154. At about this period a difficulty arose between pastors and a deacon involving many others and extended over a period of years, causing great dissension and unhappiness.

It is said that Elder Halsey Baker came to the help of the church at this time and a revival followed, with many added to the church. Among the names of those who were called upon to help in restoring peace in the difficulty we read of a council composed of Elders Thomas B. Brown, G. B. Utter, Deacons A. S. Titsworth, and David Dunn.

Rev. S. S. Griswold came to the church in June, 1847, serving until 1850, when Elder Henry Clarke accepted the call to be pastor. He is spoken of as laboring faithfully with small remuneration. One item in a business meeting says: "Voted that Elder H. Clarke have an order on the treasury for \$30 for his services for the past six months."

Rev. Daniel Coon and wife in May, 1854, were received as members and Daniel Coon accepted the call for \$2 per week. Elder Coon is spoken of as "a great lover of music, and

able expounder of the Word of God, and a most impressive man in prayer."

Early in '58 Elder Coon in consequence of ill health refused to act as pastor but one half the time, and Forbes Beebe, a licentiate, agreed to fill in the other time for what the church believed to be its duty by way of compensation.

In 1859, Mr. Beebe was ordained, accepting the call to serve as pastor, leaving it with his brethren "to pay him what they think is right." It was finally agreed on for \$150 in quarterly payments.

For one year during 1864, Brother S. R. Wheeler was acting pastor having been licensed at Alfred, N. Y., in June, 1863. He resigned at the close of the year. In April, 1865, Rev. S. S. Griswold began a second pastorate, which lasted for nearly seventeen years, until his passing on November 2, 1882, aged nearly seventy-seven years. In the RECORDER of July 6, 1908, in which Deacon A. A. Langworthy wrote of the twenty-five year celebration service for Rev. F. Randolph he said:

When Brother Randolph came to the church he found not only our church edifice draped in mourning, but also the hearts of our people. By the labors of Elder Griswold many had been brought out of nature's darkness into the light and liberty of the gospel of Christ. When he entered upon his labors as pastor of this church there was a large company of young people connected with the congregation who were not otherwise connected with the church. With his keen eye and quick ability, he readily took in the situation and exerted his whole power to gather in this youthful group, for in it he saw the future hope of the church.

After a year of service, he held a series of religious meetings which resulted in adding fifty to the church by baptism and letter, as well as additions to the First Day Baptist Church which he also served as pastor for twelve years.

In a Hopkinton news item, in 1883, was written, "Many sad and precious memories cluster 'round us as we remember the dear white-haired pastor who served us so long and faithfully and left us in the midst of his work to receive the crown laid up for the righteous." After the passing of Elder Griswold, substitutes mention the names of A. E. Main, W. C. Titsworth, J. R. Irish, and U. M. Babcock. It was in 1883 that the pews were made free and all were invited to come and occupy them. Early in 1883, the church paid expenses of Rev. Lewis F. Randolph of

West Virginia to spend two weeks here, with a view of accepting the pastorate. After this consideration a unanimous call was extended Mr. Randolph. He accepted and was installed June 9, 1883. At the special service when he had been here twenty-five years, Deacon A. A. Langworthy said:

He came in the prime of his manhood amid the sweet sunshine and flowers of June to fill his place as pastor.

Several seasons of spiritual refreshing have taken place during his pastorate in which nearly all our young people have been gathered in and utilized in the work of the church. Brother Randolph has held the confidence not only of his charge but of the surrounding community. His pleasant and genial spirit has endeared him to the youth of his flock, and his caution has been instrumental in avoiding discord and in healing breaches within his parish. He has stood by his people in seasons of sorrow and spoken words of comfort over their dead.

We who were here during the long pastorate of Mr. Randolph are glad to add our tribute to his worthy life and ideals of service. The text of his first sermon in the church is suggestive of his purpose in life: "For I determined not to know anything among you, save Jesus Christ and him crucified." Pastor Randolph was called home on July 18, 1913, after thirty years of exemplifying his teachings "with a Godly life of purity and Christian manhood."

On April 4, 1914, Rev. E. A. Witter was installed pastor of the church with the opening prayer and an address of welcome by Rev. E. P. Mathewson. Pastor Witter sought to promote a spirit of unity in the town, and the "community socials" which existed under his leadership are recalled with pleasure. Hymn sings featured largely in the programs. Book reviews, educational and fun provoking readings, and an edition of *The Hopkinton Sun*, with up-to-date editorials and spicy news, rose and set with one splendid edition. Pastor Witter also served as town clerk for three years and was a member of the school committee, and its treasurer for three years.

His work closed here in March, 1920, when he accepted a call to Berlin, N. Y. After a year and over of supplies, Rev. Paul S. Burdick accepted a call to work with this church and Rockville jointly, faithful in this serving until May, 1929, when he accepted a call to Leonardsville, N. Y.

Rev. W. D. Burdick came to this church in September of that year to serve the Second

Hopkinton and Rockville churches, which mission he is still fulfilling to the satisfaction of these two churches. Both the last named Burdicks have not only filled the pulpit of the two neighboring Seventh Day churches but have satisfactorily served as pastors for the First Day Baptist Church here, thus cementing cordial relations which have existed between these two local churches for a century. Pastor Burdick is probably the only pastor of three churches to celebrate their centennial during the same year. Rev. E. P. Mathewson, former pastor of the First Day Church, who has a place on our program today, has many times occupied our pulpit and Miss Mabel Mathewson acted as our organist for some time. For a long time a small melodeon provided music for our singing and in 1882, Mr. Joseph Langworthy of Hope Valley presented the more stately organ, the cost of which is recorded as \$250.

In recent years this was discarded for the small organ now in use.

There have been and still are, faithful men who have served as deacons of this church. March 11, 1835, at the second business meeting of the church, John Langworthy was chosen to serve as deacon. It is inferred that he had been formerly ordained to this office by the First Seventh Day Baptist Church of Hopkinton of which he had been a member.

On April 3, 1835, Isaac Burdick, George H. Perry, and Benjamin F. Langworthy were called to serve as deacons and were ordained that autumn. When the church at Westerly was organized in 1840, Deacon Langworthy united with that church and also served Greenmanville, Conn., in the capacity of deacon. In 1857, he removed to Alfred, N. Y., where he served as deacon in the First Alfred Church until his death. In 1840, Josiah W. Langworthy and Nathan H. Langworthy were called to serve as deacons and were ordained in February, 1841. Nathan Langworthy served until 1847, when he united with Westerly. He also served as chorister for a time.

On May 11, 1848, John T. Edwards and Nathan F. Chipman were ordained deacons. Deacon Chipman died March 7, 1872.

Deacon Peleg Babcock united with the church by letter from the First Seventh Day Baptist Church of Genesee, N. Y., on November 6, 1852, and served until his death May 6, 1858.

CLERKS

At the first recorded business meeting of this church Paul Green was chosen clerk but was released by his own request in 1836, and Isaac Burdick appointed. He served until 1845, when Sands Carr was chosen for one year, when Benjamin F. Clarke was chosen and served five years.

In March, 1851, Christopher Brown accepted the office and served for nearly ten years when Deacon B. P. Langworthy accepted and served until his death in 1908. Then Deacon Walter D. Kenyon accepted the office which he still holds.

Since its early years the church has always been represented on the Board of Managers of the Seventh Day Baptist Missionary Society. Studying the records of the early years of this church we are impressed with the dignity and decorum of the business meetings. It is of no small consequence that the spiritual welfare of the members of the church was held of first importance and any side step from the path of church righteousness was directly considered by the brethren and a committee always appointed who labored earnestly to return the wanderers to the fold. They voted that a brother or sister be suspended from our communion until he or she make suitable confession of past wanderings or errors.

In the year of our Lord 1935, would it not be fruitful if the churches were to adhere more closely to this method of living in church service?

The self sacrificing lives of those who have labored that this church might stand to perpetuate the truth of God for one hundred years inspire us with courage as we enter another century of history. Its influence has been vital in the community and many who have lived and worshiped here owe much to this church and its teachers. Looking through old RECORDERS recently I found the following lines written nearly twelve years ago by a lad who was in college across several states from home. It was entitled "Second Hopkinton":

SECOND HOPKINTON
KENNETH E. KENYON

By the road that's worn and traveled,
By the chains of iron that safely guard it,
Stands the meeting-house where old time saints
have gathered,

In December, 1855, Josiah Langworthy, son of Deacon Josiah W. Langworthy, was ordained deacon and for nearly twenty-six and one-half years was a faithful servant and without a moment's warning was called to his reward October 5, 1882.

On February 27, 1859, Elisha Palmer and Benjamin P. Langworthy were ordained to the office of deacons on the same day D. Forbes Beebe was ordained to the gospel ministry. Deacon Elisha Palmer passed to his reward April 4, 1905. Deacon Benjamin P. Langworthy was a song leader of more than ordinary ability. He was not only church chorister for many years but conducted singing schools in Hopkinton and surrounding villages. He entered into rest on August 18, 1908.

In February, 1865, Gardner S. Kenyon was received a member of the church and it was unanimously voted he serve the church as deacon, having been ordained to that office by the Rockville Church. He served till death in June, 1906.

On May 14, 1881, Alfred A. Langworthy was ordained deacon in the Niantic church. Deacon Langworthy served the church in this capacity until his death, November 24, 1912.

June 29, 1907, Gillette G. Burton and Elwin A. Kenyon were ordained deacons. Deacon Burton is now our senior deacon. Elwin Kenyon served until severing his relationship to unite with another church.

Roger W. Lewis was ordained on June 26, 1909, serving the church until he was called to his rest on December 22, 1933.

On May 22, 1926, three deacons were ordained at an impressive service with the sermon by Rev. Clayton A. Burdick. These brothers are the present faithful servants of the church, each performing other services for the welfare of the church, while worthily standing in his place as deacon. Lewis F. Randolph is church treasurer, Walter D. Kenyon is clerk, and John S. C. Kenyon is the man who always finds last minute funds for home and denominational work.

Many of these deacons have done outstanding service in the Master's vineyard. G. G. Burton, our present senior deacon, has gathered large sums of money for the maintenance of the church, aggregating about \$2,575. Of these sums the largest amount secured for one purpose was the memorial fund of \$1,000 in memory of Rev. L. F. Randolph.

Stands the church of God our childhood knew.

In the tower the solemn bell is hanging,
Hanging in the tower that's raised on high,
Hanging in the belfry where the sound
Rings out to call the weary ones to worship,
Inviting them to service and to duty,
Reminding them of faith and prayer.

Before the door are steps of granite,
Carefully made from native ledges,
Carefully placed to stand the wear of years,
The wear of stately preachers' feet and deacons
aged,

The weekly tread of Christian brothers,
And the feet of thoughtless children.

Within the modest house of worship
Where mighty men have laid aside their earthly
cares

And bowed before their great Creator in sup-
plication,

Is inscribed by the hand of man by God inspired
"Enter," thou, "into His Courts with Praise."
Beneath this old inscription known by many gen-
erations

Stands the preacher's pulpit, by its Bible
crowned,

Over which words of prayer and inspiration have
been uttered.

We know this house has caused much sacrifice,
Caused its founders self-denial;
But have they sacrificed in vain
To found this mighty little church
Where men may congregate and worship God?

Near five score years have come and gone
Since the building of this temple.
Yet, still they gather in this meeting-house,
Still in weekly prayer assemble.
But our thoughts, though we from home have
gone,

Still wander back to Hopkinton
When our week of labor is complete
And the Sabbath day begins to dawn.

As we review the years of the past century,
marking the evidence of God's leading through
the years of prosperity and those of anxiety,
we think of the Children of Israel who placed
the stones in witness of a directing God. Shall
this gathering today serve as a stone to mark
an achievement under divine leadership?
"What hath God wrought?" May all who
are carrying the burden of perpetuating our
New England churches always enter his courts
with praise. And let us "not basely relinquish
what the fathers with difficulty attained."

We are all blind until we see
That in the human plan
Nothing is worth making if
It does not make the man.

Why build these cities glorious
If man unbuilded goes?
In vain we build the world, unless
The builder also grows.

—Edwin Markham.

YOUNG PEOPLE'S WORK

OF INTEREST

Here are two articles which should interest you. The former is a fine little paper which was read by Miss Elizabeth Ormsby before the Western Association meeting, young people's hour. It suggests a great deal in the way of Christian living. What are you going to do about it? The latter article states an ideal of international relations to which any sane-minded person must subscribe, regardless of whether his actions follow the lead of his head. Imagine yourself to be one of a great audience of very cosmopolitan make-up, all standing and all reading "International Relations" in unison; each individual face is suffused with the great vision of lamb and lion lying down together in peace. Read it with them. Can you now understand the deep significance of that which you have read?

And have you ever finished up a hard day's work and rushed home to the beloved one? Well, in "Meeting at Night" Browning sketches for us just such a happening. Here we find the great poet in a lighter mood. Note the masterly use of very common words and the great amount of thought suggested in a phrase, as "pushing prow," "sea-scented beach," "a voice less loud."

LIVING FOR CHRIST IN OUR SOCIAL LIFE

BY ELIZABETH ORMSBY

Charles Sheldon wrote for us the book *In His Steps*, which shows the particular course of action taken, when several are possible, to be determined by the answer to the question, "What would Jesus do?" I dare say most of you are familiar with this book. Always the question was, "What would Jesus do?"

Two years ago, at Silver Lake, I heard Rev. Mr. McIntyre, our vesper service leader, say that he thought the question would be of more value to us if we asked ourselves: What would Jesus have us do? That impressed me very much. In this complex age in which we find ourselves: What would Jesus have us do?

It would be interesting to know what Jesus would do when faced by some modern problem, but far more important is it for us to decide what he wants us to do and how he wants us to live if we are to be his followers. Jesus has left it to us who are his followers to present him to the world. Are we showing forth Christ in our lives? If not, how may we?

My topic indicates that I am to discuss some aspects of our social life. The term "social life" has come to mean generally all of our relations with each other, but I must limit myself to a few aspects of the problem which I particularly wish to emphasize.

I do not want my church or any church to become a medieval monastery which will draw its members inside its walls and say: Now we are safe from the outside world. There are two very definite reasons for this:

1. There will be little benefit derived by the members themselves, and sooner or later the church will become extinct.

2. The influence of such a church will be nothing or worse on the outside world.

In order for salt to use its powers as a preservative, it must come into contact with that which it is to save. I therefore believe that every church, that is, its members, must mingle with the world.

We have tried to separate our church and its activities from all other activities of life, and by so doing we have not shown the spirit of our Leader, who mingled with the crowd and by his compelling personality and single devotion to a great cause won many friends and followers. We have classed all secular amusement and entertainment as altogether undesirable. Then we have proceeded to gather our little groups apart to protect them from the effects of this bad environment, as we style it. (You see, this is for parents as well as young people.)

What has happened? Our young people under the laws of compulsory education and the like have come into contact with this environment and have been influenced by it in spite of all that we can do. Now we are realizing that we must teach youth to choose that which is best and thus help to raise standards generally.

Ten days ago I heard a most excellent address on Russia. The speaker said that Russia feels all priesthoods are corrupt and that it gives no place in its thinking to the fact that some priesthoods may not be, even though it witnessed one that was. We are apt to be like that as regards our social life. For instance, because some movies are not good, we say that all are not. We therefore make our children stay away from all movies, which is obviously unfair. In the time to come your children may decide to attend any and all movies. If only parents and teachers would teach our

youth how and what to choose, many of our most perplexing problems would be solved.

Christian young people have a real challenge before them, to raise the standards in all our social life. But, you question, can we take Christ with us into our social life? Yes, we can and we must. Taking Christ with you as a companion, it can be your privilege to make any environment into which you enter a little better for your having been there.

"What you are speaks so loudly that I cannot hear what you say" is a truth which needs to be repeated over and over again.

Above all, live the gospel you profess. No one ever knew Jesus and doubted his sincerity. His simple life preached a message as great as any of his teachings. People believed him because he lived what he taught. May the life you live bring others to a like belief.

MEETING AT NIGHT

I.

The gray sea and the long black land;
And the yellow half-moon large and low;
And the startled little waves that leap
In fiery ringlets from their sleep,
As I gain the cove with pushing prow,
And quench its speed in the slushy sand.

II.

Then a mile of warm sea-scented beach;
Three fields to cross till a farm appears;
A tap at the pane, the quick sharp scratch
And blue spurt of a lighted match,
And a voice less loud, thro' its joys and fears,
Than the two hearts beating each to each!

—Robert Browning.

"INTERNATIONAL RELATIONS"

"We are a composite and cosmopolitan people. We are of the blood of all nations that war. We wish nothing for ourselves that we are not ready to demand for all mankind—fair dealing, justice, the freedom to live and be at ease against organized wrong.

"There are many things to do at home, to clarify our own politics and give new vitality to the industrial processes of our own life, and we shall do them as time and opportunity serve; but we realize that the greatest things that remain to be done must be done with the whole world for a stage, and in co-operation with the wide and universal forces of mankind.

"We are provincials no longer. Tragical events of vital turmoil have made us citizens of the world. There can be no turning back.

Our own fortunes as a nation are involved, whether we would have it so or not.

"And yet we are not the less American on that account. We shall be the more American if we but remain true to the principles in which we have been bred. They are not the principles of a province or a single continent. We have known and boasted all along that they were the principles of a liberated mankind."

"These, therefore, are the things we shall stand for, whether in war or in peace:

"That all nations are equally interested in the peace of the world and in the political stability of free peoples, and equally responsible for their maintenance; that the essential principle of peace is the actual equality of nations in all matters of right or privilege; that peace cannot securely or justly rest upon an armed balance of power; that governments derive all their just powers from the consent of the governed, and that no other powers should be supported by the common thought, purpose, or power of the family of nations; that the seas should be equally free and safe for the use of all peoples, and that they should be accessible to all upon equal terms; that the community of interest and power upon which peace must henceforth depend, imposes upon each nation the duty of seeing to it that all influences proceeding from its own citizens, meant to encourage or assist revolution in other states, should be suppressed and prevented; that national armaments should be limited to the necessities of national order and domestic safety."

YES?

The turkey never worries about the end of the world—and why should he?—*Rochester Times-Union*.

Honesty may be the best policy, but alas! If it is a mere policy, it isn't honesty.—*Buffalo Evening News*.

I am a man, and nothing in man's lot can be indifferent to me.—*Terence*.

ROCKY MOUNTAIN SUMMER CAMP

Again this year camp seemed doomed to failure, due to a dearth of young people, of leaders, and of money, but in answer to our prayers we had one of the best camps yet. Our God supplied all our needs. Twenty-four of our young people were there besides five adult leaders and seven younger children

of the leaders. The camp was held at Cedar Cove, August 2-11.

The daily program was as follows:

6.00 Bugle.

6.45 Quiet hour, led by Mrs. Hooker who was camp mother, special spiritual adviser for the girls, helper with the cooking, and much loved by all.

7.00 Breakfast.

7.30 Camp work.

8.15 Alone hour (sixty minutes). Each alone with his Bible and notebook in meditation and prayer. The way the young people observed this hour showed that they had caught the spirit of it and that they were learning to enjoy direct communion with God.

9.20 Bible study. Pastor Coon led in the study of selected passages from 1 Corinthians. The last part of the second chapter, for example, was found to be a warning to young people against following the teachings of intellectual leaders who ignore the power of the cross.

9.55 Sabbath study. Mrs. Hooker presented the Scriptural basis of our belief in the seventh day Sabbath. She also gave lessons on the Holy Spirit and consecration.

10.30 Intermission.

10.50 Chapel worship service, with sermons by Pastor Coon on one word commands of Jesus, such as Believe, Go, Witness, Pray.

11.10 Study of denominational history and organization. Mrs. Rasmussen presented the history of our people in a way that thrilled the young people. One of them said, "Now I am going to hold my head just a little higher when I tell folk I am a Seventh Day Baptist." One day Charles North told of the work of the Tract Society, the work of the print shop in particular.

11.45 Discussion of young people's problems. Boys led by Pastor Coon and girls by Mrs. Rasmussen.

The afternoons were spent in private conferences and recreation and preparation for other services.

The vesper service at sunset on a hilltop near camp could not but be inspiring, with the music of the river below and of the pine trees overhead and silent harmony of surrounding peaks and sunset tinted skies combining with the voices of the young people

lifted in praise. These services were planned and led by the young people.

After supper all gathered around the campfire, either for fun or for testimony and prayer services. In any case the evening ended with prayer and the chorus, "Just One Day Nearer Home."

The two Sabbath programs consisted of regular Sabbath school and church services in the morning and a young people's meeting in the afternoon, led by a young person, in which the main features were talks by the young people.

The last night the young people wrote out the decisions they had made at camp. Several gave themselves in full surrender to the Lord. Many intend to let prayer have a more prominent place in their lives. Here are some representative decisions: "I am giving my life to Jesus to do whatever he wishes"; "I have decided to be a better witness for Christ"; "It is much easier to pray since I came to camp"; "I have decided to be a better Seventh Day Baptist"; "I have decided to make my life a better example."

R. H. C.

SEMI-ANNUAL MEETING

The semi-annual meeting of the Michigan and Ohio churches was held at White Cloud October 11-13. Delegates were present from Battle Creek and Jackson Center. The theme, Christian Fellowship, was the basis for many excellent sermons and addresses.

The young people's program, arranged by Miss Arabeth Lewis of Battle Creek, deserves special mention; and we hope a portion of it may find a place in the SABBATH RECORDER.

We will not ask for space to enumerate the splendid features of each session, or to mention the spiritual blessings received. We will, however, send the following resolutions which were adopted at the business session.

God, in his infinite goodness, has wonderfully blessed us as a people since our last gathering. We acknowledge his protecting care which has been over us during the trying times through which the world has been passing. We would therefore express our grateful appreciation to our Heavenly Father for past favors and for the Abiding Spirit which has been over us during the meeting.

We feel that we have been drawn together in a closer bond of fellowship by the spiritual messages which have been brought to us by those who have had a part on the program.

We recognize with gratification, the splendid co-operation of all who have helped to make these meetings a success.

The music furnished by the choir and those who rendered special numbers, has contributed much to the enjoyment and inspiration of the various sessions. We are especially grateful to the orchestra from Fremont under the direction of Brother Clifford Branch for assistance in our service Sabbath night.

WHEREAS the League of Nations has disapproved the action of Italy in her aggression against Ethiopia; therefore be it

Resolved, That we are in hearty accord with this movement of the league, and trust that it may result in maintaining peace among the nations. Be it further

Resolved, That we approve the position of neutrality which our country has taken in the Italo-Ethiopia conflict.

We view with alarm the deplorable conditions which obtain today as a result of the wave of intemperance which is sweeping over our land at this time. We believe it has been growing rapidly more serious since the repeal of the Eighteenth Amendment. Therefore be it

Resolved, That we urge upon our people as churches and as individuals, to co-operate in every feasible way with all agencies and organizations which have for their object the overthrow of the liquor traffic.

We extend our sincere thanks to the management of *The White Cloud Eagle* for the liberal space accorded us for the publication of our program.

Resolved, That we, the visiting delegates, do hereby express our thanks for the hearty welcome and the cordial hospitality which has been so graciously extended to us. We are particularly grateful to the auxiliary for the social hour and refreshments arranged for our enjoyment at the close of the night session on the evening after the Sabbath.

The next meeting of the Michigan and Ohio churches will be held at Battle Creek. E. H. Clarke of Battle Creek is president.

MAMIE S. SEVERANCE,

Corresponding Secretary of the
White Cloud Church.

HISTORY OF SEVENTH DAY BAPTISTS REMARKABLE

BY REV. ERNEST J. BOWDEN
(Executive member of the Church Council of Syracuse)

No religious group in Syracuse is more thoroughly and happily united than the Seventh Day Baptists, meeting in the Y. M. C. A. building. The reason is clear. No one would ever choose their fellowship for reasons of expediency or of social advantage. Both theory and practice set its members apart from the crowd; only people of strong, clear conviction can stand up under that test.

Seventh Day Baptists are one of the smallest denominations, numbering less than ten thousand. But they have a remarkable history, going back on this continent to their first church in Newport, R. I., founded in 1671.

The most spectacular point in their history was during the Revolutionary War. At a community settlement in Ephrata, Pa., they had the handiest printing press and the best linguistic scholar for providing the Continental Congress with copies of the Declaration of Independence. Rev. Peter Miller did the translating; also he conducted the diplomatic correspondence of congress with foreign governments.

OLD HOUSE STILL STANDS

The old community house is still standing, kept now as a museum. I have been there, seen the old printing press, walked through the narrow doors which served as a daily reminder of the narrow entrance to the way of life.

Also, on the rough board ceiling of its dining hall, are the prints of men's feet. The builders worked barefoot, and greased their soles to keep them from cracking. Their tracks are as clear as if made yesterday. They little thought those marks would survive for nigh two centuries.

The sermon on Sabbath, October 12, by Rev. Dr. Alva L. Davis, was an answer to the question propounded in Deuteronomy 6: 20: "What mean the testimonies, and the statutes, and the judgments which the Lord our God hath commanded you?"

KNOWLEDGE OF HISTORY NEEDED

"No people can be what they ought to be who are ignorant of past history," he said; "and no man can rightly interpret the stand taken by Seventh Day Baptists who does not know their background."

In a half-hour of carefully selected history, covering two thousand years, Doctor Davis provided that background. Here are a few of its high points:

"There was not a church in the first forty years of Christian history that was not of Sabbath-keepers.

"In the first one hundred years there is nothing to indicate departure from this custom.

"Then followed the secularization of the church through the inruption of paganism, the appropriation of state constitutions, the plac-

ing of tradition on an equality with the Bible. 'Outside of Christ, no salvation' became 'Outside of the church, no salvation.'"

CRYSTALLIZED BY CONSTANTINE

"This situation was crystallized by Constantine, who was himself an unbaptized pagan until he lay on his deathbed.

"The substitution of the pagan Sunday for the Christian Sabbath dominated the Church for one thousand years. Its heads even sought to punish Sabbath keepers."

Yet, through all those centuries there had been a remnant of the faithful. Starting from the Reformation, Doctor Davis sketched swiftly the emergence of the Anabaptists; within their movement the Seventh Day Baptists who first reached definite organization in England, where they are known to have had thirty-two churches. It was from England that the movement sent its shoots to Rhode Island and finally over a great part of the United States.

FORMED HERE IN 1909

The Syracuse Church was organized in 1909, with a membership of twenty. Doctor Davis was here at the founding. He was succeeded by two other ministers, so is now serving his second pastorate in Syracuse.

The outstanding man of the group was Dr. E. S. Maxson, the second anniversary of whose death was observed yesterday.

Doctor Davis is from West Virginia, a graduate of West Virginia Business College and Alfred University; with the degree of M. A. from Syracuse and D.D. from Salem College. He resides at Verona and is minister also of a flourishing congregation at Churchville.

Anyone who thinks of Seventh Day Baptists as grim dogmatists should read the Churchville and Syracuse calendar. Its best keynote is a poem:

Give me a good digestion, Lord,
And also something to digest;
Give me a healthy body, Lord,
With sense to keep it at its best.
Give me a mind that is not bored,
That does not whimper, whine or sigh,
Don't let me worry overmuch
About the fussy thing called "I."
Give me a sense of humor, Lord,
Give me the grace to see a joke,
To get some happiness from life
And pass it on to other folk.

OUR PULPIT IN THE NAME OF THE KING

BY REV. NEAL D. MILLS

"And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him." Colossians 3: 17.

As we turn the calendar to the month of December, a warm glow comes into our hearts, for December has one great meaning and any child can tell what it is—Christmas! But though we never could forget Christmas, there is danger of forgetting its true purpose. Almost nineteen and a half centuries ago, to humble peasant parents in a subject nation was born the King of Love. Since that day the course of the whole stream of human history has been changed and mighty revolutions in human affairs are still taking place due to the influence of that matchless life.

The story of Jesus, preserved through the centuries, is man's most precious possession. October fourth this year marked the four hundredth anniversary of the Bible in English. It sounds like a commonplace statement, but more than one man gave his life that we might have the Bible in our own language. Those were stirring times four centuries ago! The year before Myles Coverdale published his first complete English Bible, Martin Luther published his complete Bible in German. The results of those two great undertakings are still happening.

Another thing that happened in 1534, was the planting of the first cross on the American continent. Jaques Cartier, the first white man to sail up the St. Lawrence River, landed at Gaspé and erected a thirty-foot wooden cross bearing the fleur-de-lis and the legend, "Long live the King of France." And standing there by the cross Cartier read from the Bible in the presence of the wondering Indians. The kings of France are long since gone but the cross and the Bible have become enshrined in every corner of the American continent, and spanning the broad Pacific they have completed their march around the earth. The French, the British, the Dutch, and the Spanish all had a part in the great crusade of the next two centuries. They claimed this continent in the names of their national kings and in the name of the King of Kings.

Less than a century after Cartier sailed up the St. Lawrence the Pilgrims landed at Ply-

The best known contribution of Seventh Day Baptists to the Christian Church is the hymn by Samuel Stennett, "Majestic Sweetness Sits Enthroned."

—Taken from Syracuse
"Post-Standard."

STUDY OF AMOS

BY CLAUDE CLAPPER

(A paper for the Boulder Sabbath School Extension Class)

AMOS 7: 7-17.

The lesson help calls Amos a "prophet of social justice." And so he was. This phase of Amos' life is most splendidly explained and commented upon in the *Helping Hand*. Nothing that I can say along that particular line could add so very much, if anything.

But I like to think of Amos as a type—the kind of man who stands by the guns; a man who in the face of bodily danger or safety, intrigue or frankness, of honor or dishonor, of personal gain, of fame and fortune or loss of all the world holds dear, is not afraid to have a conviction and let that conviction be known. Such a man was Amos.

There have been and are prophets in all walks of life—political, social, ethical, industrial, philosophical, and religious. I would carry this a step further and say, there have been denominational prophets. Would that there could arise among us Seventh Day Baptists today an Amos or a Daniel. We need someone to read and interpret for us the hand writing on the wall; to determine if our plumbline is leading us to God or in some other direction.

But he must be a man. He must court no favors from those Amaziahs who sit in the seats of the mighty. He will hurt their pet theories, as did Amos of yore. His mouth must not be closed by the glitter of wealthy purses or individual church favor or disfavor. He must not be afraid to stand alone. And if he is the right man, I am confident God will give him the victory. I think he would find fully another five hundred who were still standing upright.

Let us pray that a denominational Amos may soon arise in our midst to point us the God way out of our difficulties. And let us not forget to add to that prayer that God incline our hearts to listen and heed when such a one shall present himself.

mouth Rock. Cartier had opened up a new world, and the Bible in the language of the people had simultaneously opened up another. The Pilgrims chose both these new worlds in which to live.

The open Bible brought about the Reformation which produced Puritanism and the Pilgrims. In the cabin of the *Mayflower* was signed "the first instrument conferring equal civil and religious rights on every member of the commonwealth." That made education necessary for all, and out of the church came the public school. It is a logical sequence from the Bible made available to all, to universal education, universal suffrage, democracy, the abolition of slavery and the liquor traffic, economic justice, international peace, and on through all past and future stages of civilization. The Bible and the cross have won each succeeding step.

If the march of progress appears to be impeded and blocked at this late stage, is it not because we have deserted the cause of our fathers, the quest for God, and given ourselves too much to the quest for gold? I believe that the worship of wealth brought about our economic collapse and the chaos of the last six years. As Eugene O'Neill puts it, "Our golden calf burst into sawdust in the very midst of his deification." Civilization has been retarded more by greed than by any other cause.

Can we say that slavery has been abolished when we know that four or five million families in our own country are forced by circumstances beyond their control to depend upon public relief? There are some twenty million people living near or below the destitution line in a land of abundance. They are physically free but economically they are slaves. When coal can be mined by hand labor and bootlegged to your home cheaper than the operators and railroads are willing to mine and deliver it, there is something radically wrong with the system. We are all responsible for we help to continue these conditions. The clothes we wear and the food we eat are supplied by heartless men and soulless corporations that have made profits by means of starvation wages, the "stretch out," or "sweat shop."

Last year on the spot where Cartier raised his wooden cross, a marble cross was unveiled. It is a proper memorial and yet no memorial can ever be worthy of the Prince of Peace save his cross enshrined in the heart

of man. Too long the cross has been a fetish, a charm, an ornamental emblem. It stands in our churches as a sign of our homage to the King of Love while in our factories and social relations we serve the King of Mammon.

We thrill to the stories of the intrepid pioneers who explored and claimed continents for God and country. Sometimes we regret that the frontiers are all gone and we cannot do what they did. But the days of pioneering are not over by any means. There are vast continents yet to be explored and savage enemies to be conquered. There are the hoards of disease ready to do battle with the pioneer in the field of medicine. Many have already given their lives in that noble cause. There are important problems to solve and useful discoveries to be made in the field of science.

But the most urgent call is for the strongest and bravest hearts to pioneer in the field of human relations. The war lords must be prevented from driving our nations at each others' throats, slaughtering innocent men, women, and children while the money kings reap the profits. There will be no use for armies and navies in the *new world*. The best fortified boundary in all the world is the line three thousand miles long between the United States and Canada, where for over a hundred years no soldier has ever stood guard. Good will and brotherhood must be established between all nations, races, and classes of mankind. Jesus, the great Pioneer of Life, calls for men and women to take up the cross and follow him. It is a dangerous and difficult task requiring consecration and endurance.

A man and his wife attending the Passion Play at Oberammergau ventured behind the scenes and came upon Anton Lang waiting his time to take up the cross and play the part of the Christ. "Let me get a snap shot of you carrying the cross," said the wife to her husband. The man took hold of the cross but to his surprise he could not lift it. "It's heavy! Why is it so heavy?" he exclaimed turning to the actor. And Anton Lang replied, "I could not play this part unless I felt the weight of the cross."

My friends, a tremendous challenge confronts us today. Only those who are willing to bear the crushing load of the cross can be used. Others need not apply. The task is to set up the cross of Jesus in places of business, in factories and mines, in the capitals of the

nations, and in all human institutions and relationships. It is easy to treat the cross as the emblem of a beautiful ideal and to sing:

"In the cross of Christ I glory,
Towering o'er the wrecks of time."

but it is a much harder thing to put our backs under the cross as a fulcrum and lift the world out of "the wrecks of time."

Thy cross, O Babe of Bethlehem, still points the only way to victory and progress. We enlist in thy cause, O King of Love, and pledge our allegiance in the words of that dauntless adventurer Paul who said: "Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him."

DENOMINATIONAL "HOOK-UP"

DE RUYTER, N. Y.

On Sabbath morning, November 16, at the regular services of the De Ruyter Church, retiring Pastor and Mrs. T. J. Van Horn were surprised by the attendance of large delegations from the Brookfield and Verona churches, both of which they had previously served. The visiting pastors participated in the service. Mr. Van Horn preached a challenging sermon from the text, "In the name of our God we will set up our banner." The choir of the De Ruyter Church led the singing, and the pastor and wife sang a duet. During the intermission a basket lunch and social hour were enjoyed. At 2 p. m. an impromptu program was conducted by T. Stuart Smith, moderator of the Central Association. Representatives from the three churches participated. Pastor and Mrs. Paul S. Burdick of Leonardsville sang a duet, Stanley Warner of Verona a solo, and the pastors' quartet sang two selections. A sealed envelope was presented to the retiring couple, and each responded feelingly. After forty-three years of pastoral service, their resolve is to not "rust out." The best wishes of their many friends go with these devoted and untiring laborers.

CORRESPONDENT.

VERONA, N. Y.

About fifty fathers and sons attended the banquet held in the church parlors on the evening of November 9. Warner Thayer was toastmaster and George Davis song leader, with Agnes Smith at the piano. Selections were given by a male quartet; recitation, Garth Warner; solos, Stanley Warner and

Warren Stone, accompanied by Elmina Warner; selections by Alva Warner, Alden Vierron, Olin Davis. Rev. E. R. Tucker, pastor of St. Peter's Lutheran church, gave the address of the evening.

On the Sabbath of November 16, our church gave up the regular service to join with the other churches of the Central Association in a special service for Rev. and Mrs. T. J. Van Horn at the De Ruyter church.

The Ladies' Society sponsored a chicken pie supper and sale held in the church parlors on the evening of November 14.

A union Thanksgiving service will be held in the Lutheran church Thanksgiving night. Rev. A. L. Davis will deliver the sermon. The Lutheran choir will unite with ours in furnishing music.

Mr. and Mrs. Ira Newey and Mr. J. M. Sholtz left for Daytona Beach, Fla., a few days ago, where they will spend the winter.

CORRESPONDENT.

PLAINFIELD, N. J.

The guest speaker at the luncheon of the Women's Society held on Wednesday, November 20, was Miss Mae Dixon of Shiloh, N. J.

Thanksgiving was observed in the church by special programs on Friday evening, November 22, and Sabbath morning, November 23. At the morning service the "Hebrew Feast of the Ingathering" was presented by the children. It was "an outgrowth of the children's study of Hebrew life and times" and showed ceremonials supposed to have been used. It was very realistic and impressive and was greatly enjoyed by the audience.

The yearly meeting of the New Jersey and eastern New York churches was held with our church November 29 and 30, beginning with the Friday evening service. A fine delegation came from Shiloh and New Market. New York City was also well represented, and several came from Marlboro. Berlin had no delegates present. Rev. Neal D. Mills was moderator.

We had most excellent sermons from the pastors of these different churches and the music was especially good. The Shiloh and Plainfield choirs sang several anthems; and vocal solos and duets, cello and organ selections made a varied program.

Two meals were served in the Sabbath school rooms on Sabbath day. One hundred fifty

people enjoyed eating dinner together, and a much smaller number at night.

An unusual feature of the meetings was an address on Sabbath afternoon by Miss Eleanor Woo, a Chinese student in New York Biblical Institute. Miss Woo captivated her listeners by her graphic description of her conversion and Christ-led life. Her address was most earnest and impressive.

We all felt that we had a splendid yearly meeting.

CORRESPONDENT.

MILTON JUNCTION, WIS.

ANNIVERSARY

On November 15, 1875, the Milton Junction Seventh Day Baptist Church was organized. Therefore last Friday, November 15, 1935, began appropriate services in celebration of the sixtieth anniversary of the church. The program for this celebration was planned by a committee of women of the church under the leadership of Mrs. A. B. West, and consisted of three services at the church: one on Friday evening which was in memory of the deceased pastors of the church; one the following morning in honor of the living constituent members; and one on Sunday consisting of a dinner at noon followed by a historical program. A scrapbook containing pictures and items of historical interest was on display throughout the anniversary program. All credit is due the ladies of the Aid society who undertook this project and did the work of planning and carrying out the program to a successful conclusion.

The Friday evening program opened with organ music by the church organist, Mrs. L. C. Shaw. Quartet music was furnished by Mr. and Mrs. Fred L. Burdick and Pastor and Mrs. J. F. Randolph, who sang, "Abide With Me," and "Faith of Our Fathers." In response to a roll call of the deceased pastors of the church, Donald V. Gray read appropriate passages of Scripture "in memoriam," accompanied by organ music. The list of such pastors is as follows: Lester C. Rogers, Nathan Wardner, Geo. W. Hills, Geo. W. Burdick, Geo. J. Crandall, Geo. W. Lewis, and Wm. C. Daland. Short biographical sketches with reminiscences were prepared and read in the same order as above by the following: Irving B. Clarke, Margaret Burdick, Dr. G. E. Coon, Orval G. Crandall, Mrs. Addie Crandall, Mrs. Daisy Anderson, Mrs. Fred L. Burdick. Each paper was followed by informal remarks by

members of the congregation. The meeting closed with a prayer service. There were forty-five people in attendance.

At the regular Sabbath morning service the following morning our attention was centered on the remaining constituent members of the church. Of the eighty-four constituent members of the church, nine are still living but scattered. Four were able to be present and sat on the platform during the service. They were Mrs. Geo. W. Post of Milton; Dr. A. S. Maxson and Mr. and Mrs. I. B. Clarke of Milton Junction. Mrs. Miles Rice of Milton was unable to be present as she was visiting in California. We were glad to have with us the wife of a former pastor, Mrs. Geo. W. Burdick, and two of their children, Dr. G. M. Burdick and family and Mrs. A. R. Hurley, all of Milton.

A choir of sixteen members sang two anthems, "Praise Ye the Lord" by Mosenthal, and "A Closer Walk With God" by Emerson. The pastor preached a children's sermon from the text, "What mean these stones," Joshua 4: 21. The main sermon was on the theme, "Years of Age," John 21: 15-24. Visitors and old members increased our congregation to about one hundred.

Sunday noon a company of one hundred ten people packed the church dining room, being seated at eleven tables. Those who acted as hosts and hostesses at the various tables were: Deacon and Mrs. A. B. West, Pastor and Mrs. J. F. Randolph, Deacon and Mrs. H. M. Burdick, Dr. and Mrs. G. E. Coon, Dr. and Mrs. H. L. Hulett, Mr. and Mrs. J. C. Williams, Mr. and Mrs. Geo. W. Coon, Mr. and Mrs. Harry Green, Margaret Burdick and Angie Langworthy, Mr. and Mrs. H. L. Baker.

The program following the dinner, in charge of Mrs. J. F. Randolph, president of the Ladies' Aid society, was made up largely of historical papers. The history of the church was prepared and read by Mrs. Dolly Maxson; the history of the Christian Endeavor by Mercy Garthwaite; history of the choir by Mrs. G. E. Coon; history of the Ladies' Aid society by Mrs. C. J. Olsbye; and the history of the Sabbath school by Deacon H. M. Burdick. Very interesting letters from former pastors were read. Eleanor Olsbye read the letter from Rev. E. D. Van Horn, now pastor at Alfred Station, N. Y., and teacher in the seminary at Alfred, N. Y. Ellen Olsbye read

one from Rev. A. J. C. Bond, now dean of the Theological Seminary at Alfred, N. Y. Elmina McWilliams read the communication from Rev. H. N. Jordan, now chaplain of Battle Creek Sanitarium. Mrs. Beryl Whitford read greetings from Rev. E. E. Sutton, who was unable to be with us on account of his evangelistic work in New York State. Emma Gilbert read an appropriate poem written by her sister, Mrs. Nathan Kelly in 1908, for a historical program at that time. Rev. M. G. Stillman and others made impromptu remarks. The care taken in preparation and presentation of this historical matter and the natural interest of those gathered, made this a very interesting and profitable meeting. It was shown that many Christian workers of the past and present have at some time been connected with this church and its societies; they are: Rev. R. J. Severance, Rev. E. M. Holston, Rev. Leon M. Maltby, and Rev. Neal D. Mills as ordained ministers; Philip Coon, Donald Gray, and Trevah Sutton have been licensed by this church; Dr. Grace Crandall, Nettie West and her daughters, Anna and Mabel, also Helen Shaw Thorngate, Miriam Shaw, and Marian Howard Hargis are in foreign mission work; George McCarty has done home mission work; Isophene Allen and Lyle Crandall have taught in the Fouke, Ark., Mission School; Carroll B. West and Harold R. Baker have been active in Y.M.C.A. leadership.

The music of this service was in charge of Mr. and Mrs. Robert Randolph. The very opportune song, "Auld Lang Syne" was sung by the group. Two selections, "Jesus Is Tenderly Calling" and "The Church in the Wilderness," were sung by the male quartet. Donald Gray, Robert Randolph, James and Loren Shelton. The closing song was sung by all, "Blest Be the Tie That Binds."

We feel that old acquaintances and "good old times" have not been forgotten; and, with a forward look, plans are already under way for the one hundredth anniversary. J. F. R.

JACKSON CENTER, OHIO

Pastor and Mrs. Wilson and son Edward; Mr. and Mrs. Charles W. Snyder and two daughters, Virginia and Janet; Deacon and Mrs. Curtis Groves and daughter Pauline; and Mr. O. G. Davis attended the semi-annual meetings of the Michigan-Ohio churches, which convened with the White Cloud

Church at White Cloud, Mich., October 11-13.

CORRESPONDENT.

NORTH LOUP, NEB.

Rev. H. C. Van Horn, who has been conducting special meetings at the Seventh Day Baptist church the past week, left Wednesday for Nortonville, Kan. He will stay there for two weeks where he will also conduct special meetings. En route to Kansas he plans to stop at Winside, to spend a few days with his niece, Mrs. Elgin Clason. He has visited many churches in the West during his absence from his home in Plainfield, N. J., and has called upon many lone Sabbath keepers. He plans to be in Wisconsin about Christmas time and will be home the middle of January.

While in North Loup, Mr. Van Horn visited many of his old time friends, and discovered several relatives. He found great interest in the great cottonwood tree on the creek bank back of the J. A. Barber home. This tree was planted by himself about fifty years ago. The old building now used by the Barbers for a cob house was once his home, and he told tales of his boyhood spent there. The attic where he slept, he told, was so low, a bed could not be used, so he was compelled to sleep on the floor. His birthplace is a part of the house now occupied by the Carl Walk-up family. Friends and relatives were very glad to see and visit with Mr. Van Horn.

—Loyalist.

WALWORTH, WIS.

Sabbath day, December 7, is the occasion of the ninetieth birthday of the group here. Letters or talks by former pastors, music, and a pot-luck dinner Sabbath noon are things which will combine to make our birthday party a happy one.

Just now we are feeling very good and thankful because of our new furnace which has been installed about two weeks. The furnace, which was purchased through Lester Crandall and installed by him, is a thirty-six inch American Pressed Steel hot air furnace, with ample capacity for heating both upstairs and down in any weather.

Now that the old furnace, which smoked badly, has been replaced, the possibility of redecorating the auditorium seems much less remote, and there is much talk in favor of it.

Things in the church are gradually picking up, and while the future is by no means so

bright as to be blinding, it is still very good to contemplate.

On Sunday evening, November 24, the churches of Walworth and vicinity met at the Seventh Day Baptist church for their union Thanksgiving service. There was music by the combined choirs, and other musical offerings. The speaker was Rev. LaMar of the Fontana Community Church.

PASTOR.

ALBION, WIS.

The Albion Campus Club held its annual Gentlemen's Evening Banquet at the house of Mrs. Ida Atwood, November 14. Covers were laid for sixty guests. Mrs. J. A. Craig of Janesville was the speaker of the evening. Music was furnished by a local quartet of young people—Mr. and Mrs. Howard Root, Mary Thorngate, and Charles Williams.

The Home Benefit and Missionary Society of the church joined in a chicken pie supper served in the basement of the church. Not so many were served as had been hoped for, but a goodly sum was cleared.

Preparations for a special Thanksgiving service are completed for Wednesday evening, November 27. Special music numbers are featured.

Rev. M. G. Stillman occupied the pulpit in absence of Pastor Thorngate Sabbath day while Mr. Thorngate was in Welton, Iowa.

CORRESPONDENT.

SALEM, W. VA.

I regret that Salem and West Virginia are so seldom caught in your "Hook-Up," but there is no one to blame except pastors and local reporters.

You have not failed to notice that the Salem church had been hit blow after blow by the loss of a number of its most substantial members. But we are thankful to God for the good material with which we are undertaking to replace the fallen pillars. Professor E. Jean Lowther has been made moderator in the place of his father. Dean Harley D. Bond has been ordained deacon in the place of Dean M. H. Van Horn. Warren A. Randolph has been ordained deacon since the death of Deacon Ehret. Oris O. Stutler and Delmer E. Van Horn have been elected trustees. Edwin J. Bond is now superintendent of the Sabbath school. Mrs. Lydia Stutler now heads the Ladies' Aid society. Clarence Rogers is presi-

dent of the Christian Endeavor, and Earl Cruzan is leading the Junior society.

In the same connection I wish to report that on Sabbath, November 2, I had the pleasure of receiving into membership in the Salem Church, Rev. Walter Handcock, who is teacher of modern language at the college.

The college goes on as usual, doing a very large work notwithstanding its financial handicap that is dangerously near crushing. Students are here from the following Seventh Day Baptist churches: Gentry, Ark.; Nortonville, Kan.; North Loup, Neb.; Milton, Wis; Athens, Ala.; Second Alfred, Nile, Verona, Second Brookfield, and New York in New York State; Plainfield and Marlboro in New Jersey; Lost Creek, Ritchie, and Salem in West Virginia. We miss many who were here last year, but others have taken their places.

Someone else will report the meeting of young people at Lost Creek last week, and I will only say that there were seventy from our Salem congregation who attended that service. I will not report how many there were left at Salem.

The Sabbath school on Sabbath afternoons at Upper Buckeye Community Center is maintained, as for years, by the enthusiasm and sacrifice of Mrs. Geo. H. Trainer.

Rev. and Mrs. Theodore J. Van Horn will be in Salem by the middle of December and will be in the Seventh Day Baptist parsonage to enjoy the burdens that center there for mid-winter, while Mrs. Shaw and I are getting tired and homesick on a vacation. We plan to go with Miriam to Houston, Tex., and Phoenix, Ariz., and possibly farther when Miriam sails for China early in February.

If you should come to Salem in January, you will see changes in the congregation. They even talk of "doing something" to its parsonage. So changes come. I see by the RECORDER that the Milton Junction Church has evidently forgotten that it voted to license George Shaw to exercise his gifts.

PASTOR.

WASHINGTON, D. C.

We are pleased to tell you that Elder Sheafe is somewhat better in health; is now able to attend to his church duties. We are hopeful of his complete recovery.

CORRESPONDENT.

"Artificial Christianity will never reform the world, even when sustained by law."

WHY WE EXCLUDE LIQUOR ADVERTISING

BY FRANK E. GANNETT

Publisher, Gannett Newspapers

Believing that the use of alcoholic beverages is harmful both to the individual and society, I cannot consistently accept beer and liquor advertising in my newspapers. Naturally as a newspaper publisher, I believe in the power of advertising. It is probably the most potent force today in changing habits and points of view as well as in the selling of goods and services.

It seems to me, further, that the present prevalent type of desire-creating advertising for liquor is as stupid as it is anti-social. I mean stupid from the point of view of persons who profess to believe that temperance and not prohibition is the way to deal with the liquor problem.

If the liquor interests were wise—and they never have been wise—they would content themselves with factual advertisements appealing only to persons who now drink.

But hardly was repeal in effect before all the scientifically developed advertising appeals of sex, ambition, popularity, health, color, and humor were being used not only to increase the consumption of liquor on the part of persons who now drink, but to induce others, particularly women, to become tipplers.

If one wished to be ironical, he might say that these very advertisements, with their false and specious appeals to women and even children, are perhaps the most effective "education" for prohibition. While readers of newspapers and magazines may not express themselves openly to publishers, I have abundant evidence of the resentment that a large proportion of readers feel toward not only the type of liquor advertising now appearing in so many publications but the large proportion it represents in relation to all advertising carried.

This resentment is smoldering. I know that readers are saying "This advertising is false. Regardless of what my personal habits may be, I don't wish my children, especially my daughters, exposed to this kind of specious propaganda. Perhaps we were wrong in saying prohibition didn't work. Perhaps it is the only way out."

I don't wish to assume a holier-than-thou attitude. I am not criticizing other publish-

ers, some of whom I know honestly believe that since liquor is now legal they have no right to refuse advertising. While I respect this point of view, I cannot accept it. Advertising is as much a part of the newspaper as are the news and editorial columns. How can one consistently permit specious arguments and appeals in advertising which he would never permit in news and editorials?

Finally, I believe excluding liquor advertising has been as good business for the Gannett newspapers as it has been good ethics. Of course this can never be demonstrated statistically. One cannot say positively that excluding such advertising attracts other advertising. But at least we do know that in every city in which Gannett newspapers are published, Gannett advertising brings results to those who use it. And the reason it brings results, we believe, is that advertisers know that readers of Gannett newspapers believe in their honesty and sincerity.

Rochester, N. Y.

—Christian Advocate.

THE ORGANIZATION OF THE WEEK DAY BIBLE SCHOOL

BY HARRIETT M. COTTRELL

(Conference Paper)

Under the auspices of the West District which consists of five interdenominational churches including Shiloh and Marlboro, Bible instruction is given to two township schools each Friday afternoon during the school year.

The nucleus was the chairman of the West District Religious Education Committee, who, after consultation with other ministers, presented the plan before the Parent Teachers' Association, which appointed a committee to go before the school board.

It was agreed that teachers from the laity should be secured by the chairman, who was a minister, and that non-doctrinal Bible instruction should be given one-half hour each week to any pupils whose parents sent a written permit for such training. Those giving instruction understand that they are contributing their time to the school.

After conferring with the principal and her teachers, Friday afternoon from three to three-thirty was set as the most convenient and desirable time. Each school will have its own problems and situations to face in de-

termining the half hour best suited to its schedule.

Printed forms are sent to all parents for their signature if they are willing to have their children receive this instruction. Those children whose parents did not approve were sent to the auditorium for study.

Books and other supplies are purchased by the West District.

Each week a card is filled out by the teacher and filed, showing the lesson taught.

Whenever there are Catholics whose parents disapprove, a layman of their own faith appointed by the priest, teaches this group, and is known as Miss ——'s class, so there will be no distinction among the children. The same work is given them as any other class.

Attending no Sabbath school or Sunday school, many children thus learn the "whys" of otherwise unknown Christian teachings and are given practical spiritual training with their everyday material lessons.

Although financial remuneration is small, teachers receive great benefit and much inspiration from the response shown by the pupils.

PAPERS GIVEN AT ROCKY MOUNTAIN SUMMER CAMP

SEPARATION

BY MARY MARGARET HUMMEL

Romans 12: 2.—"And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

First I would like to call to your minds that we came to camp for the purpose of renewing our minds in Christ Jesus. I'll open my talk with a pretty strong statement, some of you may think. I do not believe that any Christian can expect to have the best influence over a non-Christian unless he be separated or transformed to a certain extent. There are reasons for this, which I will mention. First, those who have not been separated from the world have no time to think upon religious matters. Second, they have no time to pray. This really is the most important reason of all. For nothing can be done in our own strength; only through prayer. Third, they are not capable of complete humbleness and the traits of a consecrated Christian. Ephe-

sians 4: 1-7 is Paul's advice to Christians. Surely such a noted Christian man as Paul, who lived in such treacherous times and had more excuse than we to be tempted toward worldly things, did not expect Christians to be that way.

Young people are tempted to be worldly. I know I am. But we must not do worldly things of which we feel sure Jesus would not approve. Today we young folks must be more careful than ever of our attitudes and influences. Christianity is at stake with more people than ever before. Are we going to sit down and let our Lord knock in vain at those people's hearts, or are we going to help him gain an entrance by our example?

I am going to read a covenant with God, which if we would all accept, we would not have a hard time being separate.

MY COVENANT WITH GOD

1. I promise God that from this week of prayer and on, it will be my constant endeavor in a larger way to give him first place in my life, living a constant Christian life in my home and in my business.

2. I promise God that I will endeavor to be more careful in keeping Sabbath, doing no business of any kind on that day, and that I will keep it according to the Scriptures and that I will attend Sabbath school and church as regularly as possible.

3. I promise God I will faithfully return the tithe to him and that I will give offering according to my ability.

4. I promise God to live in harmony with the principles of health as set forth in the instructions he has given us. I will not drink or use any beverage that I believe Jesus would not use if he were here. I will not use tobacco of any kind.

5. I promise God to dress as I believe Jesus would have me dress.

6. I promise God not to go to any place of worldly amusement where I believe Jesus would not go.

7. I promise God that it will be my constant endeavor to live a life of purity as taught in the seventh commandment and in the New Testament.

8. I promise God it will be my constant endeavor to treat with friendliness every member of the church. I will not gossip or slander or engage in unkindly criticism of anyone. Nor will I listen to it without protest.

9. I promise God to spend some time each day in Bible study and prayer. And if I am a parent, I will see that my children are educated in our own schools.

10. I promise God I will try to do some active service for him of a home missionary nature at least once a week, and to do some kind act for someone each day.

Prayer.—And now, O God, I do not promise to do this in my own strength. I yield myself

OBITUARY

CARLISLE.—Hattie, the daughter of Simon and Sarah Langworthy Carlisle, was born at Farina, Ill., March 14, 1887, and died at her home in Farina, October 14, 1935, after an illness of short duration.

When a young woman she was baptized with a group of seventeen and joined the Seventh Day Baptist Church at Farina, continuing her membership until the time of her death. She was united in marriage to George Carlisle September 22, 1909, at Terre Haute, Ind. She is survived by her husband; one sister, Mrs. Harry Crandall of Milton, Wis.; and by many other relatives and close friends.

Funeral services were conducted at the Seventh Day Baptist church by her pastor, Rev. C. L. Hill, and burial was made in the Farina cemetery. C. L. H.

CARTWRIGHT.—Flora, daughter of Stephen and Emma Lanphear Thomas, was born July 31, 1852, and died October 27, 1935, at the home of her daughter in Union City, N. J.

She attended Alfred University in 1869 and 1870. In 1871, she was married to Ransom L. Cartwright who died in 1916. Two of their three children survive: Miss E. Katherine Cartwright, M. A., chairman of the English department in Emerson High School, Union City; Rev. Floyd Cartwright of King George, Va. She was a member of the First Alfred Church, and later of the Scio and Richburg churches.

A farewell service was held at the Union City home, October 29, and the service among her friends was held the following day at the First Alfred church, Rev. Clyde Ehret officiating. Interment in Alfred Rural Cemetery.

—Contributed.

CRANDALL.—William Lester Crandall, age 18 years, son of Lester and Lena Oursler Crandall, died at Elkhorn Hospital on October 23, 1935, as the result of an auto accident.

Memorial services were held at the Crandall Funeral Home. Interment was in the Walworth cemetery. D. V. G.

LANGWORTHY.—Gordon Lewis Langworthy, one of six children of John P. and Mary E. Langworthy, was born near Adams Center, N. Y., September 27, 1898, and died at his home in Hamlin, N. Y., October 17, 1935.

On April 7, 1928, he was married to Ethlyn B. Nesbit. In his early youth he was baptized and united with the Adams Center Seventh Day Baptist Church. After establishing his residence in Hamlin, he united with the Methodist Episcopal Church and was active in its work.

Surviving are his wife; his father; two sisters, Mrs. Reata Rudd of Glenfield, N. Y., and Miss Hazel Langworthy of Adams Center; two brothers, Virgil B. of Elmira, N. Y., and Lyle P. of Adams Center; and by two nephews and one niece.

Farewell services were held at the Hamlin M. E. church, with interment in the Garland Cemetery. His pastor, Thomas Alty, officiated, as-

to thee. Come into my heart and live out these principles in me. I will co-operate with thee. May the living of this covenant be an indication that thou art in me, living out thy life in me. For Jesus' sake. Amen.

DEDICATION

BY JUANITA DAVIS

"Present yourselves." Romans 12: 1.

The first thing a Christian must do is to dedicate himself to the Lord Jesus Christ. Our bodies are like a church. Just as soon as a church is finished, it is dedicated. Just as soon as we accept the Lord Jesus Christ, we should dedicate ourselves to him.

Our bodies are the temple of God. Therefore we should keep them "holy and acceptable unto God." We should not take anything into our bodies that will make them unfit and run them down so we cannot go about preaching the gospel. It takes healthy bodies to serve the Lord.

If the wicked people on this earth are going to be saved, it must be done by us through the help of God. We were put here on earth to do the work of God, which is to preach the gospel to every living creature. We cannot do it unless our bodies are fit to do it.

When we dedicate ourselves to him, we should dedicate the whole body, not just part of it. 1 Corinthians 6: 13 tells what our bodies are for. They are "for the Lord and the Lord for our bodies." Therefore we should keep them fit.

I hope that most of us have dedicated our lives to him completely, and those of us who have not I hope will do so before camp is over.

MARRIAGES

CARR-BABCOCK.—At the Seventh Day Baptist parsonage, Brookfield, N. Y., November 2, 1935, Harold Carr and Sylvia Babcock, both of Oneida, N. Y., Rev. H. L. Polan officiating.

COON-TUTTLE.—At the parsonage of the Christian Church of Rockford, Ill., August 13, 1935, by Rev. Allen T. Shaw, Martha C. Coon of Milton, Wis., and Clyde S. Tuttle of Janesville, Wis., the new home to be at 9 North Jackson, Janesville, Wis.

HORVATH-ZWEIBEL.—At the Seventh Day Baptist parsonage at Jackson Center, Ohio, Mr. Joseph Horvath and Miss Nadine Zweibel were united in marriage by the bride's pastor, Rev. Verney A. Wilson, September 28, 1935. Their present home is at Jackson Center.

sisted by Rev. Mr. Root of Webster and Rev. Mr. Burdick of Hornell.
L. P. L.

LARKIN.—Lillian May, daughter of Francis and Ruth Rogers Graves, was born in Beloit, Wis., February 25, 1866.

While in her teens she joined the Presbyterian Church of Beloit. On May 14, 1890, she was married to Dr. O. Eugene Larkin. Shortly after their marriage they made their home in Chicago, where Doctor Larkin practiced medicine for over thirty years, and later in Oak Park. In 1892, Mrs. Larkin decided she must keep the Sabbath; she was baptized in New Market and joined the Piscataway Church, but soon took a letter to the church in Chicago, where she was a member until her death. About two years ago Dr. and Mrs. Larkin came to Milton to live, but returned this summer to Maywood, near Chicago. Mrs. Larkin passed away at West Suburban Hospital November 2, 1935. She is survived by her husband; a daughter, Dorothy (Mrs. Paul) Ewing; three grandchildren; and a sister, Mrs. Nettie Harlow of Bosler, Wyo.

Farewell services were held in an Oak Park funeral home conducted by her brother-in-law, President J. W. Crofoot, and at the Seventh Day Baptist church in Milton, conducted by pastor, Carroll L. Hill, assisted by Rev. Edwin Shaw. Interment was in Milton cemetery. C. L. H.

VAN HORN. — Emma, daughter of George and Eleanor Paugh, was born November 18, 1863, and died October 2, 1935.

September 30, 1884, she was joined in marriage to James E. Van Horn. Their entire wedded life was spent on the farm where the farewell services were held. Eight weeks from the passing of her husband, Mrs. Van Horn joined him where parting will be no more. Surviving to mourn their loss are two children: Leslie E. Van Horn and Mrs. Date A. Rogers; also a sister, Miss Sarah S. Paugh, and three grandchildren.

Mrs. Van Horn in early life united with the Lost Creek Seventh Day Baptist Church. She continued loyal to the end. Rev. E. F. Loofboro conducted the farewell services, in which President S. O. Bond and Rev. Mr. Payne assisted. E. F. L.

WHIPPLE.—Colonel Everett E. Whipple, son of Judge Henry and Mary (Spicer) Whipple, born July 30, 1857, in Hopkinton, R. I., died October 9, 1935, in Westerly, R. I.

In 1867 the family moved to Westerly. After his graduation from high school he learned the carpenter's trade. He was in the employ of C. B. Cottrell and Sons Co., for many years, until he was elected town clerk of Westerly. He was the oldest town clerk in the state in point of service, having served twenty-eight years. He was a friend of all, regardless of race, color, or position. He was affiliated with the Pawcatuck Seventh Day Baptist Church and had a warm spot in his heart for the Second Hopkinton Church, the church of his childhood.

On February 24, 1877, Colonel Whipple was married to Annie L. Campbell, who died March

23, 1890. In 1904, he married Mrs. Lizzie Clarke Randolph. He is survived by Mrs. Whipple, two nephews, and three nieces.

Farewell services were held on Sabbath afternoon at the Gavitt Funeral Home and interment was in River Bend Cemetery. Rev. Harold R. Crandall officiated. H. R. C.

WHITFORD.—Winston E. Whitford, fifth son of Kenneth and Gertrude Smith Whitford, was born September 30, 1915, in Albion, Wis.

He received his schooling in Albion and Edgerton. He had enrolled in Milton College, but circumstances prevented his going there this fall. He was a member of the Albion Seventh Day Baptist Church, and was a young man of the best principles, of kindly disposition, and popular with his young friends. On October 27, 1935, while walking home from Edgerton, the drunken driver of a speeding car struck him and he was killed instantly. Besides his father and mother, he leaves to mourn his loss five brothers; his grandparents, Mr. and Mrs. Algernon Whitford of Milton; and his grandmother, Mrs. Eliza Smith of Albion.

Funeral services were held October 30, at one-thirty from the funeral home in Edgerton and at two o'clock in the Albion church, conducted by Pastor C. W. Thorngate. The high school students attended in a body. Burial was made in Evergreen Cemetery. C. W. T.

RECORDER WANT ADVERTISEMENTS

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CHRISTMAS

Are you willing to stoop down and consider the needs and desires of little children; to remember the weakness and loneliness of people who are growing old; to stop asking how much your friends love you, and to ask yourself whether you love them enough; to bear in mind the things that other people have to bear in their hearts; to trim your lamp so that it will give more light and less smoke, and to carry it in front so that the shadows will fall behind you; to make a grave for your ugly thoughts, and a garden for your kindly feelings, with the gate open—are you willing to do these things, even for a day?

Then you can keep Christmas.

—Henry van Dyke.

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