

The Sabbath Recorder

VOL. 119

OCTOBER 28, 1935

No. 9

The XXII. Psalm of David.
DHE LORD is my shepherd, I can be-
 wante nothinge. He feedeth me in a lush
 grene pasture, and ledeth me to a fresh
 water. He quickeneth my soule, & bringeth
 me forth in the waye of righteousnes for his
 names sake. Though I shalde walke now
 in the valley of the shadowe of death, yet I
 feare no euill, for thou art with me: thy staffe
 & thy shepheard staffe comforte me. Thou prepa-
 rest a table before me against mine enemies:
 thou annoyntest my heade with oyle, & fillest
 my cuppe full. Thy lovinge mercy shal
 & mercy followe me all the dayes of my life,
 that I maye dwell in the house of the LORD
 for ever.

THE TWENTY-THIRD PSALM—COVERDALE BIBLE
 Note that Coverdale followed the Septuagint Greek Version, in
 which this well-known psalm was numbered XXII

(Cut used by courtesy of American Bible Society.)

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RELIGION AND WELFARE RECOVERY

(Courtesy of Executive Secretary)

The Great Recession

- 1914 THE BASIC EVIL. Sin, sel-
fishness, greed in the individual hu-
man heart. Nationalism. Race prej-
udice, bitterness, hatred. Feverish
preparation for war.
- 1914-1918 THE GREAT WAR. Whole-
sale carnage. Millions of young men
killed. Other millions of souls seared
by hate, bitterness, resentment, re-
venge. Ideals shattered. World
brotherhood paralyzed by war's bru-
talities.
- 1919-1929 THE GREAT ORGY. Pseudo-
prosperity. Selfish scramble for
post-war plunder. Avarice. Thirst
for profits, speculation. Wild extravag-
ance.
- 1929-1935 THE GREAT DEPRESSION.
Foreign markets severed by suicidal
nationalism. Factories closed. Ten
million unemployed. Twenty million
on relief. Broken morale. Economic
and social confusion bordering on
revolution.
- 1935— THE GREAT RE-DISCOV-
ERY. Love is better than hate. For-
giveness, nobler than revenge. To
give, more blessed than to receive.
Character, more precious than gold.
Moral and spiritual values are para-
mount—"Turning to God."

"Righteousness exalteth a nation"

The Great Invitation

O come, let us worship and bow down:
let us kneel before the Lord our maker.

I was glad when they said unto me, Let
us go into the house of the Lord.

Depart from evil, and do good; seek
peace, and pursue it.

If my people, which are called by my
name, shall humble themselves, and pray,
and seek my face, and turn from their
wicked ways; then will I hear from heaven,
and will forgive their sin, and will heal
their land.

Seek ye the Lord while he may be found,
call ye upon him while he is near: Let the
wicked forsake his way, and the unright-
eous man his thoughts: and let him return
unto the Lord, and he will have mercy
upon him; and to our God, for he will
abundantly pardon.

A new commandment I give unto you,
that ye love one another.

The Great Recovery

"Social reconstruction, so much desired,
must be preceded by a profound renewal
of the Christian spirit."—Pope Pius XI.

"We will have no permanent recovery
in this country, no matter what laws are
passed, until we experience from coast to
coast a sweeping religious revival." —
Bishop James E. Freeman.

"Our civilization cannot survive mater-
ially unless it be redeemed spiritually." —
President Wilson.

"The strength of a country is the
strength of its religious convictions." —
President Coolidge.

"The churches are the greatest influ-
ence in this world of ours to overcome
the present tendency toward greed." —
President Franklin D. Roosevelt.

"Only the Golden Rule will save the
country—not a rule of gold."—Roger W.
Babson.

"Perhaps Jesus Christ did have a more
significant message on the remedy for
depressions than Adam Smith."—Secre-
tary Henry A. Wallace.

The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

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WHOLE No. 4,670

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

God's Finger No hand but that of our Great God could so carve the route for the Rio Grande roadbed to the passes of the Rockies. Oh, yes! one knows the answer many will make to such a statement; and one knows the geological explanations of a river cutting its way down to lower levels from higher reaches during the ages since these great upheaved crusts of the earth left such mighty wrinkles on the western half of our great continent. A point appears now at my left like the pyramid of Cheops, and the Arkansas rolls at our feet—our wheels, I better say. It is raining on one side of us and on the other the sun shines on mountain sides newly streaked and mantled with snow, while just below amid the vast reaches of broken evergreen are great patches of gold, acres in extent—aspens turned yellow, I presume. But it would take the pen of a Gardiner to describe these inspiring scenes or the poetry of a Bond to make you see it.

A bit ago we stopped on the "Swinging Bridges" below the great, "highest" bridge in

the world—in the great throat of Royal Gorge—and marveled. I wish I had brought Roger with me. I have no adjectives to describe my emotions as we pass on. Sometimes I can only gasp.

For the following I am indebted to a "folder" picked up at Pueblo. The Royal Gorge is a stupendous cleft in the front range of the Rockies, through which rushes the turbulent Arkansas River. . . . The walls of the canyon are perpendicular in places, and rise to a height of nearly three thousand feet above the river below. In the bottom of the gorge runs the track of the . . . and about midway, the deepest and narrowest part of the canyon the river channel is so restricted that the railroad is carried over the stream by the Hanging Bridges, which at the time of the construction was a very noted feat.

For many years a bridge over the top of the gorge was contemplated, and finally in 1929 it became a reality. The bridge is 1,050 feet above the river and is 1,250 feet long. The Woolworth Tower would about reach from the river to the roadbed, and the Empire Building just about make the span.

On up the gorge and through the miles of the Transcontinental Divide over Tennessee Pass at 10,200 feet—the highest in the United States crossed by any standard gauge road (quoted from a train boy huckstering his wares, and who declared the only known remedy for effects of this high altitude as experienced by various people is "Colorado pears"—which he had for sale)—the mountains, the snow falling, the cloud effects, the azure sky, offered a vista, a panorama, a (reader fill in) that soon reduced mere man in his thinking to insignificance. Like the Psalmist in the midst of meditation of the heavens, one could but exclaim in awe, "What is man that thou art mindful of him!"

At last the summit is reached, and through the tunnel we begin the descent on the western ridge of the divide by way of the Eagle River Canyon, with its particular sort of rugged grandeur which we shall not attempt to describe. We are now in the shadows; the sunset glows in golds and maroons on the mountain sides ahead and on the low hanging clouds. Others may talk of nature and forces, but we bow down before a Good God and recognize in all these wonders the tracings of the Master Mind, the work of a Divine Finger.

An Old Scotchman's Prayer The modern stories of the Scotch are unlike one told by a Scotch minister and recorded in the *Baptist Weekly*, quite awhile ago. The old man was on his way to a meeting that was to be conducted for some days in a tent or a tabernacle. He was poor, ill clad, and partly deaf. But he trusted in the Lord whom he faithfully served, and in his kind providence he rejoiced. On the way he was joined by a younger Christian brother bound for the same meeting. As they traveled on toward their destination, they turned aside to pray together, behind a hedge. The old pilgrim, who had learned in everything to let his requests be made known unto God, presented his petition in the following words, as reported: "Lord, ye ken weel enough that I'm deaf, and I want a seat on the front bench if ye can let me have it, so that I can hear thy Word. And ye see that my toes are sticking through my shoes, and I don't think it is much credit to have thy children's toes sticking through their shoes, and therefore I want ye to get me a pair of new ones. And ye ken I have nae siller, and I want to stay there through the meeting, and therefore I want ye to get me a place to stay."

Later, on the way, the younger brother gently suggested that he thought his friend's prayer was rather free in its form of expression, and hardly as reverential as seemed proper in approaching the Supreme Being. "Nae, nae," quietly replied the old man, "He's my Father, and he's weel acquainted with me, and I take great liberties with him."

Arrived at the meeting, the old man stood for a time in the rear of the congregation, making an ear trumpet of his hand, until some one near the pulpit noticed him and beckoned him forward to a seat on the front bench. During the prayer, the old man knelt down, and after he arose a lady who had noticed his shoes said to him, "Are those the best shoes you have?" "Yes," said he, "but I expect my heavenly Father will get me a new pair very soon." "Come with me after the meeting," said the good lady, "and I will get you a new pair." After the service he accompanied her to her house. On the way, she asked, "Are you remaining for all the meetings?" To her question he replied that he wished to do so but was a stranger and had "nae siller." "Well," said she, "you will be perfectly welcome to make your home with us during the meeting." So the old man thanked

the Lord that he had given him all the three things he had asked for.

While we have a sympathy for the younger man's feeling in the matter, it may be well for us to learn that there is a reverence that reaches higher than the forms and conventionalities of human taste, and which leads the believer to come boldly to the throne of grace to find all needed help in every trying hour.

Church Membership Increases In spite of pessimistic statements and insinuations concerning the state of the Christian religion in this country, recent reports made by reliable Christian leaders show a substantial increase in members for 1934, in fact numbers far exceeding one million. This, it is understood, is one of the largest on record.

Dr. George L. Kieffer, president of the American Association of Religious Statisticians, writes of the gains in the *Christian Herald*. Of the total gain in membership of 1,222,064, the adult gain is very large, numbering 910,651, ranging in ages over thirteen. The Methodists stand first on the list of Protestants, with a total net gain of more than 210,000; the Baptists coming second with 161,720; the next in order are Lutherans, Disciples of Christ, Presbyterians, and Episcopalians. The total membership of Protestant, Catholic, and Jewish churches numbers 62,035,688.

American Bible Society Reports Again the American Bible Society, according to its recently published report, has made an enviable record. While it faced a year, at the beginning, with grave anxieties for the maintenance of the world-wide distribution of the Scriptures, at the close of the year 1934, in retrospect, it was a year of rising hope and of promise for the future.

The total distribution of Bibles, Testaments, Gospels, and other Portions reached the magnificent figure of 7,517,548, published in 148 languages, dialects, "and twenty-eight additional characters." Certainly this is an achievement for which all may be truly thankful. According to the report there were abundant evidences of courage and devotion among the workers, and of receptivity among the people. "Whether among the Bolivian prisoners in Paraguay, the villages of Japan, the slopes of Lebanon, or the smoky towns of western Pennsylvania, the same zeal and skill are reflected in the reports of the work." The

stories told remind one of the early days of spreading the gospel, and indicate that the danger and suffering for the truth are not all eliminated as yet. In a town in Salvador, a religious fanatic persuaded the mayor to jail the veteran colporteur, José Escamilla, and to demand that he leave town. After his release he "preached the gospel with greater confidence in the Lord than ever, and no one in town molested me." A boastful denier of the existence of God bought a Bible before a colporteur left a certain town in Peru. A benighted people in another South American country bought Bibles because their children were about to attend school, and "when our children can read, they will read this good book to us." "In Mexico a colporteur escaped attack, with a bullet hole through his hat brim."

The service rendered by this society to the blind is noteworthy. In America 5,069 volumes of embossed Scriptures were distributed in fourteen languages and systems. The 939 of these large volumes in nine languages distributed abroad brought the grand total to 6,008 volumes during the year. How the marvelous has been achieved is seen in the record of over one hundred thousand at home, and more than fifteen and one-half thousand abroad of these embossed volumes, during one hundred years, distributed among those who must read with their finger tips.

"The entrance of thy word giveth light; it giveth understanding to the simple." So widespread is the work of publishing and distributing the printed Word and so far-reaching is its influence that very well may the American Bible Society desire to be looked upon by all denominations as their own, "as an arm of their own church, whose resources and world service it has the same high privilege to support as given to other boards and agencies of their denomination."

THE UPPER ROOM

Four men on the western slope of life are interested in the life beyond. Three have said they are not Christian, the fourth is not certain about it. Pray that these men come to know Jesus Christ soon as their personal Savior.

Pray for a young man that he give his heart to God in the days of his youth, that he abstain from the use of tobacco, that the way be opened for him to attend college or univer-

sity as he so much longs to do, and that he make a "safe investment" of his life for Christ.

A youth, soon after his conversion, became convinced of the Sabbath truth and desired to throw in his lot with the Sabbath-keeping people of his community. Being discouraged from doing so by his Sunday-keeping parents and restrained from attending church service on the Sabbath, he has fallen into bad habits and no longer claims to be a Christian. Pray that he be healed from his backsliding, that the way be opened for him to keep the Sabbath, and that his family also come to know and keep that sacred day.

—Contributed.

TRACT SOCIETY MEETING

REGULAR SESSION

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., Sunday, October 13, 1935, at 2 p. m., with President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, James L. Skaggs, Lavern C. Bassett, Neal D. Mills, Asa F. Randolph, Mrs. William M. Stillman, Orra S. Rogers, Esle F. Randolph, Irving A. Hunting, Franklin A. Langworthy, George R. Crandall, Frederik J. Bakker, Mrs. Herbert C. Van Horn, Everett C. Hunting, and Business Manager L. Harrison North.

Visitor, J. Alfred Wilson.

Rev. Neal D. Mills led in prayer.

The minutes of the last regular meeting and of the special meeting of September 29 were read.

The secretary read the following report of Corresponding Secretary Herbert C. Van Horn which was received:

OCTOBER 7, 1935

This report is being written on the Missouri Pacific Railroad train west of Jefferson City, Mo., as the secretary is on his way to the Pacific coast to attend the association at Los Angeles, assist Brother Loyal Hurley in evangelistic meetings, and visit as many Sabbath-keeping groups as possible.

At St. Louis a night and part of a day were spent in the home of Brother and Sister Steuckrath. Two or three people interested were invited in, only one finding it possible to come. The secretary read a Scripture lesson, talked, and answered questions. It was a helpful occasion and the secretary is continuing his mission with good heart and courage.

As far as possible preparations were made in advance for RECORDER work while the editor is absent. Mrs. Van Horn will care for such correspondence as she is able, forwarding such as may need the secretary's personal attention.

Your secretary wishes to express his deep appreciation of the interest taken by members of the board in this work on the field and the encouragement given.

Sincerely yours,

HERBERT C. VAN HORN,
Corresponding Secretary.

Treasurer Ethel T. Stillman gave the following quarterly report which was adopted:

Ethel T. Stillman, Treasurer,
In account with the
American Sabbath Tract Society
For the quarter ending September 30, 1935

Dr.	
To balance on hand July 1, 1935:	
General Fund	\$2,014.29
Reserved for special "Recorder" supplement	956.00
Denominational Building Fund	17.67
Reserved for Historical Society room	728.54
Maintenance Fund	371.37
	<u>\$4,087.87</u>

To cash received since as follows:

GENERAL FUND	
Contributions - individuals	\$ 11.00
Denominational Budget	418.31
Income from invested funds, Tract Society	247.85
Receipts from publications: "Sabbath Recorder"	647.87
"Helping Hand"	357.38
General printing and distribution of literature	22.21
Special contributions:	
For Conradi tract	10.00
For the debt - Denominational Budget	200.00
For the special "Recorder" supplement	5.00
Transfer from Dora B. Egbert Trust Fund	15.00
Transfer from Everett Pearce Trust Fund	20.00
Interest on savings account, Trust Funds	3.62
S. D. B. Missionary Society - one-half 1935 taxes on Minneapolis lot	22.80
	<u>1,981.04</u>

DENOMINATIONAL BUILDING FUND	
Income - interest on note, Silas G. Burdick estate	21.00

MAINTENANCE FUND	
Rent from publishing house	150.00

PERMANENT FUND	
Bequest of Amelia M. Cottrell, Independence, N. Y.	500.00
	<u>\$6,739.91</u>

Cr.

By cash paid out as follows:

GENERAL FUND	
Sabbath Promotion work	\$ 77.50
"Sabbath Recorder"	1,814.06
General printing and distribution of literature	175.34
Expenses of representatives to Conference, etc.	86.76

Corresponding secretary - salary	356.50
Expenses	145.00
Treasurer's expenses	94.21
Payments on notes (including special contribution)	650.00
Interest on notes, collection charges	41.68
Recording secretary - expense typing minutes	1.40
Income account Annuity Gifts	370.00
	<u>\$1,715.45</u>
Dora B. Egbert - withdrawal from funds on deposit	15.00
Everett Pearce - withdrawal from funds on deposit	20.00
	<u>\$3,847.45</u>

MAINTENANCE FUND	
Janitor	\$ 33.00
Repairs to roof	49.75
Paint for steel sash	10.65
Miscellaneous expenses and supplies	5.38
	<u>98.78</u>

PERMANENT FUND	
Transfer to savings account, Amelia M. Cottrell Bequest	500.00
	<u>\$4,446.23</u>

By balance on hand:	
General Fund	\$ 132.88
Reserved for special "Recorder" supplement	961.00
Reserved for Conradi tract	10.00
Denominational Building Fund	38.67
Reserved for Historical Society rooms	728.54
Maintenance Fund	422.59
	<u>2,293.68</u>
	<u>\$6,739.91</u>

Total indebtedness - General Fund \$4,850.00

E. & O. E.
Plainfield, N. J.,
October 1, 1935.

ETHEL T. STILLMAN,
Treasurer.

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

J. W. HIEBELER,
Auditor.

Plainfield, N. J.,
October 10, 1935.

The treasurer reported that she had borrowed from the Plainfield Trust Company in the name of the society the sum of \$2,700.66 on a three month note dated October 6, 1935. She also stated that at the request of the Plainfield Trust Company the following resolution had been prepared, which was adopted after reading by the secretary:

Resolved, That the Board of Trustees of the American Sabbath Tract Society (New Jersey Corporation) at a meeting held October 13, 1935, a quorum being present, authorizes the proper officers (the president or a vice-president and the treasurer) to borrow from the Plainfield Trust Company on three month note dated October 6, 1935, the sum of Twenty-seven Hundred dollars and sixty-six cents (\$2,700.66) and to arrange for any and all renewals of same, and to that end to join as maker or endorser of said notes and/or renewals.

Neal D. Mills reported for the Committee on Distribution of Literature as follows:

A meeting was held last Sunday at which plans for the improvement of the work of the committee were discussed. In September, 383 tracts, 10 *Helping Hands*, and 3 **SABBATH RECORDERS** were sent out. Ten new subscriptions were received and 28 **RECORDERS** were discontinued.

L. Harrison North gave for the Supervisory Committee the following report, which was adopted:

The Supervisory Committee held a meeting today at 12.30 in the office of the publishing house, with six of the nine members present. Matters of general information in connection with the operation of the printing plant were discussed. The manager reported the completion of rather extensive repairs on the roof, skylights, and windows of the shop and a few small repairs on the Seventh Day Baptist Building. The publishing house reported a profit on September business.

Appreciative thanks to our president for providing us with the new directories was expressed by a unanimous vote.

The minutes were read and approved.
Adjourned.

CORLISS F. RANDOLPH,
President,
NEAL D. MILLS,
Recording Secretary.

TRACT SOCIETY MEETING

SPECIAL SESSION

The Board of Directors of the American Sabbath Tract Society of New York met in special session in the Seventh Day Baptist Building, Plainfield, N. J., Sunday, October 13, 1935, at 2.45 p. m. with President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, James L. Skaggs, Lavern C. Bassett, Neal D. Mills, Asa F. Randolph, Mrs. William M. Stillman, William M. Stillman, Orra S. Rogers, Esle F. Randolph, Irving A. Hunting, Franklin A. Langworthy, George R. Crandall, Frederik J. Bakker, Mrs. Herbert C. Van Horn, Everett C. Hunting and Business Manager L. Harrison North.

Visitor, J. Alfred Wilson.

The following resolution was read by the secretary and adopted by vote:

Resolved, That the Board of Trustees of the American Sabbath Tract Society (New York Corporation) at a meeting held October 13, 1935, a quorum being present, authorizes the proper

officers (the president or a vice-president and the treasurer) to borrow from the Plainfield Trust Company on three month note dated October 6, 1935, the sum of Twenty-seven Hundred dollars and sixty-six cents (\$2,700.66) and to arrange for any and all renewals of same, and to that end to join as maker or endorser of said notes and/or renewals.

Adjourned.

CORLISS F. RANDOLPH,
President,
NEAL D. MILLS,
Recording Secretary.

MISSIONS

WITNESSING

The Father hath ordained that the kingdom of heaven shall be established on earth by the witnessing of his disciples, one and all. Christ said as he was ascending to heaven after his resurrection, "Ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth."

This witnessing primarily includes two things, namely, (1) telling of the love of God to men, and (2) proclaiming what he has done for the one who bears the witness. Sophistry has a small place in God's plans, and parading the imperfections of others is cheap.

Witnessing may be by words or actions. The Christian can show the love of God by his deeds and in the same way convinces his associates that there is a reality in the religion he professes.

No doubt there has been a great deal of preaching and religious talk and writing which has not been witnessing; but through the ages it has been the testimony of those whose souls God hath blessed that has led others to the new life and to fellowship with God. There is danger that those who would promote Christ's kingdom lose sight of this fact and depend on methods other than those of witnessing. First of all and above all else, the preacher, the missionary, the layman, and the church itself are expected to be witnesses of God's love and the blessedness of the Christian life "unto the uttermost part of the earth."

There is another thing about witnessing. God has ordained that it shall be a means of growth. When the Christian ceases to witness he ceases to grow, as well as to lose the

favor of heaven. All need the help which comes from witnessing, but it is especially needed by those starting in the Christian way. Our fathers recognized this fact and made much of it, but sometimes it is neglected. Perhaps its neglect is in part the result of the death of the prayer and conference meeting. We need often to commit ourselves anew. Professed Christians need to do this before men not alone for their own good but for the help of others as well. We read in Malachi, "Then they that feared the Lord spake one to another and the Lord harkened and heard it and a book of remembrance was written before him for them that feared the Lord and that thought upon his name." This is a beautiful picture of the followers of the Most High encouraging one another and winning others by their constant confession of love and loyalty to Jehovah.

A church, whether it be a missionary church or otherwise, which does not promote witnessing for Christ is sowing the seeds of weakness. There is no substitute. Till men are differently constituted they must witness if they would grow and be a blessing. "And he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things."

MEN AND MISSIONS SUNDAY

November 17 has been set aside as the fifth annual observance of "Men and Missions Sunday." This is being sponsored by the Laymen's Missionary Movement, which has done so much during the last thirty years to enlist men in Christian work and which carried through to success the Younger Men's Missionary Congress held in Chicago last spring.

As in other years, the object of setting aside a week-end to men and missions is to emphasize the importance of laymen in mission work and the fact that the Master is depending on them. In many churches throughout the United States the services that week-end will have a special program in the interest of missions in which laymen take part. Also there will be a banquet with addresses by laymen regarding missions. In some cities and villages all or part of the churches will unite in the banquet.

Men in some of our churches have been connected with this annual observance and it offers an opportunity for them to come in contact with other laymen who are engaged in mission work and thus receive a spiritual uplift, as well as the inspiration which comes from associating with other Christian men.

WORK GROWS IN BRITISH GUIANA, S. A.

(Gleaned from a letter written by Pastor William A. Berry, pastor of Seventh Day Baptist churches in Wakenaam and vicinity.)

I dare say you will be very pleased to know something about my work over here, although the board required no report from me. But I think I should do so once in a while. Sir, on the thirteenth of April this year I baptized twelve souls, made up as follows: Vergenorgen, two souls, Richmond Essequibo, five souls; Wakenaam, five souls. Then on the twenty-eighth of the same month I baptized one soul. This person was a follower for a long time. Also on the thirteenth of May this year four souls were buried in baptism. All five of the last mentioned belong to Wakenaam. All were added to the church. The Lord is blessing his work here in British Guiana wonderfully. There are others who are looking into the message strongly. I trust they will soon take their stand for the truth. At Vergenorgen there are two souls now awaiting baptism. At the time of my next visit they will be baptized.

INTERESTING COMMUNICATION

(Taken from the yearly report of Rev. Pieter Taekema, missionary pastor in Holland.)

Rev. Wm. L. Burdick, D.D.,
Ashaway, R. I., U. S. A.

DEAR SECRETARY BURDICK:

It is very disappointing for me, that I could not earlier write to you any information about our church of scattered members. My health was since July '34 not what I might wish. My visits to circles in other places and lonely members ask many days. Correspondence also takes much time, especially in the first months of the year.

My work in our small circles gives me much joy. Often, especially at the Lord's Supper, we have visitors out of other places. Then a family comes from Winschoten, by bicycle. Sister Helen T. Stuit, who was in India, and is a nurse in the Provincial and University Hospital in Groningen, spends her holidays

always here, where many of her sisters live. Sometimes in summertime there comes a company of members out of Groningen and we have together a blessed time in the fellowship. October 27 we had a very good time in the Baptist church here, which always is conceded to us kindly. A brother from Groningen was baptized, and at the same time a sister, living at Hoogkerk, a village near Groningen, joined us. There were many visitors and after the baptism we were nineteen at the Lord's Supper. December 25 we had a Christmas meeting with great and little, and December 31 we closed the year with a sermon and afterwards listened to speeches sent out by the radio.

Concerning the earthly life, most of our people have difficult times. You feel that, with such a pressure on the material life, it is a commendable presentation for our small flock to gather about \$100 per year as contribution for my salary. For some months rather something has been wanting thereof.

For our young people there are special difficulties. Some need truly an encouraging word to surmount want of valuation. Sister Helen Stuuat cannot return to India. Circumstances are there of that nature that it is not advisable to go thither. One would haply be sent back. Also in our country there is very little place for nurses who are in the possession of their diplomas. A land that yet promises something, is South Africa. I translated for her a solicitation for a hospital there, but she has heard nothing till now. Our company of young people are brave folks.

Besides the contact with our three groups and lonely members, with unorganized Sabbath keepers, Adventists, and ex-Adventists, there is yet the conversation with non-Sabbath keepers, Baptists and other people. Sometimes there is a sermon to give for the Baptists. One for the Free Evangelicals was made impossible, because I was asked on the date of our Conference. Often there are moving meetings. But I must shorten my report. I attended the interment of an old lady of nearly seventy-nine, Miss Feisser, a Baptist. Her father, Dr. J. E. Feisser, theological doctor and minister of the Dutch Reformed Church, left that church and became the first Baptist in these environs. His life was a struggle. The number of those who followed him has remained below ten, but now, long years after his death, there live in these sur-

roundings more than one thousand Baptists. I was asked to speak a word at the grave, which I thankfully did. For one paid never a visit to Miss Feisser but returned home with a blessing. It was my privilege, in former years, to make the acquaintance of her aged mother, more than ninety years old. The conversation with many other ministers remains yet always a friendly one.

My travels for our other churches have been very limited now. Yet I avail myself of every opportunity to keep the contact with members, particularly lonely, of other churches. One appreciates very much a visit.

Our Conference was a very blessed one according to the testimony of all the ones present. A principal topic was the commemoration of the birthday of Rev. Mr. Velthuysen, Sr. Sabbath evening I had the baptismal sermon and baptized four young members, one of my own church.

My sermons were this year from July 1, 1934, till June 30, 1935, 65; my addresses 43; total sermons and addresses 108. My visits were 537. Two members were added by baptism; one by testimony; decrease by death one.

It is to me a pleasure to work in the vineyard of the Lord. The church of Jesus Christ is a beautiful institution. I am thankful highly to all our American brethren for the help this year, to make possible my work, which is my beloved life task.

Wishing you every blessing in your work and trouble for the kingdom, and for the special truths, entrusted to us,

Faithfully yours in Christ,
P. TAEKEMA.

Nieuwe Pekela,
July 10, 1935.

TREASURER'S MONTHLY STATEMENT

September 1, 1935, to October 1, 1935

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

GENERAL FUND

Dr.

Permanent Fund income	\$ 549.39
Clifford and Clara Beebe (for work in Southwestern field)	10.00
Ladies' Benevolent Society, Shiloh (for Little Prairie)	20.00
Julie E. H. Flansburg (foreign missions)	2.00
Dodge Center Church	1.80
Dodge Center Sabbath school	6.04
Denominational Budget for September	626.28
North Loup, special for Dr. Conradi	5.00
Shiloh	3.80

OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE TRACT SOCIETY

The corresponding secretary left Plainfield, the night after the Sabbath of October 5, for Riverside, Calif., to assist the pastor, Rev. Loyal F. Hurley, in a series of evangelistic meetings, and with him, later to visit other Sabbath-keeping groups on the Pacific Coast who are inquiring about Seventh Day Baptists or already have become affiliated with them. Other churches will be visited and assisted in special meetings before he returns to the office.

Brother Martin Steuckrath was visited at St. Louis and a few pleasant and profitable hours were spent with him and his good wife. He is the pastor of a small Seventh Day Baptist Church organized by him, last year. Illness prevented him from attending our Conference at Alfred, but he is already planning to be with us at our next annual session. I trust nothing will prevent him and Mrs. Steuckrath from being with us. It was a joy and a spiritual blessing to be in their home.

Their members are widely scattered over the city and country, one family living on a small farm, sixty miles away. Meetings are held in the home of one of the members and services are conducted every Sabbath day, with Bible study. One of the sisters, living near by, came in to meet the secretary, and a good hour was spent in talking of our faith and the love of God. The Holy Spirit is working in many hearts in that great city and there are people yet who hunger and thirst after righteousness, and appreciate sane views of life and religion. God grant that Seventh Day Baptists may furnish the sympathy, liberty, and balance of a Christ-filled life that shall give confidence to all in distress and need of a stabilized faith. Such responsibility as rests upon us can only be met by dedicating ourselves fully to him who called us to be "children of light."

Tuesday morning found us at Pueblo, Colo., with a few minutes time to call by phone on Brother Harold Stillman's folks. It seemed good to hear the voice of Mrs. Stillman and to have the opportunity of even a few words. These loyal friends have been lone Sabbath keepers for many years in this attractive little city on the Arkansas River just after it breaks through the eastern slopes of the Rockies.

Boulder (foreign missions)	1.10
Seventh Day Baptist C. E. Union of New England, for native Jamaica workers	8.00
Balance on hand September 1, 1935	577.47
	<u>\$1,810.88</u>

Cr.

Interest	\$ 110.59
Transfer to Debt Fund savings account to be applied on reduction of debt as follows:	
¼% interest on \$5,000 note to 12-11-35	\$ 6.32
¼% interest on \$3,750 note to 12-20-35	4.74
Share budget receipts for September	43.96
	<u>55.02</u>
G. D. Hargis, September salary, rent, travel expenses and native workers	168.87
William L. Burdick, September salary	112.50
House and office rent, clerk, travel expenses and office supplies	87.47
E. R. Lewis, salary	22.91
V. A. Wilson, salary	22.91
W. L. Davis, salary	22.91
R. W. Wing, salary	41.66
A. T. Bottoms, salary	33.32
S. S. Powell, salary	22.91
R. H. Coon, salary	16.66
A. L. Davis, work in Syracuse	10.00
E. R. Sutton, travel expense	6.80
C. L. Hill, work in Stonefort	25.00
Treasurer's expense	20.00
China payments for September:	
H. E. Davis, salary and children	\$125.00
Principal Boys' School	33.34
Boys' School	8.34
Incidentals	25.00
Susie M. Burdick	30.00
Rosa W. Palmborg	41.66
Anna M. West	41.66
Girls' School	16.66
	<u>321.66</u>
L. R. Conradi	41.66
L. R. Conradi, special from North Loup	5.00
G. D. Hargis, from Seventh Day Baptist C. E. Union of New England, for native workers ..	8.00
Permanent Fund savings account (% loan) ..	200.00
G. Velthuysen	125.00
Cash on hand October 1, 1935	330.03
	<u>\$1,810.88</u>

RESOLUTIONS OF RESPECT

WHEREAS death, at the Father's bidding, has removed from us our beloved sister, Mrs. Esther Walter, who was an ever present and always helpful member of the Salemville Ladies' Aid society, one who will be greatly missed in the society, in the church and in the community; therefore be it

Resolved, That we extend to the bereaved family our sincere sympathy and commend them to the care of an unerring Father, record these resolutions in our minutes, send a copy to the bereaved family, and have them printed in the SABBATH RECORDER.

MRS. VERNA BLOUGH,
MRS. MINNIE WOLFE,
MRS. LUCY EBERSOLE,
Committee.

A day later, a few hours between trains were spent in the famous Salt Lake City and a few outstanding parts of it looked over. The great Mormon Temple, forty years in building, the Tabernacle with its great organ, the Eagle Gate, the entrance to the original walled city—a few rods only of the old wall still remaining — the "Beehive," and the home of Brigham Young were recalled as looking natural to the secretary who lived with his parents for two or three years at Salt Lake City, more than fifty years ago, when "the West was West." I may have more to "observe" about this city at some future date.

The long day over the desert was hardly tiresome, though a bit monotonous after the first few hours. Distant mountains, an occasional ranch house, a railroad station now and then, and once in a while an oasis—natural, or man-made by leading water from the mountains or pumping it up from digged or drilled wells—all lent enchantment. God needs man whom he created to help nature and to wrest from the wilds a chance for life, growth, and development.

This hot afternoon in southern Utah, with comfort of air-conditioned cars, shelter from a hot sun, and safe speed through the sands, recalled vividly the great differences and changes wrought in fifty-five years since the time when in a prairie schooner we slowly and painfully crossed the Wyoming deserts.

In the beautiful morning hours, with the sun breaking through the mists over the mountains, we arrived at Riverside and were warmly welcomed by friends awaiting us. And here we are.

PACIFIC COAST ASSOCIATION

The fall meeting of the Pacific Coast Association, a one day session, was held with the Los Angeles Church, October 12. The spring meeting, continuing two days, is held every year at Riverside.

On this perfect Sabbath morning, at ten o'clock, the comfortable little church auditorium was well seated, with people from local Seventh Day Baptist churches, from Riverside, Glendale, and individuals from other groups. It was a Sabbath school session, presided over by the local superintendent, Mrs. George W. Hills, who introduced Rev. E. S. Ballenger, acting pastor of the Los Angeles Church, as teacher of the morning lesson. By skillful questioning, well directed exposition,

and apt application, the teacher drew out some of the rich lessons from the life, times, and teaching of Jeremiah. This was a refreshing season.

Gleason Curtis, president of the association, formally called the association to order, and turned over the service that followed to the hands of the acting pastor, who invited into the pulpit Pastor Hurley, Pastor Lewis (colored church) and the secretary who brought the message of the morning. By this time the utmost seating capacity of the church was taxed to the limit, extra chairs being placed in the aisles, overflowing into the vestibule and out onto the front platform. The music, it need hardly be said, was of high order, Riverside choir furnishing the anthem, other special music being furnished by local singers, and the congregation joyfully singing, "Come Thou Almighty King." A talented young woman, one seeking to glorify God by the devoted use of her gifted voice, who worships with the Los Angeles Church though opposed and forbidden to do so by her husband, touched the hearts of all by singing "Cast thy burden on the Lord." The congregation, already serious, was brought closer to the Lord through the ministry of the worship service. An offering for the Pacific Coast mission work was taken, amounting to more than twenty-one dollars.

The corresponding secretary was then introduced and spoke from the words of Romans 1: 14-16, "I am debtor . . . I am ready . . . I am not ashamed of the gospel of Christ; it is the power of God unto salvation to everyone that believeth." "There are three persons that every one knows," he said, and "whom every one must face honestly and sincerely—'The man out there,' 'the man in here,' and 'the Man up there.'" Paul named the man out there; he was the Jew, the barbarian, the wise, the foolish. He is your neighbor, your companion, friend, fellow citizen; he may be in China or Jamaica; white, black, brown, or red. Paul says as he sees that man, "I am debtor." He owed him something. "The man in here" is one's most difficult problem. From others he may escape, but he can never get away from the man inside, travel though he may across the continent, or overseas. "The man in here" must be right inside, be "fit for himself to know," with right relationships toward God if he is to be able to discharge his obligation

Round Table Discussion

Following the work by the young people, so full and so prompt, a discussion was held on "Methods of Conducting the Work on the Pacific Coast." Glen Osborn led this and aptly summed up speeches and findings. Four men had been asked to be ready with five-minute addresses, who crowded full their brief time with thoughtful suggestions. Rev. Henry C. Lewis, pastor of the Christ Seventh Day Baptist Church, spoke, urging personal evangelism; Mr. Henry of the Riverside Church stressed the need of fellowship with Christ, and this must be cultivated if our light is to shine effectively. Elder Ballenger spoke of thousands of people on the coast who are adrift and hungering for spiritual help. "If Seventh Day Baptists," he said, "will preach the message like that we heard this morning, they can add the cream of the earth—more people every year than we have now." These people want the truth; they want more than the mere skeleton of the fourth commandment. Many want to meet spirit-filled Sabbath keepers, he urged in closing his stirring message. Bowed with the responsibility of representing the Seventh Day Baptists on the Western Coast, Pastor Hurley expressed deep concern as to how we can show the best spirit of the denomination. Mere formalism, the husks of religion and the Sabbath, can never satisfy. They do not satisfy us. He felt assured that the spirit of prayer and evangelism must be displayed. There is no denominational east or west. He called to mind that the increase in membership and of Sabbath keepers during the past year were in the eastern states. To meet our obligations to those who are adrift demands of us wisdom, patience, care, and love. Our best method, he said, is to begin at home. "Clean house at home." He felt that we are too much afraid of the Holy Spirit, afraid, perhaps, because of eccentric so-called manifestations of the power of the Holy Spirit, and because of what the Spirit may do for us or demand of us.

Dinner

But the outer man needed refreshing, and well were his needs cared for this day. Tables were placed in front of the pulpit, and sandwiches, hot dishes of vegetable and meat, deserts, salads, and fruits were placed thereon, from which each could serve himself freely. The sandwiches and some of the deserts were furnished by visitors, the hot dishes and coffee by the entertaining church. It was a delightful occasion, furnishing opportunity for fellowship and becoming better acquainted with one another.

Young People's Hour

There was a fine group of young folks who practically demonstrated the theme of the meeting, "Radiant for Christ," scattering much sunshine throughout the rest of the afternoon. The well presented program was conducted by Duane Hurley, ex tempore, who did some splendid "pinch hitting," bringing in some splendid scores, and making a home run himself. Their special music—solos, duets, male quartet, and chorus singing—was all appropriate, well executed, and inspiring.

Topics were discussed, such as Cause or Origin of Radiance; Radiance at Home and Abroad; Radiance in Church; Radiance in Recreation. These were all well prepared and presented in a practical way. I hope someone will report this program more fully through the Young People's pages of the SABBATH RECORDER, and that some of the addresses may be secured for publication. They were worthy a place on any Conference program, and inspire hope in us who soon will be turning responsibility over to them.

In the open discussion following these short addresses many took part, and Brother Osborn found he had started something he could not stop. The consistent use of tracts was urged by a consecrated woman, much to the warming of the secretary's heart. Use them in letters sent out, she suggested. A fine man, converted fourteen months ago, who has

accepted the Sabbath, at once went to his employer and told him he would not work longer on the seventh day, though he expected thereby to lose his job. He still works for that man. But he is burdened for an unsympathetic and persecuting family, and asked for prayers. A gracious season of prayer was held for him, at the suggestion of Brother Lewis, himself a gracious man of God. The pastor of the group at Glendale, Brother Andreas, was introduced and spoke enthusiastically and intelligently about the problem of methods. According to the testimony of one who knows him, Brother Andreas became a Sabbath-keeping minister, with no axe to grind and no salary asked for. His first year saw him making his own way and winning seventy souls for Christ. He is Polish; but in fine turns of English, though a bit hard to understand at times, he urged that our best method is "to give ourselves" wholly to the Lord. How right he is in that. Professor Ray W. Rood spoke feelingly of the need of training and inspiring our youth, those born in our homes, to be and remain true Sabbath keepers.

Well, the writer can enumerate these things and quote some of the words, but no pen can catch or pass on the spiritual tone of the addresses or impressions. Depths of spiritual reality were certainly sounded. How one wishes he could give the readers of the SABBATH RECORDER a view—a vital glimpse even—of the opportunity here; and a deepened sense of the responsibility that is ours. I cannot do it. Only God can. We are already praying with deeper earnestness than ever that the Holy Spirit may lead us into that vision that shall so impress and impel us that we shall go forth, down from our mounts of transfiguration, if so be we have them, with new consecration of all we are and have. Then can we go and do the work that is next to us. "Clean house at home" first—and then invite others to live with us.

PROGRAM FOR ARMISTICE DAY

The World Peace Fellowship, a new department of the World's Christian Endeavor Union (41 Mt. Vernon Street, Boston, Mass.) proposes a peace laboratory, a peace parade, international programs for recreational events, and the entertainment of persons of the neighborhood who came from abroad, as features of the 1935 observance of Armistice Day.

Proposals for a permanent committee on world peace in every community are also included in the first general bulletin of the fellowship, whose organization was a feature of the July convention of the International Christian Endeavor movement, held in Philadelphia.

The peace laboratory is projected as a period for study and discussion, beginning about October 26 and continuing to Armistice Day, November 11, in a variety of group meetings, a question-and-answer hour, and a community mass meeting. Among topics proposed for research, addresses, and discussion are "The Causes of War," "War Debts: Their Significance," "Munitions and the Problem of Peace," "Public Opinion and Peace," "Governmental Efforts Toward Peace: Geneva, the Peace Center."

The fellowship's Armistice Day bulletin will be sent to inquirers who enclose postage or a stamped return envelope.

WOMAN'S WORK

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matthew 5: 16.

WOMAN'S BOARD REPORT

The Woman's Board met Sunday, October 13, 1935, at the home of Mrs. Edward Davis with the president in the chair and the following members present: Mrs. Eli F. Loofboro, Mrs. George B. Shaw, Mrs. Earl W. Davis, Mrs. George H. Trainer, Mrs. Edward Davis, Miss Lotta Bond, Mrs. Okey W. Davis, Mrs. Orville B. Bond, Mrs. Kenneth V. Hulin. Mrs. Eldred Batson was a visitor.

Bible verses were given by those present, following which Mrs. Trainer led in prayer.

The minutes of the September meeting were read.

The following report of the treasurer was read and accepted.

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

<i>Receipts</i>	
Balance September 8, 1935	\$133.47
Harold R. Crandall, Denominational Budget	6.24
	\$139.71

AN APPRECIATION OF HURLEY WARREN

BY GEO. G. GOWEN

Although not entirely unexpected, a heavy lump arose in our throats when Rev. Hurley Warren announced in the pulpit Sabbath morning that he had accepted the call to the Plainfield Church and would leave us early the coming year.

Speaking as an outsider, and also as one who has attended services nearly every Sabbath morning since his six years' sojourn with us, I do not hesitate to say that he has measured up to the high standard set by the pastors who have been here before him. I do not know of a person who is not sorry he is leaving us, whether in the congregation or outside.

His wife, too, with her subtle wit and good nature has won the hearts of all who know her, and it has been a sad disappointment to everyone that her health has kept her confined to her home so often.

Mr. Warren has been with us during the most trying time in the history of the country, during drought and discouragement that were unprecedented. He has shared the hardships with us not only in spirit but in the sacrifice of his own remuneration, and upon his leaving it will be for us left behind like the losing of a favorite son.

We only have the satisfaction of feeling that he will be continuing his good work in other fields, making friends in other climes, building himself bigger to take up greater tasks as they will surely be presented, and that he has only started.

Always we weep when a son leaves to conquer more lands, probably never to return, but we are gladdened beyond speech at any success he wins.

AN EVENING THOUGHT

O God of love, thou One of light,
In whom all blessings dwell,
We hear thy summons here this night,
And pledge thy life to tell.

Creator, God, O heav'nly One,
With hope anew we see
That truth and right the vict'ry won
Through Christ on Calvary.

Erase, we ask, that thought of fear;
And give, in place, faith free;
Sustained then our cross we bear,
Our faces lift to thee.

O. ARLIE DAVIS.

Disbursements

Associational correspondents' expenses for the coming year:	
Eastern—Miss May Dixon, Shiloh, N. J.	\$ 5.00
Western—Mrs. Edgar Van Horn, Alfred Station, N. Y.	5.00
Pacific Coast—Mrs. Perley Hurley, Riverside, Calif.	5.00
Southeastern—Miss Conza Meathrell, Berea, W. Va.	5.00
Northwestern—Mrs. John Randolph, Milton Junction, Wis.	5.00
Southwestern—Mrs. William L. Davis, Fouke, Ark.	5.00
Mrs. George B. Shaw, postage	.96
Lotta Bond, corresponding secretary	3.00
Mrs. Orville B. Bond, editor	3.00
Mrs. Eli F. Loofboro, president	5.00
Fox Printing Company, Conference Report	6.75
Total	\$ 48.71
Balance	91.00
	\$139.71

Salem, W. Va.,
October 13, 1935.

Voted that the report of progress made by the committee on plans for the contest be accepted.

Voted that the corresponding secretary and president be a committee, with power to act, to write Miss Evalois St. John, asking her to provide outline programs for use in the women's missionary societies of the Seventh Day Baptist denomination for the coming year.

Letters were read from Pastor Albert Rogers, Waterford, Conn., and Mrs. Eva McLearn of Walworth, Wis.

Voted that Mrs. S. E. Bates be associational correspondent to fill the vacancy caused by the resignation of Mrs. T. J. Van Horn.

Voted that a letter of appreciation be sent to Mrs. T. J. Van Horn for her efficient service as associational correspondent.

Adjourned to meet with Mrs. Oris O. Stutler the second Sunday in November.

MRS. ELI F. LOOFBORO,
President,
MRS. KENNETH V. HULIN,
Secretary pro tem.

"If God should answer every prayer for power, it would mean disaster to many dissenting saints, and a perversion of the principles of charity."

THE ENGLISH BIBLE IN THE MAKING OF AMERICA

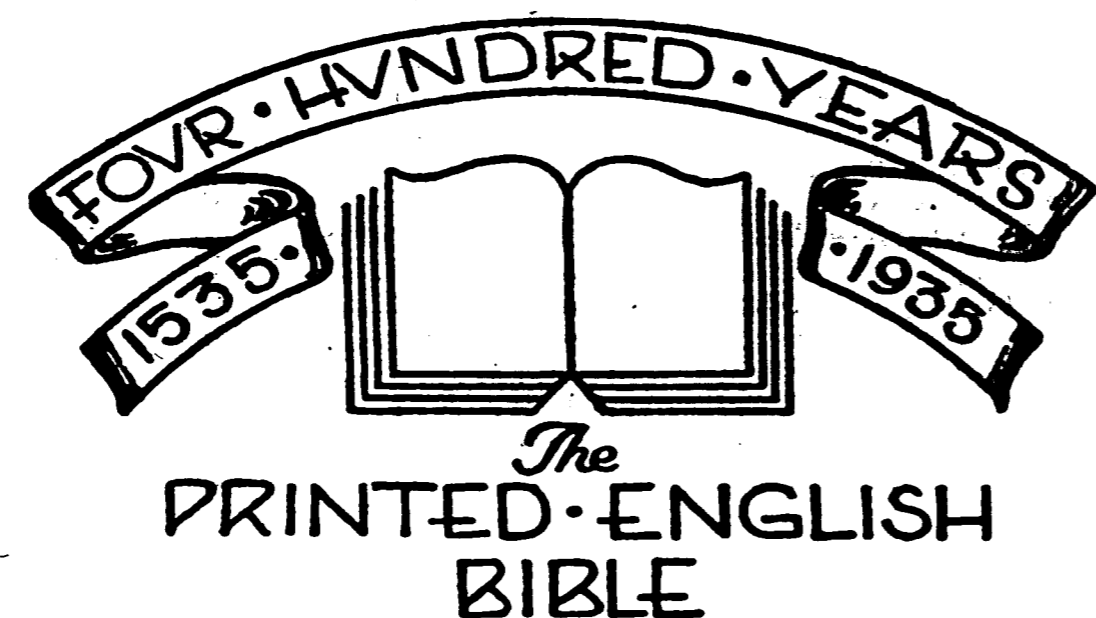
BY WILLIAM W. SWEET, D.D.

Professor of the History of American Christianity,
University of Chicago

It is a fact of large historical importance that the appearance of the two most widely used of the early English translations of the Bible was contemporaneous with the beginnings of English colonization. The Geneva Bible, the work of exiled Protestant scholars who had fled to Geneva to escape Queen Mary's persecution, was in fact the Puritan's Bible, and this Bible's convenient size, its relative cheapness, together with its verse divisions and Calvinistic notes, gave it an immense popularity. From the date of its publication in 1560, to the outbreak of the Civil War in 1642, it went through one hundred sixty editions, and was undoubtedly the Bible most in use among the first two generations of American Puritans. For many years the Geneva Bible held its own, even after the publication of the King James version, though the authorized version doubtless found greatest favor outside New England, but especially in the Anglican colonies. That these two great versions of the English Bible were available in America from the very beginning of colonization is a significant fact and helps to explain the influence the Bible exerted in American colonial life.

Not only in the realm of morals and religion was the Bible supreme, but in public affairs and in the shaping of social and political institutions, its influence if not equally large, was at least of great importance. One of the distinctive characteristics of the Puritans was their insistence on a strict conformity to the Old Testament precepts concerning Sabbath observance, a conception of the Sabbath which has prevailed throughout America until comparatively recent times, and which still persists in a modified form in many sections of the country. And whatever may be said in condemnation of the Puritan Sabbath, this needs to be said in its behalf: it played a large and worthy part in helping to save colonial and frontier America from complete secularization.

The influence of the Bible in public life in colonial New England is best illustrated by



reference to the records. In the early laws framed by the Massachusetts General Court, the Bible is constantly cited as the authority. In 1741 John Cotton, the greatest of the first generation of New England preachers, drew up a proposed code of laws for Massachusetts in which marginal references to the Bible are given in support of each of the laws suggested. When the New Haven colony was formed in 1639, all the free planters, we are told, assembled to consult about settling civil government, and the first question was: "Whether the Scriptures do hold forth a perfect rule for the direction and government of all men in all duties which they are to perform to God and men as well as in the government of families and commonwealth as in matters of the church." This was answered in the affirmative and it was voted unanimously that "the word of God shall be the rule to be attended unto in ordering the affairs of government in this plantation." In all the Puritan colonies the charters provided that colonial laws should conform to the English common law as far as practicable, but in the actual administration of justice, especially in the earlier years, common law practice was frequently set aside in favor of principles derived from the Old Testament.

In early New England legislation relating to education it is clearly indicated that their primary purpose in establishing schools was that the Scriptures might be available to all. In the New Haven code of 1655, all parents

and masters are ordered to provide means for the teaching of their children and apprentices in order that they might be able to read the Scriptures and to understand the principles of the Christian religion. Not only did the Bible serve as the text book from which children were taught to read, it was the chief book of New England and was considered "the fountain whence has proceeded all the good which is to be found in other books." Taking the colonial period as a whole the King James version of the Bible was easily first in its cultural and moral influence upon the "plain people" of English speech.

The Bible in the German printed by Christopher Saur, Sr., the Dunker printer of Germantown in 1740-43, the first Bible to be printed in a European language in America, had a corresponding influence upon the German colonists, especially those scattered throughout Pennsylvania, New York, and Maryland. As advertised by the Saur press its price was eighteen shillings, but to the poor and needy, it stated, "we have no price." Later in the century two other editions were brought out by Christopher Saur, Jr., and another edition was in the press and the sheets drying when the Revolutionary War came, and because of Saur's pacificism his press was wrecked and the sheets of the newly printed edition were scattered and destroyed.

During the colonial period the publication of the English Bible in America was prohibited and the colonists were therefore dependent upon the mother country for their supply. As a result English Bibles were scarce and high priced throughout the colonial period. Indeed it is estimated that at the opening of the American Revolution there were not more than four millions of Bibles in the whole world, and as a result of the disturbances attending the opening of the War of Independence the supply from England was cut off entirely. The question of the scarcity of Bibles having been brought to the attention of the Continental Congress in 1777, through a memorial, after investigating the possibility of printing the Bible in America, and being convinced of its impracticability, the Congress recommended that its Committee on Commerce import, at their expense, twenty thousand English Bibles from Holland and Scotland. Five years later Congress endorsed the first English Bible, printed in America, that of Robert Aitken of Philadelphia, stating: "That

the United States in Congress assembled, highly approve the pious and laudable undertaking of Mr. Aitken." Following the appearance of Aitken's Bible in 1782, other American printers were encouraged to undertake the task, and by the end of the century at least ten American editions of the English Bible had appeared, included among them being a Douay (Roman Catholic) version, which was published in Philadelphia in 1790.

Among the most serious problems which confronted the Christian forces of America at the beginning of the national period were those which were directly or indirectly related to the movement of population westward. One of the great questions to be decided upon this immense stage was whether the new American nation was to be Christian or pagan. And no single factor had a larger part in determining what direction the nation would take than the widespread distribution of Bibles throughout the West, which began on a vast scale with the opening of the nineteenth century.

The religious destitution in the early West and the scarcity of Bibles among frontier people, was brought to the attention of the older sections of the nation in the early years of the nineteenth century by the two famous tours of Samuel J. Mills and his two associates, in 1812-13 and 1814-15, and was one of the principal influences which led to the formation of the American Bible Society in 1816. Local Bible Societies had been formed numerous in the East previous to this time, but their aim was little more than to supply local needs. The formation of a national society dramatized the great national need and the aim of the society, to place a Bible in every home in the nation, was soon on the road to fulfillment.

It would be difficult to overestimate the influence of the Bible upon the cultural development of the great region west of the Allegheny mountains, to say nothing of its direct religious influence. The connection of religion with higher education in America has always been intimate, and this was especially true of this new West. The place given the Bible in practically all the early western colleges and universities, whether founded by the churches or the states, is typified by the following statement from the inaugural address of the first president of Miami University (1824):

The Bible is the source of all intellectual as well as moral strength . . . hence the Bible, the study of its histories, of its doctrines and morals, of its prophecies, of its institutions, shall be connected in the Miami University with the study of all other systems.

Every American frontier was in pressing need of moral restraint and guidance, and all the great frontier churches rigidly enforced the Scriptural standards of morality. The church courts, organized and conducted on Scriptural models, were the principal guardians of the conduct and life of the people. Perhaps the name "Bible Belt," given in derision to the great region west of the Allegheny mountains is, after all, no misnomer. For here the Bible has exerted an immense influence upon the lives and conduct of the people, which may help account for the fact that here is to be found the smallest percentage of illiteracy and the largest percentage of college graduates to be found anywhere in America.

—Issued by the National Commemoration Committee.

THE MINISTERIAL RELATIONS COMMITTEE OF THE GENERAL CONFERENCE

The Ministerial Relations Committee was created by the General Conference five years ago. Though a statement regarding it has occasionally appeared in the RECORDER, as well as annually in the *Year Book*, many seem not to realize that there is such a committee and that it has been doing a great deal of work. Perhaps the committee should make greater effort to keep the committee and its purposes before the churches. In fact it was understood at the beginning that the committee would do this.

The purpose of the committee, as set forth in the 1931 *Year Book*, is that it "shall act as an agency through which churches may secure information regarding ministers who may be available and through which ministers may secure information regarding churches looking for pastors."

The General Conference provided that the committee shall be made up of the corresponding secretary of the Missionary Society "and that the General Conference shall appoint annually four other members whose duty it shall be to keep the chairman informed regarding churches and ministers in their respective territories."

It is further provided that "the members other than the chairman shall be selected from

each of the following groups of churches: the Pacific Coast, the Middle West, West Virginia, and from the churches of New York and New Jersey."

The committee has done much work every year since its creation, but as it is understood that all information concerning these matters shall be private and confidential, detailed reports are not permitted. Moreover, owing to the limitations imposed, it cannot do all that some wish it to do. The committee has no authority to select a pastor for any church; it cannot remove pastors; it cannot furnish unemployed ministers pastorates; and it has no authority. It was created to give aid to churches and pastors when asked but it is not its function to meddle and its prerogatives are advisory only.

While by virtue of church polity of Seventh Day Baptists the committee is limited, there are things it can and is expected to do. It can put pastorless churches in touch with available ministers and unemployed ministers in touch with pastorless churches and it can furnish information to both churches and pastors.

As in the past, it stands ready to help in every way it can with its limitations. The members of the committee aside from the corresponding secretary of the Missionary Society are: P. B. Hurley, Riverside, Calif.; A. Lovelle Burdick, Milton, Wis.; M. Wardner Davis, Salem, W. Va.; Everett T. Harris, Ashaway, R. I.

ON THE TWENTY-THIRD PSALM

In green pastures, no not always,
For sometimes he who knoweth best
In kindness leadeth me
In weary ways, where heavy shadows be.

And by still waters, no not always so,
For sometimes the storms around me go;
And o'er my soul the waves dash to and fro;
And when the storms beat loudest,
And I cry aloud for help,
My Master standeth by
And whispers to my soul,
Lo! It is I.

And so where he leads me
I can safely go,
And in the blest hereafter
I shall know
Why, in his wisdom,
He did lead me so.

—Used at Lucian Lowther's funeral in
a tribute by Jennings F. Randolph.

CHILDREN'S PAGE

JUNIORS

The juniors at Conference had a happy time at their meetings and will long remember those who helped. Mrs. Walter Greene and Miss Ada Keith conducted devotionals, Miss Ethel Butterfield had charge of the story period, Miss Harriet Cottrell led the singing, and Miss Emma Tomlinson directed the games.

The juniors learned a new song about the country of Palestine. The words and music were written by Mrs. W. D. Burdick of Rockville, R. I. The Randolph boys of Milton Junction, Wis., drew maps of Palestine on the blackboard while the children sang the song. If any of our Junior societies would like this song we can arrange to send you a copy.

The children enjoyed hearing Miriam Shaw, who is a nurse in the Liuho Hospital in China, tell about the people she knows there. At one time our juniors sent money to help pay the school expenses of a little Chinese girl. Since some of our topics this fall are about missionaries, wouldn't it be fine if every Seventh Day Baptist Junior society would send a contribution this fall to the treasurer of the Missionary Society (Mr. Karl Stillman, Westerly, R. I.) to help pay expenses again for our little Chinese friend? Will your society try?

You will be glad to know that Miss Ada Keith who teaches religious education in Cincinnati, Ohio, will give suggestions for Junior activities through the RECORDER and by letter occasionally. I am sure all societies will enjoy working out the plans she may propose. Watch for them.

(MRS.) PHEBE H. POLAN,

Superintendent of Junior Societies.

Alfred, N. Y.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

How are you? I am all right now from having my tonsils removed. It has been almost three weeks since I was taken to the hospital, but I am home now and going to school.

It has been a great pleasure to win one of the fourth prizes in your contest on temper-

ance. I was not expecting to win any of the prizes but thought I would try to do what I could.

I have missed two days and a half so far and don't want to miss any more unless I have to.

I am sorry I missed writing so long, but I have been sick and too busy to write very much.

In school we had a museum and the one who had the oldest antique got a prize and the one who had the most antiques got a prize. Helen Hatfield, a school chum of mine, had the oldest antique and I had the most of them. Our teacher, Mr. Sheets gave us each a pencil and a pocket notebook.

Good-by,

Your SABBATH RECORDER girl,
DORTHA LEE BONNELL.

Berea, W. Va.,
October 3, 1935.

DEAR DORTHA:

I am so glad you recovered so nicely from your tonsil operation, and hope you will not have any more trouble with that throat of yours.

I am glad I did not have to judge the prize poems for they all expressed such good thoughts that I should have wanted to give each one first prize, which of course couldn't be done. I am so glad you tried, and wish more children had tried for the prize. It's good practice, don't you think?

Congratulations to you for winning the prize for the largest number of antiques. We are to exhibit antiques at the Grange Fair next Wednesday. I have several to offer, and must begin to look them up.

I hope you are having the same lovely Indian summer weather we are having in Andover. I wish I had time to take a nice long walk through the woods to gather beech nuts; do you ever do that? That's what the children used to do around here, but when I was a child in Wisconsin, it was hazel nuts we gathered.

Your sincere friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

It has been a long time since I wrote to you. I am in the fourth grade. Tomorrow will be my birthday. I will be nine years old.

My sister came home from the hospital last Wednesday. She had an operation for appendicitis.

We have five cute kittens.

Your friend,
HERBERT CARPENTER.

Ashville, N. Y.,

DEAR HERBERT:

And so you are now nine years old; how time does fly! I can keep track of your age all right, for the year you were born was the year we moved into the parsonage here in Andover. You are getting along nicely in school to be in fourth grade this year. You'll be a man before we know it; a fine Christian man, that is the kind you must be.

I am sorry to hear that your sister had to have an operation for appendicitis. I hope she is getting stronger every day and will soon be as well as ever. She can be glad, at any rate, that she is well rid of that old appendix. I don't think much of it, do you?

You certainly have a fine family of kittens. Are you going to keep them all?

Your true friend,
MIZPAH S. GREENE.

MY DEAR MRS. GREENE:

I am a girl of eleven years. I have never written to you before, but I became interested in the Children's Page in the SABBATH RECORDER.

I am very much interested in music. I have a brother, Roger, who is very much interested in football.

Last Sabbath I wrote a poem and my uncle, Dr. Edwin Whitford of Rhode Island, asked me to send it in; so here it is:

BIG SISTER

On a lovely Sabbath morn
A little baby boy was born;
You could hear the bluebirds sing,
Praising God for everything.

Sister kneeling by the child
Sang of Jesus, meek and mild;
Old sweet songs she sang to him
As the evening light grew dim.

By Joan Whitford.

I will write again soon.

Your new friend,
JOAN WHITFORD.

508 Woodland Avenue,
Plainfield, N. J.,

DEAR JOAN:

I am very happy to have another nice RECORDER friend, and I am very grateful to you and to your uncle Edwin for your lovely little poem. I'm wondering if you wrote it about you and your own dear baby brother. I am also wondering why you did not write a poem for our contest.

I do not wonder that you are interested in music for you have put real music into your little poem.

I guess most all boys like football. Pastor Greene used to like to play football and so did our big boy Claire, and they are both still much interested in the game. I am interested in it, too, but I am always worried for fear someone will get hurt.

I hope you will write again soon.

Sincerely your friend,
MIZPAH S. GREENE.

DEAR JUANITA:

It has just come to my mind that I haven't kept my promise to answer your last good letter, so I will do so at once for I have just room if I stop before I get to the end of the page.

I was glad to hear about the school work of you and all the children in your family. Do you think you will enjoy riding in the bus to high school next year? The other morning we went through Wellsville just as the school busses were coming in, and such a lot of them as there were.

Our daughter and her husband are living in Wellsville now so as to be nearer his work. They live upstairs at 243 Dyke Street. We miss them very much, though we see them at least once a week, as we drive around that way and take them to church at Independence every Sabbath.

Tell Hilda I am still looking for her letter, and of course I am always glad to hear from you, too. I hope your throats are all well.

Sincerely your cousin,
MIZPAH S. GREENE.

The story of man in the Bible is the record of man made in the image of God through creation, man unmade through sin, and man remade by the grace of God instead of by law.—Liberty.

DENOMINATIONAL BUDGET

Statement of Treasurer
September, 1935

Receipts		September	Total
Adams Center		\$ 12.00	\$ 112.00
Albion		10.00	25.00
Alfred, First		62.25	235.06
Alfred, Second		55.00	55.00
Boulder		\$ 5.00	
Special		1.10	
		\$ 6.10	16.10
Brookfield, First			15.00
Brookfield, Second		5.00	63.25
Denver		5.00	16.00
De Ruyter		65.00	82.00
Dodge Center			2.40
Edinburg		4.00	13.00
Farina		60.00	135.00
Genesee, First			101.84
Hartsville			70.00
Hebron, First			8.64
Hebron, Second			5.50
Hopkinton, First			
C. E. society, special		\$ 3.00	
Intermediate C. E. society, special		1.00	
		\$ 4.00	12.00
Hopkinton, Second		4.00	23.23
Independence		8.00	8.00
Irvington			50.00
Little Prairie		5.00	5.00
Los Angeles			5.00
Lost Creek			42.66
Marlboro		42.30	42.30
Milton		97.70	323.90
Milton Junction		35.20	68.20
New Auburn			3.50
New York City		67.50	113.57
North Loup		\$ 9.00	
Special		5.00	
		\$ 14.00	19.00
Nortonville			15.00
Pawcatuck		\$ 250.00	
C. E. society, special		3.00	
		\$ 253.00	659.00
Plainfield		55.00	134.50
Riverside		60.00	90.00
Rockville		1.80	19.00
Salem			529.60
Shiloh		\$ 84.66	
Special		3.80	
		\$ 88.46	88.46
Stonefort			5.00
Verona			15.00
Waterford		\$ 17.00	
Sabbath school, special		.84	
		\$ 17.84	28.50
Welton			12.90
Individuals			5.00
Central Association			75.74

Northwestern Association	46.48
Southeastern Association	27.20
Southwestern Association	7.75
Conference offering,	
Second Alfred	115.06
(Less check returned previously reported, "Maker deceased" \$10.00)	466.71
Seventh Day Baptist C. E.	
Union of New England, special	.16
	50
	\$3,898.49

Disbursements

Missionary Society	\$ 626.28
Special	17.90
	\$ 644.18
Tract Society	153.84
Sabbath School Board	103.56
Young People's Board	20.76
Woman's Board	6.24
Ministerial Relief	37.32
Education Society	88.56
Historical Society	10.32
General Conference	153.12
	\$1,217.90

HAROLD R. CRANDALL,
Treasurer.

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

LITTLE PRAIRIE AND STONEFORT

BY CLIFFORD A. BEEBE

It was the privilege of the delegate to the Southwest to spend a few days following the association with the Little Prairie Church, his former field of labor; and also to make a brief visit at Stonefort, Ill.

Through the kindness of the delegates from Fouke, I was brought on the way as far as Little Rock without expense, assisting of course, with the driving and in other ways. From there it was an inexpensive trip by bus and mail truck, giving opportunity also for a short visit with relatives at Stuttgart, and with our aged sister, Saberah Monroe, and son Lee, at Prairie Gem, seven miles southwest of DeWitt. Sister Monroe, now eighty-two and feeble and very deaf, is still cheerful and loyal, and does much of her own work. Her son is a most loyal supporter, even beyond his means, of the denominational work and the Little Prairie Church. They have lost practically all of their crop this year, through high water.

Arriving at Nady, where our church is located, before noon on Thursday, I stayed until Sunday morning, holding services each

night, and Sabbath morning. I think the Lord was good to us; we had a fine attendance and a good spirit. There was no effort to disturb or break up the meeting, as there has been in the case of meetings held by other denominations, and the heart-felt prayers and testimonies were evidence of the presence of the Spirit. On Sabbath morning, the Sabbath school was reorganized under the leadership of the superintendent, Brother Will Searcey. They need our help and prayers that they may continue, although in need of leadership.

On Sabbath day we were helped by the presence of three young men from Gentry — Russell and Carl Maxson, and Paul Lewis. Paul ably led the singing, and Carl preached a good and well-prepared sermon on the night after the Sabbath.

We have at Little Prairie eight families of loyal Sabbath-keepers, among whom are some thirty young people and children. No services have been held at the church there for over a year. The people are loyal, but in need of leadership. Some serious elements of dissension have entered, which, however, the Spirit of the Lord can heal.

The writer left on Sunday morning, in company with the three Gentry boys, who were on their way to Conference in an old Chevrolet, which has seen over sixty thousand miles and appears to be good for as many more. I had found an opportunity to visit in all but one of the Sabbath-keeping homes, as well as some of those of first day people. What the results of these few days will be, is in the Lord's hands. The time was too short for us to know.

We drove day and night to get through in time for Conference, with the exception of a half-day's stay with a cousin of Paul's at Stonefort, Ill. I must give a few impressions of work on this field, where I visited in several homes, and went through the fine new church building. The people there have a well-built and equipped building, a large auditorium with a commodious basement underneath. Brother Oliver Lewis, druggist, printer, deacon, and licensed preacher, is doing his best, with what time he can give to the work, to hold the church together and lead them forward. He is a brother of Pastor Ellis Lewis of Gentry. There is a great opportunity at Stonefort among the young people, responsibility for which rests largely upon our church. They feel the need of a full-time pastor. Pas-

tor Hill's monthly visits from Farina have been helpful.

Driving night and day from Stonefort, we reached the writer's Pennsylvania home in the wee small hours of Wednesday morning.

OUR PULPIT

WE MUST UNDERSTAND

BY REV. S. S. POWELL

Pastor Seventh Day Baptist Church,
Hammond, La.

"Understandest thou what thou readest?"
Acts 8: 30.

The news which comes to us from over the seas these days relative to Abyssinia reminds us that there are but two independent countries remaining in Africa today — Liberia and Ethiopia or Abyssinia. The one is but the creation of yesterday by the United States, while the other comes down to our modern times from the remotest antiquity, never having been subjugated by any other power, unless by Egypt in ancient times. The civilizations of these two countries were parallel in those times, in art, in literature, in attainment, and in a lasting influence upon the civilization of the world. No one knows how old Abyssinia is, and always the unconquered. And why should she be conquered now? A million of her sons will rise up over night, on any day, to defend her.

During the reign of Asa, the good king of Judah, there came against him Zerah the Ethiopian with an immense army. For the reason that this army might not be supposed to have been led against Judah through an intervening country like Egypt, we may think of them as crossing the Red Sea far down towards its mouth and from thence, on the eastern side, as marching against Judah. When Asa set the battle in array against them he saw their immense superiority in numbers. But it was a distinction which characterized him above many another who did the same thing, he put his trust in the Lord. He cried to him and said, "Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude." 2 Chronicles 14: 11. So the Lord smote the Ethiopians that day.

But it had been said by the kingly prophet, "Ethiopia shall soon stretch out her hands un-

to God." Psalm 68: 31. In New Testament times a part of Ethiopia, perhaps its northern portion, possibly also bearing the name of Meroe, was ruled by a woman. Pliny and Strabo inform us that for some time before and after the Christian era, Ethiopia proper was under the government of female sovereigns, who all bore the appellation of Candace. Two Christian writers ascribe to Candace's minister her own conversion to Christianity, and the promulgation of the gospel through her kingdom. Abyssinia is today at least nominally a Christian country, and their type of Christianity is Sabbatarian. These people, since Christianity came to them, have always kept God's holy Sabbath day.

The treasurer of Candace may have been a Hebrew. That may have been the reason why he went up to Jerusalem to worship. It was a crucial time in his and the world's history. Those eventful times made him to become intimately acquainted with his and the world's Redeemer, through no less a person than the evangelist Philip.

The words of our text were his, "Understandest thou what thou readest?" How wonderful is the art of expression, legibly written in alphabetical characters! When Gutenberg had perfected his discovery of the art of printing, he hesitated before giving it to the world, impressed with the thought of the evils which might flow from his invention.

Similarly with the art of writing itself, Plato tells us that it was feared that the ingenious art would be a hindrance rather than a help to human advancement. That divine philosopher sojourned in Egypt in pursuit of learning and ascribes the origin of written characters to that land and to the earliest times. The Pharaoh who was then reigning in Thebes, the city of a hundred gates, gave audience to the inventor, but wholly disapproved. "Now," said he, "men would neglect to cultivate their memories. You have discovered a means of recalling to mind, but not the art of memory. To your scholars you will present a certain appearance of wisdom, not true wisdom. For if they have read much without instruction they will imagine themselves to be wise, whereas they are unwise, and it will be difficult to endure their company."

Indeed, it is true that evil men have used the printed page to become the emissaries of everything that is false and debasing. Bad books are the tares of the devil.

Yet, how great has been the blessing which has followed in the train of the invention of printing and the art of writing in general. A vast amount of salutary information has been prevented from perishing out of memory, and instruction has been imparted, making an innumerable company wise unto salvation, of such as shall shine as the firmament and in glory above that of the sun. Especially is that true of the holy Scriptures.

Well may we, spurning all self-sufficiency and arrogance, possess the humility of the officer of Candace, queen of Ethiopia, in reply to the question of Philip, "Understandest thou what thou readest?" Many are the sad lessons which we might learn from misinterpretations of Scripture, wresting it to men's own destruction.

But the law is light. "Forever, O Lord, thy word is settled in heaven. Oh, how love I thy law! It is my meditation all the day. Thy testimonies are wonderful: therefore doth my soul keep them." It is not difficult to understand the plain and obvious meaning of holy Scripture, especially if, with fervency of heart, we take Jesus to be our guide. So loving, so studying, so meditating it becomes the light of heaven to our pathway. It is our only guide. Without it we perish. Oh, that we might say as did the psalmist: "Great peace have they which love thy law: and nothing shall offend them," or, as we may better translate, "there will be no stumbling block for them." Psalm 119: 165.

Ponchatoula, La.,
July 18, 1935.

AN EXPERIMENT IN INTER-CHURCH MEETINGS

BY LUTHER W. CRICHLLOW

(An address presented at Conference on Tract Society Day)

The other day a statement was made in my hearing that plainly shocked me. I neither deny nor affirm the statement, but merely pass it along to you. It will at least give you food for thought. This was the statement: "There are more than three hundred denominations and sects in the city of Washington alone." That the living Church of Christ should manifest itself in so many various faiths and beliefs is enough to shock any thinking Christian.

My purpose in calling this statement to your attention, however, is simply this inter-

esting fact. Long before I heard it, I knew of an experiment that certain churches in Washington were making in inter-church, inter-denominational meetings. Thus they have been making an attempt to do something practical about a difficult problem that needs solving.

And late in July, last year, invitations were extended to more than twenty different churches of Sabbath keepers and some Sunday keepers to join with the People's Seventh Day Baptist Church of Washington in an effort to promote a means to better understanding between the various local churches. Each church was assured that nothing whatsoever was to be attempted in the way of destroying the unique identity of any group caring to join in the movement. Apologies in the negative were plentiful. Only three churches, all Sabbath keepers, accepted their invitation: the U Street Church of God, the Gathering Call Mission, and the Independent Seventh Day Adventist Church of Fairmont Heights, Maryland. In a preliminary committee meeting it was decided that for seven consecutive months, meetings were to be held in rotation in the three Washington churches on the second Sabbath of each month.

The first inter-church meeting was accordingly held at the Seventh Day Baptist church on August 11, 1934. Pastor Sheafe of the host church welcomed the visiting churches, after which suitable responses were made by a delegate from each of the latter. Brother Roundtree, of the Gathering Call Mission, and Pastor Sheafe then each delivered a short, but quite powerful sermon. After these sermons a recess was taken, during which lunch was served by the women of the host church. At two o'clock the churches reassembled, and a brief explanation of the purpose of the joint meetings was given. Then those that cared to could take part in a testimony meeting; practically all present took part. The next meeting was scheduled and held at the U Street church, the next at the Gathering Call mission, and so on. Generally speaking, each of these meetings has followed the outlines of the first, though a certain individuality has been imparted to each by the host church. When the seven months' period ended in last March, it was agreed to continue the meetings, but at quarterly intervals.

Now it may not seem much that these four churches of less than a hundred members each should join in such meetings, but when one

thinks of the pride and jealousy that could have prevented such a thing, one perhaps admits that to take such a step required a certain truly Christian spirit. That these meetings are still being held on the second Sabbath of each quarter month—the last was in July—indicates certainly some sort of willingness to co-operate one with the other.

And if the experience of other individuals participating in the meetings has been similar to mine, then each has had his spiritual outlook considerably broadened and is not so certain that interchurch meetings are an impossibility. I have not been blind to certain unpleasant details. Yet for the sake of the greater good that is being done, for the fine contacts with interesting people I am making, and for a growing sense of a really living Church of Christ, I can only report favorably on these meetings.

What has been the attitude of other individuals taking part in these meetings? I was particularly interested in getting at the meetings from this angle, and got many persons to express their opinions to me. Majority opinion inclines toward my own, that they are good. One man said to me that if nothing more was accomplished than enabling three of the churches to go on a picnic together without quarreling, the meetings were eminently worth while. Another believes that consolidation of small churches into larger churches is only an indication of the fact that churches today appear to be losing ground. This man, I might add, is a hard-headed business man who knows the way of this world and knows people.

Not all opinion is favorable. I have heard not a few dissenting voices. One man, who is by nature petty and jealous, would naturally object to almost any fine movement. Another, a man owning his own business, believes that most churches are rackets and that this experiment is no exception. He sees, as I have seen, certain unpleasant aspects, but in his mind the good done does not outweigh the harm. I respect this man, and his opinion carries certain weight with me. Paradoxically enough, this man is one of that small, choice band of men who in my opinion really know God. If you have ever read John Oliver's *Fear*, and recall those men of deep spiritual insight whom the psychiatrist brought to the mentally sick writer, you will at once understand what I am driving at. I cannot wholly

subscribe to this man's opinion, however much I must respect it.

I therefore submit: (1) That these inter-church meetings which have so far been held are eminently worth while and should be continued; (2) that the good done far outweighs the evil; and (3) that in my community these meetings have fostered better understanding between individuals. The reason for my conclusions is found, I think, in that cryptic statement in first Corinthians 13: 13, "Faith, hope, and love, these three; but the greatest of these is love."

APPRECIATION TO MRS. HARGIS

FROM MEMBERS, FRIENDS, YOUNG PEOPLE, AND
LITTLE CHILDREN OF THE SEVENTH DAY
BAPTIST CHURCH OF JAMAICA,
AUGUST 17, 1935

We have heard of missionaries in foreign lands becoming so attached to the native peoples among whom they labored, that they found it very difficult to leave them. This we know is your position today, Mrs. Hargis.

We have also heard of the natives of foreign lands becoming so devotedly attached to the missionary that they actually wanted to leave their homes to go with the returning missionary. That is our position today.

Especially is it true of the young people and little children. The members of the Christian Endeavor society will miss you for your guidance and valuable suggestions. The young women and girls of the various clubs you organized will miss your devoted service and labor of love. The choir will miss you for the painstaking effort you unsparingly put forth in their behalf. The church as a whole will miss you for your music at the organ, your leading of the choir, your deeply spiritual rendering of trios in company with Bob and Don; and the sincere, heartfelt testimonies, to which we have always enjoyed listening, prove a life of devotion to your Lord and Master. The country churches all over the island will miss you for your valuable contribution at the organ, and your aid to the pastor's work among them.

You are a great lover of little children. On various occasions we have seen this platform practically filled with children that you brought in from the big outdoors. The children of the Sabbath school will miss you most of all. Your work among them dates back

to your first days in Jamaica. How many times have we not wished we were little children again to gather with the little ones in the Sabbath school class to have its sweet influence mold the memories of our childhood days. Indeed we often wished it were possible to get into the vestry unnoticed and be able to hear and see the little ones as the class proceeded through its lesson. As they marched out to join the big school their faces beamed with joy and they seemed anxious to be called upon to recite their Scripture verse. Invariably they knew theirs better than any other class in the school.

The children look forward to seeing you among them again. We all entertain that hope. If so, your work has been well begun; if not, it has been well finished. God bless Mrs. Hargis.

FROM A RADIO BROADCAST

It was estimated that revenue from alcoholic liquor for the first year would bring all the way from \$350,000,000, the sum set by Mr. Ogden Mills, to a billion and a half, the prediction of the president of a great university. Mr. Mills explained that it would take some time to teach people to drink as they did in pre-prohibition days, hence the first year's revenue would be less than later years. It was President Nicholas Murray Butler who stated that Congress "could collect by the lowest estimate \$1,500,000,000 in beverage revenue from seventeen wet states." Those were alluring figures in 1932 and 1933, when the financial gloom was the deepest.

Persuaded that it was impossible to entirely stop the sale of alcoholic beverages and attracted by the vision of lessened taxes because of great revenues from license, the voters repealed the Eighteenth Amendment. It is notable that this was done by less than a fourth of the electorate. Evidently a large part of the voting population were too bewildered by conflicting reports to cast their ballot for or against the proposition.

Just how much has the revenue from the liquor traffic helped meet government obligations in the past year? The deficit for 1930 to 1933 averaged \$1,400,000,000. The total liquor revenue amounted to about \$360,000,000. Including state and local taxes, the total amount the liquor traffic paid was somewhat in excess of \$450,000,000. The most conservative estimate of the amount spent by

the people for liquor since repeal is two and a half billion dollars. To reduce it to understandable figures, the 30,000,000 families of the United States contributed \$83.33 per family to the support of the liquor traffic, while the returns to the United States Government amounted to \$14.97 per family.

That is an expensive way of carrying on business, to spend \$83.33 in order to receive back \$14.97, but that is not the entire picture. Other businesses are paying toll, for no one yet has been able to spend the same dollar for bread and booze. Lief Jones of England, now Lord Rydner, illustrated it thus: "I recently met the finished article of the liquor trade; he was lying in the gutter. He had no hat; the hat trade was suffering. His coat was full of holes; the tailoring trade was suffering. The man had holes in his boots; the boot trade was suffering. He had no shirt; the linen trade was suffering. He was dirty; the soap trade was suffering. Indeed, I can hardly mention an industry in this country which was not affected by that man's insobriety."

The dairy business shows a substantial decrease since repeal. This is particularly notable, for milk is a food that is essential to the well-being of childhood. To quote from an article in the *Union Signal*, "While, of course, unemployment has played its part in the situation, it must be noted that the milk decline has run just about parallel with the increase in liquor consumption, beginning in 1932 when New York, probably more than any other section, began yielding to the suggestions of the repealists to break the prohibition laws."

According to the "Milk Research Council, Inc." of New York, the sales were 37,360,000 quarts less in 1933 than in 1932, and 59,160,000 quarts less in 1934 than in 1933, and the decrease is still continuing in 1935. A survey of 29,385 families carried on under the A.A. A. in fifty-nine typical cities shows the average consumption of milk is 27 per cent below the lowest quantity considered necessary to health.

—Mrs. Margaret C. Munns.

Evanston, Ill.

The crime and casualty record of intoxicating liquor has proved the Twenty-first Amendment to be a most "ignoble experiment."—*Liberty*.

WHAT CAN YOUNG PEOPLE BUILD INTO THE STRUCTURE OF OUR CHURCH?

BY FRANCES WELLS

(Paper read on Rally Day, September 28, at Plainfield, N. J.)

In the last line of the familiar hymn, "I Would Be True," I found an answer to my question. The words are: "I will look up, and laugh, and love, and lift." These action verbs represent activities characteristic of young people, and rightly directed they can have a vital influence on the work and attitudes of the church.

To look up is natural for young people. In the general sense it means we are optimistic. We place our goals high and will undertake difficult and unaccustomed tasks to attain our ends. The church needs the influence of our optimism, enthusiasm, and daring. We must look up to something or someone in order to grow. We look to you older people for guidance and to the principles and ideals handed down by society and religion. We look up, most of all, to Jesus Christ, and his influence tempers our every thought and deed. By our loyalty to the church and reverence toward God we can add strength and purpose to the structure of our church.

To laugh is easy for young people and laughter has a place in the church program. Think of the good times we've had at get-together suppers, picnics, socials, and entertainments. Young people can lead the way in these social good times, and here is one big field for our expression.

Love needs no explanation. It holds the central place in our lives and in our church associations. Young people can and do express it in friendliness, kindness, and thoughtfulness toward others of all ages, not only in the church but outside. Love is the basis for all our Christian living and serving.

To lift comes last of the four activities and it is the outcome of all the rest. Young people do not always have the experience and wisdom to plan and direct the church program, but they have endless opportunities to lift. There is the help they can give by furnishing music, taking the offering, assisting in the Sabbath school, waiting on table at church suppers, aiding the women in their sewing and social service work. Especially during this time when we are without a pastor, we want to be always ready and willing to lift.

We as young people will build into the structure of our church these things which we are naturally best fitted to offer: optimistic enthusiasm, loyalty and reverence, laughter, friendliness, thoughtfulness, and unselfish service.

**RELIGIOUS EDUCATION
MINUTES OF SABBATH SCHOOL BOARD,
SEPTEMBER 15, 1935**

The regular quarterly business meeting of the Sabbath School Board was held in the Seventh Day Baptist church of Milton, on Sunday night, September 15, 1935, at 8 o'clock. The meeting was called to order by the president, Rev. J. F. Randolph, with the following members present: Rev. J. F. Randolph, Rev. J. W. Crofoot, Rev. C. L. Hill, R. E. Greene, J. N. Daland, L. C. Shaw, Rev. E. B. Shaw, L. A. Babcock, and A. L. Burdick.

Prayer was offered by Rev. J. W. Crofoot. In the absence of the secretary, Russell W. Burdick, who is ill, A. L. Burdick was elected secretary *pro tem*.

The president reported on the call of the meeting. The minutes of the last meeting were read, and a call for reports from the standing committees was made. There was no report from the Committee on Publications and the Committee on Finances.

The Committee on Field Work reported concerning the activities of the director for several weeks following Conference.

The treasurer presented his quarterly report which was adopted and ordered filed with the minutes. The report follows:

The Quarterly Report of the Treasurer of the Sabbath School Board of the Seventh Day Baptist General Conference

Dr.	
June 30, 1935, To balance	\$134.76
August 7—Harold R. Crandall, Denominational Budget	71.76
August 4—S. D. B. Friends in Battle Creek	5.00
September 7—Harold R. Crandall, Denominational Budget	112.19
	<u>\$323.71</u>

Cr.	
August 1, 1935, J. F. Randolph, advance on expense to Conference	\$ 20.00
August 5—E. E. Sutton, salary for July	100.00
September 8—E. E. Sutton, salary for August	85.00

September 8—J. F. Randolph, balance of Conference expense	3.75
September 15—Mrs. T. Kerr (printing and stitching)	5.50
September 15—Milton College (W. D. Burdick) paper	1.10
	<u>\$215.35</u>
Balance on hand, September 15, 1935.	108.36
	<u>\$323.71</u>

The president presented the final report of the Committee on Program for General Conference, which was adopted.

The representative of the Sabbath School Board on the Commission, Rev. J. F. Randolph, and Rev. J. W. Crofoot, another member of the Commission, reported concerning the meeting of that body.

Copies of the Annual Report of the Sabbath School Board to the General Conference were presented to the meeting.

A general discussion of board problems was held.

Correspondence from Courtland V. Davis concerning the nominations of officers and trustees for the ensuing year, and from L. Ray Polan, secretary, concerning the minutes of the annual meeting of the Corporation of the Sabbath School Board, was read.

Voted that the president appoint the standing committees for next year. The following committees were appointed:

- Publications—J. W. Crofoot, chairman, L. C. Shaw, G. H. Crandall, A. L. Burdick.
- Field Committee—C. L. Hill, chairman, Mrs. L. A. Babcock, Mrs. Edwin Morse, D. N. Inglis.
- Finance Committee—L. A. Babcock, chairman, R. W. Burdick, R. E. Greene.
- Auditing Committee: J. N. Daland, Edwin Shaw.

Voted that the secretary *pro tem* and the president prepare and send a letter of sympathy to the secretary of the board, who is ill. Minutes were read, corrected, and approved.

Adjournment.

A. L. BURDICK,
Secretary *pro tem*.

ANNUAL CORPORATE MEETING OF THE SABBATH SCHOOL BOARD

The annual meeting of the corporation of the Sabbath School Board of the Seventh Day Baptist General Conference was held at Alfred, N. Y., Wednesday, September 11, 1935, at 2.30 p.m.

The following members were present in person or by proxy: Edgar D. Van Horn, Walter L. Greene, J. Nelson Norwood, Frank A. Crumb, Harold O. Burdick, L. Ray Polan, Trevah R. Sutton, John Fitz Randolph, Edward M. Holston, Jay W. Crofoot, Mrs. Emma Randolph, Mrs. D. N. Inglis, Ivan Randolph, D. Nelson Inglis, Erlo E. Sutton, Harley Sutton.

It was voted that the officers and trustees as nominated by the General Conference be elected as follows:

President—John F. Randolph, Milton Junction, Wis.

Secretary—Russell W. Burdick, Milton, Wis.

Treasurer—Robert E. Greene, Milton, Wis.

Vice-presidents—Willard D. Burdick, Rockville, R. I.; Roy F. Randolph, New Milton, W. Va.; Wardner F. Randolph, Texarkana, Ark.; Claude L. Hill, Farina, Ill.; Mrs. Herbert L. Polan, Brookfield, N. Y.; N. Olney Moore, Riverside, Calif.; Walter L. Greene, Andover, N. Y.

Trustees—Louis A. Babcock, Mrs. Louis A. Babcock, A. Lovelle Burdick, Russell W. Burdick, George H. Crandall, Jay W. Crofoot, John N. Daland, Robert E. Greene, Carroll L. Hill, D. Nelson Inglis, Edwin Shaw, Leland C. Shaw, all of Milton, Wis.; Mrs. Edwin Morse, Edgerton, Wis.; John F. Randolph, Milton Junction, Wis.; Edgar D. Van Horn, Alfred Station, N. Y.

It was voted that the next annual meeting be held on Wednesday, September 9, 1936, at 2.30 p.m., at Alfred, N. Y.

The minutes were read and approved.

Adjournment.

EDGAR D. VAN HORN,
Chairman,
L. RAY POLAN,
Secretary.

PACIFIC PINES CAMPS

In August of this year, the young people of the Pacific Coast held their third camp, on Y.W.C.A. grounds about thirty miles from Riverside, in the mountains.

No one leader could be found to take the responsibility of the direction this year, so a committee of the young people themselves, headed by Wayne Rood, planned the program, and the leadership was distributed as leaders could be found. Rev. E. S. Ballenger was with the camp and led classes on week days; Dr. George Thorngate was there four of the six days; Rev. Ralph Coon of Denver-Boulder, Colo., who was visiting in Riverside,

assumed responsibility for the week-end, with Rev. John Easterly of Healdsburg, Calif. Camp "Dad and Mother" were Mr. and Mrs. G. E. Osborn, who were present throughout the session. Some of the services were led by young people; other adults who were with us helped in the consultations.

The program included family worship before breakfast; meditation, worship and classes until noon; consultation hour, recreation, and vespers in the afternoon; and camp fire in the evening.

We were most fortunate in having a large group this year. Over thirty young people spent at least part of the six days in camp, and there were ten or more adults who were present from time to time. For the first time in history, the group of "out-of-Riverside" folks outnumbered the Riversiders. It was an inspiration to have so many.

We particularly appreciated the seven who came from Ukiah and Healdsburg, where we have a new church. Rev. and Mrs. Easterly (Mr. Easterly is the pastor), their three young people, and two others made the trip and seemed to enjoy the camp. We surely enjoyed them; they are splendid folks.

Mrs. Kenyon of Los Angeles deserves special mention for her work, for she prepared our meals.

All who attended found a real experience in the camp this year. For some this camp was the first; others had attended one or two before. But all of us came back strengthened in heart and soul, and abundantly blessed by our contact with one another and with our Father.

About two weeks later, after Pastor Hurley had returned from Conference, we held another camp. This time it was for the juniors—people from ten to thirteen years old. We used the same grounds, and named ourselves "Pacific Pines, Jr." Pastor Hurley supervised, Bernice Brewer directed, and Mrs. Addie Brown did our cooking.

We were fortunate in this camp, too, to have some present who cannot regularly attend our Junior Christian Endeavor. We had six boys and six girls, four older boys as counselors, and the three adults brought our numbers up to nineteen.

Our camp was only four days long. We hope to repeat it next year and extend the time. But even in the short time we had, we

"RISKS" IS NOT THE WORD

BY BERT H. DAVIS

(Author of "Youth Faces the Liquor Problem"; editor of "Religion on the March.")

"Young people should be made aware that, as they grow up and contemplate taking alcohol, there are risks involved, among them the risk of addiction, and that addiction is ruinous to health, a destroyer of personal attractiveness, and a thief of opportunity for success in life."

The quotation is fairly typical of the outlook and persuasive tone of the recent releases of the Council for Moderation, headed by Mr. Everett Colby, which indicate the direction to be taken by the educational program of the council's attacks on "excessive drinking."

The statement seems fair. Is it scientific?

The whole campaign for moderation is based on the assumption that a little of an injurious substance or habit or manner of life is somewhat more desirable than a lot. The effect of much of the moderation literature, however, would seem to be toward fostering—however unconsciously—the notion that alcohol in large doses is injurious, in small doses practically harmless—except perhaps for children and for young people. The difficulty here is that scarcely anyone thinks of himself as an extensive or immoderate drinker and that continued use of alcohol creates a feeling of normality only when one is well supplied with it.

"Risks" is not the word that would cause young people to refrain from using alcohol or postpone the time when they use it.

Is it possible that the writers of the council's statement did not know young people well enough to know that a risk beckons youth, that perils and ventures are youth's stock in trade, that "trying anything once" is too common to need outside promotion?

The word with which to face youth as it makes life choices involving alcohol is not "risks" but "handicaps." Produce as many individuals apparently uninjured by alcohol in so-called moderation as you will, and still scientific investigators of the grade of Dr. Haven Emerson, Dr. Emil Bogen, and Dr. H. A. Heise will show that in terms of a thousand men and women, abstainers live longer, enjoy better health, cause society less trouble and expense than those who drink a little of-

could see results. This was our first camp for the juniors, and we were much gratified at the ease with which the boys and girls adapted themselves to the situation and seemed to understand the purposes and achievements of the program.

Outstanding work was done by our counselors — Kenneth Orr, Bob Hargis, Donald Henry, and Charles Pierce—all fifteen years old or younger. They stood by faithfully in all work assigned to them, and helped immeasurably in establishing and maintaining the right spirit.

The experiment was well worth while, and it encourages us to plan a longer camp for next year.

One day while the junior camp was in session, the teachers of the primary department of the Sabbath school took their little people out for a day in the mountains—a sort of "one-day" camp. Truly Riverside is becoming camp-minded!

BERNICE A. BREWER.

BOOKS FOR SALE

TO WHOM IT MAY CONCERN:

There will be on sale at the Seventh Day Baptist parsonage up to November 25, the following list of books:

McClintock and Strong, Cyclopedia of Biblical, Theological, and Ecclesiastical Literature, 12 vol.

Broken set of Pulpit Commentary, 12 vol.

Geikie's Hours with the Bible, 6 vol.

Geikie's Old Testament Characters, 1 vol.

Geikie's New Testament Hours, 4 vols.

Geikie's The Holy Land and the Bible, 2 vol.

Ante-Nicene Fathers, 8 vol.

Pusey's Minor Prophets, 2 vol.

Treasury of David, by Spurgeon, 7 vol.

Hasting's Dictionary of the Bible, vol. 1, 2, and 3.

Cox's Sabbath Literature, 2 vol.

Gibbon's History of Rome, 5 vol.

Macauley's History of England, 5 vol.

Wayland's Memoir of Dr. Judson, 2 vol.

Milman's History of Christianity, 3 vol.

The World's Great Sermons, 10 vol.

Bruce's Treatise on the Miracles of Jesus and on the Parables, 4 vol.

Many miscellaneous volumes, literary and theological.

Write to or call on Theo. J. Van Horn, DeRuyter, N. Y.

ten and those who drink a lot only occasionally.

The council is right in saying that addiction is but one of the risks of drinking. Addiction is popularly associated with outright and irremediable slavery to continual use of alcohol. The condition is far less common and so socially less dangerous than the condition that one "feels better when using alcohol than when not using it." Since alcohol does not improve the bodily or mental tone, the one who believes this concerning it has suffered the principal handicap, the most common risk, imposed by alcohol: He could let it alone if he would, but the will to reject it does not operate.

DENOMINATIONAL "HOOK-UP"

ALBION, WIS.

The Home Benefit Society and invited guests were entertained at the home of Mr. and Mrs. Hugh Stewart, at Jefferson, Wis.

The Albion Campus Club held the first session of the year at the parsonage with Mrs. Thorngate as hostess. A play was read and light refreshments served.

The parsonage living and dining rooms have been treated to new wall paper and varnish, through the kindness and thoughtfulness of the two ladies' societies of the church.

Mrs. Marian Robson entertained the Missionary and Benevolent Society in her rooms in Madison, Wis., last Thursday. A large number of invited guests were also present.

Special mention should be made of the vesper services Friday evenings, which will close with the one in connection with quarterly meeting, October 18, in charge of Mrs. C. S. Sayre. The last two were of special interest—first one in charge of the pastor and Mr. Sayre, and the last one with Mrs. Claire Rier-son as leader.

Professor J. H. Thorngate, head of the science department in the senior high school of Eau Claire, spent the week-end with his parents.

A junior choir, trained by Mrs. Sayre, occupied the choir seats last Sabbath, and gave the responses and anthem.

Pastor Thorngate recently gave a temperance talk in a Frances Willard program at the Emery School.

CORRESPONDENT.

MILTON JUNCTION, WIS.

A calendar of special services of the church as well as regular services, for the last quarter of the year, has been mailed to each family of the church, resident and nonresident. Of especial interest to all is the coming of the sixtieth anniversary of the church, which is to be celebrated with proper ceremonies on November 15-16. The special calendar is as follows:

October 6—Church night and business meeting.
October 22—Annual chicken dinner by Ladies' Aid society.
November 15-16—Sixtieth anniversary of the church.
November 27—Union Thanksgiving service.
December 1—Church Night.
December 20-22—Christmas services.

Short promotion exercises of the primary department of the Sabbath school were given in the main school on October 5, directed by Mrs. C. J. Olsbye, primary superintendent. Those promoted to higher departments were given certificates; others were mentioned as advancing a year in the same department.

The church choir, under the leadership of Mrs. E. R. Hull, is already planning for a Christmas cantata. They are also studying ways and means for obtaining some new music.

Our Christian Endeavor society has reorganized for another year's work, after a vacation during the month of August.

CORRESPONDENT.

DODGE CENTER, MINN.

Evangelist G. E. Sturgis is again holding meetings in the Seventh Day Baptist church. Anyone desiring spiritual food is more than welcome to the spiritual feasts there.

—Dodge County Star.

ADAMS CENTER, N. Y.

The second autumn session of the Central Association was held with the church at Adams Center, October 19. It was a beautiful day and there was a fairly good representation from the various churches. The sessions were full of interest and inspiration. The morning sermon discussed the church of tomorrow with reference to Peace. In the afternoon the congregation was divided into groups—young people, men, and women. The various groups discussed various phases of a

practical daily Christian life and the ways in which that life might be made to help build up the Christ life in the hearts of mankind.

A deep interest was taken in these discussions. We feel that a lasting help was rendered by these gatherings. In the evening after the Sabbath, the young people who stayed had a pleasant social gathering at the church. This was much enjoyed and goes far towards keeping the young people of the association closely tied in helpful fellowships.

We are glad for this associational meeting before those of our number take their departure for Florida for the winter.

May the Father's richest blessing attend every honest effort for the building up of a strong faith and life in Christ our Lord.

CORRESPONDENT.

LITTLE GENESEE, N. Y.

Rev. and Mrs. E. E. Sutton and son Trevah, who have been in New York State since the latter part of August while Mr. Sutton has been doing field work for the Sabbath School Board, are now in Little Genesee, holding evangelistic meetings and leadership training classes. The Suttons will remain in New York until about the middle of November when they will return to Milton for the winter.—Milton News.

A reception was held at the hall, on the evening after the Sabbath, October 5, in honor of the thirtieth wedding anniversary of Rev. and Mrs. E. E. Sutton.—Alfred Sun.

ALFRED, N. Y.

Rev. Elizabeth F. Randolph reached Daytona Beach, Fla., last week. On the trip from Alfred she stopped over at Fayetteville, N. C., and Savannah, Ga., where she held services for several days.—Sun.

VERONA, N. Y.

Pastor and Mrs. A. L. Davis have returned from their three weeks' vacation and report a pleasant time. Sabbath morning Pastor Davis gave us a fine sermon on prayer; his subject was "A People Who Prayed." The sacrament of the Lord's Supper was observed.

The church night program and supper were held in the church parlors that evening. Howard Davis was toastmaster. The study of the denominational program by the Religious Life Committee was outlined by Pastor Davis. The rest of the program was as follows: vocal solo

by Harriet Franklin; Some Things I Can Recommend for Our Church by Mrs. Claude Sholtz; vocal solo by Geraldine Thorngate; Evangelism, Mrs. T. Stuart Smith; closing prayer, Rev. R. R. Thorngate.

The "Pearl Seekers" Sabbath school class met with Mr. and Mrs. T. S. Smith October 6, and elected officers for the year. A picnic dinner was served.

The week of October 20-26 is to be given to an evangelistic-visitation campaign. Rev. H. L. Polan will be the visiting preacher.

A harvest supper was sponsored by the "Worth While" and "Doers" church school classes on Thursday evening, October 10. The net proceeds were \$85.

The ladies' society had a sale of aprons and fancy articles at the same time. From that and the fish pond they cleared \$25.

CORRESPONDENT.

SALEMVILLE, PA.

The church at Salemville was more than glad to have Rev. James L. Skaggs, wife, and son Victor through the month of July, again this year, and since they are gone we are still carrying on, holding services each week. Sometimes the services are in charge of an organized class, the Christian Endeavor Society, or the Ladies' Aid society, but more often by two members who are appointed by a committee, one conducting the devotions and the other reading a sermon or other article. Although all seem willing to do their part when asked, we greatly miss the monthly visits of the pastors of other churches, as we had them come to us last year.

While Pastor Skaggs was here three new members were received into the church—two young girls whom he baptized, and one young woman whom Pastor Davis baptized just before he went away.

CORRESPONDENT.

WASHINGTON, D. C.

Elder Lewis C. Sheafe has been seriously ill and the doctor has ordered him to rest for awhile. His address is 1509—5th St., N. W. Miss Lillian L. Giles is busy again with her school work, teaching in Maryland.

A few Sundays ago a number of members and friends met at the pastor's home for a farewell surprise social for Luther Crichlow, who was leaving for Alfred, N. Y.

CORRESPONDENT.

SHILOH, N. J.

The Rally Day committee of our Sabbath school provided an unusually full and helpful service for September 28. The specially arranged church service was centered around the theme, "Anchor Your Loyalty," with appropriate songs and a special number of music by the junior choir of about twenty-five voices. The program featured Rev. A. K. Davison, a young Presbyterian Irishman, pastor of a large church in Vineland. His message was "Be ye stedfast, unmoveable, always abounding in the work of the Lord," 1 Corinthians 15: 58. Following this service without intermission the new officers and teachers were fittingly consecrated with prayer. Brief promotion exercises showed the good work of many classes.

The real spiritual treat of the day came when we listened to a missionary message from Miss Miriam Shaw, who had been brought to Shiloh almost providentially for the occasion. The secretary's book showed a record attendance of 179. While Miss Shaw was with us for two days she spoke to a combined prayer meeting of over one hundred on Sabbath eve; she brought the morning message at Marlboro, and also spoke informally to four Christian Endeavor societies in the afternoon. We were truly blessed by her ministry.

Three members of our senior Christian Endeavor society attended the State Christian Endeavor Convention at Elizabeth, N. J., on Friday and Sabbath day, October 11 and 12. They were inspired by the services, particularly rejoicing that there were over fifty professions of accepting Christ at the Sabbath afternoon decision service.

Our Friday evening prayer services are well attended by high school young people and adults as we take up a study of some of the great beliefs of the Christian Church.

L. M. M.

PLAINFIELD, N. J.

Dr. Boothe C. Davis preached us a wonderful sermon Sabbath morning, October 12, on Immortality. At the close of the service, one of our girls, A. Frances Wells, and Delmar B. Ellis of Stephentown, N. Y., came forward from the audience and were simply and quietly married, President Davis performing the ceremony. Visiting friends and relatives en-

joyed a luncheon at the home of the bride's mother, Mrs. Anna W. Wells.

President and Mrs. Davis have been visiting their sons in Plainfield for a short time, and have now gone by boat to Holly Hill, Fla., where they expect to spend the winter. All friends are happy to see them so well recovered from their automobile accident, which occurred about a year and a half ago.

Miss Miriam Shaw's time was well filled on her recent visit here. Mrs. N. E. Lewis opened her home to friends, old and new, to meet Miss Shaw, on Friday afternoon, October 18. That evening she spoke to a joint prayer meeting of the Piscataway and Plainfield churches, held at New Market. The next morning she spoke in the Plainfield church. New York City and Piscataway churches had been invited to this Sabbath morning service and were well represented. The service was "under the leadership of A. Burdet Crofoot, chairman of our Missionary Interests Committee." Miss Shaw impresses her hearers with her sincerity and belief in her work. Her winning manner must be a great help in drawing people to the Christ whom she loves.

On the evening after the Sabbath a "get-together and good time" were held in the Sabbath school rooms, each family bringing a basket supper.

CORRESPONDENT.

HOPKINTON, R. I.

There was a large attendance of members of the New England churches who met with the Second Hopkinton Church Sabbath day.

The morning sermon was given by Pastor Albert Rogers of Waterford and was a timely talk on Peace.

The noontime was an enjoyable occasion, with basket lunch served in the town hall, opposite the church. The entertaining church served coffee, fruit, and baked beans.

The afternoon program was in celebration of the one hundred years of the Second Hopkinton Church. Papers were read by Mrs. Walter D. Kenyon who gave the history of the church; Lewis F. Randolph who told of the activities of the church; and Reminiscences by Rev. E. P. Mathewson. Rev. E. A. Witter, a former pastor, also spoke recently.

A letter written by Mr. and Mrs. William L. Kenyon, the oldest members of the church, was read.

Music was furnished by the church, during the day, with old hymns and old anthems.

The church has recently been painted and redecorated and enters hopefully its second century of service.—*Westerly Sun*, Oct. 14.

ASHAWAY, R. I.

Tuesday afternoon the members of the Ladies' Sewing Society entertained the members of the Pawcatuck Seventh Day Baptist Ladies' Aid, thirty of their members being present.

The parish house was tastefully decorated with autumn leaves, marigolds, and wild flowers. After introductions and the singing of group songs, fifty-two women sat down to the prettily decorated tables and were served sandwiches, cake, and tea.

Following the tea, Mrs. A. J. Crandall, president of the Ashaway society, gave an interesting and instructive talk on Florida.

At the close of this talk all joined in singing, "America, the Beautiful"; Miss Edna Coon gave a reading, "The Ladies' Aid," after which all joined in singing, "There's a Church in the Valley," and closed with the singing of "God Be With You Till We Meet Again."—*Westerly Sun*, Oct. 10.

AM I WORTHY?

BY ARLIE DAVIS

We know that this world's goods must stay in this world. Further, we know that there is something which is in this world at the present time which does last throughout eternity. This something is in the world, but it is not worldly. This something, that is everlasting, is that to which we give our greatest thought if we are interested in its welfare—in the life beyond the "door." How we can nourish and cultivate it with worldly goods is often difficult to see and often overlooked. Too often we spend our strength on appearance without actually supporting the cause. No one ought to think that this something—his soul, his spirit—can be placed in a heavenly home by endowments of worldly goods. Yet, anyone who has the kingdom's welfare at heart will not overlook the splendid opportunity that is presented. If some of us were to have our interest in the kingdom judged by the support we give it, it would be found that there is great need for a better understanding of the need and a more certain con-

viction of our responsibility. If we find it difficult to live on that which we do earn, what can the kingdom's cause do on what we contribute to its continuance? A man might well examine himself to see that he may be counted worthy of the cause for which he stands.

Milton, Wis.

TRIBUTE

TO DEAN MOSES H. VAN HORN

(An associate in a male quartet for more than fifteen years)

BY WELTON BURDICK DAVIS

No greater friend to man was known,
No kinder heart has e'er been shown,
No better man was ever born
Than our beloved Dean Van Horn.

For many years we joined in song,
With blending voices to a throng
Of loving friends, who'll ne'er forget
His charming voice in our quartet.

God knows we miss his friendship true;
A friend to every soul he knew;
We miss his counsel, pleasing way,
Home, street, and college, every day.

We miss his voice, his smiling face,
His noble heart, and manly grace.
Yet heaven seems to us more grand
Since Dean has gone to that fair land.

His life will live in many souls
Of those he's taught. His love still holds
To light their path through joy and tears;
His love will shine for years and years.

Our hearts are sad, since he has gone,
Yet he has only journeyed on
To pave the way for you and me
To beautiful eternity.

917 East Huron St.,
Ann Arbor, Mich.

How can we climb out of the mess into which my generation has plunged us? Bring to your problems open minds, unselfish hearts, and God-controlled wills. Love your fellow men sincerely. The demand of the hour is for men and women whose word is as good as a bond—in religion or in economic life or in public affairs. Too many of us want fruits that we do not pick, harvests that we have not earned.

—Hon. Lester H. Clee, D.D., minister of Second Presbyterian Church, Newark; speaker of the New Jersey State Assembly (at International Christian Endeavor Convention, Philadelphia).

MARRIAGES

ANDERSON-CRANDALL. — At the home of the bride's parents, Mr. and Mrs. Ray W. Crandall, in Walworth, Wis., on Thursday, October 17, 1935, at two o'clock in the afternoon, by Rev. Edwin Shaw, Miss Thelma Lucile Crandall and Mr. Harry Alvin Anderson. The new home will be in Janesville, Wis.

ELLIS-WELLS. — At the Seventh Day Baptist church in Plainfield, N. J., Miss A. Frances Wells of Plainfield, and Delmar B. Ellis of Stephentown, N. Y., both graduates of Alfred University, were married October 12, 1935, by Rev. Boothe C. Davis.

McWILLIAM-BABCOCK.—At the McWilliam home, Milton, Wis., Vera Fern Babcock, of Nortonville, Kan., and Clarence Donovan McWilliam were married at sunset, Friday, October 4, 1935, by Rev. J. F. Randolph.

WILLIAMS-DAVIS.—At the home of the bride's parents, Mr. and Mrs. E. E. Davis, North Loup, Neb., October 15, 1935, by Rev. Hurley S. Warren, Dorris F. Davis and Vernon D. Williams, both of North Loup, the new home to be at North Loup.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion.

Cash must accompany each advertisement.

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

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

LETTERS TO THE SMITHS, by Uncle Oliver. Of special interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

SPECIAL NOTICES

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen, Java. Send remittances to the treasurer Karl G. Stillman, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. James L. Skaggs, pastor, 469 Teaneck Rd., Teaneck, N. J.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Room 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2.15 o'clock, followed by Sabbath school. Rev. Ernst Leuenberger, acting pastor.

The Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half of a block east of South Broadway (previously Moneta Avenue), on Forty-second Street. Sabbath school at 10 a. m., preaching at 11 a. m. Everybody welcome.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Christian Endeavor, Sabbath afternoon, 3 o'clock. Prayer meeting Friday evening. All services in church, corner Fourteenth and Lemon Streets. Rev. Loyal F. Hurley, pastor, 4415 Lemon Street.

The Detroit Seventh Day Baptist Church meets every Sabbath day at 10 a. m. on Wood Avenue, one-half block west of Van Dyke in the village of Center Line. Elder J. J. Scott, 6692 Fischer Avenue, and R. L. Brooks, 13962 Young St., Detroit, Mich., associate pastors.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular services of worship with sermon each Sabbath at 11 a. m. in its house of worship on the corner of Washington Avenue and Aldrich Street. Sabbath school precedes the church service. Prayer meeting at 7.30 Wednesday evening. Rev. Edward M. Holston, pastor, 619 North Avenue, R. 3.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Denver, Colo., Seventh Day Baptist Church holds regular services at 30 Kalamath Street as follows: Sabbath school at 2 p. m., church service at 3 p. m., Christian Endeavor meeting at 4.30 p. m. Rev. Ralph H. Coon, Pastor.

The Daytona Beach, Fla., Seventh Day Baptist Church holds regular services at 10 a. m. in its new church building, 145 First Avenue. A cordial welcome is extended to all. Mail addressed to 436 Fairview Court, or local telephone 233-J, will secure further information. Rev. Elizabeth F. Randolph, Pastor.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m. at Argyle Hall, 105 Seven Sisters' Road, Holloway, N. 7. Strangers and visiting brethren are cordially invited to attend these services.

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ARMISTICE DAY ENTREATY

My friends, I am not trying to make you sentimental about this. I want you to be hard-headed. We can have on the one side this monstrous thing, or we can have Christ; but we cannot have both. O my country, stay out of war! Co-operate with the nations in every movement that has any hope for peace; contend undiscourageably for disarmament, but set your face steadfastly and forever against being drawn into another war. O Church of Christ, stay out of war! Withdraw from every alliance that maintains or encourages it. It was not a pacifist, it was Field Marshal Earl Haig, who said, "It is the business of the churches to make my business impossible." And, O my soul! Stay out of war!

—Harry Emerson Fosdick

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