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THE SABBATH RECORDER,
Plainfield, N. J.

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Address

Yours very truly,

Name

Address
The Sabbath Recorder

(A) A SEVENTH DAY BAPTIST WEEKLY

The American Sabbath Tract Society, Plainfield, N. J.

Vol. 116, No. 11

Theodore G. Gardner, D. D., Editor

Herbert C. Van Horn, D. D., Editor

L. H. North, Business Manager

CONTRIBUTING EDITORS

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Miss Mary Jane Burdick
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Rev. E. C. Sutton

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Subscriptions will continue at date of expiration unless otherwise ordered.

All subscriptions will be discontinued at the end of the year, and payment in advance is required.


Sabbath Evangelism

During the past weeks many of our pastors have been working in harmony with the suggestions made by the Religious Life Committee. Church rolls have been studied, names checked, and earnest prayers offered up. Many a church is taking seriously the task of building up its spiritual moral, and the responsibility of gathering to itself those who have become careless and indifferent. Already there have been visible results. This is encouraging. But the weeks ahead of us should be a period of cultivation and ingathering. The associational gatherings and General Conference will give special time for study, discussion, and direction. These should be of value for carrying out the suggested program in the future.

But while much has been done in May, through June and July, especially, should we realize this should be an evangelistic work.

Not long ago, Rev. Paul S. Burdick in "A New Kind of Evangelism," voiced a real truth when he said, "If we can make a Sabbath keeper into a better Sabbath keeper or give him stronger reasons for his faith, we have done a useful work." This is, indeed, the very work, the very goal, the very purpose of Bible study. Sincere Bible study is needed for this. There is nothing that will more surely deepen the conviction of the Sabbath keeper than such a study. Books especially selected for this study are accompanied at once with putting into practice the teachings as discovered. The writer has known of whole families accompanying the Sabbath Recorder in going over the Word of God with the determination to begin living the truth as fast as they found the truth. And of the most hopeful encouragements have been the signs that people are more and more turning to the Bible in search for satisfaction—and are finding the Sabbath.

Tracts should be studied, also. The young people have been carrying forward a project of tract study for some weeks, and soon we shall be finding encouraging returns from this work.

Then the pastor has undoubtedly an unusual opportunity at this time. For one reason or another, pastors are often reluctant to preach about the Sabbath. With the denomination's recognition so great and so broad, it is hard to believe that there is a need for work affecting the Bible, but it is easy for the preacher to come forward with things new and old from learning and experience to help his people in this cause.

Many are discouraged—but it is largely the discouragement arising from ignorance of the great, living facts about God and his Sabbath. There are causes of discouragement that can be eliminated. With the return of confidence and with a renewed faith in God and in his plans, we shall be bold to begin aggressively a movement for making the Sabbath familiar to those who do not now observe the seventh day.

A New Sabbath Hymn

Try out, the new Sabbath hymn found on the back of the Recorder. The "Holy Sabbath Day" hymn was written by Rev. William L. Davis of Sassa-ville, Pa., and was adopted to the tune, "Scotland." Brother Davis has used the typewritten words in connection with music in his hymnals for several years; its frequent use in the worship service of our churches will be inspiring.

The editor discovered the beautiful song last winter while assisting in evangelistic services. But he did not begin work on it until the present fall. He obtained a copy of the words and permission from Brother Davis to publish them. Its publication will be appreciated by many Recorder readers.

It is hoped that many of our churches will order sheets of the hymn to be pasted in their hymn books. They can be secured at the Sabbath Recorder office at one cent each in quantities of ten or more. Send orders early.

Machinery—or Life? The "Open Forum," conducted during the past several weeks by the Watchman-Examiner, has been of special interest.

The Northern Baptist Convention met May 23, at Rochester, N. Y. A long report on denominational readjustment was made by a committee of fifteen which had been at work for at least a year. The Open Forum furnished opportunity for a wide discussion of the report before the convention. An effort is being made to simplify machinery by co-ordinating activities of various societies and uniting boards. The need has seemed apparent from the excessive loss of financial support in heavy shrinkages in giving and recall of many missionaries.

These things are interesting to Seventh Day Baptists, for we are affected in similar ways. There is need of our "reducing "overhead" just as far as compatible with efficiency. There needs to be reduction in overlapping services and the church needs to be a strengthening of our working forces both in the home and mission fields. Shrinkage in income for the work must be offset by financial resources built up to a better working basis.

But constantly the editor finds himself more and more in harmony with those who believe the trouble is deeper seated than in the creation and maintenance of machinery, necessary as machinery is. Doctor Elliott says, "We shall never devise a form of organization in our denomination in which confidence and faith in our brethren will not be required." A people cannot get along without a group that initiates and promotes—and nothing can come of that which is so initiated and promoted unless there is confidence and faith in our brethren which leads to and strengthens co-operation on the part of the rank and file.

There are fundamental causes back of the organization that account for weakness of effort and lack of behind the Spirit of Christ. There is a desperate struggle among the children of God to hold on to the Word of God, to practice the teachings of their Master, to be found living the truth as fast as they found the truth.

We are conscious that many of our present leaders have been affected by it. The reading of modern literature, the review of magazines displayed on news-stands, the casual glance at pictures involving paganism, makes it unbelievably hard for the church to stand against the strong currents of society. It is in the face of popular periodicals and from ubiquitous bill boards—those influences which have been affected by it. Moral life and ideals have been lowered, all of which has reacted unfavorably upon the Church and missionary program.

Nationalism constantly increasing in the world, with the representation of Western Christianity, together with "the demand for self-determination in the matters of religion on the part of the Oriental" have dampened missionary ardor and "caused many devout Christians to hesitate in making sacrifices in their missionary giving. Urgency of the work does not seem so imperative as formerly. In some places the opportunity has been to preach to lost men, witness to the power of Christ, and the passion to proclaim the Gospel of peace in the world.

While we do not believe there is conflict between revealed religion and real science, we can hardly be doubted that science has contributed its share to the situation. This is not to say that science and religion are the same. It is rather to point out the evidence of fact. People still believe in prayer—but instead of praying for God to stop a snow storm of typhoid men now examine the water supply. Science supplies man's need—"Why pray," so some think. "to God? Science and invention have all but extinguished this great cause. And this brings us to our present text and to the important question of our opening verses.

"Pity that our multitudes are content with physical wants supplied."

Again quoting Doctor Elliott whose thought has directed us—"The cause of mis-
sionary giving is not to be found in machin- 
edry, but in the "hamsters" to be found in the 
thinking and moral attitudes of our day." As 
Seventh Day Baptists we are somewhat the 
victims of this missionary giving is not to 
us, as with others, began while prosperity was 
at its peak. In 1929, we raised but fifty-nine 
per cent of our Denomina-tional, or 
ondomational Budget.

We must turn the tide of our thinking, 
change our attitude toward men who are lost, 
and reaffirm our convictions of the truth of 
the Scriptures as the final authority to 
evaluate the place and need of the 
Sabbath in the life of 
men who would realize the highest fellow-
ship with God. Let us open up the channels 
from the unfailing source of spiritual bless-
ings, which are in need of our deepest 
spiritual ministries.

Anniversary Number 
The thirteenth of June, 
1934, marks the completion of 
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Not many periodicals today were being 
brought out when the 
SABBATH RECORDER was 
launched upon its helpful career, 
ninety years ago. 

When the editor first began planning 
for an Alumni number he 
celebrated the hope of 
an extra, special edition. But the finances 
do not justify such an attempt. So the regu-
lar issue, June 11, 1934, of date nearest the 
anniversary, will be the number commemor-
at ing the 
SABBATH RECORDER's 
fortyth birthday. Most of the regular material will be 
mitted. Our contributing editors are co-operating 
with special articles to make this celebration 
Monday's 
Sabbath Rally Attempt has not been 
made this year to feature a 
Sabbath Rally Day. Through the consecrated 
day, the 
Conference Religious Life Committee, pas-
tors and churches have been putting forth 
effort and the work has been far 
greater significance than could be accom-
plished by stressing a special day. The work, 
already so well begun, will be continued 
through the weeks and months ahead.

This number of the 
SABBATH RECORDER contains much Sabbath material. More will 
follow in later issues. There is strong 
evidence that our people are anxious for some-
thing to be done much further and more ef-
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young pastor writes, "I wish to express my 
appreciation of the aggressive stand you have 
taken ... on the work of Sabbath promotion. 
I am not advocating that we follow the same 
methods that the Adventists do, but I do 
think we could learn a great deal from them in 
the matter of being aggressive in the work of 
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This work can be better promoted by a full-
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Sabbath and a greater zeal to carry the truth, 
light will constantly flood our path, and cour-
tinuous growth will be recorded. "Lo, I am 
with you always" is a promise with a chal-
lenge and a condition.

Items of Interest 
The Methodist Protestant 
Recorder reports substantial increases in 
in- come for church and missionary work. It 
reports the missionaries paid in full 
May, and notes other encouraging signs of 
the coming of a better day. It looks, says 
this paper, as if the day of retribution in 
missions is passed. That is indeed good news.

Bishop James Cannon of the Southern 
Methodists was recently 
appointed by the General Conference to be 
the headman of the annual 
General Conference. Bishop Cannon has a friendly interest in justice and religion 
will rejoice in this acquittal, so long delayed. 
That politics, personal dislikes and animosities 
of many years have entered into the matter, are 
many believe. We believe the bishop is a 
good and brave man and merits the admira-
tion even of his enemies for his moral integ-
ity and Christlike character.

He has been in a most embarrassing position, 
from which he is now honorably acquitted 
and can now turn to tasks of ministering to 
his people in more wholesome and spiritual 
matters.

We read in the Watchman-Examiner, that 
"The Baptist Standard, Texas, is going into 
8,000 American homes during the next year. 
The number of the churches contributing to 
the convention missionary and benevolent 
causes increased from 545 to 783 in the same 
year. The tide is still rising. It is always 
noteworthy to us, as with others, began while prosperity was 
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A heavy negative vote was registered against favoring military training in our public schools, civilian college students and the like. The question of chaplains in war time was received a vote divided equally for and against. While there is no way of knowing what type of public opinion there is on any point of the question of the clergy throughout the nation, it is quite significant that the report is finding a large publicity, not only in the dailies and other periodicals, but in the dailies and other periodicals.

The Executive Committee of the Federal Council of the Churches of Christ in America has stated its belief that “the churches of Christ, throughout the world should put in a bold dispatch say to their respective governments that they cannot and will not give their moral support to war as a method of settling international difficulties.

It now more specifically declares its conviction:

1. That the United States should press upon the nations the multilateral pact of non-aggression suggested by President Roosevelt by which each nation would pledge itself not to send its military forces across the boundary of other nations.

2. That the President should be authorized to place an embargo on arms, munitions, and credits, and send military forces across the boundary line of other nations, or propose to do so.

3. That the arms and munitions industry should be placed under government control and that in this respect should be met by other nations in exercising strict control of the international arms and munitions industry.

4. That the President and Congress should be urged to withhold appropriations required for the carrying out of the naval building program authorized in the Vincen Naval Bill.

5. That the United States should completely abolish all weapons designed primarily for aggressive purposes and provide for a comprehensive system of disarmament.

6. That the nations should completely renounce all aggressive designs, all military and naval aviation and should cooperate in the establishment of an international supervision of commercial aviation in order to prevent its illegitimate use for military purposes.

7. That the United States should promptly join the World Court and should define the terms upon which it would be willing officially to relate itself to the League of Nations.

8. That negotiations should be negotiated by the United States with other nations and with the Federal Government with other governments should deal with all the economic issues that are causing international difficulty, suspicion, and hostility, with a view to removing the causes that make for war.

HISTORICAL SOCIETY

CHURCH HISTORY

THE December, 1933, issue of Church History contains an interesting illuminating work by Mr. E. P. Forbes, on Early Relations of Baptists and Quakers, from which we make two brief excerpts, as follows:

"The First Parliament of Oliver Cromwell, radical in the extreme, was composed mostly of Baptists, or perhaps more truly, they held the balance of power. In fact it was dubbed Barebone's Parliament because of the name of one of its most active members, the Rev. Praise-God Barebone, a Baptist minister of London.

"With the overthrow of the monarchy, the most fantastic hopes arose in the hearts of Englishmen. The millennium had come; the Kingdom of Heaven was at hand. England veritably swarmed with factions with their creeds for the kingdom's welfare, bothering Cromwell with their constant agitation. Closely related and grouped together in this general radicalism were Baptists, Quakers, Seekers, Ranters, Fifth Monarchy Men, Levelers, and Diggers. "The Baptists were the oldest among these groups, beginning early in the seventeenth century, after the moderate reign of Elizabeth the people had succeeded in winning a large constituency of all the sects. They believed in a constitutional authority, obedience to civil law and the Bible as the divinely appointed earthly authority in religion. Theys was a democracy with respect for the properly and divinely appointed authority of the law.

From such a condition, and from such people, Seventh Day Baptists emerged.

MISSIONS

BAPTISM AT STONEFORT

DEAR BROTHER BURDKCH:

You will be interested to know that twelve young people from Stonefort Day Baptist homes in the neighborhood of Stonefort put on Christ at a baptismal service which was held May 6, at Belle Smith Springs, a wild but beautiful spot about ten miles distant from Old Town Church. There were about thirty-five present in all, the most part making the trip with team and wagon. In the group were seven young men, four young women, and one adult, Mrs. Ralph Lewis. The baptismal spot was well chosen, being the creek just in front of a rocky wall through which was carved a hole in which persons had cut a channel so as to get the water. It was here, while those who stood upon the bank sang the grand old hymns of Zion, so full of feeling upon such an occasion, that the group put on Christ in baptism, and where, just as the last candidate was going from the water, the sun which had been hidden behind a cloud shone brightly as though putting the stamp of heaven's approval upon the lives of these young people.

While at the Springs a picnic dinner was enjoyed and the group engaged in a very delightful all noon day hour. In the after-noon some hymns were sung and then it was away for home across what appeared to be "Highway in the Sky," but was really the way to the hill. It was late when the wagons reached Old Town and it was decided that no Sunday evening meeting would be held, but the people thought otherwise, and that night a small writer was greeted by about sixty people who came to listen to the preaching of the gospel. My prayer is that all our churches may experience the same success."

FORT MYERS, FL.

REV. CLAUDE L. HILL.
today, for which we are very glad. Christ certainly sets us free.

Grace Hospital, Miriam Shaw.
March 30, 1934.

THE FIRST GERMAN SEVENTH DAY BAPTIST CONFERENCE AT HAMBURG

From April 20 to 30 there were assembled at Hamburg about thirty delegates and visitors from about fifteen different places in Germany and from England and Holland, making with the members of the Hospital Church all the friends together near a hundred who attended the Sabbath meetings. To all the outside visitors the hospitality of the Hamburg Church was extended, so that

Left to right—Elder Conradi, Dr. and Mrs. Corliss F. Davis, and Brother Brunh in.

their only expense was their fare, coming and going. On Friday evening Elder Aurich, from Chemnitz, spoke. Elder Aurich had labored five years in Manchuria for the Seventh Day Adventists. After a live Sabbath school, having as lessons the epistle of Hebrews, Elder L. R. Conradi addressed the congregation, taking as text Ephesians 4: 4-6, and setting forth from this epistle to the Ephesians, how Jesus Christ and his gospel had been the unifying factor of the Christian Church from the very beginning, removing by his death the middle wall of partition, which had separated Jew and Gentile and becoming himself the chief cornerstone of a more glorious temple built upon the foundation of apostles and prophets. This temple, constructed out of living stones, fitted together, has been growing ever since the day of Pentecost and is nearing its completion. The Father, Son, and Holy Spirit filling it with their presence and with their power. The strongest evidence of the world that the Father had sent his only begotten Son, is the unity of the believers in Christ.

The afternoon service was a social gathering in which letters were read from Dr. C. Randolph of Maplewood, N. J.; and also from Pastor G. Velthuysen, Amsterdam; and from Rev. P. Prescott, Edinburgh, Scotland. Rev. James McGauchy then presented the greetings from the London Church and gave a short report from the Seventh Day Baptist work in Great Britain; Rev. Mr. Taekema from Nieuwe Pekela, Holland, brought the greetings from Eastern Holland; and Brethren Zylstra and Baars from Rotterdam. Then the German delegates brought the greetings from their respective churches and gave short reports—Brethren Schmitzle and Heine from Berlin; Brother Dietrich from Gelsenkirchen; Sister Lachmann from Ludenkirchen; Elders Kohler from Braunschweig; Elder Aurich and Brother Heymeyer from Chemnitz; Brother C. Schmitz from Stendal; Brother Wollburg from Wildenrath; and Sibbe, from Halle, and much else.

The best representation had come, however, from the youngest church, which Elder Conradi had founded the Sabbath previous in Bielefeld, Pennsylvania. Brother Davis came with his two hundred miles, brought with him his wife, his sister, and another couple of Sabbath keepers to attend this meeting, and they all enjoyed it and his wife's sister from Koeln decided to unite with us ere she left.

After the Sabbath the regular sessions were held in the home of Elder Conradi, who also during the same week was entertained, to save time. Eleven churches were represented, having altogether a membership of three hundred. Elder Conradi was chosen as temporary president, Brother Brunh in as secretary. Two committees were appointed, one on constitution, the other on resolutions. A constitution for the German Seventh Day Baptist Conference was unanimously adopted, also a number of resolutions. On Sunday a letter of greeting was also received from Rev. William L. Burdick, Endebro Island, and Secretary of the Seventh Day Baptist Missionary Society. A committee of five was chosen to look after the welfare and growth of this conference. Elder Conradi being the chairman, Elder Becker the secretary, Brother Brunh in of Hamburg the treasurer, and the local elder of Berlin (Brother Schmitzle) and Gelsenkirchen (Brother Heymeyer) as the additional members. The Hamburg Church with the delegates unanimously recommended the ordination of Brother in. Becker, and Elder Conradi after the Sabbath service carefully questioned the candidate as to his Christian experience and his willingness to serve his Master. After Elder Schmitt had conducted the Sunday service in the public hall, Brother W. Becker was ordained to the Seventh Day Baptist ministry, Elder Aurich praying and Elder Conradi giving him the charge, the ordained ministers Elders Taekema and McGauchy taking part in the laying on of hands. On Monday night Pastors Becker and Conradi went to the various conferences, how he became convinced of the blessed truths of the gospel, including the Sabbath, and how he later left the Seventh Day Adventist Conference and became a Seventh Day Baptist.

It was indeed a blessed meeting, which will greatly strengthen and unify not only the work in Europe, but all throughout the world. During Monday a number of meetings and church elders, as well as some delegates, spent several hours together at the home of Elder Conradi, to study on the hand of grace, a number of old commentaries dating back to the time of the Reformation. What wonderful blessings the evangelization of the everlasting gospel has brought to all those who believed its teachings even since the days of Pentecost, first scaling the blessing Jew on his forehead with the dear name of Jesus with salvation as its seal, impressed by the Holy Spirit; and then later of the believing Gentiles, an innumerable company. Brighter days for the advancement of the work of the Seventh Day Baptists in Europe are surely before us, and with new courage all have dedicated themselves to its advancement.

L. R. CONRADI.

Hamburg, Germany.
April 30, 1934.

THE SABBATH RECORDER

TREASURER'S MONTHLY STATEMENT

April 1, 1934, to May 1, 1934

Karl G. Stoll, Treasurer
In account with The Seventh Day Baptist Missionary Society.

GENERAL FUND

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
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<td>Debt fund investment--s</td>
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<td>Permanent Fund income</td>
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<td>Mr. and Mrs. Irwin D. Place, gift to supply 1934</td>
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<td>Coast Conference</td>
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<td>Seventh Day Baptist Christian Endeavor Union of New England for native Jamaican worker</td>
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<td>New York City</td>
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<td>printed for and distributed by Miss Sally Burdick</td>
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<td>Overdraft May 1, 1934</td>
<td>1,216.46</td>
</tr>
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Interest                      | $222.17 |
Check cash                    | 94.00   |
Washington Trust Co., account balance | 200.00 |
Distribution of gift from Mr. and Mrs. L. D. Place, as follows | 319.00 |
To H. Engel Davis             | 10.00   |
To R. Lee Hargis              | 10.00   |
To Ministerial Education Fund income | 5.00    |
To General Conference budget | 5.70    |
Elder T. Stillman, Treasurer, one-half taxes | 22.00   |
G. D. Hargis, April salary, rent, children's allowance, traveling expenses, and native workers | 186.25 |
Wm. L. Burdick, April salary, rent, clerk, office supplies, traveling expense | 194.63 |
E. R. Lewis, April salary, traveling expenses and general missionary work in Southwest | 117.19 |
Jersey A. Wilson              | 22.67   |
R. H. Bostwick               | 28.21   |
A. T. Bottoms                | 33.94   |
S. S. Powell                 | 22.82   |
R. B. Coon                   | 16.67   |
L. F. Hester                 | 16.67   |
A. L. Davis                  | 10.00   |
C. L. Hill                   | 10.00   |
Treasurer's expense           | 40.00   |
H. B. Bartolomew             | 17.70   |
Principal Boys' School        | 33.23   |
Goldfield Institute          | 55.00   |
Girl's School                | 45.00   |
Music School                 | 67.00   |
Rosa W. Palmberg             | 41.67   |
G. D. Hargis, from Seventh Day Baptist Christian Endeavor Union of New England for native Jamaican worker | 40.00   |
Overdraft April 1, 1934      | 1,443.22 |

"Liberty has no greater foe than a legalized religion.

One who infringes upon the rights of others to gratify his own desire for pleasure does not understand the rightful limits of personal liberty.—Liberty.

Visitor present: Mrs. Irving A. Hunting. Corresponding Secretary Herbert C. Van Horn presented his monthly report.

Upon Secretary Van Horn's announcement of the death of the wife of Jesse G. Burdick, it was voted that the recording secretary send a letter of sympathy to Mr. Burdick.

President Corliss F. Randolph presented correspondence from Dr. J. W. Thirle, Pastor McGeachy of the Mill Yard Church, and Dr. L. Richard Conrad, as follows:

It was voted that the regular June meeting be postponed from the second to the third Sunday of the month.

**EASTERN ASSOCIATION**

SHILOH, N. J. JUNE 7-10

Theme—Upbuilding God's Light

Paul Meachey, of the World Fellowship at the estate of Emma J. Wells, making a total of forty-eight.

**THURSDAY EVENING**

Keynote address—The Source of Our Light

Rev. James L. Skaggs


discussions:

1. The Sabbath and Seventh Day Baptist History—Rev. Everett Harris, pastor, Danville, Ill.


3. The Holy Spirit and Our Church—Rev. Leon M. Mathy

**FRIDAY MORNING**

Address—Renewing the Light

Rev. Neal D. Mills

**FRIDAY AFTERNOON**

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**WORSHIP PROGRAM FOR JUNE**

Hymn—“This Is My Father’s World.”

Scripture—Psalm 107: 31-35. 3 John 3-6, 11.

Hymn—“How Gentle God’s Commanda.

Prayer—for all women, that they may find beauty in common things, and joy in service to others.

Hymn—“O Master, Let Me Walk With Thee.”

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**MRS. HOWARD HONORED**

The following is from the Kingston, Jamaica, “Daily Gleaner” of April 17.

**ADDRESS AND SOUVENIRS GIVEN MRS. HOWARD BY THE SEVENTH DAY BAPTISTS**

The Seventh Day Baptist Church held a farewell social on its grounds last evening to say “au revoir” to Mrs. Howard, who is leaving for her home in southern Illinois. The function was presided over by Rev. Mr. Rodgers, who delivered an address on the meaning of Price. Sitting in a plush-cushioned, flower-decked chair, Mrs. Howard occupied the place of honor. In front of her were the children she taught in Sabbath schools. They marched up on the platform and sang selected songs.

After an appropriate program of songs and recitations was presented, an embossed address and souvenirs were presented to Mrs. Howard and the audience moved out into the spacious gardens where refreshments were served.

Among other things the address said:

Your quiet, unassuming, godly life has impressed us much, and the memory of it will always be to us a source of inspiration. You shall be remembered lovingly by those of us of maturing years, and who can measure the ever-widening circle of your influence on the minds and tender hearts of the children of the church.

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**THE SABBATH RECORDER**

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**REPORT OF WOMAN'S BOARD**

The Woman's Board met in the home of Mrs. G. D. Hargis, for the sun of $10 for pictures for the use of the Woman’s Board. It was voted that an order be drawn on the treasurer for $5 in favor of N. O. Moore, for slides to be used in his work in Jamaica.
THE SABBATH RECORDER

Voted the president appoint a committee to plan for the women's breakfast hour at Conference. The minutes were read and approved. Reverend W. Bawk Akey W. Davis, the second Sunday in June.

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

FROM MRS. HUBBARD

MRS. Bessie T. Hubbard writes in a very interesting manner to the Woman's Board, of a missionary conference held in Plainfield recently. Have not space for all, but feel sincere and helpful to our teacher of missionary study classes, in Wisconsin, Northfield, and summer conferences.


Miss Weddell emphasized the need of missionary education in our local churches, and suggested some tools for the task:

(1) A school for missions-study classes, discussion groups, forums, held after church; (2) Visual tools—posters, maps, exhibits, pictures, bulletins, handbills; (3) Reading clubs, contests, lectures, and talks by returned missionaries. Good suggestions.

YOUTH TRACT SURVEY

The Committee on Distribution of Literature of the American Sabbath Tract Society is interested in seeing as many young people as possible studying, criticizing, carefully, our tracts. The committee is committed on the value of these tracts to young people. Survey plans may be obtained from the local Christian Endeavor group, a natural unit for such study. A careful report should be made on at least two or three leading tracts. The committee is anxious to have more people studying more of this literature.

WHAT THE SABBATH MEANS TO ME

DEAR FRIEND: You have asked me what the Sabbath means to me; it means so much that I can hardly explain. For one thing, it seems a symbol of the rest within that only God can give.

If we were going to some hotel convention we would wear our badge in a conspicuous place, and the Bible tells us in Ezekiel 20: 19-20, that the Sabbath is a sign between God and his people. It would seem that if we wish to be recognized by the Creator as his children, we should show our desire by recognizing his meaning of Sabbath teaching.

Jesus said, "Come unto me . . . and I will give you rest." Matthew 11: 28. If we will follow the road that our Lord left for us, we will not say, "I am the way," John 14: 6. If we follow the Way, we must obey his teaching and he tells us that the Sabbath was made for man, Mark 2: 27; and also that he was Lord of the Sabbath. Mark 2: 28. We are told in First Samuel 15: 22, that to "obey is better than sacrifice." Jesus also said, "If ye love me, keep my commandments."

What will not do for those we love! How many sacrifices we make; what long hours of toil, the days of watchful care, sometimes even risking life for those we love. Then how can we say we love him when we will not obey his wise and loving laws?

If we could only see that the commandments were a strong shelter built to protect us and not a burden placed upon us, I am sure there would be more real love in our hearts toward the One who gave them. He gave his life to show us the way to peace and safety and we are so often blinded by the glitter of the world that we step outside of our "strong defence." If we will but keep the Sabbath as it should be kept, the whole scheme of God's plan will fall into place, and we can be a part of his work, comfort the sorrowing, or help to lift burdens, when the opportunity came to him.

Resolved, That we sincerely mourn his loss, not only for the Marlboro Church, but for the entire denomination. He was always eager to speak of his master, comfort the sorrowing, or help to lift another's burdens, when the opportunity came to him.

Resolved, That as a small token of our love and esteem, a copy of these resolutions be placed in the minutes of the Marlboro Church, a copy sent to the SABBATH RECORDER, and a copy be sent to the family.

LAVINIA M. AYARS, ELIZABETH FISHER DAVIS, H. L. COTTRILL.

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YOUNG PEOPLE'S WORK

IT IS TO THINK

This great fundamental principle of religions living in the public schools. In fact, it may be argued that our public schools constitute one of the most significant applications of these principles the world has ever known.

The program of public education is at the same time dedicated to the spiritual enrichment of the multitude, of the meek and the lowly, as well as the exalted and "要做" to come unto me and forbid them not, for of such is the kingdom of heaven; reveals an attitude toward child life now being applied throughout the schools. No greater religious thought was ever presented than that of respect for personality, and no organization comparable in scope to the public school system has ever so thoroughly accepted it as a working principle as have the public schools.

The attitude of reverence toward a Supreme Being growing naturally in the real study of science, literature, music, art, and the general sweep of human affairs, as revealed most pointedly in the social studies. Only here is thinking based upon the insight from which this attitude grows is it real teaching.

(Quoted from the Foreword of the Twelfth Yearbook of the Department of Superintendence of the National Education Association, 1933; and a copy by step until they would by the Creator as his Master seems closer m the very life of our public schools . . . is addressed

"CHRISTIAN YOUTH BUILDING A NEW WORLD"

This phrase is more than a slogan; it is a program. At the meetings of the Interdenominational Young People's Commission of the Department of Superintendence of the National Education Association, held in Chicago last February, this came to the attention of the youth leaders of our churches. I have mentioned the report of the Committee on Religious Education of Youth, in which the committee says:

"It faces the present world situation and the place of youth in it with a sense of urgency. It believes that the promotional emphasis of the past has been placed in the light of that situation have encouraged some advance but have not been sufficiently far-reaching in their results. Furthermore, it is committed to the real movement among youth in the direction of a deeper spiritual life in an effort to solve present problems in a Christian way. These two factors—the sense of urgency and the readiness of youth—have led the committee to make the following suggestion of a plan for united effort which shall involve the total young people's program over a period of years.
That the personal religious experience of Christian youth be vitalized and deepened.
3. That Christian youth examine present social ills and seek to apply the principles of Christianity to their solution.
4. That Christian youth aggressively challenge others to surrender their lives to Christ.
5. That Christian youth share in building up a wise and enduring Church in the local program and to the great causes to which the Church is committed at home and abroad.

CHILDElien's PAGE

GOD'S WONDER BOOK: HOW IT CAME TO US

2 TIMOTHY 3: 15-17

Junior Christian Endeavor Topic for Sabbath Day, June 9, 1934

HOW THE BIBLE CAME TO CHINA

"It took a hero, Robert Morrison, to give the Bible to China. He endured great hardships, and lived in constant danger of losing his life in order to learn the Chinese language, translate the Bible into Chinese, and get it printed. Because the Chinese had threatened to punish with death anyone who dared to print books on the Christian religion, the prayer meeting of the Church at Marykou engaged to print the New Testament destroyed all the printing plates he had made. Doctor Morrison at once went to work to prepare new plates, and when they were completed he began the translation of the Old Testament. In April, 1812, he sent his work to England and a copy of the Gospel of Luke, which he had translated. When the eight volumes of his Chinese Bible were printed, Christian Chinese packed them into wheelbarrows and bravely trundled them off to distant villages. Many thousands in China through the Chinese Bible have learned to love Jesus.

GOD'S WONDER BOOK: ABRAHAM, WHO BELIEVED GOD

HEBREWS 11: 8-10

Junior Christian Endeavor Topic for Sabbath Day, June 16, 1934

At the head of the caravan Abraham rode in his chariot, and a fine of the oldest and most trusted servants of their households. Next came their families, then the well-loaded donkeys, then the shepherds following behind with the flocks and herds, while all around rode the guards, swift home-
DEAR LILLIAN: 

Thanks to you and Mary Alice, we do not have to get along without children's letters, do we? It does my heart good to have two such nice letters. Glad you have recovered from the whooping cough. I wonder which is worse, to have a "mealy" time or a "whooping" time.

Of course your vacation is all over by this time. You must write and tell me about all the times you had. I'm sure you will enjoy your flower garden. I am having a small one too. Friday I spent a good deal of time transplanting pansies and tomorrow I hope to have time to finish putting in my gladious fields. I must close now to tell you some more.

Yours sincerely,

MIZPAH S. GREENE.

THE ADVENTURES OF SKEEZICS

CHAPTER IV

It was more than a week before Eleanor was willing to let Skeezics out in the yard all alone, for she was afraid he would stray away and get lost, which would never do, for we all thought him a very precious kitty. But one day he soon took into his head to run away and never to return, and we all thought him a very precious kitty. But one day he soon took into the pastor of the Seventh Day Baptist Church and Rev. Geo. B. Shaw. Between the two, there is a relation, for there is identity. What is the Tract Society? What is our mission as a people? Lay these three upon the other and they will be found to exactly coincide.

What is the work of the Tract Society? Let its constitution answer. "The name of the corporation shall be the American Sabbath Tract Society, and its object shall be to promote the observance of the Bible Sabbath and the interests of vital godliness and sound morality, and to print and circulate the religious literature of the Seventh Day Baptist denomination of Christians." "Stand therefore having your loins girt about with truth and having on the breastplate of righteousness."

At this point the question may be raised in the minds of some, of our relation to the Seventh Day Adventist people, with whom we have a common interest in the Sabbath. Many efforts have been made to bring these Sabbath-keeping Christians together; but from the nature of the case it has not been accomplished, and never will be accomplished. Seventh Day Baptists have a distinctive doctrine, while our friends, the Seventh Day Adventists, have several, if not many, a number of which, if I understand it correctly, are maintainable. But it is this that is that, a Seventh Day Baptist church could easily fellowship an average Seventh Day Adventist, a Seventh Day Adventist church could not well fellowship an average Seventh Day Baptist church. That which we have in common, the Sabbath, the world easily sees; it lies on the surface, so that we are often mistaken one for another, and yet doctrinally, and therefore fundamentally, we are as near to several other denominations as to our Seventh Day Adventist brethren.

But I was speaking of the Seventh Day Baptist, the Tract Society is not the same as the Tract Board. The society is made up of three classes of members. There are life members, annual members, and members for the time, by reason of being a delegate to the General Conference.

Every possible effort has been made to bring the society and the people close together. Except for the mission and the distinction about "members" are overlooked, so that the Tract Society is in reality the General Conference, which is the sum of the Seventh Day Baptist churches.

The Tract Society is the right arm of the denomination—the instrument by which we work out the mission. Thus it will follow that any person or any church that fails to support the Tract Society, fails to support the mission of Seventh Day Baptists. The society is a prayer for its prosperity—whoever withholds a good word for its efforts—whoever withholds a sound dollar from its support, is that degree a traitor to our mission as a people.

We sometimes hear the expression "a good Seventh Day Baptist," What is meant by this expression as a title? What is Seventh Day Baptist? What are the distinguishing marks of such an individual? Of course there will be vital godliness and sound morality in both conduct and in interests. A good Seventh Day Baptist will exalt the Bible as the Word of God, and his face will be set to go into all the world and preach the gospel of the cross of Christ; but it will take more than these essential things to make a good Seventh Day Baptist. There must be included and made prominent in such a life not only the observance of a Sabbath, but an effort to promote its observance.

No person can be working to advance our mission as a people who does not know what that is. Now the average Seventh Day Baptist is in that knowledge cannot be acquired without a study of the publications of the Tract Society—the society whose business it is to print and circulate literature, is the same as the Seventh Day Baptist denomination of Christians.

Now I do not hold a brief in the interest of the SABBATH RECORDER, or of its editor. I am not here to exalt it or him, but I am bold to say, if such a statement should call for any boldness, that no one may claim to be a "good Seventh Day Baptist" who does not, with some degree of regularity, read our denominational paper, the SABBATH RECORDER. How else could one have an intelligent knowledge of what was being done to carry out our mission as a people.

A generation ago the chief mission of our people was to argue the Sabbath question in print and on the platform and in private conference, and to refute the fallacies of those who believed that Sunday was the Sabbath of the Bible. This, of course, was always accompanied with an argument and an exhortation in favor of the
restoration of the true Sabbath. This work of argument, both destructive and constructive, has been well done, and we have not reached the time when it should be discontinued—but in my opinion there are now other phases of the problem of promoting the observance of the Bible Sabbath that overshadow the one with which our fathers grappled.

Popular theories for Sunday observance have been shattered on the rocks of consistence. These theories have destroyed each other in the whirlpool of modern thought. The Church is not the problem of promoting the observance of the Bible Sabbath that overshadow the one with which our fathers grappled.

We then came to the second question, which is: Why do we need a Sabbath? The second question has to do with the problems and possibilities of Sabbath keeping in modern life. One who had always lived on a farm in the quiet village might think that the world had to be won, and never the world be re-constructed. Many God have mercy on a world reconstructed by men and the devices of man, and far apart from the power of God and not according to the principles of the kingdom of God.

We are being warmed and exhorted to prepare for very great readjustments in religious thought and life, as well as things social, political, and industrial. Just what these great changes are to be we do not know, but creeds and denominations are openly ridiculed. Nation and sect, and the melting pot together. Small nations and small denominations are between the upper and the nether millstone. If the Sabbath is not of God it will stand or fall together. If the Bible is from God, then the Sabbath is also from God and will arise out of the disordered and entangled process of a Church that is not interested in our mission as a people needs a new conversion, a new consecration, a new baptism of holy fire.

I have not spoken of the Tract Board or of Plainfield. The board should be, and I think is, responsive to the judgment and will of the society; that is, of all the people, but in the nature of the case all the business details must be done by the board and at Plainfield. The work of the board will be sure to fail if it has not the sympathy and support of the churches.

All boards should be placed as to location, and made up as to members, with the greatest care, having in view only the best interests of the kingdom of God. All these boards should have the loyal support of all the churches, remembering always that the work of the Tract Society cannot be neglected without treason to the denomination. The impossibility of the boards and the church is the only weakness of the Sunday does not have, that it never had and never will have. The things in the Sabbath that Sunday does not have, that it never had and never will have. The race is not so much in need of a holiday as of a holy day, and never will be won to the kind of a Sabbath that Sunday is. The world has not seen a Sabbath more than at the present time, but real Sabbath observance has almost reached the vanishing point. Since the beginning of the great war Sunday observance—true Sunday observance—has never been worse. It is at night that unspiritual and worldly Seventh Day Baptists become a millstone about the neck of our people. The Sabbath is the day of the Lord, and the process are judged by the finished product. It is often and truthfully said that the world does not often read the words of Christ, but that it always reads the conduct of the disciples of Christ. A similar statement could well be made about our people. Men do not much read our tracts and papers, but they study the Sabbath-keeping and the Christian conduct of the members of our churches. "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness."

I would not have our denomination place so much emphasis on missions, or spend less money for that cause. Our work where the cross of Christ is central. I wish we had more enthusiasm for evangelistic work. I would support the Bible tract society, and I would not care that are denominational, but I would not have you overlook the fact that our mission as a people is not a new one, it is the old and tested one of the Christian Church, that is not interested in our mission as a people needs a new conversion, a new consecration, a new baptism of holy fire.
The Sabbath Recorder

Dr. George Thorngate left Monday afternoon for Cleveland and Altamont, Wis., where he will spend a few days before going to his new home in Phoenix, Ariz.

Mrs. Helen Thorngate gave a talk to the mothers of the 10th Grade Sabbath School class, Sabbath day in connection with their special Mother's Day program. Her subject was "Mothers in China."

Dr. Paul C. Saunders gave five Liquid Air demonstrations last week at Pittsburgh, Butler, and Rochester, Pa. He was accompanied on his trip by his son Stephen.—Alfred Sun.

Rev. Eric Sutton, Milton Junction, will occupy the pulpit in Sabbath morning, May 19. Services are at eleven o'clock, following the Sabbath school.

Rev. Mr. Sutton is director of religious education and will conduct a conference of Bible school workers in the afternoon at three o'clock.

All parents and teachers and any others interested are urged to come and attend.—Walthour Times.

WESTERLY, R. I.

George B. Utter was elected president of the Westerly Chamber of Commerce at the fourth annual meeting since its reorganization held at the Elm Tree Inn last evening. Mr. Utter succeeds James W. McCormick, who has rendered faithful and efficient service in the office of president for the past two years.—Westerly Sun.

NILE, N. Y.

The Ladies' Aid society at Nile has not been idle during the past year, even if the "Recorder Family" has not heard from us. Our membership is twenty-four.

We hold our meetings the third Thursday in each month. Usually we meet in the church parlor. The society is divided into three divisions for serving the dinners. We received from the Aid dinners last year $48.20. We served dinner for a County Dairymen's League meeting for which we received $95.90. During the year we received from gifts, chicken suppers, a pancake supper, and the social, $139.65. Total amount received $303.65.

We have installed a bathroom at the parsonage, paid $60 towards pastor's salary, helped to pay the janitor, and various other expenses which brought a total of $301.92 paid out during the year.

We try to remember our members' birthdays with flowers or a birthday cake. Flowers or fruit are sent to our sick members and our members are invited at some time to come and upon to mourn the death of a member of their family.

We have done some sewing for the "Welfare." Our annual business meeting and election of officers is held in July.

MRS. W. M. DAVIDSON, Secretary.

ASHAWAY, R. I.

Clarence Crandall and James Waite were ordained as deacons of the First Seventh Day Baptist Church of Hopkinton with impressive services, Sabbath afternoon, April 28. The services were well attended by friends and neighbors of the Waterford, Westerly, Hopkinton, and Rockville churches. Visiting deacons and ministers were invited to the dedication in the consecration prayer given by Dr. Clayton A. Burdick of Westerly.

The program opened with an organ voluntary by James Waite, followed by invocation by Rev. Everett T. Harris, Ashaway. Scripture was read by Pastor Albert N. Rogers of Waterford, Conn., and a vocal solo by Miss Mildred Taylor. Other parts on the program were sermon by Rev. Harold R. Crandall, Westerly; statement by candidates; charge to candidates, Rev. Everest T. Harris; prayer by Mrs. William D. Burdick, Rockville. The deacons were welcomed to office by Deacon Robert L. Coon. Benediction by Rev. Harold R. Crandall.

A May breakfast, sponsored by the Christian Endeavor society, was held in the parish house on Sunday morning, April 29. There was a good attendance and about $10 was added to the treasury.

In honor of Mother's Day, on Sabbath, May 12, a well rendered program by the children under the direction of Miss Edna Coon, a sermon by the pastor, Rev. Everett Harris, and a vocal solo by Ira Murphy were enjoyed by a large congregation.

For May Day, May 15, the Workers' group met at the parsonage and reports were given of the work being accomplished in the Friendly Visititation Campaign. — Correspondent.

Alfred, N. Y.

Dr. J. N. Norwood gave an address Tuesday evening before the Allegany County Bible School Association at Angelica on the subject, "Education for Christian Living."

Dean H. E. Buffington, the church official of the United Church, was the speaker at the Mother and Daughter banquet sponsored by the King's Daughters of the Presbyterian Church in Andover, Tuesday evening. Her subject was "What Every Girl Wants To Find."
The Sabbath Recorder

PLAINFIELD, N. J.

The Plainfield Church has been especially active during the months of April and May. On April 15, the persons enrolled in the Woman's Society held a progressive luncheon. Automobiles carried the guests to three different homes, situated at quite a distance from each other, where they were entertained. The luncheon was served and a chance was given for visiting. At the last home, dessert was served and little games were played. It was all a surprise to the guests, about fifty in number, and a nice sum was realized for the purpose of "doing things" to the advantage of their congregation.

Pastor Bond, as president of the Missionary Association of the Plainfields, has been active in getting the "Church Clinic" here, which was held at the Plainfield churches, also in bringing about a unique event—an exchange of services with the Jews. The Seventh Day Baptists joined with them in their Friday evening service at Temple Sholom, when Pastor Bond spoke, and they attended our service on Sabbath morning, when Rabbi Polanski spoke. Sunday evening, April 29, a meeting was held in the Hubbard school where all the religious sects—Protestants, Catholics, and Jews—joined in an interesting and inspiring service. All three denominations were represented on the program. A solo was sung in Latin, one in Hebrew, and one in English. This happy cooperation of the religious people of Plainfield bids fair to be felt in the uplift of the moral and spiritual life of the community.

Musings musings in our church, with the idea of "The Singing Church" in mind. All organizations are cooperating by arranging their programs to fit the general good. The church superintendent is having different members lead the opening service, introducing a poem or other short reading or talk on some phase of mid-week activities, or giving a different prayer. On Friday evening, May 18, about seventy people brought basket lunches and had supper at a "potluck," at the center, after which the evening was spent in singing favorite hymns and listening to sketches of the authors and how the different hymns came to be written. The music was sung by the choir, who were stung—mostly by the middle-aged people, as some of the younger folks did not know them. All seemed to enjoy this informal good time, and it is hoped we may have a similar one again. The music in the Sabbath morning service was instrumental—trumpet, trombone solo; and violin, organ, and piano trio. The hymns were sung by the congregation, accompanied by the four instrumented hymn choruses. At each place a part of the different homes, about the parsonage, was attended with its special service on Sabbath morning, bids to the physical and spiritual life of the church.

BARTHOLOMEW.—Emmelie Babcock Purrow, daughter of the late Rev. and Mrs. John B. Babcock, was born July 17, 1864, near Garwin, Iowa, and died March 19, 1934. She was a member of the Carlston Seventh Day Baptist Church at Alden, Minn., at the age of seventy-nine years. Her membership was brought here. September 24, 1881, Mr. Greene was married to Miss Carrie L. Clark, daughter of Rev. and Mrs. Clark, of Shiloh, Iowa, and died March 19, 1934. She was a member of the Carlston Seventh Day Baptist Church at Alden, Minn., at the age of seventy-nine years. Her membership was brought here. September 24, 1881, Mr. Greene was married to Miss Carrie L. Clark, daughter of Rev. and Mrs. Clark, of Shiloh, Iowa.

HITCHCOCK—Harriet Francelia Witter was the tenth child in a family of eleven born to Squire Porter Witter and Mrs. (Elizabeth) Porter. January 9, 1851, near Nile, N. Y., and has lived at nurse on the farm of her birth and death. She was married in 1874.

HURTADO.—Kenneth A., son of John and Mary Clark Hurtado, was born in Ashaway, R. I., April 13, 1885, and was united with the church at his home in Ashaway, April 27, 1934. He is survived by his wife, Frances (Duda) Hurtado, one son, John; and two daughters, three brothers, and five sisters. Funeral services were conducted in the home by Rev. Everett T. Harris with burial at Oak Grove Cemetery, Ashaway.

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes are available at nominal cost. Pledges are submitted directly to your church. For a sample of the envelopes and pledge cards, write to the address orders to Sabbath Recorder, Plainfield.
THE HOLY SABBATH DAY

1. This is the Holy Sabbath Day, The Day God made and blest;

The Day He made and gave to us, For worship and for rest. A-men.

2. Jehovah finished all His work
   And rested on this Day;
   So we will rest from all our toil,
   And sing and watch and pray.

3. God gave the Sabbath as His sign,
   A Token of His love,
   That draws us from a life of sin,
   To realms of light above.

4. Upon this Holy Sabbath Day,
   We raise our hymns of praise,
   To Him who loves and keeps us all,
   And blesses all our days.

5. Dear Father, as we rest in Thee,
   This Sabbath Thou hast giv'n,
   Prepare us for that Sabbath rest,
   Prepared for us in heav'n.